

UKRAINIAN ORTHODOX CHURCH OF ALL SAINTS

1500 Day Street, Winnipeg, MB R2C 1E4

Serving Parish Priest: The Rt. Rev. Protopresbyter Nicholas Orest Rauliuk

Father Deacon Tom Chaput

Cantor: Allan Pawluk

Readers: Brent Boblinski

Choir Director: Jan Michalyshyn



6th Sunday after Pascha

Sunday, May 21th, 2023, Sunday of the Blind Man, Holy Apostle & Evangelist John

Tone 5 Epistle Reading: Acts 16:16-34 and Jn 9:1-38

Our next service is scheduled for Sunday, May 21th, 2023, at 10:00 am (Bilingual). Confession will be available on Sunday morning starting at 9:15 AM. It is recommended that members of All Saints attend confession at least once every four (4) months. All parishioners can enter the church during confession.

For those families wanting to have their loved ones' grave sites blessed, please contact Fr. Nicholas at 431-374-1794 or 204-691-5689 or by email at revorestrauliuk@gmail.com to arrange a time.

Mask-wearing is no longer mandatory, and screening is no longer taking place. As COVID is still present, we do however encourage people to wear masks if they are so inclined and to take all the necessary precautions to prevent any spread.

PLEASE REMEMBER IN YOUR PRAYERS: Elaine, Nick, Wayne, Sonia, Geri, Tillie, Wally, Steve, Michael, Carl, Lawrence, Liam, Mary, Richard, Chelsey, Janet, Jeffrey, Fr. Myron, Fr. Gene and his family, Lorna, Marilyn, Raymond, Linda., Darlene, Peter, Joan, Dean, Olga, Jennifer Kelsch, Peter, Sylvia, Werner, Mervin, Sonia, Andrew, Claudia, Lawrence, Greg, Dobrodyka Genya (Jeannette) Curt Denysiuk, Glen & Debbie Evans; Nettie Pretula, Richard & Mary Drewniak, Metropolitan Yuriy, Rev. Fr. Alexander Harkaviy, Gail.

PLEASE PRAY FOR: Dobrodyka Genya (Jeannette) Rauliuk who is battling cancer. We pray that our Lord and Savior Jesus Christ will grant her and Fr. Nicholas the strength and courage they need at this time.

Also please continue to pray for Joan Tostowaryk's full recovery from her recent hip surgery. Also, let us pray for the full recovery of our Palomar Lawrence Senkiw who recently underwent major surgery.

If you would like someone to be mentioned in prayer, submit their names by email, allsaintsuoc@mymts.net, or inform one of the church elders.

The care and maintenance of our property continue, so if you're unable to attend church, please continue to support us with your offerings. For your convenience, All Saints also accepts Interac E-transfers for donations in addition to cheques or cash. Please submit e-transfers to allsaintsuoc@mymts.net.

Happy Victoria Day: Have a happy and safe Victoria day long weekend.

Condolences: To Madeline & Joe Kruchuk on the passing of Madeline's brother Don Nimchuk on May 8th in Surrey BC. Don was the son of the late Nickolas & Sophie Nimchuk who were long time parishioners of All Saints.

Sunday School: Under the direction of Anya Haraschuk and assisted by Demi Kuzyk Bernier, All Saints is conducting Sunday School classes for the Parish's children. After the liturgy, a light brunch is served for all. For more information, please contact Anya Haraschuk at fedyaz@yahoo.ca or Demi Kuzyk at demikb@shaw.ca.

Let's Celebrate: If you or your family is celebrating a major life event such as a birth, birthday, anniversary, retirement, etc., please notify Emil via email at ekowal3@shaw.ca so a note of congratulations can be included in our bulletin. We look forward to sharing in your joy.

Returning to Church After Covid: With Covid now being better tolerated with far fewer severe outcomes, we are eager to get back to where we were prior to the pandemic. Live streaming of our Church's Divine Liturgy Services was important as we tried to maintain contact with our parishioners during the pandemic. While this allowed us to take in Divine Liturgy Services, as Orthodox Christians, live streaming is not a substitute for the Holy Sacraments of Confession and Communion. We are encouraging all of you to come to church to celebrate our faith in our Lord and Savior Jesus Christ. **To those unable to make the trip on their own, we would be pleased to provide you with transport. Simply reach out to a parishioner that you know to arrange a ride.** We so look forward to seeing you!

Summer Employment Opportunity: An opportunity has presented itself for summer employment at Camp Veselka for (2) two University students for (4) months this summer. These are jobs in lawn cutting and maintenance, cleanup and general maintenance. You will be provided a place to stay during the week but cooking is your own concern although the Mess Hall facilities will be available to you. Contact Bill Duschak 204-918-5926 or Ian McCarron 204-223-5595.

