

# МАЯК - BEACON

APRIL 2009

ISSUE 2



Українська Православна Громада Св. Володимира



St. Vladimir's Ukrainian Orthodox Congregation

**Українська Православна Громада  
Св. Володимира**

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

404 Meredith Road N.E., Calgary, Alberta T2E 5A6

www.stvlads.com

**МАЯК  
BEACON**

**APRIL 2009**

**SPRING EDITION**

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

**2009 Parish Council**

Parish Priest	V. Rev. Fr. Taras Krochak
Associate Priest	Rev. Fr. Tim Chrapko
Past President	Larry Yuzda
President	Lorne Calkin
1st. Vice President	Joan Popowich
2nd Vice President	Shirley Din
Secretary	Lesia Luciuk
Treasurer	Rick Trischuk
Property Manager	Nick Topolnitsky
Member At Large	Janet Godwin
Member At Large	Stephania Luciuk
TYC	Dan Zukiwsky
UWAC	Michele Faryna
Golden Agers	TBA

Beacon Word Processing and Editing: Rev. Fr. Timothy Chrapko, Dbr. Julie Chrapko

FROM FR. TARAS

**Christ is Risen! Truly He is Risen!**

*"This is the day which the Lord has made, let us rejoice and be glad in it."*

Yes, indeed! This is the day that the Lord has made for the salvation of the world, for the salvation of each and every one of us if we believe in Him! Christ is Risen – what wonderful and joyous news. This is the Good News (Gospel – Evangelion) which has been proclaimed for almost 2000 years! What greater Good News can there be than this? This Good News and Divine Truth was not only preached and brought joy to the Holy Apostles, it has also been proclaimed to and received by all the followers of Christ throughout the centuries.

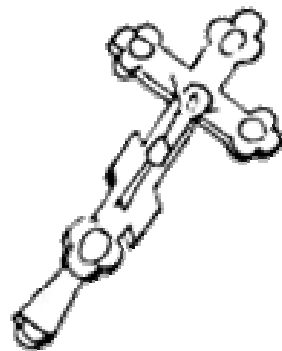
We, as a congregation of the Ukrainian Orthodox Church of Canada, also joyfully proclaim the radiant and glorious news of the Pascha of the Lord and Saviour Jesus Christ, Who took us from the bondage of sin and death unto life eternal and from earth to heaven.

The Resurrection – Pascha - of the Son of God has made it possible for us to enter into union with God Himself, it has made it possible for us to know that God loves us.

Through Holy Pascha God calls us to life, to the fullness of life. Through the glorious resurrection of Christ, God offers us the power to live as complete human beings. God offers us the Power to share the Light of Christ with the rest of the world, to be His witnesses here at home and to the very ends of the earth. As we celebrate the joyous Feast of Feasts, the day which the Lord has made, let us always remember to put Christ first in our lives and deeds. Let us strive to fulfill our baptismal commitment to the fullest as did millions of our forefathers in the Faith who have come before us.

I take this opportunity to extend my sincerest greetings to all Members and Adherents of St. Vladimir's Ukrainian Orthodox Congregation, to all Orthodox Families and Youth, to all of our congregation's organizations, and all people of good will. May all of you rejoice in this Holy Day, and may God grant all of you good health and continued spiritual contentment through of the Resurrection of our Lord, God and Saviour Jesus Christ!

*"It is the day of Resurrection, let us be enlightened with the feast, and let us embrace one another and say: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!"*



## **Paschal Homily of St. John Chrysostom**

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in no way be deprived therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Saviour's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.



## Traditional Easter Basket Contents and Symbolism

A beautiful tradition of the Orthodox Church is the blessing of Pascha (Easter) baskets. The basket contains the food we have abstained from during the past 40 days of the Great Fast (Lent) – these being eggs, meat, butter, and rich breads, each of which has traditional and symbolic significance. All meals on Easter Sunday are eaten from the basket – we enjoy the food that was blessed at Church.



**Pascha:** A sweet Easter bread rich with egg, decorated with braids, crosses, usually round in shape and symbolic of Christ who is our true "Bread of Life".

**Babka:** A delicate sweet bread that is very light with fruit, cylindrical in shape.

**Butter:** Dairy product that is often shaped into a lamb or decorated with a cross. It reminds us of the goodness of Christ that we should have toward all things. Cheese may also be included.

**Meat:** Ham, kobassa, or lamb is a rich reward after our season of fasting. Meat is popular for its richness, symbolic of the great joy and abundance of Easter.

**Hard Boiled Eggs:** symbolic of new life and resurrection.

**Horseradish:** Usually mixed with grated beets, symbolic of the Passion of Christ and the suffering of Christ.

**Salt:** Christ calls His disciples "the salt of the earth." This condiment enhances flavour reminding Christians of their duty to others.

**Bees wax candle:** Symbolizes life and hope that our prayers might rise to heaven like incense and be heard by God. It also represents the presence of God and the light of Christ.

**Pysanky:** Artistically designed eggs decorated with symbols of eternity, the Holy Trinity, and Christianity.

**Embroidered Cloth:** intricately embroidered with various Resurrection themes and symbols of Christ. "Christos Voskres" or "Christ is Risen" may be included.

**Christ is Risen! Indeed He is Risen!**

**Христос Воскрес! Воістину Воскрес!**

We are glad you have joined us at St. Vladimir's to celebrate Christ's Resurrection today!  
Please join us for our congregations communal Paschal Breakfast next Sunday, April 26,  
immediately following the Divine Liturgy.

