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Великопосне Послання Постійної Конференції Українських Православних Єпископів поза межами України

*Улюблені у Господі Священнослужителі!
Дорогі браття і сестри!*

■ Ще не так давно перебуваючи в духовній радості Різдва святих, ми не помітили, як з ласки Божої Свята Церква ввела нас в новий період життя, в період та час посту і молитви, в період зміцнення духовних сил та очищення, духовного зростання та вдосконалення. Святий Великий Піст—це особливий час в житті кожного християнина, адже це час для покаяння та прощення, очищення нашої душі і тіла. Це той особливий період, який дає нам можливість ще більше наблизитись якомога ближче до святості, а відтак і до Бога.

Цей Піст називається Великим не тільки через те, що він найдовший серед інших постів в церковному році, але й тому, що підготовляє нас до великих сoteriologічних подій нашого спасіння—Розп'яття та Воскресіння Господа нашого Ісуса Христа. Цей Великий Піст також являється самим древнім, про нього згадується в Канонах Святих Апостолів (69), а також в Канонах Першого та Сьомого Вселенських Соборів, адже встановлений Церквою в наслідування сорокаденного посту Спасителя перед Його виходом на загальну проповідь.

Слід зазначити, що піст був встановлений ще в раю самим Богом для Адама та Єви, заборонаю їм споживати з дерева пізнання добра і зла, однак наші прабабці порушили цей піст, за що були вигнані з нього. Наслідком порушення посту Адамом та Євою стали смерть, хвороби, дистармонія, війни, екологічні катастрофи, несправедливість та ненависть... Однак Бог ніколи не хотів смерті і бід для свого творіння, а навпаки Він хоче, щоб вірний Йому нарід вийшов з рабського ярма смерті та гріха та перейшов до життя в єдності з Ним. Тому Святий Великий Піст—це той шлях переходу від гріховного життя до життя з Богом та в Бозі. Піст—це час, коли ми можемо глибше зазирнути в себе та побачити свої гріхи, не осуджуючи нікого крім самого себе, а тим що зробили нам зло простити і не відплачувати злом за зло. Саме завдяки посту та безперервній духовній боротьбі ми можемо обмірковувати наше життя і цим закласти добру основу для нашого духовного очищення та духовного вдосконалення.

Піст—це молитва тілом і душею. Ми не тільки маємо благочестиво молитись та творити добрі діла, але повинні також своїм тілом засвідчувати, що не хлібом єдиним живе людина.

продовження на стор.2

The Great Lent Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

*Beloved in the Lord, Reverend Clergy!
Dear Brothers and Sisters!*

■ Having only been in a state of spiritual joy recently celebrating the Holy Nativity season, we scarcely perceived, by the grace of God, that the Holy Church has guided us to a new point in our lives—a time of fasting and prayer, a period of spiritual strengthening and purification, an occasion for spiritual advancement and perfection. The Holy and

Great Fast is a unique time in the life of every Christian. This is the time dedicated to repentance and forgiveness for the cleansing of our soul and body. This exceptional time provides us an opportunity to draw as close as possible to holiness and, ultimately, to God.

This Fast is called "great" because it is the longest of all fasts in the Ecclesiastical Year, and because it prepares us for the great soteriological events of our salvation—the Crucifixion and Resurrection of our Lord, Jesus Christ. The Great Fast is also the most ancient. It is mentioned in the Canons of the Holy Apostles (Canon 69) and in the Canons of the First and Seventh Ecumenical Councils, confirmed by the Church as an imitation of the forty day fast of our Saviour before His manifestation in the world to teach.

It merits stating that the fast was established by God Himself in Paradise for Adam and Eve. They were forbidden to eat the fruit of the Tree of Knowledge of Good and Evil. Alas, our first ancestors broke this fast and were driven from Paradise. The consequence of violating this fast by Adam and Eve became death, sickness, discord, war, ecological disasters, injustice and hatred... Nevertheless, God never intended death and tribulation for His creation. Conversely, He desires that His faithful people escape the bondage of death and sin and enter into a life in unity with Him. Therefore, this Great Fast is the path to shifting from a life of sin to a life with God and in God. This Fast is a time during which we can enter into deep self-reflection and recognize our sins, without judging anyone but ourselves and to forgive those who have wronged us without "repaying evil with evil." It is the result of the Fast and unceasing spiritual struggles that we may contemplate our lives and lay a strong foundation for our spiritual purification and perfection.

The Fast is the prayer of the body and soul. We are expected not only to lead a life in pious prayer and good works, but also to witness-in-the-flesh that we do not live by bread alone.

continued on p.2

Благовіщення Пресвятої Діви Марії The Annunciation to the Most-Holy Theotokos

■ На шостий місяць після явлення ангела Захарії той самий Архангел Гавриїл був посланий Богом у місто Назарет до Пресвятої Діви Марії з радісною звісткою, що Господь обрав її бути Матір'ю Спасителя світу. Ангел явився в дім праведного Йосифа, коли Марія читала Святе Письмо, і, ввійшовши до Неї, сказав: "Радуйся, Благодатна! (тобто сповнена благодаті Божої—дарів Святого Духа). Господь з Тобою! Благословенна Ти між жонами". Марія збенжилася від слів ангела і подумала: що означає це вітання? Ангел же сказав далі: "Не бійся, Маріє, бо Ти знайшла благодать у Бога. І ось, Ти народиш Сина і назвеш Його ім'ям—Ісус. Він буде великим, і назветься Сином Всевишнього, і Царству Його не буде кінця". Здивована Марія запитала ангела: "Як це станеться, коли Я мужа не знаю?" Ангел відповів їй, що все це станеться від дії всемогутнього Бога: "Дух Святий зійде на Тебе, і сила Всевишнього осінить Тебе. Тому і народжуване Святе наречеться Сином Божим. Ось і родичка Твоя, Єлизавета, не маючи дітей до глибокої старості, незабаром народить сина; бо не буває безсилим у Бога ніяке слово". Тоді Марія промовила сми-

ренно: "Я—раба Господня. Нехай буде мені за словом твоїм". І Архангел Гавриїл відійшов від Неї (див. Лк 1:26-38). Благовіщення Пресвятої Діви Марії святкується Православною Церквою 25 березня (7 квітня н.ст.). Свято Благовіщення—одне з найбільших свят. Слово "Благовіщення" означає: добра, радісна звістка про те, що почалося визволення людського роду від гріха та вічної смерті.

—Закон Божий. Київ: Вид. УПЦ-КП

■ The Annunciation to the Most-Holy Theotokos is commemorated in the Holy Orthodox Church on April 7. It is one of the Twelve Major Feast days. The word "annunciation" means good, joyous news about the liberation of humankind from sin and eternal death.

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(продовження зі стор.1)

Споживаючи пісню їжу та обмежуючи себе в їді, ми тим самим зміцнюємо нашу волю в боротьбі та протистоянні з пристрастями нашої душі. Через це Церква характеризує піст, саме як боротьбу з нашими пристрастями, а не як боротьбу з нашим тілом. Сам Господь дав нам приклад посту —постившись 40 днів перед початком Своєї Спасительної місії, особисто засвідчивши, що дивол з життя людини може бути вигнаний тільки постом і молитвою. Піст і молитва—це ті два крила, які підносять нас до Бога, від земного до небесного.

Великопосні богослужіння являються духовною зброєю, яка має особливо допомогти нам в нашому духовному вдосконаленні в ці дні Святої Чотиридесятниці. Свята Православна Церква завжди характеризувалась своїм багатим зворушуючим богослужбовим життям, яке в дні Святого Посту стає ще більш та по особливому багатим, а всі її богослужіння пронизані глибокою духовністю та глибоким богословським змістом. Тому кожен із нас має своїм обов'язком приймати участь в богослужіннях, безперервно в чистоті серця та спокої розуму підносити свої молитви до Господа, таким чином стаючи енергійним та дієвим членом Церкви–Тіла Христового. Яке буде наше відношення до Посту, таке і буде свідчення нашої православності, тобто наскільки ми є правдивими, правильними і дійсними християнами. Адже якщо ми не будемо старатись постити, якщо ми самі будемо ігнорувати нашу духовність, то як ми зможемо подавати добрий приклад духовності та благодистивного життя оточуючим нас людям? Тому піст—це ще один шанс змінити наш спосіб життя, підняти вище ще на один щабель нашого духовного зростання та досконалості, зробити ще один крок та наблизитись до нашого Творця.

Вся наша духовна боротьба спрямована лише на одне—до покаяння, тобто зміни нашого шляху та способу мислення, спрямування нашого розуму до Бога, зміни нашого життя. Покаяння—це дорога до спасіння. Отже, ми повинні докласти всіх наших зусиль, щоб скористатись цією нагодою—часом Великого Посту, та добре потрудившись принести гідні плоди покаяння, щоб знявши з себе стару одержу пристрастей та омившись від гріхів, зодягнутися у новий одяг Божественної Благодаті, полюбивши Христа всім своїм єством—з'єднатись з Ним у Святій Євхаристії.

У ці святі дні Великого Посту, щиро вітаємо побожний український народ в Україні та розсіяний по всіх куточках землі—в США, Канаді, Західній Європі, Австралії, Новій Зеландії та Південній Америці з початком Великого Посту та закликаємо на всіх вас Боже благословення, підносячи за всіх вас наші молитви до Небесного Престолу.

Нехай Всемиловитий та Всемогутній Господь допоможе нам провести гідно цей Великий Піст, щоб в чистоті серця та духовній радості сподобитися нам зустріти Його Світле Христове Воскресіння.

† ЮРІЙ, Митрополит

Української Православної Церкви в Канаді

† АНТОНІЙ, Архієпископ

Української Православної Церкви в США

Місцєблюститєль Української Православної Церкви в Діаспорі

† ІОАН, Архієпископ

Української Православної Церкви в Діаспорі

† ЄРЕМІЯ, Архієпископ

Української Православної Єпархії Бразилії та Південної Америки

† ІЛАРІОН, Єпископ

Української Православної Церкви в Канаді

† АНДРІЙ, Єпископ

Української Православної Церкви в Канаді

† ДАНИІЛ, Єпископ

Української Православної Церкви в США

(continued from p.1)

By consuming a lenten diet and limiting our intake of foods, we also strengthen our will to combat and resist the passions within our souls. For this reason, the Church characterizes fasting as a battle against our passions and not as a battle against the flesh. The Lord Himself gave us the example of fasting, having fasted for forty days before initiating His saving ministry. He revealed through His witness that the devil can be driven out of our lives only by fasting and prayer. Fasting and prayer are the two wings which carry us up to God, from the earthly to the ethereal.

The liturgical services of the Holy and Great Fast become the spiritual weapons with which we arm ourselves as an aid to perfecting our spiritual state in these days of the Holy Quadragesima. The Holy Orthodox Church has always distinguished Herself by Her rich liturgical life, which becomes even more moving and spiritually bountiful throughout the days of the Great Fast. The services are resplendent with deep spiritual and theological content. Therefore, each of us has a responsibility to participate in these services in uninterrupted purity of heart and tranquility of mind, lifting up our prayers to the Lord, thereby becoming active and creative members of the Body of Christ, the Church. Our witness for Orthodoxy—inasmuch as we are just, correct and true Christians—will reflect how we approach and participate in the Fast. That is to say, if we do not endeavour to fast, if we ignore our spirituality, how then can we expect to show those around us a good example of spirituality and pious living? Furthermore, fasting is yet another opportunity to change our lifestyle, to ascend yet another rung in the climb toward our spiritual maturity and perfection, and to take one more step towards our Creator.

The entirety of our spiritual warfare is directed towards one action—repentance. This means changing our focus and way of thinking, turning our minds toward God, and modifying our lifestyles. Repentance is the road toward salvation. Therefore, we ought to take full advantage of this opportunity—to engage in a good struggle during the time of the Great Fast and bring forth the worthy fruits of repentance that we may discard the old, worn clothing of the passions and, cleansing ourselves from sin, don the new clothing of Divine Grace by manifesting complete and utter love for Christ with our entire being, uniting ourselves to Him in the Holy Eucharist.

During these holy days of Great Lent, we sincerely greet the pious Ukrainian nation in Ukraine and in the Diaspora throughout the world—in the USA, Canada, Western Europe, Australia, New Zealand and in South America—with the dawn of the Great Fast and, by lifting up our hands in prayer to the Heavenly Altar, we call God's blessings upon you all.

May our All-Merciful and Almighty Lord aid and support all of us to pass the time of this Great Fast honourably that we may be counted worthy to greet the Radiant Resurrection of Christ in purity of heart and spiritual joy!