Coming Events: We are pleased to announce that we will be having the following fund-raising events:

- Fall Supper and Dance on November 4, 2023. Music by "High Profile Dance Band".

- Malanka on January 13, 2024. Music by "Dennis Nykoliation Band".

We need your support to make these fund-raising events successful. Please circle your calendars now and let your family and friends know about it. For additional information please contact Emil at 204-488-2200.

-Metropolitan Ilarion will visit All Saints Sunday, June 11th, with service starting at 9:30 AM with his arrival. Reception to follow including the presentation of certificates of appreciation (Hromata) to deserving parishioners. There will not be Confession that Sunday. Please join us in greeting Metropolitan Ilarion to our lovely community.

DO YOU HAVE AN ITEM FOR OUR BULLETIN? Please contact us via email at allsaintsuoc@mymts.net.

Church Membership: Fees are now due for 2023. The church membership (Consistory Levy) has been increased this year to \$158.00 per person from \$120.00 per person. For those who haven't yet submitted their 2023 membership fee please submit \$158.00 per person or \$316.00 per family. Please include your membership (donor) number with your remittance envelopes. Please check with Bob Michalyszyn if you don't know your donor number.

CHECK IT OUT! All Saints website has loads of information waiting for you, at your fingertips! The weekly bulletins are also posted there as well. Have a look and spread the news! The "NEWS" section can be used for announcements or news items that we want to share publicly. You can like our page on:

Facebook: <https://www.facebook.com/allsaintsuoc/>

and follow us on Instagram: <https://www.instagram.com/allsaintsuoc/>

The address for the website is <https://www.allsaintsuoc.ca/>.

Our 2023 Parish Council & Support Volunteers:

President - Len Matiowsky 613-985-9168

Vice President - Emil Kowal 204-488-2200

Secretary - Bob Talbot 204-422-8755

Treasurer - Bob Michalyshyn 204-228-7386

Property Mgr. - Lawrence Senkiw 204-895-0222

Sunday School Director - Anya Haraschuk 204-339-2255

Sunday School Assistant - Demi Kuzyk-Bernier 204-224-9608

Choir director - Janet Michalyshyn 204-254-5633

Member at large - Olga Barth 204-254-4706

Member at large - Lawrence Chubey 204-256-8785

Member at large - Donna Jacobs 204-222-2126

Member at large - Ted Kowal 431-279-4965

Member at large - Pat Valen 204-661-0661

Members at large - Gary & Bonnie Persowich 204-257-7413

Members at large - Werner & Olga Saxler 204-955-1255

Serving Parish Priest

Rt. Rev. Protopresbyter Nicholas Rauliuk - 431-374-1794

Or 204-691-5689

For those wishing to follow the Divine Liturgy live stream, here are some websites to connect to:

Central Eparchy:

*Live stream from Ukrainian Orthodox Church of All Saints, Winnipeg, MB @ 10:00 am. Link:

<https://www.facebook.com/allsaintsuoc/live>

*Live stream from Holy Trinity Ukrainian Orthodox Metropolitan Cathedral, Winnipeg, MB @ 6:30 am (beginning with matins prior to Liturgy) hosted on the Cathedral's Facebook page. Link:

<https://www.facebook.com/HTUOMC/>

*Live stream from Holy Trinity Ukrainian Orthodox Cathedral, Saskatoon, SK @ 10:00 am hosted on the Cathedral's Facebook page. Link: <https://www.facebook.com/HolyTrinityCathedralSaskatoon/>

Eastern Eparchy:

Livestream from St. Volodymyr Ukrainian Orthodox Cathedral, Toronto, ON @ 10:00 am EDT hosted on the Cathedral's YouTube channel. Link: https://www.youtube.com/watch?v=2t2F_VFIUSq

Western Eparchy:

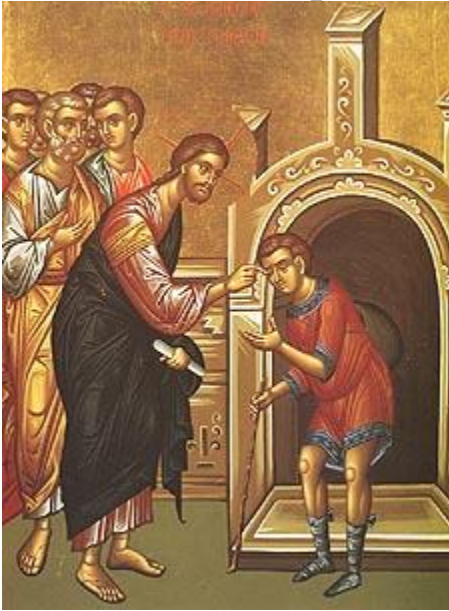
Livestream from St. John the Baptist Ukrainian Orthodox Cathedral, Edmonton, AB @ 8:50 am MDT hosted on the Cathedral's Facebook page. Link: <https://www.facebook.com/UOCSJB/>