**Courtesy of St. Vladimir's Membership Development Committee**



# *Order of St. Andrew*

## *Calgary Chapter*

*Submitted by Paul Amiot*

*Khrystos voskres! Voistynu voskres!*  
*Christ is Risen! Indeed He is Risen!*

April 2009

The Calgary chapter of the Order of St. Andrew launched its 2009 calendar of activities with its annual acolyte recognition pizza lunch on Sunday, February 1<sup>st</sup>. This is the occasion when the Order pays tribute to our parish acolytes, accompanied by parents and siblings.

The Order will again this spring hold a dinner fundraiser in support of St. Andrew's College, our theological seminary in Winnipeg. Final arrangements have been confirmed. **The dinner will take place on Thursday, May 7<sup>th</sup> at the Executive Royal Inn, North Calgary.** This marks the sixth consecutive year that we have hosted this fundraiser. Proceeds will be directed to the Macenko Chair of Ukrainian Church Music campaign at St. Andrew's College. This function has traditionally been well attended by parishioners and friends; all are welcome to join us for an evening of fellowship, all for a good cause. Cocktails will be available from 6:00 PM; dinner will be served at 7:00 PM. Guests will be treated to a choice of either AAA Top Sirloin with Demi Glace or Baked Salmon with Dill Butter Cream Sauce. Tickets are \$80 and, as in the past, half the cost of your ticket is a donation to St. Andrew's College (an income tax receipt for all donations will follow from the College). Door prizes will be drawn. We thank you for your continued support of this endeavour.

We wish you Easter joy and blessings.



## SOUTHERN ALBERTA MISSION PROJECT REPORT – APRIL, 2009

The Southern Alberta Mission Project was created by St. Vladimir's to serve as a concrete celebration of the Second Millennium of the Nativity of Christ, which Canadian Ukrainians celebrated with fervent thanksgiving and prayers. A letter dated November 9, 1999 was sent to the Chair of the Presidium requesting the appointment of a second priest to increase pastoral resources within Southern Alberta. With the arrival of Fr. Patrick Powalinsky to assist Fr. Taras, mission work took place in Lethbridge, Red Deer and Cranbrook, B.C. This work ended a number of years ago when the assignment of a second priest did not take place.

At the 2008 February Parish Council meeting, a committee was struck with the mandate to "renew the Southern Alberta Mission Project," which recommended that a letter be sent to the Consistory outlining the Council's desire for an Associate Priest to be assigned to St. Vladimir's. To our surprise and gratification, we were informed very quickly that St. Vladimir's had been assigned Fr. Timothy Chrapko as our Associate Priest. We were also notified that Red Deer and Lethbridge would be notified they were once again under the Mission care of St. Vladimir's of Calgary and that Father Taras was the Priest charged with their spiritual care.

Quickly, Shirley Din led a committee in the work of successfully finding and facilitating all that was necessary for supplying our new Associate Priest Fr. Timothy and Dobrodijka Julie with a home to comfortably live in. A contingent from Calgary attended a Parish Council meeting in Lethbridge to present our proposal of spiritual assistance and costs, with Lethbridge's subsequent request for Fr. Taras to serve a Divine Liturgy two Sundays a month and their offer of \$500 per service. At the time their membership stood at forty members with an attendance of approximately seventy people a service. Similar communication was made with Red Deer and with just over a dozen members; they also responded positively. Here at St. Vladimir's, the committee's presentation by Lorne Calkins also resulted in positive and concrete support from our congregation of the newly restored South-

ern Alberta Mission Project with many members participating in giving a voluntary annual contribution of \$75 per member and some even more. Monetarily, in 2008, support for the Southern Alberta Mission Project totalled \$21,550.

According to Southern Alberta Mission Project reports coming in the first quarter of 2009, LETHBRIDGE has increased their per Service offering, are having Saturday evening Vespers, just held a Lenten Seminar with good attendance, and their Sunday attendance has increased by twenty people. They just held work bees to paint and repair the church in preparation for their first hierarchical Liturgy (June 21st) in over thirty years. RED DEER has doubled its membership, is recording good attendance at Vespers and Christian Education evenings held on the first Friday of every month and can proudly say their \$5000 deficit is gone! This event has spurred them on to hope, pray and plan for land and a church building of their own!

With such an auspicious start to 2009, we again encourage our membership at St. Vladimir's to participate in the voluntary annual contribution of \$75 per member to help Orthodoxy impact Southern Alberta.

As a committee, we have felt confident that the spiritual benefit to St. Vladimir's and Southern Alberta far outweighs the cost of this Project. To mention just several small monetary benefits, past numbers show that with the services of two priests, "триби" increase several thousand dollars and costs for replacement priests during vacation time (which again have been in the thousands) do not occur. We thank everyone for all the support given to the Southern Alberta Mission Project, and we continue to ask for your prayers, your support and your encouragement.

Respectfully submitted,

Southern Alberta Mission Project Committee

## Sadochok

Sadcohok is a lively preschool this year, with the children learning so much about their culture and the Ukrainian language.

The children had a wonderful day of downhill ski lessons at Canada Olympic Park this February.

Thank you to all the parent volunteers and especially to Alana Preusser and her cousin Christine, Erin Kingdon and Linda Van Ham for organizing the parents, preparing the dyes and patiently guiding the children with the fine art of writing pysanky. To further prepare for Easter, Pani Helen Smetaniuk provided the children and parents an opportunity to learn the art of making paska bread. We would all like to extend our thanks to Pani Helen for her generosity in supporting our program.

On March 3, Sadochok hosted its Open House giving parents and children alike an opportunity to see our facility, meet our excellent teaching staff, and to discuss programming. If you know of anyone who has children aged 3, 4 or 5, please tell them about our Sadochok program. Registration is ongoing.