† YURIJ, Metropolitan

Ukrainian Orthodox Church of Canada

† ANTONY, Archbishop

Ukrainian Orthodox Church of the USA

Locum Tenens Ukrainian Orthodox Church in Diaspora

† IOAN, Archbishop

Ukrainian Orthodox Church in Diaspora

† JEREMIAH, Archbishop

Ukrainian Orthodox Eparchy of Brazil and South America

† ILARION, Bishop

Ukrainian Orthodox Church of Canada

† ANDRIY, Bishop

Ukrainian Orthodox Church of Canada

† DANIEL Bishop

Ukrainian Orthodox Church of the USA

УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ
ВІСНИК
• LE MESSENGER •
UKRAINIAN ORTHODOX CHURCH OF CANADA
HERALD

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МИТРОПОЛИТА КАНАДИ,
ПЕРВОІЄРАРХА УКРАЇНЬСЬКОЇ
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† BARTHOLOMEW

BY THE MERCY OF GOD
ARCHBISHOP OF CONSTANTINOPLE
NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE
CHURCH:

GRACE AND PEACE
BE WITH YOU
FROM OUR LORD AND SAVIOUR
JESUS CHRIST
TOGETHER WITH
OUR PRAYER,
BLESSINGS
AND FORGIVENESS

*Beloved brothers and sisters,
children in the Lord,*

■ The holy fathers, who arranged everything in an orderly manner, instituted a period of ascetic discipline and spiritual purification for forty days

prior to the great feast of the Lord's resurrection. This ascetic rule assumes the form of a limitation on foods throughout fasting, but especially an abstinence from evil. The saintly hymnographer characteristically emphasizes that a genuine and favourable form of fasting for God is the estrangement from wrongdoing, control of the tongue, alienation from anger, separation from evil desires, including gossip, deceit and swearing, restoration of justice, disengagement from passionate thoughts, fervent confession, cleansing of the conscience, "which there can be nothing more difficult," refraining from "harmful passions, from envy and hatred, indeed from every wickedness," shunning of "the mind's perversion," admission of transgressions. For "the Judge is close, at the door," and he tries hearts and minds, since "He is everywhere present and fills all things." (Great Canon of St. Andrew of Crete)

The aim of bodily asceticism is the purification of the mind and its concentration on the love of our Lord and God, Jesus Christ, as well as on the love of our fellow human beings, which constitutes the evidence that we are disciples of the One who loves them. This love must be tangible, resulting in some sacrifice for them on our part. For love without offering the necessary material and spiritual goods to those whom we love is but an *empty* word. This is particularly true in our age of great moral and financial crisis, when those of us who can are obliged to offer assistance to our fellow human beings with gladness, love and respect. Only then will our joy in the Lord's resurrection be complete, when our support

for the least of His brothers, our own brothers and sisters, is complete. According to the honourable words of St. Basil the Great, "the man who loves his neighbor as himself possesses no more than his neighbor...thus, as much as your wealth increases, so much does your love decrease" (*Homily to the Rich*, PG 31.281B).

Unfortunately, the world believes that joy comes from *gaining* and *possessing* wealth, glory, positions and other pleasures. "There is nothing worse than a person who does not know how to love." And "when you see someone who needs physical or spiritual healing, do not say to yourself: I wonder why this person was not healed by anyone. Simply heal that person of his or her illness, and do not seek to lay blame on others. If you anoint that person with the word of your teaching, like the oil of healing, if you cure that person with your good nature, restoring the person's health with your patience, then that person will become the cause of the greatest treasure for you." (See St. John Chrysostom, *Homily 27 on 2 Corinthians and Homily 8 Against the Jews*, PG 61.586-587 and PG 48.932-933). The truth is that the joy and satisfaction from offering love and material goods to our fellow human beings is incomparably greater. The conventional social understanding, which the young generation is taught as the most advantageous way of life, is greed and avarice. However, when such notions prevail, they create

social turmoil and ultimately harm even those who acquire excessive wealth at the expense of others. The inevitable social division must be alleviated voluntarily by the offering of those who have to those who do not have, as our Lord explicitly teaches: "Let the person who has two garments give to another who has none" (Luke 3:11). It is only when we perceive our unity with all our fellow human beings, and especially the weak, will we journey through the period of Holy and Great Lent in a godly manner and receive the blessings of Christ.

During this year, which we have declared as "The Year of Global Solidarity," particularly in light of the serious financial crisis in our world, we must all demonstrate greater concern for the consolation of our brothers and sisters who are deprived of the most elementary resources.

In this way, we shall enter "the arena of virtues that lies before us" in a devout manner and with spiritual progress, we will "enjoy the small coin," "we will accept the just payment" and we will celebrate with fullness of joy the Holy Resurrection of our Lord, through which "life is truly oriented." May His Grace and rich Mercy be with you all.

Holy and Great Lent 2013

Your fervent supplicant to God

† BARTHOLOMEW
Archbishop of Constantinople
—New Rome, and Ecumenical Patriarch

The Annunciation...

(continued from p.1)

On the sixth month after the angel appeared to Zacharias, God sent Archangel Gabriel to the town of Nazareth to the Most Holy Virgin Mary with the joyous news that the Lord had chosen her to be the Mother of the Saviour of the world.

The angel appeared in the house of the righteous Joseph when Mary was reading the Holy Scriptures, and said, "Rejoice, highly favoured one! The Lord is with thee! Blessed are you among women." This means that the grace of God—the gifts of the Holy Spirit—has been fulfilled. Mary was troubled upon hearing the angel's words, wondering what this greeting could mean. The archangel said, "Do not be afraid, Mary, for you have found favour with God. And behold, you will bring forth a Son and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and His Kingdom shall have no end." Astonished, Mary asked the angel, "How can this be since I know no man?" The angel answered her that all of this would come about from the workings of the Almighty God. Archangel Gabriel said, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Therefore, the Holy One who is to be born will be called the Son of God. Now, indeed, your relative Elizabeth, who was without child into old age, shall soon bring forth a son, for with God nothing will be impossible." Then Mary humbly said, "I am a servant of the Lord. Let it be to me according to your

word." And the Archangel Gabriel departed from her.

The name Mary means "exalted one," explains The Orthodox Study Bible. Mary is the most blessed woman who has ever lived because of her complete willingness to receive God's grace, or in the words of her Son, to "hear the word of God and keep it" (Lk 11:28). Mary's faithful response is that of highest obedience to God. The incarnation is not only the work of God, but it involves the free response of mankind in the person of Mary. Whereas Eve once disobeyed, Mary now obeys; whereas Eve closed herself to God, Mary opens to His will. While Eve brought forth children in sorrow, Mary, being the new Eve, will rejoice in bringing forth her Son; as Eve had been cursed, so now Mary is blessed.

According to The Orthodox Study Bible, Gabriel's announcement emphasizes two truths: (1) you will conceive in your womb: the Lord Jesus took His flesh—His human nature—from Mary herself; and (2) this is the divine Son of the Highest fully divine. This truth was crucial in the defeat of the heretic Nestorius, who taught that Mary conceived a mere man who was later joined by the divine Son of God. The Church's true teaching is proclaimed in the festal hymn of Annunciation, which declares, "The Son of God becomes the Son of the Virgin as Gabriel announces the coming of grace."

—*The Law of God. Kyiv: UOC-KP;
The Orthodox Study Bible*

Forgiveness Vespers in Winnipeg, MB: Great Lent Begins



WINNIPEG, MB—His Eminence Metropolitan Yuriy led the Rite of Forgiveness at the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba on Mar. 17, 2013. His Eminence, Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta, together with other clergy from Winnipeg, served this deeply touching service during which they donned their solemn black vestments part of the way through to signify the start of Great Lent. Following the Vespers, His Eminence stressed in his Homily the purpose of the Great Lent period, "Great Lent... is a time for reviewing, taking a deeper and more serious look at the state of our soul and what we have been doing since our last Confession and Communion. Great Lent... is a time to shake us up, a time to re-establish proper hierarchal order of relationships between our body and our soul. Our soul has to be higher than the body." He also reminded the faithful about the importance of forgiveness at this time, "Certain conditions need to exist before we can truly set out on this path of self-examination: Our contrition, preparing for Confession and for Communion—and that is to make peace with those around us. ...Therefore, the first step to entering Great Lent is to make peace with each other." After the Homily, everyone, beginning with His Eminence, participated in the mutual forgiveness of each other.

The period of the Great Fast is a special time in the Church calendar. The Great Fast has two main parts: the 40 day fast period called *Chotyrydesyatnytsya* (Чотирьдесятниця) in Ukrainian, and the Passion Week before Paschal Sunday. During the first part, we focus inwards on repentance and our spiritual renewal. During the second part, we now focus on the final key events in the Son of God's earthly life—the last days in Jerusalem, the Last Supper, the Betrayal, the Judgment, His Crucifixion and death on the cross. Some of the liturgical services we see are only served during this period of the year. In the following we summarize some of these liturgical services and their meaning for us during the Great Fast.

The Rite of Forgiveness

The Sunday of Forgiveness is the Sunday before Great Lent begins. Its main theme, the exile of Adam and Eve from the Garden of Eden, shows us

how far we have fallen in sin and separated ourselves from God. This Sunday reminds us of our need for God's forgiveness and guides our hearts, minds, and spiritual efforts on returning to Him in repentance. At the Vespers on this Sunday a unique rite is served, the Rite of Forgiveness, or Чин Прощення in Ukrainian. This tradition grew out of the practice in monasteries in ancient times in the Middle East. It is widely practiced in Ukraine in modern times and has even influenced secular life with TV and radio announcers and public figures asking forgiveness of the public. During the evening worship, Great Lent is liturgically inaugurated with the clergy donning their black vestments, with the shift to a more solemn tone for singing responses and with prostrations and the prayer of St. Ephraim the Syrian. The touching Rite of Forgiveness begins with the hierarchy or clergy reading the prayer of forgive-

ness and initiating the mutual asking of forgiveness. Clergy and parishioners ask forgiveness and reconciliation of one another followed by the kiss of peace in order to start the Great Fast free from offenses and to receive the Lord's forgiveness. "The Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations," Protopresbyter Alexander Schmemmann states in his writings on the Rite of Forgiveness, adding, "Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a return to it, a growth in it that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season." He further identifies the subtle ways that we offend God—through our indifference, selfishness, lack of interest in other people, and building a wall around ourselves. "The Rite of Forgiveness is so important precisely because it makes us realize—be it only for one minute—that our entire relationship to other persons is wrong," Fr. Schmemmann elaborates, "It makes us feel that mutual 'recognition' which is so terribly lacking in our cold and dehumanized world... Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood... we begin to realize that it is Christ Who brings us together by His love for both of us."

Canon of St. Andrew of Crete



Very Rev. Archpriest Gregory Mielnik reads the Canon of St. Andrew of Crete.

On each evening of the first four days of the Great Fast, from Monday through Thursday, the Great Canon of St. Andrew of Crete is read. One part of the Canon is read on each day, and on the fifth week of the Fast it is read in its entirety at the Thursday Matins, also served on Wednesday evening. In Uk-

rainian it is called, *Mariyine stoyannya*, (Маріїне стояння) because this week is dedicated to St. Mary of Egypt. St. Andrew of Crete is considered one of the geniuses of Byzantine Church hymnography and his Canon is considered a jewel among Orthodox liturgical services. For over 1300 years the Holy Church has been reading this Canon which reveals to us the meaning of profound repentance. Its sorrowful lamentations reveal to us the depth of our sin, while the far-reaching words awaken the soul. St. Andrew masterfully paints the powerful images for us of Adam and Eve, Paradise and the Fall, Noah and the Flood, David, the Promised Land and especially Christ and the Church. He writes in the first person, "I", but he really speaks of the sins of all humanity. He connects each of the sins presented to the entire history of humanity and the tragedy of relations between God and humans.

Pre-Sanctified Gifts

At the Liturgy of the Pre-Sanctified Gifts the faithful receive the Holy Gifts that were consecrated at the Sunday Liturgy and are kept for distribution on the weekday services. There is no Eucharist prepared on weekdays during the Great Lent. The only exceptions are on Holy Thursday of the Passion Week and the Annunciation, one of the Twelve Major Feast Days, if it falls on a weekday. Originally, the Liturgy of the Pre-Sanctified Gifts was served on all of the non-Eucharist days of the Great Fast, but today the practice is to serve this Liturgy on Wednesdays and Fridays during the Great Fast as well as the first three days of Holy Week. Some of the key features of this Liturgy include reading the Prayer of St. Ephraim the Syrian with three or more prostrations. The Great Entrance differs because the Holy Gifts have already been sanctified and it is the Body and Blood of Christ that are taken in procession. It is a very sacred moment to be in the presence of Christ our Lord Himself. Therefore, all the faithful make a full prostration at this time not looking up until the Holy Gifts have been taken into the Altar. The form of this Liturgy, based on the Vespers, becomes more somber. Its prayers, song and movements reflect the themes of the Great Fast. At the same time, this Liturgy is deeply moving and can awaken our thoughts to the need for intensive prayer.