Today's commemorated feasts and saints

6th SUNDAY OF PASCHA — Tone 5. Blind Man. Holy Equals-to-the-Apostles Emperor Constantine and his mother, Helen (Elena) (327). St. Constantine (1129) and his children, Ss. Michael and Theodore, Wonderworkers of Múrom. Ven. Cassian the Greek, of Uglich (1504).

The Meeting of the VLADIMIR Icon of the Mother of God (in commemoration of the saving of Moscow from the invasion of the Crimean Khan, Mekhmet-Girei in 1521).

Sunday of the Blind Man



[Troparion & Kontakion](#)

At the end of Chapter 8 in Gospel of Saint John, the Savior was disputing with the Pharisees in the Temple during the Feast of Tabernacles. He told them, "Your father Abraham was glad that he should see my day; and he saw it and rejoiced" (John 8:56). The Jews said that Jesus was not even fifty years old, so how could He claim to have seen Abraham? The Lord replied, "Before Abraham was, I am." I am, of course, is the name that God revealed to Moses in the Burning Bush. When the Jews picked up stones to throw at Him, He hid Himself and went out of the Temple.

We read in Saint John's Gospel (9:1-38): "As He passed by, he saw a man who was blind from birth." It might appear that Jesus was on His way to something or someone else, but in his Commentary on the Gospel of Saint John, the ever-memorable Archbishop Dmitri of Dallas, quotes from Homily LVI of Saint John Chrysostom: "that on going out of the Temple, He proceeded intentionally to the work, is clear from this: it was He who saw the blind man, and not the blind man who came to Him...."

Christ's disciples asked Him who had sinned, the blind man or his parents that he had been born blind. Jesus answered, "Neither this man nor his parents sinned, but that the works of God might be manifested in him" (John 9:3). It was thought that a person who had some affliction must have sinned (or his parents did) to deserve such punishment. In the Book of Exodus (20:5), God said that he would visit "the iniquity of the fathers upon the children

unto the third and fourth generation." This, however, applied to the sin of idolatry, if the children emulated their parents' behavior.

The blind man was not born blind just so the miracle could be performed, but seeing the man in such a condition, the Lord decided to use him in a way that would manifest God's glory. He Who is the Light of the world healed the blind man and enlightened him. Giving sight to the blind was one of the signs which would identify the Messiah (Matthew 11:4-6).

The Lord made clay when He spat on the ground, and placed it in the man's empty eye sockets and sent him to the pool of Siloam to wash. Most versions of the Gospels translate the word *επεθηκεν* as "anointed," but it can also mean "to spread on," or "to smear." Siloam means "sent," and in Saint John's Gospel Christ says about forty times that He Himself had been sent by the Father."

This manner of healing reminds us of the way God created man by fashioning him from the dust of the earth. In the Old Testament God created man from the dust of the earth, now Christ, the same God, fashions eyes from the clay and places them in the blind man's empty sockets. Here are some quotes from the Pentecostarion:

At the Oikos of Matins: "He receives physical eyes as well as those of the soul."

In the Verses of the Synaxarion: O Bestower of light. Who are Light coming forth from Light; You gave eyes to the man who was blind from birth, O Word."

In the second exapostilarion: "Along the way, the Savior found a man who lacked both sight and eyes."

At Monday Vespers (stikheron of the Feast) we sing, "With his whole soul, and mind, and his tongue, the man who in times not long passed had been blind, confessed Him Who had fashioned eyes for him out of spittle and clay..."

Saint Theophylaktos says in his Commentary that "Jesus our Lord fashioned all the members of the blind man's body except for the eyes, which He omitted. By healing them now, he completes the divine act of creating and demonstrates that He is the Creator."

Jesus tests the faith of the blind man by sending him to the Pool of Siloam (which means "sent"). He respects the man's freedom, but asks for his voluntary and free participation in the miracle. The blind man, with faith, obeys God's command. He goes and washes in the pool, and he returns seeing.