**Our annual Family Fun Night will be held in the Cultural Centre on Friday, May 22<sup>nd</sup> from 5:00 – 10:00 pm.** This is our major fundraising event. The evening consists of:

- A Ukrainian dinner (holubtsi, varenyky, kobasa, dessert, beverage)
- Dance music
- Entertainment by the Sadochok children
- Silent auction for both children and adults

The cost is \$15.00/adult, \$5.00/child. 100% of the evening's proceeds go towards Sadochok programming. So, come celebrate with us, visit with some old friends, and show your support for Sadochok. **For ticket information, or if you would like to donate a silent auction item or make a cash donation, please call me at 403-338-1123 for further details.**

At Sadochok, we are committed to teaching children the Ukrainian language, and we strive to instill upon them the importance of tradition and reverence. Please assist us by referring families to our program and by supporting our annual fundraiser. Together, we will ensure that future generations have the opportunity to experience our culture and our church.

For more information about Sadochok, please visit our website at [www.ukrainianpreschool.ca](http://www.ukrainianpreschool.ca) or call Sherry at 403-244-3079. Join our preschool and ***“MAKE YOUR BABA PROUD!”***

Khrystos Voskres! Voistynu Voskres!



# Membership Development Committee Report

*Khrystos voskres! Voistynu voskres!*

*Christ is Risen! Indeed He is Risen!*

In our journey to the bright and joyous Feast of Pascha this year, our committee was honoured to facilitate our congregation in participating in Lenten almsgiving - the co-ordinating of financial sponsorship, preparation and serving of a meal on March 27 for the street people of Calgary through the Mustard Seed Program. We have always had a heart-warming response of volunteers to help with these meals. The financial sponsorship of these meals is made possible through your participation in the Charity Appeals held during the Paschal and Nativity Lenten periods.

As most of you are also aware, the Charity Appeal donations are also making it possible for us to ship, in partnership with “*Project Liubov Love*”, hundreds of kilos of your donations of gently-used clothing, toys, etc. to brighten the lives of **240** orphans, newborn to 6 years of age in Nadvirna obl. Ivano Frankivsk; **240** orphans, newborn to 6 years of age, at the Lviv Orphanage on Tadzhytska Street; **35** orphans age 6 to 16 at the Home for Street Kids (Prytulok dlia Nepovnitnykh Detei) in Ivano Frankivsk; children from newborns to 3 – approx. 14 and young mothers 15-18 at the St. Nicholas Youth Charity Centre and to the Luhansk Regional Charitable Foundation “Teenager” distributing to **5400** children, 2-16 years of age in 24 institutions in Luhansk. Our next packing bee featuring mostly school supplies, winter clothing and building sets will be June 7 with collection time starting in late May. Watch for details in the Sunday bulletin. As you spring clean and plan for donating towards our next shipment, we would like to stress that **ONLY** clothing or items **suitable for newborns to 16 years of age** be donated.

On March 14 and 15, over 60 people, including members from our mission parish at Red Deer, attended our Great Lenten Seminar to hear Mother Melania from the St. Barbara Orthodox Monastery in Santa Paula, California giving us insight into Achieving Spiritual Wholeness through understanding a proper paradigm, ruling passions and their corresponding virtues and the prescriptions for strengthening virtues and killing those passions. We were also fortunate to have Dr. Roman Yereniuk of ‘Project Liubov-Love’ give us an in depth presentation on the orphanages and to also express his appreciation of all our efforts.

During our blessing of the Pascha baskets this year, we hope you will join us in appreciation of the efforts of Lori Chomik and Fr. Timothy in organizing the Paschal Basket Outreach. As part of the Basket Blessing Procession, our Church magnets along with pamphlets detailing the contents of the Pascha Basket and its meaning, will be distributed by our newly recruited Myrrh Bearers.

We hope you have been able to pick up your Pocket Calendar available for each member of our Parish and hope that the newly- implemented updated, monthly calendar published in the church bulletin is coming in handy.

The Greeters Ministry continues to welcome us all, members and guests, to Divine Liturgy on Sundays and would welcome new people to join them.

As we continue to send greeting cards of congratulations, condolences and get well etc. on behalf of our congregation, please continue calling Olga Nikolaeva to let her know if someone could use a paper hug.

Our next event will be our annual Congregation Membership Appreciation and Grad Recognition BBQ scheduled for Sunday, May 31<sup>st</sup>. Please, **please** contact Greg Syrnick ASAP with your write-up if you have a family member that will be graduating this year or let him know of someone who is.

We wish you Easter joy and blessings!

# A Pascha of the Faithful

By Protopresbyter Thomas Hopko

In Great Lent of 1966 I turned 27 years old. I had been serving as pastor of St. John's Church in Warren, Ohio for a little more than two and a half years. During that time a high-strung young mother with plenty of problems came down with colon cancer. She underwent surgery. For several months we believed her disease had been stopped. But by Lent of that year it was again virulently progressing. Katherine, whom everyone called Kay, was 38 years old.

I visited this simple, tough woman almost every day. I read her Psalms and other parts of the Bible. I recited the appointed prayers from the Priest's Prayer Book. I heard her confessions and gave her Holy Communion. I anointed her with oil from the Unction Service that we held for her in church. We talked about everything. I wrote down what she told me, and what she showed me by her behavior. I still have the notebook. It was about what it means to be a Christian, and to be a Christian priest.

Toward the end of Lent Katherine insisted on going home from the hospital. She wanted this so that her family and friends could "learn what it's all about." On Friday evening before Lazarus Saturday I was hearing confessions in church. Her three daughters, between five and twelve years old, were there. Her brother-in-law brought me word that she was finally at the point of death. I told him that I would drive the girls home. On

the way I told them that their mother was going to die that night. They asked me if she would be raised up like Lazarus.