St. Basil the Great

We even see a change in our Sunday Divine Liturgy services from the familiar Divine Liturgy of St. John Chrysostom. During Great Lent the Divine Liturgy of St. Basil the Great is celebrated on the first five Sundays instead. On Palm Sunday, the Divine Liturgy of St. John Chrysostom is celebrated. Originally, in the early Church in Constantinople, the Divine Liturgy of St. Basil the Great was the main liturgical service.

Saturday of the Souls

The second, third and fourth Saturdays of the Great Fast are dedicated to commemorating those who have fallen asleep in the Lord, including relatives, friends and other reposed faithful who may not be commemorated at other times of the year.

(continued on p.5)



His Eminence Metropolitan Yuriy reads the forgiveness prayer during the Rite of Forgiveness at the Holy Trinity Metropolitan Cathedral in Winnipeg on March 17, 2013.

Liturgical Gestures of Great Lent

In addition to special liturgical services, Great Lent sees an emphasis on some liturgical gestures that the faithful perform in personal prayer practice and during worship in church. In Orthodoxy our entire being is involved in worship, using all of the senses. We see the candles, Icons, vestments and the beauty of the church. We hear the chanting and singing. We smell the incense and beeswax candles. We taste the Bread and Wine in the Sacrament. One of the key senses involves touch and the movements of one's body during worship. When we come before God for liturgical worship we do so in reverence, humility and respect. Certain types of bodily movements such as standing during the Liturgy and kneeling during some prayers, reinforce this sense of reverential piety. During the Great Lent, we make several types of movements more often to demonstrate our humility and emphasize the solemn nature of this time.

- **The prostration**, called the Great *Poklin* in Ukrainian, or Great *Metanoia* in Greek, involves the entire body. The individual lowers the body onto the knees and throws the weight forwards onto the hands, touching the ground with the forehead. The prostration is a rather foreign movement for those raised in Western democratic cultures of today.



In ancient times and in some places today this was commonly practiced when meeting emperors, hierarchs and revered persons. In Orthodoxy the prostration is an act of deep humility and reverence.

- **The bow**, called the Small *Poklin* in Ukrainian, or Small *Metanoia* in Greek, involves bending from the waist to touch the ground with the fingers of the right hand. For example, we do this when we enter or leave church.

- **Reverence**: At certain times during the service, the faithful bows the head. This is sometimes done when making the Sign of the Cross.

—A Monk of St. Tikhon's Monastery. (1986). *These Truths We Hold*. South Canaan, PA: St. Tikhon's Seminary Press.

—This page is prepared in conjunction with the Christian Education and Heritage Committee of the UOCC and resources of the Office of Missions and Education—

(continued from p.4)



They are commemorated during the Liturgy as well as at a Panakhyda memorial service following the Liturgy. In Orthodoxy, Saturday is the traditional day for praying for the reposed in remembrance of Christ lying in the Tomb on Saturday. Across much of the Orthodox world *kolyvo*, the boiled wheat dish sweetened with honey, is sanctified during this memorial service and is shared by all present. In Ukrainian tradition in Canada special memorial *kolachi*, ringed braided bread in a set of three to symbolize the Holy Trinity, are also blessed. In Ukraine the faithful bring to be sanctified loaves of bread along with other food donations such as bags of flour, sugar, oil among others. A large table is set up in the middle of the church where the foods are sanctified and left as food donations for the needs of the monastery or church in memory of their reposed love ones.

Passia



Святитель Климент Олександрійський про стриманість

"Стриманість—це душевний стан, який ніколи не переступає межі здорового глузду. Стриманим є той, хто контролює прагнення, противні здоровому розуму або володіє собою настільки, що бажає тільки праведного і чесного. Це приборкання бажань немислиме без мужності, тому що вірність заповідям народжує розважливість, що кориться Богу, Який має у Своєму розпорядженні й праведність, яка копіює божественний порядок. Як тільки ця праведність зміцнила нас у стриманості, ми, очищені, схилиємося до благочестя і життя за волею Божою, уподібнюючись Богу настільки, наскільки здатна до цього наша природа. Наша ж природа, схвилювана пристрастями, потребує стриманості. Саме через цю стриманість, навчившись задовольнятися малим, вона намагається своєю схильністю піднятися до природи божественної. Бо людина добродісна задовольняється малим. Вона перебуває на грані, яка відділяє природу безсмертну від смертної. Потреби людини походять від фізичного тіла і народжені разом з ним, проте стриманість з допомогою розуму вчить її зводити ці потреби до мінімуму".

—архимандрит Лаврентій, www.cerkva.info

The Passia Service, or the Passion of Christ, is unique to Ukrainian Orthodoxy. Metropolitan of Kyiv Petro Mohyla compiled the Passia service in the 17th C in remembrance of the Lord Jesus Christ's suffering and the suffering of the Ukrainian Orthodox Church in Ukraine under her oppressors. The Passia service was first printed at the Kyiv Monastery of the Caves, Pecherska Lavra, in 1702. Passia is served on the first four Fridays of Great Lent, but it can also be served on the first four Sundays after the Divine Liturgy or after Vespers. The Passia Service includes hymns from Passion Week and readings from the Gospels about the Passion of Christ, our Lord's suffering. A Golgotha, a large free-standing cross with the crucified Christ, is placed in the centre of the Church for this service with tall candle holders on the sides and in front. Readings from the Holy Gospels take place from a lectern in front of the Golgotha facing the Iconostasis. The faithful hold lit candles during the Gospel readings.

At each Passia service a selection is read from one of the Gospels about Christ's suffering: Gospel of St. Matthew 26-27 at the first Passia service; Gospel of St. Mark 14-15 at the second; Gospel of St. Luke 22-23 at the third; Gospel of St. John 13-17 at the fourth; and Gospel of St. John 18-19 at the fifth if it is served. A sermon follows the Gospel readings. After the service is completed, the clergy and faithful venerate the Golgotha by making prostrations. In Canada, it is common to have fellowship and a spiritual-educational lecture follow the service.

The Sacrament of Holy Unction

The Sacrament of Holy Unction is served on Holy Wednesday of the Passion Week to commemorate the anointing of Jesus' feet with myrrh oil. Usually, seven priests serve this Sacrament. The Holy Oil used in this Sacrament is prepared mixing olive oil with red wine. The clergy and faithful stand holding lighted candles throughout the Sacrament. The Sacrament itself is made up of a seven sets of petitions, prayers, Epistle and Gospel readings having themes of repentance, healing and mercy. Each of the seven priests completes a set of readings and then takes a cup of oil and proceeds from person-to-person anointing them while the next set of readings takes place by another priest. Each person is anointed seven times, and each time the priest reads a prayer of healing and forgiveness of sins (See the March issue of

Visnyk/The Herald, p. 4-5). The purpose of the Sacrament of Holy Unction is for the continuous healing of our body and soul for our salvation.

In addition to these key services, the worship services of the Holy Week each contain their own unique form, content and themes as they recount for us the major events leading up to the

Crucifixion and Resurrection of Our Lord and Saviour Jesus Christ, such as the Bridegroom services, the twelve readings of the Gospels and the Holy Shroud procession.

—Compiled from: *Faith of Our Fathers*; www.goarch.org; www.cerkva.info; *The Orthodox Study Bible*; www.mgarsky-monastery.org; www.risu.org

Christ our Passover

In Passover, the central rite and symbol of Judaism, is based on the experience of the liberation of the Hebrew people from bondage in Egypt (Ex 12:1-15:2). It is called Passover both because the Lord passed over the homes of the Hebrews, sparing them from the death that came to the first-born in Egypt, and because the Hebrews passed over the Red Sea as if it were dry land. Passover celebrates God's steadfast love and devotion to His people and their freedom in Him. Throughout the rest of the Old Testament, Passover preeminently signifies God's rescue and forging together of His chosen people, Israel. The Lord repeatedly brings this event to mind as He encourages and exhorts His people to return to their covenantal responsibilities.

Through His saving work, Christ becomes our Passover (*pascha* in Greek). Through Him we experience liberation from sin, death, and the devil. St. Paul exclaims, "Christ, our Passover was sacrificed for us. Therefore let us keep the feast" (1 Co 5:7,8). He is the Paschal Lamb (Is 53:7; Jn 1:29; Rev 5:6-14) who gave Himself up in sacrifice "once for all" (Heb 10:10-14) to reconcile us with God. At every Pascha—"Easter"—the Church sings: Today a sacred Pascha is revealed to us, a new and holy Pascha, a mystical Pascha, a Pascha worthy of veneration, a Pascha which is Christ the Redeemer.

In many typological details, the Passover of the Jews clearly points towards Christ as our Passover. (1) The Passover lamb, whose blood was smeared by the Hebrews on their doorposts in the sign of the Cross, was a male without blemish; Jesus was a male without blemish who died on the Cross; (2) The blood of the Passover lamb saved the first-born of the Hebrews from death; the blood of Christ saves all those believing in Him from eternal death (Rom 5:8-10; 1Pt 1:17-19); (3) The Passover lamb had none of its bones broken (Ex 12:10, 46); Jesus also had no bones broken as He was sacrificed (Jn 19:31-36); (4) The Hebrews escaped from the burden of slavery in Egypt by passing through the Red Sea; Christians pass "from Egypt, from the burden of sin," being "set free and saved" through the waters of Holy Baptism (Grg Ny). For in the waters of Baptism, we are "baptized into His death," "crucified with Him," and raised up "in the likeness of His resurrection" to "walk in newness of life" (Rom 6:3-11).

St. John Chrysostom marvels at the power of Christ's blood: If the type of it had such great power... in the midst of Egypt, when smeared on the doorposts, much more the reality. ...if death so shuddered at the shadow tell me how would it not have dreaded the very reality? This blood is the salvation of our souls; by it the soul is washed, and made beautiful and ...more gleaming than gold (see Rev 7:13,14). Sustained and strengthened by the blood of Christ our Passover, we resumed daily our journey to the eternal promised land, the promised kingdom to come.

—The Orthodox Study Bible



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Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
квітень 2013

Вербна Неділя: Вхід Господній у Єрусалим

"Ісус Христос учора, і сьогодні, і навіки Той Самий!"

(Єв 13:8)

Сьогодні ми приєднуємось до цього радісного натовпу, який вітає нашого Господа, Котрий в'їжджає в Єрусалим. Яка ж радість! Яке піднесення! Віковична надія сповнюється. Бог дотримав Своєї обітниці. Він послав Свого Посланця, Свого Помазаника, щоб оновити те, що ми загубили—і постійно губимо—своїм відступством та зрадою. Який же Він смиренний! Він не приходить до нас, як наче б то й належало—на бойовому коні, оточений величезним почотом слуг та прид-

ворних. Він приїжджає на осляті. Він приносить нам мир. Він приїжджає повернути мир на землю. Він приїжджає примирити Бога та Його людських дітей.

Та Бог насправді ніколи нас не покинув! Він постійно доглядає за світом, за цією землею кулею, що обертається в просторі, даючи нам пори року, сонце і дощ, та створюючи умовини, щоб життя процвітало на землі. Бачте, сніг вже майже зовсім розтав і дні поступово стають довгими, обіцяючи прихід літа,

яке ось-ось прибуде до нас. Та те, що приносить Христос—особливе! Бог Сам стане нам доступний як ніколи перед цим. Ми не лише зможемо говорити з Ним із запевненням, що Він нас чує і дбає про нас. Він навіть стане нашою Поживою у Святому Причасті, в "ліках безсмертя", як про це говорить Св. Ігнатій Антіохійський у першому столітті.

Це—прецінний Дар, якого наш Цар Ісус приносить нам. Він приносить нам Самого Себе на Хресті. Тож, пробуваймо з Ним впродовж цього Страсного Тижня і віддаваймо Йому самих себе ще та ще раз, бо ж ми такі слабкі й нерішучі і так часто відпадаємо від нього. Та якщо будемо підніматися кожного разу після падіння і повертатися кожного разу після відблукання, то Він прийматиме нас і вітатиме нас кожного разу. На останку ми на завжди будемо з Ним у Його мирному та радісному Царстві.

Нехай ці вітки, які ми сьогодні посвячуємо, будуть для нас не лише талісманом для охорони наших домівок. Дорогі брати й сестри, не-



хай вони будуть для нас пригадкою. Нехай нагадують нам розкішне листя Раю, нашого справжнього Дому. Живімо кожний день, як діти цього Раю. Гряде наш Цар Ісус! Ісус, що вчора, і сьогодні, і навіки Той Самий! (Єв 13:8).

