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www.holytransfigurationkw.com  
**Sunday Divine Liturgy:**  
English – 5 p.m. Saturday  
Ukrainian – 9 a.m. Sunday

Слава Ісусу Христу!  
Glory to Jesus Christ!

Слава на віки!  
Glory forever!

Порядок відправ 1-17-го серпня

Schedule of services Aug. 1-17

In August there will be no Divine Liturgy on Saturday evening.

Недільна Літургія: 9-а рано

Sunday Divine Liturgy: 9 a.m.

28.07.2014 св. рівноапостолів кн. Володимира; Божественна Свята Літургія/  
Divine Liturgy 10 a.m.

30.07.2014 Молебень/Moleben 11 a.m.

7.08.2014 Божественна Свята Літургія/Divine Liturgy 10 a.m.

10.08.2014 після Літургії молитва благодарення родин Сидорчак, Теплицький, Філіп,  
Худзінський і Коваль в 25-ліття їхнього приїзду до Канади; опісля обід в подяку всі  
парафії за те що спонзорували їхній приїзд

11.08.2014 Божественна Свята Літургія/Divine Liturgy 10 a.m.

12.08.2014 Божественна Свята Літургія/Divine Liturgy 10 a.m.

13.08.2014 Молебень/Moleben 11 a.m.

17.08.2014 Храмовий Празник! Божественна Свята Літургія о год 10-а рано;

благословення овочів/фрукти (опісля обід)

Parish Feastday! Divine Liturgy at 10 a.m.; blessing of fruits followed by community  
luncheon

## Happy Birthday!

Вітаємо парафіян котрі в серпні відзначають день народження.

Greetings and best wishes to all our parishioners who celebrate their birthday in August.

Julia Dniprenko (1<sup>st</sup>); Cathy Gesza (4<sup>th</sup>); Stefan Suduk (5<sup>th</sup>); Lydia Oshukany, Katherine Belej (8<sup>th</sup>); Nadia Tremko (10<sup>th</sup>); Zoriana Kocan (12<sup>th</sup>); Andrew Polischuk (14<sup>th</sup>); Jozef Filip (15<sup>th</sup>); Fred Shantz (16<sup>th</sup>); Monica Marko (17<sup>th</sup>); Piotr Trusz (18<sup>th</sup>) and Jacob Geimer (22<sup>nd</sup>).

## Многая літа!

### Щире спасибі всім жертводавцям!

Sunday collection ----- Regular: \$589 (6.07); \$530 (13.07); \$633 (20.07)

Papal Charities-----\$. Eparchial Needs----\$.

Memorial Donation +Rose Kalyn from J. Dniprenko----\$20.

Church donation---- \$80. (anonymous) \$30. А. Pawełko

THANK YOU

FOR YOUR

GENEROSITY!

Храмовий празник: неділя, 17-го серпня; Літургія о год. 10 рано  
Parish feastday: Sunday, August 17<sup>th</sup>; Divine Liturgy @ 10 a.m.



## Святий рівноапостолів князь Володимир Великий Saint, equal to the apostles knyaz' Volodymyr the Great

Нам усім відомо що 988 році князь Володимир Великий офіційно прийняв Христову віру для своєї Київсько-Руської Держави. Тим самим він зробив значний вибір приєднати свою середньовічну імперію в коло Європейських князівств. Мабуть ще здитинства нас вчили як він прийняв християнство з Царгороду (нині Стамбул) тому що він і його

посли були захоплені красою Візантійської Літургії. Водночас знаємо, що він (так як Римський імператор Константин в 4-ому столітті) бажав щоби ця віра поєднала його державу. Церква надала йому (і княгині Ольги) титул рівноапостолів тому що задля цього рішення Христова віра поширилася в нову територію Києво-Руських земель. Але що значить нам нині бути спадкоємцями рішення цього Велкого Князя?

For over two thousand years the Ukrainian people have lived the legacy of St. Volodymyr's decision of 988. However, perhaps it is time for us to once again ask ourselves the meaning of that legacy. At the end of the tenth century the Christian Church had spread throughout the Mediterranean basin, through most of Europe, reached east right into India and south through Egypt into Ethiopia. It had been confronted by the rise of Islam, and although having lost much territory to the Muslims, the Eastern Roman Empire (Byzantium) was still a powerful state and maintained control over much of its territory. Western Europe was in the midst of the so-called Middle Ages and divided among rival kingdoms. **Christianity was united, though diverse, with a number of important centres having authority over their territories: Rome, Constantinople, Alexandria (Egypt), Antioch (Syria and East).** In Eastern Europe, knyaz' Volodymyr the Great was **the strongest ruler, with an Empire that stretched from the Baltic Sea to the Black Sea and from the Carpathian mountains almost to the Caucasus mountains.** In the land today called Russia, Moscow did not yet exist and Volodymyr's sons were the rulers of such important cities as Novgorod (Yaroslav the Wise), Rostov, and Suzdal. Volodymyr's state was centred on Kyiv, Chernihiv, Polotsk, and Halych. **Christianity**, was for him, the glue that was **to keep his state united, and linked to the larger European world.** The Christian Church of Kyiv developed in a unique relationship both with Volodymyr's state and the life of the wider Christian community. Although Volodymyr accepted the first bishops from Constantinople, he also encouraged the establishment of monasteries by monks from Germany and France. His policy was to make the Christian Church of Kyiv an autonomous member of the Christian family, like the Church of the Bulgars, established 100 years earlier. This project of building a **uniquely Kyivan Church was continued by Volodymyr's son, Yaroslav the Wise**, during whose reign the first indigenous bishop Metropolitan Ilarion (in 1051) was ordained for the Kyivan Church. It is to this Church that we belong. It is because of this inheritance that we strive to have our Church's Patriarchate recognized and it is for this Church that we must strive to overcome the historical differences which have plagued us and resulted in the divisions between Catholics and Orthodox and, worse still, among Orthodox Ukrainians themselves. Our Church's inheritance is a gift not only for us, **but for all Christians**, because it speaks to the possibility of a **united Christianity that accepts the diversity of different cultures and spiritualities**, while uniting under the collaborative leadership of the major Patriarchs, chaired by the Bishop of Rome. This is the ancient vision of the Christian Church accepted by Volodymyr the Great; it is also the vision of the Church signalled by Pope Francis in his first statement after being elected Pope when he described himself, not as Pope, but the **Bishop of the Church of Rome**. He continues to promote this vision in his collaboration and consultation with Orthodox Patriarch Bartholomew and the Anglican Archbishop of Canterbury Justin Welby. **It is our inheritance to strive to re-unite our Kyivan Church and, so, to help re-build the unity of Christ's Church!**