Loads of people were milling in and around the house when we arrived. I went with the girls into the living room where Katherine's bed was. We found her sitting up and talking. She spoke clearly to all of us. She told us to believe. She gave motherly admonitions to her daughters. She wanted her hair washed and combed. And she asked for something to eat and drink. The doctor who was there said that he couldn't explain it. She had been totally unresponsive just minutes before. On Monday morning, having severely relapsed, she was taken back to the hospital. She was unconscious most of the time. But she also rambled incoherently, sometimes loudly and vehemently. She seemed to be engaged in a terrible struggle.

On Great and Holy Friday we served Royal Hours in church. Her daughters were there. Just before I was to read one of the Passion Gospels my mother-in-law, who was with us since my wife had just had our second baby, came to say that the hospital called saying that Katherine was now at her end. I decided to read the Gospel, and then go to her bedside. When I finished the Gospel with the words "and he gave up the spirit," I told everyone to stay in church and directed the reader to keep chanting psalms and hymns until I returned.

\*\*\*\*\*  
 \* When I entered Katherine's room I saw her \*  
 \* still body. Her emaciated face, bronze from \*  
 \* jaundice, with staring eyes, pointed nose, \*  
 \* parched lips and gaping mouth, struck me \*  
 \* as both terribly ugly and awesomely beauti- \*  
 \* ful. Katherine's husband Charley told me \*  
 \* the exact time his wife died. It was during \*  
 \* the Gospel reading. I know, because I was \*  
 \* wearing a wristwatch in church, which I \*  
 \* never do, and looked at it when I began to \*  
 \* read. I had on my watch because early that \*  
 \* morning I served the funeral of an old man \*  
 \* who had to be buried before Pascha, and I \*  
 \* wanted to be aware of the time. I had for- \*  
 \* gotten to take the watch off. I went back to \*  
 \* church and told the girls that their mother \*  
 \* was now with Jesus. \*  
 \* \*  
 \* Kay had a splendid Paschal funeral. We \*  
 \* sang Paschal Vespers on Sunday not in the \*  
 \* church, but over her body at the funeral \*  
 \* home overflowing with people. Her head \*  
 \* was covered with white lace. What was left \*  
 \* of her body was clothed in a pretty white \*  
 \* gown. Her face was peaceful and, again, \*  
 \* strangely beautiful, but now with no ugly- \*  
 \* ness at all. The funeral was served with the \*  
 \* Divine Liturgy on Bright Monday. Everyone \*  
 \* there said they would never forget it. And, \*  
 \* obviously, neither would I. \*  
 \* \*  
 \* \*\*\*\*\*

## A Quote To Contemplate This Holiday Season...

### On the Resurrection:

"The deepest foundation of the hope and joy which characterize Orthodoxy and which penetrate all its worship is the Resurrection. Easter, the center of Orthodox worship, is an explosion of joy, the same joy which the disciples felt when they saw the risen Savior. It is the explosion of cosmic joy at the triumph of life, after the overwhelming sorrow over death - death which even the Lord of life had to suffer when he became man. ... All things are now filled with the certainty of life, whereas before all had been moving steadily towards death. Orthodoxy emphasizes with special insistence the faith of Christianity in the triumph of life." + Fr. Dumitru Staniloae

### Membership Dues

With the blessing of the Church Council, I will be sending out to each member and member couple a **statement** which will provide each with a balance outstanding for the current year dues (excluding those members who have already paid their dues). For members who choose to pay their dues on an installment basis, this **statement** will provide an update for your records.

If any member wishes to learn about the status of their membership dues account, please phone Walter Ozimko at 403-282-4272.

## **Understanding Baptism Part III of IV**

By Fr. Timothy Chrapko

In part two of our discussion on the Sacrament of Baptism, we discussed the current pastoral challenges that have arisen from the divorce of the Sacrament of Baptism from the Eucharistic Assembly. As we have read previously, this divorce has led to an overall shift in the influence of Baptism on the life of a Christian, for Baptism is no longer able to shape the “world view” of the faithful as it once did. In part three, we will focus our attention on the historical elements of the Sacrament of Baptism, from the spirit and practice of the early Church down to the current practice of Baptism that has been passed on to us.

### **History of Baptism**

To reclaim the sacrament of Baptism, it is first essential for us to examine the origins of this practice, and likewise trace its development through the course of time. For this process one must take into consideration the natural occurring development of the sacrament as it appears in the pages of the New Testament, on through the early church practice. This is to state that to get the fullest picture of the history of the sacrament, we must first look at the event which gave weight to the eventual practice of Baptism, this being the Baptism of Christ Himself in the Jordan. For, not only does this event have historical significance in that it was a major event in the life of Christ and thus was also the initiation of the Baptismal practice, but it also serves as a theological point of departure; it is the occurrence of the Theophany or revelation of God in Christ to humankind. The event of Christ’s Baptism clearly was important to the life of the early Church as well, as we are able to see this event captured in the accounts of all four evangelists. Furthermore, the Patristic Fathers of the Church also point to this even in time to give meaning to the sacramental practice they were engaged in. The fact remains that it is not hard to find ample support and mention of the event of the Baptism of Christ in the pages of the New Testament. It is also of interest for us to consider the origins of the very act of Baptism with water.