The former blind man's life was not made easier, however. He becomes the object of the Scribes' and Pharisees' evil and hatred, those who believed in God and in the observance of His Law. They themselves were blind, yet they were suspicious of the formerly blind man, imagining that he only pretended to be blind and now was able to see. "They willingly were made blind by the dark letter of the Law, in which Christ, the resplendent Sun shines."¹ They questioned the man who was blind, but when they see the miracle before their eyes, instead of believing, they shut the eyes of their souls. Then the man's parents were questioned. They were afraid to confirm the miracle that happened to their son who was born blind, because they did not want to be expelled from the synagogue. They tried to avoid trouble by concealing the truth. Therefore, they said, "He is of age, ask him!"

We who receive benefits from God every day are ashamed or afraid to confess God because of our lack of trust. We put our own interests above God, knowing that He will understand us! He will understand us, but He will also see our faith and what priorities we have in our lives. Christ will see what "gods" we have put in His place, but He will not cease to remind us that He is the light of the world.

The blind man was healed, not only in the eyes of his body but eventually in his soul as well. He recognizes Jesus as God, and does not hesitate to confess it before the religious rulers with courage that many of us would envy. Faith alone is not enough, we also need to confess our faith in order to become genuine children of God. When we confess Christ before men, He will confess us before His Father, as the Lord has promised us: "Everyone who shall confess me before men, I also shall confess him before my Father who is in Heaven; and whoever denies me before men I also will deny him before my Father who is in Heaven" (Matthew 10:32).

Holy Apostle & Evangelist John

Saint John came from Bethsaida, a poor village in Galilee. He was the son of Zebedee the fisherman and of Salome, the daughter of Joseph, the Betrothed of the Virgin Mary. Joseph had four sons by his first marriage: James, Joses, Jude, and Simon (or Simeon), and three daughters: Esther, Martha, and Salome. Thus, Jesus Christ our Savior was the uncle of Saint John the Theologian, since He was the half-brother of John's mother Salome.

John and his brother James were helping their father Zebedee with the fishing when the Savior called them to follow Him and become fishers of men. They immediately left everything to follow His heavenly teaching. Such was John's love of virginity and asceticism that, above all the disciples, he was worthy of the name of "virgin," and such his ardent love for Christ and irreproachable life that, among them all, he became the "beloved disciple." He was one of the three closest to the Savior, who ascended Mount Tabor with Him. John looked upon the

Divinity shining in the body of Christ and heard the voice out of the cloud that said: "This is my beloved Son in whom I am well pleased; listen to Him" (Matthew 17:5). It was John, carried away by his love, who wanted to sit at the right hand of the Lord in His Kingdom (Matthew 20:21). At the Last Supper, the Lord placed him at His side, where he leaned on the breast of his beloved Master (John 13:23). When the Jews laid hold of Jesus, Saint John followed Him into the palace of the high priest (John 18:15). He alone remained with the Virgin Mary at the foot of the Cross when the Savior was crucified. Seeing John standing by, Christ said to His mother: "Woman, behold your son!" and to John: "Behold your mother!" From that hour, John took the Virgin Mary into his own home (John 19:27).

At the time the Resurrection was announced, John outran Peter and came first to the Tomb. It was he who first stooped down and saw the linen cloths lying on the ground (John 20:5-6). He saw Christ after His Resurrection and was commissioned with the other disciples to preach the Gospel throughout the world when the Lord breathed on them as an earnest of the gift of the Holy Spirit (John 20:22). He was present also at the Lord's Ascension into heaven and received the Holy Spirit under the appearance of tongues of fire with the other disciples on the day of Pentecost (Acts 1-2). He remained the last of them all in Jerusalem, in the company of the Virgin Mary, whom he served until the time of her Dormition.

When the time came to part from one another to preach in all the regions of the world, the Apostles drew lots to tell where each should go. It fell to John to preach the Gospel in Asia Minor which was full of idolatry and entirely given over to paganism. Saint John was much cast down on learning where he was to go for he had not yet learned to put all his trust in the invincible power of God. To purge him of this human weakness, God put him to the trial of wind and waves for forty days before he reached his destination. During this tempest, John's disciple, the deacon Prochorus (July 28), was cast by the waves upon the shore at Seleucia where the people of the city accused him of witchcraft, suspecting him of having spirited away money from the shipwrecked vessel. He managed to escape, and after forty days found his master whom the sea had brought to shore at Marmareota, another city of Asia Minor.

They made their way to Ephesus, a place where the people had great devotion to the goddess Diana and would celebrate festivals in her honor. At one of these, John climbed the hill where stood the great statue of the goddess in order to address the crowd. The pagans were enraged to see him there and tried to stone him, but by the grace of God all the stones missed their mark and struck the statue, which was reduced to rubble. But the pagans, blind to the signs of divine Providence and deaf to the words of Saint John, made a second attempt to stone him. This time the stones turned back on the idolaters themselves, and the earth, quaking at the Apostle's prayer, suddenly swallowed up more than two hundred of them. The people who survived came to their senses at last. They begged John to intercede with God to deal mercifully with them and restore to life those who had perished. So, at the prayer of Saint

John, all those people came forth from the bowels of the earth, venerated the Apostle and were baptized.