Амінь.

—митр. прот. д-р Ігор Куташи

Вербна Неділя

28 квітня Церква святкує Вхід Господній у Єрусалим. Тому що на Україні не ростуть пальми, свято називається Вербною Неділю. Звичай святити вербу дуже старий, бо вже в Ізборнику з 1073 року згадується "Праздникъ върбъны". Перед Вербною Неділю до Церкви люди везуть вербове гілля, щоб зранку під час Святого Богослужіння посвятити його. У цей день усі богобоязні люди обов'язково повинні піти до церкви, щоб посвятити вербу. По звичаях той, хто просить освячення верби, по поверненні з Церкви легенько б'ють свяченими гілками: *Це не я б'ю, а верба б'є, За тиждень—Великдень!*

Palm Sunday: Entry of the Lord into Jerusalem

"Jesus Christ is the same yesterday and today and forever."

(Heb 3:18)

Today we join in with the joyful throng greeting our Lord as He rides into Jerusalem! What joy! What exhilaration! The hope of the ages is fulfilled. God has kept His promise. He has sent His Messenger, His Anointed One to restore that which we lost—and continually lose—by our apostasy and betrayal. See how humble He is. He is not coming to us, as befits Him, upon a fine charger accompanied by a huge retinue of servants and courtiers. He is riding upon a foal. He comes in peace. He comes to restore peace upon the earth. He comes to reconcile God and His human children. Not that God has ever abandoned us! He has continually looked after the earth, this spinning globe in space, bringing us the seasons, the sun and the rain, and making life prosper upon the earth. See, even now the snow has vir-

tually disappeared and the lengthening days promise the summer that will soon be upon us.

Yet, what is coming is special! God will make Himself available to us as never before. Not only will we be able to talk to Him with the assurance that He hears us and cares for us. He shall become our food in the Holy Eucharist, "the medicine of immortality" as St. Ignatius of Antioch of the first century called it. It is a costly Gift our King Jesus is bringing us: His own Self, offered upon the Cross. Let us accompany Him throughout this Holy Week and offer Him our own selves, over and over again, for we are so weak and hesitant and keep falling back and falling away. Yet, if we keep on rising each time we fall, and returning each time we stray. He shall receive and welcome us. Finally, we shall be with Him forever in His

peaceful and joyous Kingdom.

Let these willows which we bless be more than a talisman to protect our homes, dear brothers and sisters. Let them be reminders for us. Let them remind us of the luxuriant foliage of Paradise, our true Home. Let us live each

day as children of this Paradise. Jesus our King is coming to us, Jesus, Who is the same yesterday and today and forever (Heb 3:18).

Amen

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Willow Sunday

The Holy Church commemorates Jesus' Entry into Jerusalem on April 28, 2013. This day is also called Palm Sunday because the people laid palm fronds on the path before Jesus as a sign of respect and honour. In Ukrainian tradition, the newly-budded willow is used instead of palms which do not grow in much of Ukraine. It is hypothesized that the willow was chosen because it was widely revered for its healing properties. The tradition of using willows is at least a thousand years old and is recorded in historical writings and travelogues from at least 1073. The newly-budded pussy willows are cut ahead of time and brought to Church on Palm Sunday to be blessed. In Ukraine the tradition is, after the willow branches are blessed, people would tap each other on the head and say, "It is not me but the willow. It is Easter in a week!"



Blessing of the willows on Palm Sunday at Holy Trinity Metropolitan Cathedral in Winnipeg, MB.



His Eminence Metropolitan Yuriy blesses the willows on Palm Sunday at Holy Trinity Metropolitan Cathedral in Winnipeg, MB.

Man's Journey for Redemption

For the Orthodox Christian, the Great Lenten Period initiates the holiness of life and character of the entire calendar year of the Church. Easter (Pascha) is centered on the inspiration and celebration for the glorification of Christ's Resurrection. The Lenten period—the 50 days before Easter—is the period of not only preparation but the strengthening of one's faith in Christ. Persons with spiritual experience know the methods to use: *repentance, prayer and self-control*. **Repentance** means to change from indifference to full devotion and obedience. Speaking of *repentance* comes to mind one of the most meaningful and picturesque parables of the Bible, the Parable of the Prodigal Son (Lk 15:11-32). In this parable the whole story of the redemption of man is presented. This parable encompasses the life in paradise, the sin and expulsion from paradise of man's ancestors, their exploitation and humiliation, and their return through repentance. Man, as a descendant of the sinful Adam, bears and perpetuates his sin; this sin drives him away from divine protection and leads him astray. It is an experience known to everyone, for everyone is included in this downfall of human nature.

Everyone feels the guilt, and hopes for an ascendance to the ever-eternal presence of God. The more understanding man has of his guilt, the greater the hope of his restoration to a sinless life. However, unfortunately, the fact is that most sinners, which all mankind is, live in despair or are immune to the voice of guilt; travel only half the journey. They may recognize their sins, but they are not aware of the epicenter of hope; they are not acquainted with the abundance of God's love for us. They may regain their senses only to fall deeper in despair not recognizing the redemption offered.

The key moment for a sinner who feels both guilt and penance is that of

one's personal decision to "change one's mind", bolstered by the initiative to complete his or her Lenten journey. To achieve the second part of man's journey, we need the guidance of God's compassionate love for all mankind. There is no other alternative.

The parable of the Prodigal Son is the story of the completion of man's journey for redemption. It describes the condition of the human race and provides guidance for the restoration of mankind. God Almighty out of compassion and love provided the sacred chance of reconciliation in the Person of Jesus Christ and His Gospel. This is the only "way" of man's salvation. Jesus Christ, in His Incarnation, Crucifixion and Resurrection, was and is the only God-Man to uplift the hearts of the human race and to re-establish their life in His Glorious Kingdom of Heaven. The parable of the Prodigal Son is both the eternal divine story and the Message of the accomplishment of man's everlasting life in the Person of Jesus Christ.

The parable of the Prodigal Son is considered a Gospel within the Gospel; it depicts the Message of Jesus Christ, Who "was raised for our justification; it answers man's cry for deliverance "from our offenses"; it brings man under the protection of divine guidance and forgiveness. (Rom 4:25) It is under this divine protection which "peace with God" is attained, God's "grace" granted and "joy in hope" and the "love of God" is realized. (Rom 5:1-5)

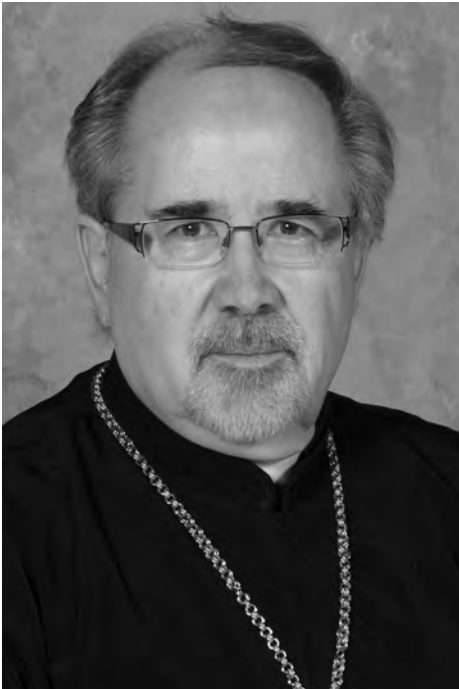
The prodigal son of this parable traveled this journey of separation from his father's shelter and his return and reconciliation. The young son started out on his own with a determined self-will (Lk 15:12), and descended the steps of selfishness, separation, and sensuality (v. 13); he found himself in spiritual destitution, which led him to self-abasement and resulted in starvation (v. 14). And then "he came to himself, and started climbing up the

steps of repentance (v. 19) to return to his father (v. 20). His father, in turn, offered his son reconciliation by re-clothing him and rejoicing on the occasion of his son's return, "for this my son was dead and is alive again" (v. 25).

This parable depicts the story of mankind as seen both in man's experience and in God's design. It portrays man's rebellious separation from God through man's arrogance and disobedience, and man's repentance and reconciliation with God.

This is what our Great Lenten journey ought to be...*repentance, prayer, and self-control*. *Repentance* means to change from indifference to full devotion and obedience; *prayer*, the soul of faith, is the carrier through which faith is converted from theory into life; *self-control* rules our relationships with our fellowman. These methods are signs of one's vivid faith in God. As this preparation for the coming of the *Feast of Feasts (Pascha)* takes place, we enter the sanctuary of Great Lent, not as spectators, but as participants in commemorating and re-enacting the divine acts that changed the world. One's spiritual kingdom must be kept intact, with an emphasis on uprightness vivid and keen in order to gain the kingdom of God—**Everlasting Salvation**.

The Great Lenten journey is like a "workshop" where the character of the faithful is spiritually uplifted and strengthened; where one's life is reded-



Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada

icated to the principles and ideals of the Gospel; where the faith culminates in deep conviction of life, where apathy and disinterest turn into vigorous activities of faith and good works. Lent is the means by which and for which the individual believer prepares himself to reach for, accept and attain the calling of our Saviour.

May your Lenten journey bring you such blessing!
Glory Be to Jesus Christ!

Ordination anniversaries: Bishops, Priests, Deacons

APRIL

Chrapko, Rev. Fr. Timothy	—04. 13. 2008
Lakusta, Rt. Rev. Protopresbyter Victor	—04. 16. 1967
Ruditch, Very Rev. Archpriest Eugene	—04. 28. 1991
Suchevan, Rev. Fr. Yuriy	—04. 25. 2010
Zmiiwsky, Rt. Rev. Protopresbyter Paul	—04. 20. 1948

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

How Orthodox Easter is Set

■ In 2013 we observe a wide difference between the date of Easter on the Julian calendar, May 5, as followed in the Orthodox Churches and the date of Easter on the Gregorian calendar, March 31, as followed by Christian Churches in the West. A number of factors account for this difference.

Like Christmas, the observance of Easter by Orthodox Churches varies from the date that other Christian Churches celebrate Easter in most years. This is due not only to calendar difference, but also due to the relationship with the Jewish Passover.

In many ancient calendars, the months were set by the appearance of the new crescent moon in the western sky. This was true of the Hebrew calendar and it was one of the duties of the priests to watch for a new moon and announce the new month by blowing a horn. Since the time elapsing between the return of the same phase of the moon is 29.5 days, the Hebrews alternated the length of their months between 29 and 30 days.

The first month of the old ecclesiastical calendar of the Jews is the month of Nisan which begins with the new moon occurring about the time of the vernal equinox, the beginning of spring. The 14th of Nisan marks the beginning of the holy season of the Jewish Passover commemorating the sparing of the Hebrews in Egypt when God, smiting the first born in Egyptian homes, passed over the house of the children of Israel whose doorposts were marked by sprinkling them with the blood of a lamb (see p. 5). During this period of the Jewish year, Jesus was crucified. The Last Supper, of which Christ partook, with his Twelve Disciples, was the Feast of the Passover. Therefore, the Jewish Passover and the Christian Easter are closely connected.

The rule for determining the date for Easter was set by the Council of Nicaea in 325 AD. The Jewish Passover, coming 14 days after the beginning of the month of Nisan, comes at full moon and may fall on any day of the week. The Council decided that Easter should always fall on a Sunday, the one following the Paschal, or Passover, full moon which was also the first full moon of the ver-

nal equinox. The Council of Nicaea also wanted to keep Easter forever separated from the Jewish Passover, so it was decided that when the full moon and the Passover itself came on a Sunday, the Christian Easter would be observed a week later. Easter in the Eastern Orthodox Churches is never celebrated before the Jewish Passover because Christ Himself observed the Passover at the Last Supper before His betrayal. Passover is on March 26, 2013.

The Easter observed under the Gregorian calendar is set by the calculations which take in other factors besides lunar calculations to account for additional differences in the observance of Easter.

—Carlson, Stan., & Soroka, Fr. Leonid. (1954). Faith of Our Fathers: The Eastern Orthodox Religion. Minneapolis, MN: The Olympic Press.

PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
2013	Mar. 18	May 5	Mar. 31	June 13	June 23	July 1
2014	Mar. 3	April 20	April 20	May 29	June 8	June 16
2015	Feb. 23	April 12	April 5	May 21	May 31	June 8
2016	Mar. 14	May 1	Mar. 27	June 9	June 19	June 27
2017	Feb. 27	April 16	April 16	May 25	June 4	June 12

ПАСХАЛІЯ

Рік	Початок Великого посту	Православна Пасха	Латинська Пасха	Вознесіння	Трійця	Початок Петрівки
2013	18 березня	5 травня	31 березня	13 червня	23 червня	1 липня
2014	3 березня	20 квітня	20 квітня	29 травня	8 червня	16 червня
2015	23 лютого	12 квітня	5 квітня	21 травня	31 травня	8 червня
2016	14 березня	1 травня	27 березня	9 червня	19 червня	27 червня
2017	27 лютого	16 квітня	16 квітня	25 травня	4 червня	12 червня

2013—Year of Global Solidarity

The Ecumenical Patriarchate of Constantinople declared 2013 to be the Year of Global Solidarity. Its purpose is to draw the attention of Orthodox Christians and all persons and governments of good will to "make every conscious effort—as individuals and nations—for the reduction of the inhumane consequences created by the vast inequalities as well as the recognition by all people of the rights of the weakest among us in order that everyone may enjoy the essential goods necessary for human life," His All-Holiness Ecumenical Patriarch Bartholomew stated. This call is intended, as His All-Holiness states, to "sensitize sufficient hearts among humankind regarding the immense and extensive problem of poverty and the need to assume the necessary measures to comfort the hungry and misfortunate." By means of such global solidarity, love and peace on earth can be achieved, the kind spoken about by our Lord and Saviour Jesus Christ and his Disciples.

*Throughout this Year of Global Solidarity, the Visnyk/The Herald will present features surrounding this theme. This time, we feature **Peace, Economic Injustice and the Orthodox Church** by Rev. Dr. Emmanuel Clapsis, who presented this article to an international conference in Kingston, Jamaica. Fr. Emmanuel is the Archbishop Iakovos Professor of Theology at Holy Cross Greek Orthodox School of Theology in the USA.*

■ Peace, Economic Injustice and the Orthodox Church

The peacemaking vocation of the church is a dynamic process of a never-ending personal and communal transformation that reflects the human and fallible struggle to participate in God's Trinitarian life. St. Nicholas Cabasilas epigrammatically summarizes the Orthodox view on peacemaking: "Christians, as disciples of Christ, who made all things for peace, are to be 'craftsmen of peace.' They are called a peaceable race since 'nothing is more characteristic of a Christian than to be a worker for peace.'" In being "craftsmen of peace" the Orthodox Churches unite themselves in prayer, vision, and action with all those Christians who pray that God's Kingdom will come on earth as it is in heaven. The aspiration to live in peace and justice unite Christians with people of living faiths and ideologies in a shared vision, hope, and actions for less violence, injustice, and oppression. An effective intervention in situations of conflict, injustice and oppression requires the churches not to ignore what is possible to learn from advances in political sciences and economics as well as from successful economic and political policies and practices that aim to transform conflicts into life opportunities.

In addressing the root causes of injustice and violence in the marketplace, the Orthodox Churches recognize the autonomy of the inherent rationality of the market and leave the development of economic theories and policies to those who understand its dynamics better. The Churches, however, critique economic theories and practices based on their performance and their effects upon the people. Their criticism contributes towards a revisionary logic of the market that favours economic practices that generate greater opportunities for a more equitable and just distribution of power and resources.

Today, 1.5 billion people live in areas affected by instability, conflict or large-scale, organized criminal violence. The causes of conflict arise from economic, political and security dynamics. Political exclusion and inequality affecting regional, religious, or ethnic groups are associated with higher risks of civil war, while inequality between richer and poorer households is closely associated with higher risks of violence. The disparity between the rich and poor between and within nations is increasing. Unemployment is on the rise, pushing more and more people into poverty, malnutrition, poor health, depression, violence, insecurity, fear, and desperation. There are nearly one billion undernourished people on our planet and this number is increasing by 68 people every minute. That is more than one every second. The human cost of violence cannot be ignored by anyone who considers all human beings to be icons of God.

The economic and monetary crisis that leads to an increased disparity between rich and poor is understood mostly by the Orthodox Churches to be primarily a 'spiritual' and/or cultural crisis. It is attributed to unrestrained individualism that leads to an excessive desire for wealth and to consumerism. Individualism and consumerism have disconnected people from loving God and their neighbour, thus preventing them from reflecting in their lives God's love for all creation.

St. John Chrysostom, a notable preacher of the undivided Church, stated that not to be an advocate of the poor would be "the worst inhumanity." Being the advocate of the poor leads him to refute point by point all the arguments by which the affluent justified the marginalization of the poor and their indifference towards them. Christ in a privileged manner is identified with the poor. The poor are not the spectacle of human misery and suffering that evokes compassion or disgust, but they are the icons of Christ, the presence of Christ in the broken world. This is their dignity! If you refuse to give bread to the poor, you ignore Christ who desires to be fed: "You eat in excess; Christ eats not even what he needs... At the moment, you have taken possession of the resources that belong to Christ and you consume them aimlessly." The poor for St. John Chrysostom are the liturgical images of the most holy elements in all of Christian worship: the altar and the body of Christ.

The Orthodox Churches advocate a culture of compassion in which people share their material resources with those in need. Charity and compassion are not virtues to be practiced just by those who have the material resources and means. They are virtues that promote the communal love that Christians should have for all human beings. Every human being, regardless of whether he or she is rich or poor must be charitable and compassionate to those lacking the basic material resources for sustenance. St. Basil exhorts the poor to share even the minimal goods that they may have. Almsgiving leads people to God and grants to all the necessary resources for sustenance and development of their human potential. However, a voluntary sharing of resources in the present world is not enough. Building a culture of peace de-

mands global and local institutional changes and new economic practices that address at a more fundamental level the root causes of poverty. It calls for a fusion of the Christian culture of compassion with the knowledge that we have acquired through experience and the advances of social science about the structural sources of poverty and its multifaceted aspects that urgently need to be addressed through reflective concerted actions.

In an increasingly fragmented world, the Orthodox churches acknowledge and defend the dignity of every human being and cultivate human solidarity. In addressing violence in the marketplace, even if people accept in their hearts the virtues of justice and peace, the market operates with its own autonomous logic and economic practices. It is guided by the belief that there can be a 'total free market' in which unregulated competing economic relationships of individuals in pursuit of their economic gains can lead to optimum good. It advocates that free markets without government 'interference' would be the most efficient and socially optimal allocation of resources. Many economists and institutions of global development agencies embrace economic globalization as indisputable reality and suggest that there is no alternative to this. They assume that Neoliberalism contributes to the prosperity and the equitable development of all nations. Unfortunately though, its economic practices have not been designed to meet the immediate needs of the world's poor people. Global inequalities between nations and within nations are widening. Joseph Stiglitz, former World Bank Chief Economist (1997-2000) and Nobel Laureate in Economics notes that economic globalization in its current form risks exacerbating poverty and increasing violence if not checked, because it is impossible to separate economic issues from social and political issues.

The Orthodox Churches are not in

a position to suggest concrete alternatives to economic globalization, nor do they intend to endorse or reject complex economic policies and practices that regulate the global economy. Yet, based on the eschatological orientation of the Christian gospel, Orthodoxy believes that all political and economic theories and practices are subject to criticism and modification aimed to overcoming those aspects of them that generate violence and injustice. The logic of the market must not only seek the maximization of profits favoring and serving only those who have economic capital and power. Economic practices must ensure just and sustainable development for all people. We cannot talk about a really free economy without entering into particular judgments about what kinds of exchange are conducive to the flourishing of life and what kinds are not. The Churches are led by their faith to take an active role in fostering economic practices that reflect God's peace and justice. These economic practices integrate in their logic those elements of social life that promote a culture of compassion that unites all human beings in peace and justice. Indispensable aspects of this culture are: respect for the dignity and the rights of all human beings; equitable socio-economic relationships; broad participation in economic and political decision-making; and just sharing of resources and power.

Once, we put human faces to all those millions of people who suffer the consequences of an inequitable distribution of power and resources, it becomes evident that it is an indispensable aspect of the Church's mission to the world to be involved through prayers and thoughtful actions in noble efforts to eradicate poverty and injustice.

—Fr. Emmanuel Clapsis,
Plenary Presentation on Peace
in the Marketplace delivered at the
International Ecumenical
Peace Convocation, Kingston,
Jamaica, May 2011

The Sunday of Orthodoxy

■ **Winnipeg, MB**—Orthodox faithful from various jurisdictions in Winnipeg, Manitoba gathered to celebrate the Triumph of Orthodoxy at the St. Mary the Protectress Cathedral on March 24, 2013. His Eminence Metropolitan Yuriy presided over the Vespers service that included clergy representing the Ukrainian Orthodox Church of Canada, Greek Orthodox Church, Romanian Orthodox Church, Russian Orthodox Church and the Orthodox Church of America. In his homily, Fr. Gregory Scratch of the St. Nicholas Church in Narol, Manitoba described a new kind of iconoclasm in our age where the evil one sows the seed of discontent, and reduces the person to a commodity, denying the divine nature of humans. However, Fr. Gregory reminded that our Lord Jesus Christ came to heal us and through the Truth of the Orthodox Faith, "We reaffirm who we truly are as people... we are the divine creation of God... seeing Christ in all throughout the world." The responses were elegantly sung in several languages by a choir made up of Orthodox faithful in Winnipeg. During part of the service, the clergy holding icons made a procession around the interior of the Sobor, accompanied by



children and youth from the participating Orthodox Churches in Winnipeg, as the choir sung "We who reverence Thy sacred image..."

It was an especially powerful moment for the faithful to recite the official declaration of the Seventh Ecumenical Council affirming the Truths of the Orthodox Faith.

(continued on p. 9)

New Patriarch For Bulgarian Orthodox Church



SOPHIA, BULGARIA—Metropolitan of Ruse Neofit, 67, has been elected Patriarch of the Bulgarian Orthodox Church by the Holy Synod's Patriarchal Sobor in the capital Sofia on February 24, 2013. Immediately after his election, the hierarchs proceeded to the Alexander Nevsky Cathedral for his enthronement to the ringing of church bells in downtown Sofia and accompanied by an honour guard procession of all of Bulgaria's military divisions. The election process was conducted in a spirit of transparency with the Bulgarian National Television station broadcasting live the Holy Synod's sessions, the counting of the ballots, the announcement of the results as well as the enthronement Divine Liturgy. Interim Patriarch and Sofia Metropolitan Kiril made the announcement about Metropolitan Neofit's election. Metropolitan Kiril had been heading the Church since Patriarch Maxim reposed in early November 2012.

Patriarch Neofit was born on Oct. 15, 1945 in Sofia. He graduated from the Theological Academy in Sofia, and took theology specializations in Moscow. He was tonsured a monk at the Troyan Monastery in 1975 by reposed Patriarch Maxim and took the name Neofit. He was a lecturer and conductor of the Theology Academy choir, rector of the Sofia Theological Academy, rector of the renewed Faculty of Theology at the Sofia Kliment of Ochrid University, and was Chief Secretary of the Holy Synod and Dean of the Alexander Nevsky Cathedral in Sofia. He has been a Metropolitan since 1994. Patriarch Neofit is known for being well-educated and for his intellect as well as for his excellent singing. He is also recognized for his humility. Many analysts and ordinary citizens of Bulgaria commented to the various media covering the election that Patriarch Neofit is a worthy successor to Patriarch Maxim.

—The Orthodox Church of Bulgaria; www.bg-patriarshia.bg; www.dveri.bg

The Sunday...

(continued from p.8)

At the conclusion of the Vespers, His Eminence addressed the faithful, echoing the themes from the homily, "We are created in the image and likeness of God and it is towards this likeness that we are to offer of our prayers, service and, with the Grace of God, approach Godliness." Then, everyone was invited to the lower level of the Church for fellowship and a reception. In addition, the faithful were treated to a unique presentation of church music by members of the Coptic Orthodox Church of Winnipeg. A brief explanation of Coptic Orthodox Church music preceded an opportunity to hear some hymns glorifying Almighty God sung by the chief cantor of the Coptic Orthodox Church in Winnipeg with traditional instrumentation by deacons.

The Sunday of Orthodoxy remembers the restoration of icons to the Church after the iconoclastic controversy. The Seventh Ecumenical Council of 787 addressed the place of icons in Or-

thodox worship in response to the iconoclastic controversy going on for over 100 years. The Council decided on a doctrine that icons should be venerated but not worshipped. As some still opposed images, Empress Theodora called a Synod in Constantinople in 843 on the first Sunday of Great Lent, which upheld the previous decision. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral in Constantinople with the Empress, the Patriarch, monks and clergy in procession to restore the icons to their rightful place. This day was called the *Triumph of Orthodoxy* and has since been commemorated annually on the first Sunday of Great Lent. Icons have great significance for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion.