It is clear from historical as well as Gospel accounts, that the practice of immersion into water for the cleansing of sin was an already established practice at the time of the Baptism of Christ in the Jordan. It is essential; however, that we not only understand that notion, but also examine the origins of this action when contrasted with the social and religious practices occurring in the middle east at the time of Christ. Both the Jews as well as the Hellenists of the time participated in rituals of cleansing and purification involving water. We are well aware of these practices due to the circumstances surrounding the Baptism of Jesus by John in the river Jordan, for it was an act of ablution common among several sects of Judaism of that time. Even in a historical sense it is important to understand that Christ himself instituted the sacrament of Baptism: “Christ’s command (Go therefore and make disciples of all nations, baptizing them...) contains the essential elements of the baptismal rite: preliminary teaching without which the adoption of faith cannot be continuous, immersion in water and the Trinitarian formula ‘in the Name of the Father, the Son, and the Holy Spirit’.” In the Early Church, we are able to see that the practice of water continues; however, the specification of living water, that being water from a lake or stream becomes the norm. The early Church also lays claim to the innovation of the Baptistery, or pool in which baptisms took place. It must be stated that the normal practice was full immersion in water; however, it was permissible to sprinkle or even pour water on the candidate in extreme situations such as illness. Furthermore, even more exceptions were made to this rule: “In *The Spiritual Meadow* by John Moschus, there is a case of Baptism not with water but with sand. Some travelers were in the desert, death approached, and there was no water.” In the fourth century we encounter the practice of Baptizing adults near the end of their life, such as the practice with the Emperor Constantine. Others

Baptized later in life are St. Gregory the Theologian, St. Basil the Great and St. John Chrysostom.

The initial custom of the Eastern Church was to Baptize all candidates on the eve of Easter, during the Resurrection Vigil. This process was later extended to include the feast of Christmas, and it is because of this reason that the 40 days of fasting came to be established prior to the celebration of the Nativity of the Lord. It must also be stated that these Baptisms took place only after a long period of preparation known as the Catechumenate. Although in this time period there is for the most part no formal means of preparation of those wanting to become Baptized, it must be stated that this is one aspect that is seriously needed by the Church, especially in the case of adult candidates. We may now be able to see the progression of the sacrament of Baptism from its beginnings true to the spirit of the Church to its current practice of separation from the life of the Church. In part four, the last section of this article, we will discuss the theological meaning of Baptism, so that we may truly understand its place in the Church.

Alfeyev p. 132, Osborne p. 51, Alfeyev p. 137, Alfeyev p. 133mSchmemmann-For the Life of the World p. 76

### In Our Faith...

It is sometimes helpful to clarify terms used in our faith. In answer to some questions posed recently, we will now discuss the difference between the terms "Autocephaly" and "Autonomy." The following definitions are taken from: [www.wikipedia.org](http://www.wikipedia.org)

**Autocephaly**, in hierarchical Christian churches and especially Eastern Orthodox and Oriental Orthodox churches, is the status of a hierarchical church whose head bishop does not report to any higher-ranking bishop. When an ecumenical council or a high-ranking bishop, such as a patriarch or other primate, releases an ecclesiastical province from the authority of that bishop while the newly independent church remains in full communion with the hierarchy to which it then ceases to belong, the council or primate is granting autocephaly.

**Autonomy**, In the Eastern Orthodox Church when a church body is given "autonomy" it is permitted to rule itself internally, but still remains nominally subject to the mother church to which it belongs. An autonomous church is permitted to elect its own primate, but the primate must be consecrated by the Patriarch of the mother Church.

Thus we are able to see that the Churches who have been granted Autocephaly are completely and totally self sustaining (so to speak). Although they are self sustaining, they remain in communion with the patriarchate from which they were born, and would also be in communion with all of the other Orthodox Patriarchates that their mother Church is in communion with. In regards to autonomy, we are able to see that jurisdictions that have been granted this status are given the rite to self-determine but ultimately remain under the **spiritual guidance** of the mother Church, who will ultimately ratify the decisions made by the Autonomous jurisdiction.

## Parish Announcements

PASCHAL CHARITY: A sincere thank you is extended to all who generously supported our congregation's Paschal Charity Appeal! May the good Lord bless you for your generosity!

FROM THE GOLDEN AGERS: Members of St. Vladimir's Golden Age Club will not be meeting on the following two Tuesdays - April 14 and April 21. We encourage our members to attend the Divine Services on those days.

THE NEXT MONTHLY SUPPER MEETING OF THE LOCAL TYC BRANCH will be held on Monday, April 20. 5:30 p.m. - cocktails, 6:30 PM. - supper. All members and potential members are encouraged to attend this meeting!

GUEST PRESENTATION: Dr. S Kvit, President of the Kyiv Mohyla University, Ukraine's National University, will be in Calgary on Sunday May 3, 2009 to promote the school. His presentation will take place at NOON at the St. Vladimir's Ukrainian Cultural Centre at 404 Meredith Road NE. A light lunch will be served. Admission by donation. Sponsored by the Canada Ukraine Foundation.  
info@calgaryucc.org for more information.

THE ORDER OF ST ANDREW WILL HOLD A FUNDRAISER DINNER on Thursday, May 7th at the Executive Royal Inn North Calgary. Proceeds will be directed to the P. Macenko Chair of Ukrainian Church Music campaign at St. Andrew's College. All are welcome to join us for an evening of fellowship, all for a good cause. Cocktails will be available from 6:00 PM; dinner will be served at 7:00 PM. Guests will be treated to a choice of either AAA Top Sirloin Fillet or Baked Salmon. Tickets are \$80 (an income tax receipt for \$40 will follow from the College). Door prizes will be drawn. Tickets are available from Nestor Papish, Dan Zukiwsky or Paul Amiot.

ICON PROJECT SPONSORS: As we continue the Icon Project, we have a need for a few sponsors to complete this project. Additional sponsors are required to complete three large Icons—Dormition of the Theotokos, St. Andrew on the Hills of Kyiv and the Baptism of Ukraine – as well as other smaller Icons. If you are interested in sponsoring these Icons or a portion of these Icons, please contact Shirley Din @ 403-282-5566.