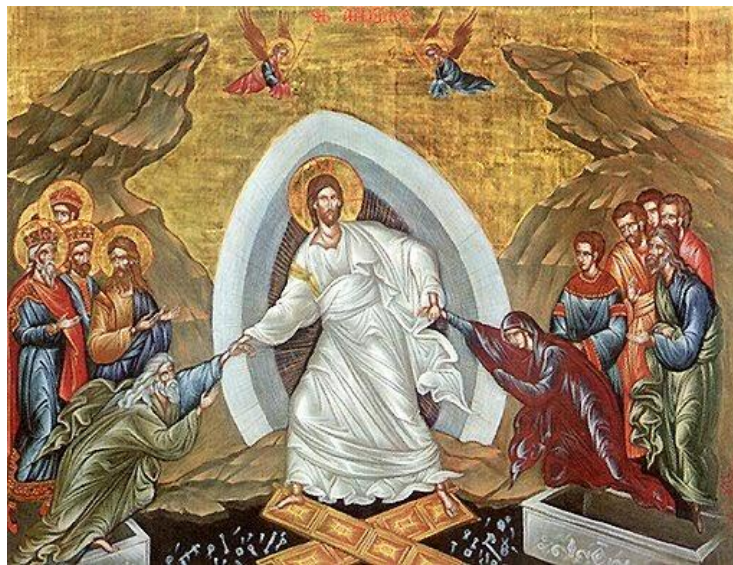
The Emperor Domitian (AD 81-96) heard of John's renown and arranged to meet him. He was so enraged by the Apostle's confidence that Christ is mightier than any worldly power that he banished him to the island of Patmos in the hope of reducing his influence. On the voyage there with Prochorus, John showed the kindness of God towards man by curing the dysentery of the soldiers escorting them. As soon as they arrived, he freed Apollonides, the son of Myron a local dignitary, of an impure spirit. This miracle, accompanied by the word of John, brought Myron's entire household to faith in Christ and baptism; and a little later, the Governor of the island was also baptized.

While he was on Patmos, John received a letter from the Bishop of Athens, Dionysius the Areopagite (October 3) who was then ninety-nine years old. He praised John as the daystar of the Gospel and prophesied that he would soon be freed. Indeed when Trajan succeeded Nerva (AD 98), he recalled Saint John to Ephesus, to the great sorrow of the people of Patmos whom he had converted. John did not want to leave them unconsolated. Strengthened by a sign from heaven, he fasted with them for three days; then, accompanied by Prochorus, he went up into a mountain where he directed all the powers of his soul towards the Lord. Suddenly the sky was rent by fearful flashes of lightening and claps of thunder. Prochorus was overwhelmed and fell to the ground while John remained impassible in contemplation. He heard a voice like thunder proclaiming from the height of heaven: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Prochorus transcribed this message of salvation, revealed to John as was once the Law to Moses on Mount Sinai, but this time not for the Jews alone, but for all even to the ends of the earth.

It was also on Patmos that John wrote the New Testament book known as the Apocalypse or Revelation. John saw Christ, having the appearance of a young man whose "face was like the sun shining in full strength." Reassuring John, who "fell at his feet as though dead," the Lord said: "Fear not; I am the First and the Last; I am He that Lives and was dead; and behold, I am alive forevermore and have the keys of Death and of Hell. Write the things that you have seen, and the things which are, and the things which shall be hereafter" (Revelation 1:17ff). Then in successive revelations John was shown what will happen at the end of time: the gathering strength of iniquity, the coming of the Antichrist, his warfare against the faithful and his final struggle against Christ who, in the end, will cast him forever into Hell with the Devil and his angels. It was also given him to see in his vision the violent upheavals that will take place in the world, the fiery end of all things, and the final triumph of the Son of man, the general Resurrection and the Last Judgment.

After his time on the island of Patmos, the Apostle John returned to Ephesus where he spent the remainder of his days in peace, bringing many to the faith. He was fifty-six when he left Jerusalem to preach the Gospel, which he did for nine years until his exile. He spent fifteen years on Patmos and lived another twenty-six years after his return to Ephesus.

*** Слава Навіки! Slava Na Veeki! Glory Forever! ***



Христос Воскрес! Воістину Воскрес!
Christ is Risen! Truly He Is Risen!