—With materials from www.goarch.org



Coptic Orthodox Church music presentation.

Argentina's Cardinal Bergoglio elected 266th Pope of Roman Catholic Church



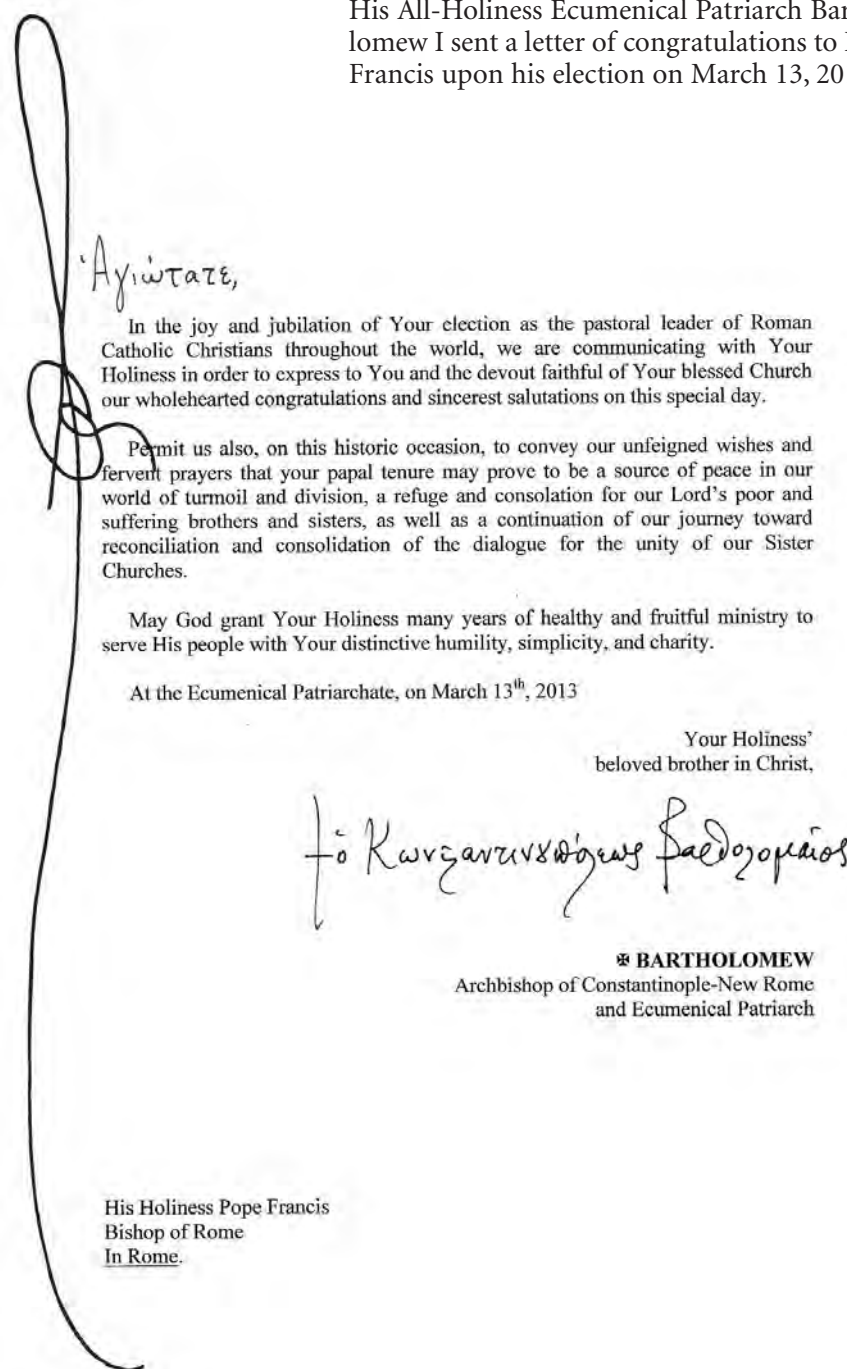
VATICAN CITY, ROME, ITALY—Argentine Cardinal Jorge Mario Bergoglio, 76, the leader of a large urban archdiocese in Latin America, was elected the 266th Pope of the Roman Catholic Church March 13, 2013 and took the name Francis. Clouds of white smoke poured from the chimney on the roof of the Sistine Chapel at 7:05 p.m, indicating his election on the conclave's fifth ballot. An hour later, Cardinal Jean-Louis Tauran stepped onto the balcony of St. Peter's Basilica to confirm the election. He is the first pope in

history to come from the Western Hemisphere and the first non-European to be elected in almost 1,300 years. The Jesuit was also the first member of his order to be elected pope, and the first member of any religious order to be elected in nearly two centuries. The new pope was chosen on the second day of the conclave by at least two-thirds of the 115 cardinals from 48 countries, who cast their ballots in secret in the Sistine Chapel.

In a historic development His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople attended Pope Francis' installation Mass in Rome on March 19. It was the first time such an event has taken place since the Great Schism in 1054, reported *The Catholic World Report*. The Ecumenical Patriarch was accompanied by Ioannis Zizioulas, Metropolitan of Pergamon and co-president of the Joint International Commission for Theological Dialogue between the Roman Catholic and the Orthodox Church, as well as Tarassios, Orthodox Metropolitan of Argentina, and Gennadios, Orthodox Metropolitan of Italy. Relations between Catholics and Orthodox have been improving since the Second Vatican Council through mutual visits, acts of friendship and theological dialogue.

—The Catholic News Service; The Catholic World Report

His All-Holiness Ecumenical Patriarch Bartholomew I sent a letter of congratulations to Pope Francis upon his election on March 13, 2013.



Deadline for Submissions

■ May issue 2013 — Deadline: April 8, 2013

Amazing Students of St. John's parish, Oshawa, ON

■ OSHAWA, ON—Last summer youth from St. John's parish in Oshawa, Ontario travelled to Ukraine along with their families to visit the land of their ancestors. They went, not only as tourists, but to complete their charity project to donate medical equipment for a hospital in Ukraine. Matthew Prychitko and Alexis Fabricius, with some help from their parents, organized this fundraising project. Both attend St. John's Sunday School, and Matthew is an Altar server. Matthew writes in his own words, how the idea for this project as born and some impressions about their trip.

"In 2011 our families were talking at a church brunch. We realized the idea of travelling to Ukraine together could definitely happen. The more we talked about it, the clearer our plans became, and soon we were confirming times, dates and details. Once those were in place, we talked about opportunities to do something more than just tour a country close to our hearts, but to actually make a difference. We had recently commemorated the anniversary of the Chernobyl accident, so that got us talking.

"Alexis and I had talked about doing some volunteer work or fundraising. We went to our mothers and they met to discuss several options, choosing to align with an organization already established within Ukraine. The Children of Chernobyl Canadian Fund is a registered charitable organization. It was established in 1990 to provide humanitarian aid to victims of the 1986 Chernobyl nuclear accident. This disaster, the 'quiet killer', has led to an increase in cancer, blood disorders, birth defects and other illnesses linked to radiation exposure. The unstable economic situation has increased the needs of all these innocent victims. CCCF, through its various projects,

distributes medication, medical and technical equipment and supplies to clinics, treatment centres, hospitals and orphanages.

"Our mothers contacted CCCF and they were very supportive of our endeavour. They sent books, brochures and information about their work, and various hospitals and charities that could benefit from our fundraising. We agreed that a hospital in the village of Baranivka about 3.5 hours from the capital Kyiv would be the best recipient. While in Ukraine, we could even travel there and see how we were able to help. We agreed to fundraise in advance of our trip so that the medical equipment could be purchased in time for our visit.

"And what a plan it was! Our mothers helped us develop a presentation and we conducted outreach with our families, friends, organizations and our church. Our work was supported with an article on the front page of our local newspaper and an interview on our local television station. And the financial support kept coming. We were able to collect \$11,000 for Baranivka. This allowed CCCF to purchase brand-new Ukrainian-made medical equipment, including 6 sterilizers and a fetal monitor for newborn babies.

"The experiences of being in the newspaper and on television and explaining our mission were really great. The best experience by far was actually traveling to Baranivka to see the hospital and the new equipment, and to meet the people that it impacted. Our families met in Kyiv and we traveled to Baranivka on Aug. 3, 2012. After a 3.5 hour journey, we eventually found the hospital and the very friendly head nurse, administrator and staff. They took the time to show us many parts of the hospital, the equipment we bought



Alexis and Matthew with Baranivka hospital staff

and demonstrate the pride in which they service so many people in their surrounding villages. It was a large facility with 140 nurses and 40 different doctors. It seemed big and impressive until you actually walked around the corridors and looked into the many rooms, surgical areas and recovery rooms.

"It was clean. The people were very nice and the rooms were large. We quickly realized how different the medical support, equipment, age and access to updated technology really was... When we offered to email photos to them, we realized how our lives and access to medical services really differed. The people like the administrator and head nurse did not have email. We saw a wheel chair that someone had engineered from a plastic outdoor chair. They had attached wheels and pedals from an old wheelchair to this old chair. That was difficult to see. They were changing from gas heating back to wood-burning heat because the gas heating was too expensive. As the tour continued, we felt gratified that we had worked so hard and that we had made a difference. Our families made a lot of eye contact those hours, feelings thankful that we lived in a country where we often took the medical system for granted.

"As we travelled through the villages back to Kyiv, we saw the homes and lives of people the hospital serviced and realized that, to see Ukraine, we had to travel through the countryside and see the villages and small towns. Popping in to Kyiv or Lviv would not have really given us a clear picture of

what life was really like in most parts of Ukraine. We came back to Oshawa feeling proud of our efforts to help and extremely thankful for what we have.

"We would like to thank everyone for their generosity and support, especially our families. We ask that you consider donating to CCCF. It would be great not only to replace that wheelchair but to buy several more for them. Please send donations to Children of Chernobyl Fund. 2118-A Bloor St. W, Suite 200, Toronto, ON M6S 1M8."

—Matthew Prychitko

* The St John's parish is very proud of Matthew and Alexis for their initiative. Their families also deserve recognition for their support. May God bless these students and their families and give them many more years of health to continue their fine efforts.

Многоя Лита! Многая літа!



Alexis Fabricius and Matthew Prychitko



Alexis, kitchen staff and Matthew



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ABCA Cantor Students Hosted Evening of Koliady

■ EDMONTON, AB—Cantor students of the Alberta Benevolent Cantor Association brought an evening of *koliady* to all those who braved the very cold temperatures on Jan. 20 to attend an evening at St. Michael's Ukrainian Orthodox parish hall in Edmonton, Alberta. They came from many of the city parishes to enjoy, to sing, and to learn new *koliady* with the eight cantor students. With ABCA president Marshall Kachmar as M.C., the short concert began with *koliady* and the traditional greetings, or *vinshuvannya*, by the cantor student group. Guest artists were *Chaika*, the Ukrainian Youth Orchestra taught and conducted by Ludvik Marynych, and Zoriana Orlova, instructor for the cantor students and classically trained singer from Ukraine. The singers combined some numbers with *Chaika* playing for them.

After a buffet break of foods typical of what is served to carolers at homes, the sing-along began. Voices throughout the hall joined the cantor singing group. Although the clergy and His Grace Bishop Ilarion could not stay, some of those attending stayed to finish caroling to the end of the book and to practice some new *koliady*. Everyone departed for home in the glow of the joyful fellowship and focused on a successful evening of *koliady* singing. The cantor students assured everyone that they will bring this evening of *koliady* and fellowship next January to a different parish in the city.

The purpose of the *koliady* evening was to promote the singing of *koliady* in the church community, especially at a time when house-to-house caroling has begun to decline. It is by singing the *koliady* that our community will continue



to remember them and pass them on to the next generations. For the cantor students, the evening provided practical experience in learning and leading *koliady*. This prepares them to take a leadership role in their parishes when they are called, whether for congregational singing, for fellowship singing in the hall, for caroling with groups in homes, or for teaching *koliady* at the parish level. The focus on *koliady* created a change of pace for the cantor students

from their regular lessons through the year on *ustav*, liturgical cantor procedures for various services, and learning of tones and hymns through sessions over the course of the year.

—Alberta Benevolent Cantor Association

For information about cantor training please contact Yvonne at 1-780 -433-8347 or www.albertacantors.ca



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75-ліття Парафії Св. Володимира Судбурі, Онтаріо (1938-2013)

Дорогі Брати і Сестри!