FROM UWAC: On behalf of the Ukrainian Women's Association, Calgary Branch, a big thank you goes out to everyone who helped with the baking of Pasky and Babky, other baking, setting up, selling, buying and cleaning up for our successful Bake Sale on April 4, 2009 – Ethel.

MEMBERSHIP DEVELOPMENT COMMITTEE UPDATE ON ORPHANAGES IN UKRAINE: Membership Development Committee UPDATE ON ORPHANAGES IN UKRAINE: We will not be collecting items until early summer.

GRAD RECOGNITION: The Membership Development Committee is holding its annual Graduate Recognition and Year-End Membership Appreciation Lunch on Sunday, May 31, following the Divine Liturgy. If you are graduating from high school, college, university, or technical institution, or if you know of someone who is graduating, please contact Greg Syrnick at 403-246-0610 or gsyrnick@gmail.com by May 10. Watch then for details for our next packing bee featuring mostly school supplies, winter clothing and building sets. As you spring clean and plan for donating towards our next shipment, we would like to stress that ONLY clothing or items suitable for newborns to 16 years of age be donated.

SOUTHERN ALBERTA MISSION PROJECT: We would like to thank everyone who donated towards the Southern Alberta Mission Project. With the support of our Mission Parishes and lay organizations we raised \$21,550 last year. When the project was launched a donation of \$75/member per year was suggested. So far this year we have received a total of \$5,750. If you wish to donate to this project, please indicate this on your offering envelope in order that the congregation may track the progress of this program.

AUTOMATED FUNDS TRANSFER: St. Vladimir's Congregation now offers Automated Funds Transfer for donations. Forms can be found on the information table in the entrance of the church or on our website by choosing forms on the right side. If you have any questions about the program, please contact James Teterenko or Lorne Calkins, or by emailing preauthorized.payments@stvlads.com.



## Orthodoxy in the World Today

### Case Study: Troy Polamalu

Peter Diana / Post-Gazette



Steelers safety Troy Polamalu watches from the sidelines against the Vikings at the Hubert Humphrey Stadium in Minneapolis in August. He is often seen crossing himself -- right to left -- during games.

Most NFL fans are familiar with the sight of Steelers safety Troy Polamalu crossing himself during games, but one subset of fans is gleefully aware that he crosses himself from right to left, rather than left to right. "Each time there is an important play, he makes his cross the Orthodox way. Nobody else does this, and it is a beautiful thing," said Metropolitan Maximos, of the Greek Orthodox Metropolis of Pittsburgh, who officiated at the wedding of Troy and Theodora Polamalu four years ago.

Mr. Polamalu, an ethnic Samoan, long has had a strong Christian faith, but was non-denominational until he joined his wife's Greek Orthodox church. The metropolitan is quick to note that Orthodox enthusiasm for Mr. Polamalu isn't intended to denigrate any other branch of Christianity. "I'm very proud of him. But, to be honest, I don't care if his background is Roman Catholic or Greek Orthodox or any of the Protestant communities, as long as the guy is a faithful person. And Polamalu is that, and his wife is as well," he said.

When football doesn't allow the Polamaluses to worship together on Sundays, they make weekday visits to the Monastery of the Nativity of the Mother of God in Saxonburg. Their infant son was baptized there. But the nuns won't be watching him play in the Super Bowl, Metropolitan Maximos said, because they don't watch anything on television that isn't religious.

Orthodoxy and Catholicism -- which split in 1054 over issues of church authority -- have a different ethos. The monks of Saint Vincent Archabbey in Latrobe, the Catholic monastery on the college campus where the Steelers practice, are unabashed fans. One monk, now deceased, went into earlier playoffs with a gold "7" on his black habit and called himself "Big Ben-edictine."

Saint Vincent Archabbot Douglas Nowicki said Mr. Polamalu prays in their basilica during training camp and is close to the monks.

"He's Orthodox, but I think he embodies that spirit of selflessness and humility, and is so well-grounded in who he is, that people of every faith relate to him. There is something deeply spiritual about him that all of us experience in being with him," he said.

But for the Orthodox, he's something special, said Damian George, the youth director at St. George Antiochian Orthodox Cathedral in Oakland.

When teens attend national Orthodox conferences, "the kids from Pittsburgh kind of brag about Troy, not only that he's a Steeler, but that he's Orthodox. And even the kids from Philly and New York get excited about it. He gives them a good role model because he's able to play at a high level and keep his faith at an equally high level," he said.

Orthodoxy has no tradition of celebrities who testify to their faith, said the Rev. Thomas Soroka, pastor of St. Nicholas Orthodox Church, McKees Rocks. There are lists of celebrities who have belonged to the church, including Tina Fey and Tom Hanks. But none are considered exemplars of Orthodox spirituality. Current online discussions of an Orthodox celebrity that don't involve Mr. Polamalu tend to bewail the conduct of Rod Blagojevich, who was removed as Illinois governor last week after a four-day impeachment trial.

"A lot of times when people are Orthodox, it's more of an ethnic or cultural thing. Troy stands above that by being a practicing, committed Orthodox Christian," Father Soroka said.

"Orthodoxy is quite sober. It's not flashy or attractive to those who are looking for stardom. It's much more introspective, and I think Troy embodies that."

But it helps that Mr. Polamalu is cool and handsome, with Samoan warrior hair that hasn't been cut in seven years. His plays appear to defy the laws of physics.

"Being faithful and devout isn't always cool. So it's great when you can point to Troy Polamalu and say, 'Look, faith isn't stupid. It's something really special,' " said James Purdie, 26, a subdeacon at St. George Cathedral.

"Seeing him crossing himself after a play, or praying on the sidelines, it's a way of witnessing that your faith can be incorporated into your everyday life."

Mr. Purdie saw the Polamaluses at a lecture at Duquesne University by Orthodox theologian Bishop Kallistos Ware.

"A lot of the younger folks went up to him afterward and were asking him questions -- theological questions as well as football questions. His answers showed that he was knowledgeable in his faith. And it was nice to see his humility. He was very approachable," Mr. Purdie said.

One Orthodox leader who does not tell stories about the Polamaluses is their pastor, the Rev. John Touloumes at Holy Trinity Greek Orthodox Church, North Side. He wants to respect the family's privacy. But he will say that Mr. Polamalu has steeped himself in the Orthodox faith.

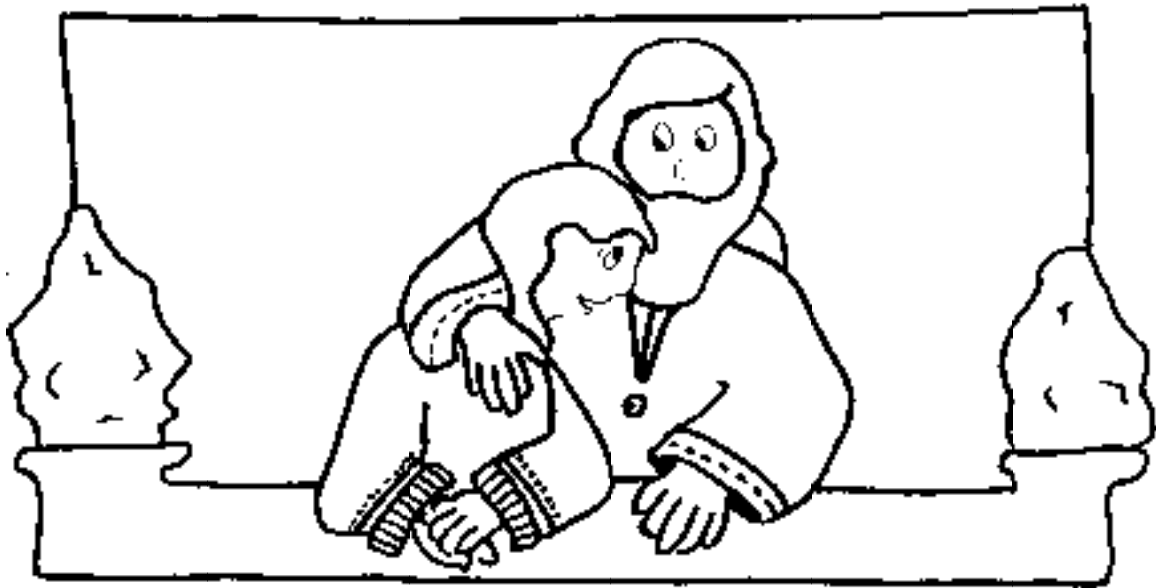
"Troy has received the faith with great dedication and great enthusiasm in his personal life. He does share it on the field with others when he believes it is his calling to do that. And he shows it through his life, through his humility and his good works," he said.

"He has a particular love for the younger people and they have responded very warmly to his gentle personality, his athletic talents and his deep faith."

The Rev. Patrick Carpenter, pastor of St. Mary's Orthodox Church, South Side, joined a Troy Polamalu fan group on Facebook and took part in its "Steelers prayer wave." But he won't pray for a Steelers win. "We don't pray for victories. We don't pray for defeats. We pray for the safety of the team."

Of course, Mr. Polamalu is the safety of the team.

# Kids' Corner





---

## The Last Supper

Several days before Jesus was put on the cross, He invited all His apostles to have the Passover dinner with Him. The icon of The Last Supper shows Jesus at the center and all twelve apostles around him. (Parent's Note: You may want to count the apostles with your child.) The food is on the table, ready to be eaten — bread, carrots, wine and fish. But this meal was very special. Jesus blessed and prayed over the bread and wine. This was the very first Holy Communion! We receive Holy Communion every Sunday, just like the apostles! We can remember Jesus and His apostles at the Last Supper when we receive Holy Communion.

Article taken from “A WAY OF LIFE: Introducing your child to the Orthodox Faith” by Ann Marie Gidus-Mecera

Please colour me!



Picture taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera

---

## The Crucifixion

**E**aster time is a fun time because we get together with our families, celebrate, and have lots of good things to eat. But the reason we are having such a good time is that Jesus died on the cross...and came alive again! That is why we celebrate Easter, and why Easter is such a special time for us.