Запрошуємо Вас на наше Ювілейне Святкування до Судбурі, Он., на:

20 липня 2013 (Субота)

6:30 год. вечора - Вечірня; Спільна зустріч; вечора у церковному залі

21 липня 2013 (Неділя)

9:30 год. ранку - Ювілейна Архиєрейська Св. Літургія, яку очолить Преосвященніший Андрій, Єпископ Східної Єпархії.

- Програма слідує.

Плянємо видати "Пропам'ятну Книжку". Якщо маєте фотографії чи інші матеріали з життя Парафії, просимо вислати їх нам до 1-го квітня, 2013. Будемо дуже вдячні за співпрацю та за Ваші пожертви на видання "Книжки".

*Про Вашу участь в Святкуванні просимо повідомити до 1-го червня 2013. Подайте нам свою адресу і ми вишлемо Вам запрошення.

За інформацією звертайтеся:

Taras Martyn tel.: (705) 688-0314; e-mail: twmartyn@unitz.ca

75th Anniverary of St. Volodymyr UOC Sudbury, Ontario, 1938-2013

Dear Brothers and Sisters in Christ!

St. Volodymyr Parish in Sudbury, Ontario cordially invites all to its

75th Anniversary Celebration

July 20, 2013 (Saturday)

6:30 p.m. - Vespers; Reunion and Reception in the Church hall

July 21, 2013 (Sunday)

9:30 a.m. - Hierarchical Divine Liturgy, visitation by His Grace Bishop Andriy, Bishop of the Eastern Eparchy. - Program to follow.

To commemorate this occasion, St. Volodymyr's parish is compiling a **memorial book on the parish's history**. Anyone who wishes to contribute photographs and materials about parish life is asked to forward them to the parish by **April 1, 2013** so that they can be included in the book.

We are grateful for your cooperation and for your generous donations towards the publishing of this memorial book.

*If you plan to attend, please reply by **June 1, 2013**. The parish will contact you with the details. For more information, contact:

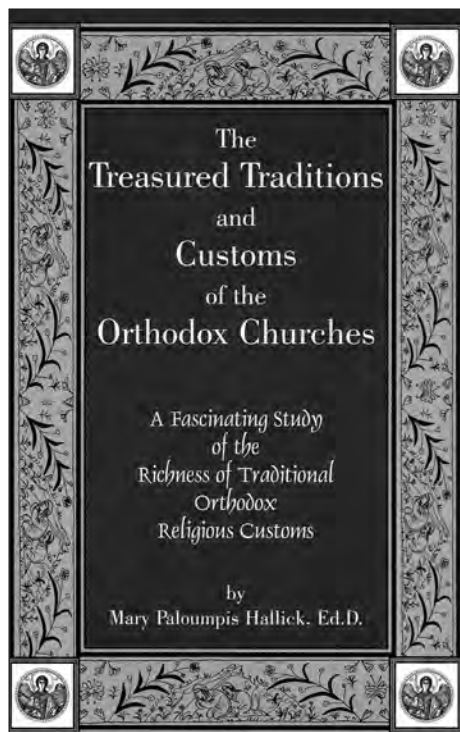
Taras Martyn tel.: (705) 688-0314; e-mail: twmartyn@unitz.ca

The Treasured Traditions and Customs of the Orthodox Churches

by Mary Paloumpis Hallick

■ Paloumpis Hallick, Mary. (2001). *The Treasured Traditions and Customs of the Orthodox Churches: A Fascinating Study of the Richness of Traditional Orthodox Religious Customs*. Minneapolis, MN: Light and Life Publishing Company.

While our dogmas and worship are the same, we are enriched by many different cultural traditions and customs. When our parents and grandparents migrated to America, it was natural for them to reside within their own ethnic group. For them, there was a comfort to being with their own people. In addition, the social, economic, and political climate was not friendly to the new immigrants, and they found a sense of security in numbers. Rarely did they meet Orthodox Christians of other ethnic backgrounds. They worshipped in their own national Orthodox churches and seldom did they meet socially. For the most part, each group stayed within its own ethnic group. Mary Paloumpis Hallick offers readers a comparative survey of customs and traditions observed in the Orthodox churches. Certainly in this 105-page book, the author cannot write about all of the customs and traditions, noting that each little village, large city or region of every country, has its own unique customs as well as many themes and variations of the same tradition. Therefore, the author wishes to feature only the more common traditions and customs, presenting them in a more generalized way as a contribution to increasing awareness and understanding between the different Orthodox churches in America. At the same time, she still answers some of our most practi-



cal questions. This book contains 5 chapters divided into numerous subsections covering a variety of topics such as furniture in the church, singing styles, vestments, church architecture, celebrations of the major feast days and the sacraments among others. The author also provides a helpful glossary of terms and bibliography for further reading. Especially valuable, the author examines each topic in the context of its historical development. This book is designed as an introduction to this topic and concentrates on comparing Orthodox churches in the USA. It is recommended for anyone wishing to have a better appreciation of how cultural traditions shape Orthodox worship as seen today in the USA.

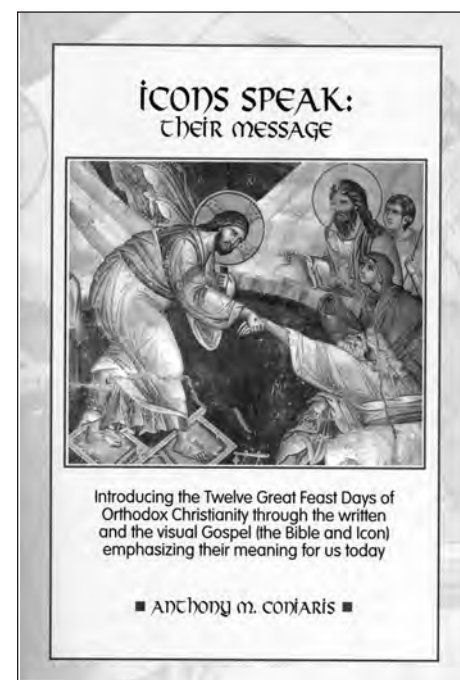
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Icons Speak: Their Message

by Anthony Coniaris

■ Coniaris, Anthony M. (2012). *Icons Speak: Their Message: Introducing the Twelve Great Feasts of Orthodox Christianity through the written and visual Gospel (the Bible and Icon) emphasizing their meaning*. Minneapolis, MN: Light and Life Publishing Company.

The great power of the icon is the power to remind. The purpose of this book is to make the great feast days of the Orthodox Church come alive through the study of the icon of each feast, together with its scriptural text. According to the author, many of the icons in this book are Biblical icons whose reality is grounded in the revealed word of God. In Orthodoxy, the year is defined by feast days. This book is aimed at studying the great feast of the Lord to provide readers with a better understanding with the basic tenets of our Orthodox faith. The author addresses 18 different feast day icons and includes an introductory background chapter and an appendix featuring copies of the icons in its 294 pages. In each chapter the reader can find the historical background of the icon, prayers, explanations of the symbols as



well as a theological discussion of key themes in the icons, such as the meaning of the Holy Trinity. This easy reading book is recommended for anyone seeking a better understanding of how icons can enhance our experience of Orthodox worship.

\$28.95

Notice to Contributors

The Visnyk / The Herald greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs that best represent the event(s) in the written text. Due to space limitations, we ask contributors to prioritize (number in order of importance), and limit the number of photos being sent (max. 6).

Please note that the *Visnyk / The Herald* reserves the right to edit materials and select photographs that best reflect the mission of *Visnyk / The Herald*.

For further inquiries, please call the Editorial Office or email visnyk@uocc.ca

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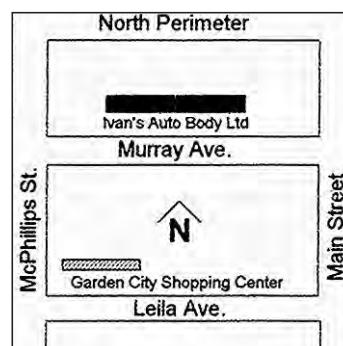
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Istanbul 2013: Delegation to the Ecumenical Patriarchate

Summary of Discussions of the UOCC Delegation with the Ecumenical Patriarchate in Istanbul, Turkey, February 7-10, 2013

At the invitation of His All-Holiness, Bartholomew I to our Primate, the Ukrainian Orthodox Church of Canada sent a delegation to the Ecumenical Patriarchate in Constantinople (Istanbul, Turkey) led by His Eminence, the Most Reverend Metropolitan Yuriy, to discuss matters of mutual importance regarding our Church's mission in Canada and in the world. The delegation was comprised of our active Hierarchs, along with members of the Consistory and its standing Inter-Church Relations Committee.

Issues related to the program of the visit were covered in three separate press releases issued over the course of the visit and these releases have been posted on the UOCC website.

Prior to the visit, the Ukrainian Orthodox Church of Canada submitted proposed items for discussion (posted), which were organized into three themes:

- 1) Our relationship with the Ecumenical Patriarchate;
- 2) The growth and development of our mission in Canada; and,
- 3) Current ecclesiastical issues in Ukraine.

These issues were incorporated into a full two-day agenda of meetings (posted) planned by the Ecumenical Patriarchate. The meetings included an audience with His All-Holiness Patriarch Bartholomew I, two extensive sessions with the Ecumenical Patriarchate's Synodal Committee for Inter-Orthodox Affairs and several working meetings over lunch and supper with members of the Holy and Sacred Synod of the Patriarchate.

The discussions were frank and productive and took place in a spirit of brotherhood and cooperation. They ranged from addressing aspects of the Articles of Agreement (regarding the formalization of the relationship between the Ukrainian Orthodox Church of Canada and the Ecumenical Patriarchate in 1990), to the complex and challenging issues facing the Church in Canada and the ecclesiastical situation in Ukraine. About half the time spent in official meetings was dedicated to the Ukrainian Orthodox Church of Canada and Canadian issues and the other half was on the ecclesiastical situation in Ukraine.

A. Issues discussed:

1. The Ukrainian Orthodox Church of Canada's relationship with the Ecumenical Patriarchate

His All-Holiness, Patriarch Bartholomew I, warmly received the Ukrainian Orthodox Church of Canada delegation and declared that the Ecumenical Patriarchate was very proud to have received the Ukrainian Orthodox Church of Canada under its canonical protection. His All-Holiness stated his fervent wish that this visit would strengthen and deepen relations between the Ecumenical Patriarchate and the Ukrainian Orthodox Church of Canada and that the delegation would

return to Canada more assured and more convinced of the Patriarch's love for our Canadian Church. His Eminence, Metropolitan Yuriy, responded that despite challenges facing our Church in Canada, the Ukrainian Orthodox Church of Canada hoped to move forward with the support and cooperation of the Ecumenical Patriarchate. His Eminence expressed the Ukrainian Orthodox Church of Canada's continued devotion and dedication to the Holy Mother Church. His All-Holiness concluded the preliminary meeting by emphasizing that the importance of Ukrainian Orthodoxy to the Ecumenical Patriarchate is evidenced by the fact that the Ukrainian Orthodox Church of Canada delegation will be meeting with the high-ranking Synodal Committee for Inter-Orthodox Affairs, and not, as is usual with these types of meetings, with the Synodal Committee responsible for Eparchial issues.

The Ukrainian Orthodox Church of Canada strongly endorses the Ecumenical Patriarch's 21st century vision of Orthodoxy, which advocates a spiritual understanding and action regarding the key issues and challenges facing humanity, including protection of the environment, sustainability, human rights, human trafficking, and economic disparities. Discussions also focused on our Church's model of conciliar governance, known as '*Sobornopravnist*', which members of the Synodal Committee understood, respected and reaffirmed, as evidenced by the full participation of all clergy and lay members of the delegation in all meetings and discussions of the official visit.

A common understanding was achieved regarding the frequency, content and types of informational and reporting mechanisms with the Patriarchate. The Ecumenical Patriarchate requested that all communications from the Ukrainian Orthodox Church of Canada be sent via the Chancellor under the signature of the Metropolitan, which reinforces the Ecumenical Patriarchate's position that the Ukrainian Orthodox Church of Canada is one united ecclesiastical entity and self-governing Metropolia and not 3 separate Eparchies in a relationship with the Ecumenical Patriarchate. Many administrative matters were clarified, including the updating of all references to our Church on the Ecumenical Patriarchate websites.

The discussion concerning the Articles of Agreement also clarified many issues. The issue regarding the title of "Bishop of Toronto" remains outstanding, although a commitment was made for the Ecumenical Patriarchate and the Ukrainian Orthodox Church of Canada to work together to resolve this matter as quickly as possible. The Ecumenical Patriarchate requested that the Ukrainian Orthodox Church of Canada follow the procedure outlined in its 2008 Bylaws which requires that any decision regarding titles or the internal organization of the Ukrainian Orthodox Church of Canada be addressed by a

meeting of the General Council or Sobor. Therefore, the expectation is that a mutually satisfactory proposal will be put before and addressed during the 2015 Sobor. It was also recognized that there is a need to update the Articles of Agreement to reflect the changes in circumstances that have transpired since their adoption, such as Article 3 concerning the transformation of the position of the Exarch in North America and Article 9 regarding the Standing Conference of Orthodox Bishops of America (SCOBA), which no longer exists.