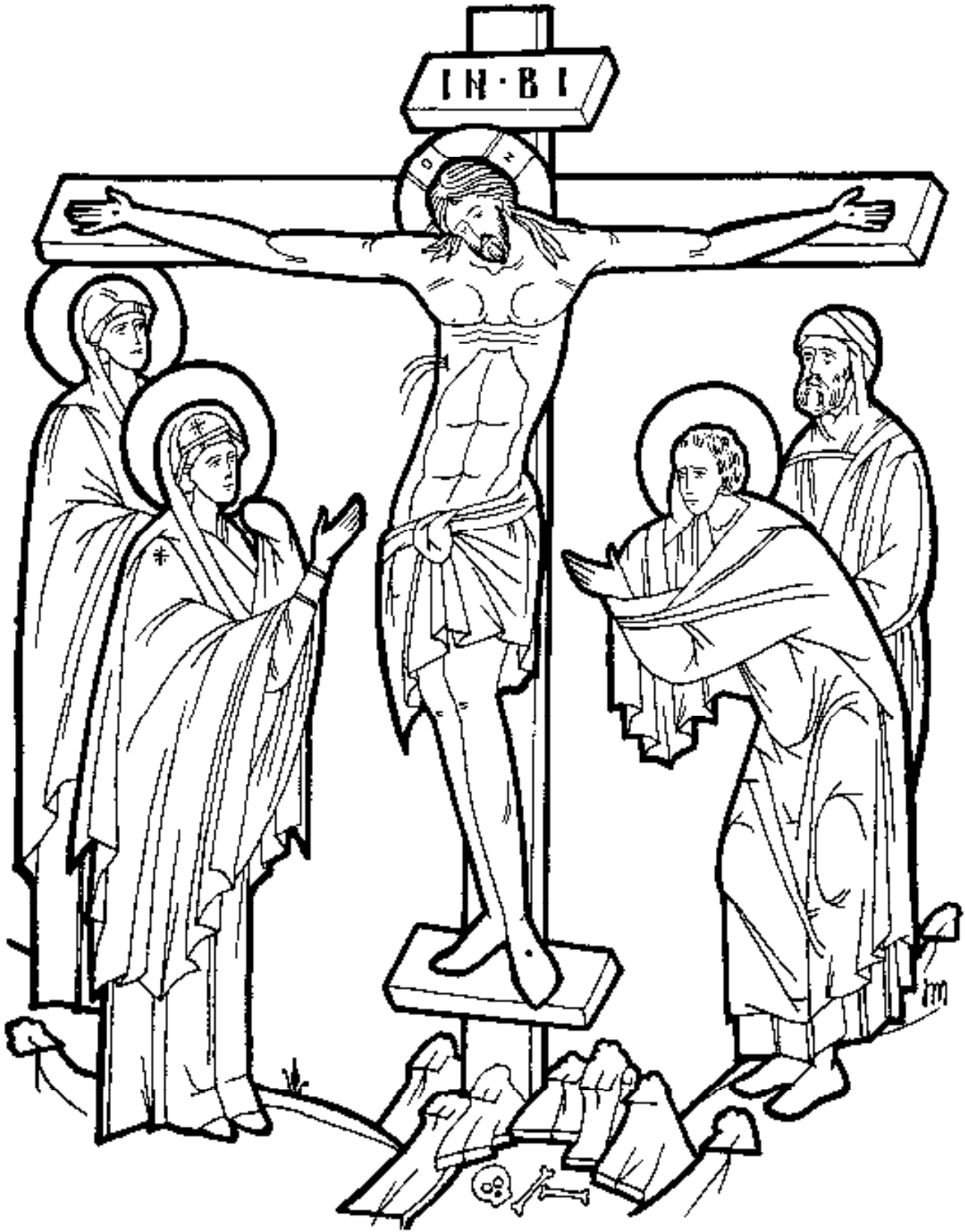
The people who put Jesus on the cross did not believe Jesus was the Son of God. They made fun of Jesus and hurt him. In the icon, Jesus looks very sad. The skeleton at the bottom of the icon stands for all the people who have died but will live again because of Jesus. The two men on crosses did not obey the city's rules. They were put on crosses, too, for punishment. One man was not sorry for what he did. The other man was sorry. He asked Jesus to forgive him. That's just what Jesus did! This man went to heaven after he died and lived with Jesus forever!

In the icon, Mother Mary stands at the left. The people around her comfort her because she is so sad to see Jesus on the cross. The soldiers with spears and shields tease Jesus. Apostle John stands to the right, with the centurion Longinus. A centurion was a person who helped rule the city.

Jesus died on the cross and came alive again. That's why we wear crosses around our necks and have crosses in Church — to remind us of what a wonderful thing Jesus did for us!



Please colour me!



Picture taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera



---

## **The Ascension**

*40 Days after Easter*

**W**e read in the Bible that forty days after Jesus died on the cross and came alive again, He was lifted up in a cloud and disappeared! This happened on a mountain called the Mount of Olives. That's why you see mountains in the icon.

The circle Jesus sits in is like heaven. Mother Mary stands in the front and the apostles surround her. Everyone is amazed that Jesus was taken up in a cloud! They had never seen anything like that before! They knew it was not magic but the work of God. They also knew they wouldn't see Jesus on Earth anymore. They were not sad, because they knew Jesus was in a special place called heaven. They knew they could talk to Jesus anytime by praying to Him. We also can talk to Jesus anytime we want by praying to Him.

Article taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera

Please colour me!



Picture taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera



---

## **The Descent of the Holy Spirit (Pentecost)**

*50 Days After  
The Resurrection*

**T**he day the Holy Spirit came down to Jesus' apostles (or helpers) is called Pentecost.

Jesus had twelve apostles to help Him. (*Parent's Note: you may want to count the apostles with your child.*) Some of the apostles are shown in the icon holding scrolls. A scroll is what people wrote on long, long ago. The person in the center at the bottom stands for the whole world and all its people. There are so many people in the world that they would not fit in one icon!

After Jesus went to heaven to be with God, the Holy Spirit came down to the apostles. The Holy Spirit filled them with love and peace. This was a gift from God. We get the same gift of the Holy Spirit when we are Chrismated at our Baptism. The apostles were very special and had an important job to do. Before Jesus went up to heaven, He asked the apostles to travel to many towns and cities. Jesus told the apostles to tell all the people in those towns and cities what they must do to be saved. The Holy Spirit helped the apostles tell others about Jesus the Savior.

Article taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera

Please colour me!



Picture taken from "A WAY OF LIFE: Introducing your child to the Orthodox Faith" by Ann Marie Gidus-Mecera