2. The Growth and Development of our Mission in Canada

Following a broad-ranging discussion of the challenges and opportunities impacting our Church's mission in Canada, several items were addressed upon which general agreement was reached. In 2018, our Church will celebrate the Centennial of its founding and the Ecumenical Patriarchate agreed to support and participate in this milestone event. The Ukrainian Orthodox Church of Canada would like to highlight this occasion with a tour of the relics of the Apostle St. Andrew in that year. This matter will be officially pursued with the Ecumenical Patriarchate in the coming months.

Further, the Ukrainian Self-Reliance Association (TYC) is organizing an international symposium on the theme "The Significance of Ukrainian Orthodoxy—Kyivan Tradition for the Orthodox World, Past, Present and Future." The Synodal Committee positively reacted to this initiative, which will invite a wide range of Ukrainian Orthodox leaders and thinkers from all jurisdictions of Ukrainian Orthodoxy, and undertook to consider ways to support this important dialogue by encouraging Ecumenical Patriarchate academics and leaders to attend and participate.

The Synodal Committee also positively received information regarding our Church's role in the successful functioning of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine and our continued participation as part of the Orthodox Churches that serve on the Canadian Council of Churches.

3. Current Ecclesiastical Issues in Ukraine

There was a wide-ranging discussion dealing with the Ukrainian Orthodox Church of Canada's on-going relations with the various Orthodox jurisdictions in Ukraine. The Ukrainian Orthodox Church of Canada delegation explained its policy regarding the present ecclesiastical divisions in Ukraine. The Ukrainian Orthodox Church of Canada has, since 1947, repeatedly declared its position that the Orthodox Christians of Ukraine must have their own autocephalous Church in communion with all the Orthodox of the world. Our place at the Eucharistic Table places the Ukrainian Orthodox Church of Canada faithful in the complex position of being in communion with those perpetuating the non-canonical relationship between the Church of Moscow and the Church of Kyiv (this relationship was deemed non

-canonical a number of times in history, most clearly stated by Constantinople Patriarch Gregory VII's 1924 Tomos), and not being in communion with two Orthodox communities, who have taken steps to highlight this anomaly, but are themselves in disagreement with each other. The Ecumenical Patriarchate sought, in 2008, to correct this painful matter through the vehicle of an autonomous Church but this did not succeed. The Patriarch remains committed to finding a solution and the Ukrainian Orthodox Church of Canada, through its canonical connection with the Ecumenical Patriarchate, has an important role to play in keeping this matter current, which requires various types of communication with all branches of the Orthodox Church in Ukraine. The Ukrainian Orthodox Church of Canada is also determined to undertake a variety of cultural, academic and charitable projects to further this goal.

His All-Holiness, Patriarch Bartholomew, stated to the delegation at the outset that the Mother Church is anxious to see unity among the churches in Ukraine as quickly as possible and that he never ceases to promote this unity; this was the underlying reason for his visit to Ukraine in 2008 at the invitation of the President of Ukraine. Although His All-Holiness sought to resolve this painful division, the churches in Ukraine were not able to overcome their differences to come together at that time. The Patriarch reaffirmed his love for Ukraine and confirmed that he continues to pray for and is open and ready to do whatever is possible, while respecting canon law, to facilitate unity among the Orthodox churches in Ukraine.

In this context, the Synodal Committee also emphasized the Ecumenical Patriarchate's concern for Ukraine and its unity and spiritual welfare. It was recognized that the Ukrainian Orthodox Church of Canada had both historic links and on-going relations with members of all Orthodox and Ukrainian Greek Catholic Churches in Ukraine and that these were both welcome and normal. It was agreed that the Ecumenical Patriarchate's goal of encouraging unity and facilitating positive ecclesiastical developments in Ukraine could be assisted through the Ukrainian Orthodox Church of Canada's various humanitarian, educational and cultural initiatives, as well as networks and contacts in Ukraine. It was further reaffirmed that the Ukrainian Orthodox Church of Canada, through the canonical protection of the Ecumenical Patriarchate, has an important role to play in facilitating this process by monitoring and informing the Patriarchate of events in Ukraine. It was clear that the Ecumenical Patriarchate not only supported efforts of the Ukrainian Orthodox Church of Canada, but that the Ecumenical Patriarchate desired to continue to reach out to all Christians in Ukraine, including the non-recognized Orthodox churches, provided that the Ecumenical Patriarchate must maintain balance between the jurisdictions by respecting the canons of the Church and not favouring one formation over the other.

(continued on p. 15)

Стамбул 2013: Делегація УПЦК до Вселенської Патріархії

За підсумками обговорень Делегації УПЦК із Вселенською Патріархією, Стамбул, Туреччина, 7-10 лютого 2013

На запрошення Його Все-Святості, Варфоломея I до нашого Першоєрарха, Українська Православна Церква в Канаді вислала делегацію до Вселенської Патріархії в Константинополі (Стамбул, Туреччина) на чолі з Його Високопреосвященством, Високопреосвященнішим Митрополитом Юрієм, для обговорення взаємоважливих питань щодо місії нашої Церкви в Канаді і в світі. У складі делегації (поміщено на веб-сторінці) були наші діючі Ієрархи, разом з членами Консисторії і постійнодіючої Комісії міжцерковних зв'язків.

Питання, пов'язані з програмою візиту були розглянуті в трьох окремих пресових повідомленнях, поданих в ході візиту, вони поміщені на веб-сторінці УПЦК.

Перед здійсненням візиту Українська Православна Церква в Канаді приготувала пропонувані для обговорення питання (поміщені на веб-сторінці) у виді трьох тем:

- 1) наші відносини з Вселенською Патріархією;
- 2) ріст і розвиток нашої місії в Канаді, і
- 3) сучасні церковні питання в Україні.

Ці питання були включені в цілоденний порядок нарад протягом двох днів (поміщено на веб-сторінці), запланований Вселенською Патріархією. Наради включали аудієнцію з Його Все-Святістю Патріярхом Варфоломеєм I, дві розширені сесії з Синодальним комітетом Вселенської Патріархії з міжправославних справ і низку робочих зустрічей за обідом і під час вечері з членами Святого і Священного Синоду Патріархії.

Обговорення були відвертими і продуктивними, вони пройшли в дусі братерства й співпраці; була розглянута низка справ від аспектів "Точок Домовленості" (щодо формалізації відносин між Українською Православною Церквою в Канаді та Вселенською Патріархією в 1990), до складних і важких питань, що стоять перед Церквою в Канаді та церковної ситуації в Україні. Близько половини часу, проведеного в офіційних нарадах була присвячена Українській Православній Церкві в Канаді та канадським питанням, а друга половина—церковній ситуації в Україні.

А. Обговорювані справи:

1. Відносини Української Православної Церкви в Канаді з Вселенською Патріархією

Його Все-Святістю, Все-Святіший Патріярх Константинопольський Варфоломей I, тепло прийняв делегацію Української Православної Церкви в Канаді і заявив, що Вселенська Патріархія дуже рада, що прийняла Українську Православну Церкву в Канаді під свій канонічний омофор. Його Все-Святість висловив своє гаряче бажання і надію, що цей візит послужить зміцненню і поглибленню відносин між Вселенською Патріархією та Українською

Православною Церквою в Канаді і, що делегація повернеться в Канаду більш запевненою і більш переконаною в любові Патріярха до нашої Канадської Церкви. Його Високопреосвященство Митрополит Юрій, у відповідь сказав, що, незважаючи на виклики, які стоять перед нашою Церквою в Канаді, Українська Православна Церква в Канаді сповнена надії, що за підтримкою та завдяки співпраці з Вселенською Патріархією буде рухатися вперед. Його Високопреосвященство висловив подальшу відданість і посвяту Української Православної Церкви в Канаді Святій Церкві-Матері. Його Все-Святість завершив перше вступне засідання, підкресливши, що свідченням важливості Українського Православ'я для Константинопольської Патріархії є той факт, що делегація Української Православної Церкви в Канаді зустрінеється з високопоставленим Синодальним комітетом з міжправославних справ, а не, як це зазвичай буває при такого роду зустрічах, з Синодальним комітетом, відповідальним за єпархіяльні справи.

Українська Православна Церква в Канаді всесторонньо підтримує візію Православ'я Вселенської Патріархії відносно 21-го століття, яке обстоює духовне розуміння і дію із стосовно ключових питань та викликів, які стоять перед людством, у тому числі охорону навколишнього середовища, сталого розвитку, прав людини, торгівлі людьми і економічної нерівномірності. Обговорення також були спрямовані на модель нашої Церкви соборного управління, відомого як "Соборноправність", яке члени Синодального комітету розуміли, поважали і підтвердили, про що засвідчила повна участь усіх членів делегації: духовенства і мирян у всіх нарадах і обговореннях офіційного візиту.

З Патріархією було досягнуто спільне розуміння у відношенні частоти, змісту і видів інформації та способів звітності. Вселенська Патріархія запропонувала, щоб всі повідомлення до них від Української Православної Церкви в Канаді відправляти через Канцлера за підписом Митрополита, що підкреслює розуміння Константинопольської Патріархії, що Українська Православна Церква в Канаді є об'єднана еkleзіастична сутність і самоуправна Митрополія, а не 3 (три) окремих єпархії у стосунках з Вселенською Патріархією. Багато адміністративних питань було з'ясовано, включно з усучасненням всіх інформацій про нашу Церкву на веб-сайтах Вселенської Патріархії.

Дискусія з приводу "Точок Домовленості" дала можливість виявити багато питань.

Питання про титул "Єпископ Торонто" залишається не з'ясованим, хоча було прийняте спільне зобов'язання, щоб Вселенська Патріархія та Українська Православна Церква в Канаді працювали разом, щоб це питання якнайшвидше вирішити. Вселенська Патріархія хоче, щоб

Українська Православна Церква в Канаді дотримувалася процедури, окресленої в її Правилах і Статуті 2008 року, згідно чого будь-яке рішення щодо титулування або внутрішньої організації Української Православної Церкви в Канаді мають бути вирішені Собором. Отож, є надія, що взаємно задовольняюча пропозиція буде представлена під час Собору в 2015 році. Було також визнано, що існує необхідність оновлення "Точок Домовленості" з метою відображення змін, які відбулися з моменту їх прийняття, наприклад, параграф 3 про зміну позиції Екзарха в Північній Америці та параграф 9 відносно Постійної Конференції Православних Єпископів Америки (SCOBA), яка більше не існує.

2. Зростання і розвиток нашої місії в Канаді

Після ширшого обговорення викликів та можливостей, які впливають на місію нашої Церкви в Канаді, декілька пунктів було розглянуто і досягнуто одностайної згоди. У 2018 році, наша Церква відзначитиме 100-ліття з дня свого заснування і Вселенська Патріархія погодилася підтримати та взяти участь у відзначенні цієї знаменної події. Для підкреслення цієї вікопомної дати Українська Православна Церква в Канаді бажала б отримати для перевезення по своїх церквах мощі Апостола Андрія Первозванного в цьому році. Ця справа буде офіційно обговорена зо Вселенською Патріархією в найближчі місяці.

Крім того, Товариство Українців Самостійників (ТУС) організовує міжнародний симпозіум на тему "Значимість Українського Православ'я—Київська традиція для православної світу, минуле, сьогодення і майбутнє". Синодальний Комітет позитивновідреагував на цю ініціативу, метою якої є запросити широке коло українських православних провідників і мислителів з усіх юрисдикцій Українського Православ'я, і зобов'язується розглянути способи підтримки цього важливого діалогу, заохочуючи вчених і провідників Вселенської Патріархії до присутності та участі.

Синодальний комітет також позитивно сприйняв інформацію про роль нашої Церкви в успішному функціонуванні Постійної Конференції Українських Православних Єпископів поза межами України і нашої подальшої участі, як частина православних церков, в складі Канадської Ради Церков.

3. Сучасні еkleзіологічні питання в Україні

Під час зустрічі мало місце широке обговорення відносин Української Православної Церкви в Канаді з різними православними юрисдикціями в Україні. Делегація Української Православної Церкви в Канаді роз'яснила своє становище щодо сучасного еkleзіастичного розділення в Україні. Українська Православна Церква в Канаді, ще від 1947 року неодноразово заявляла своє становище про те, що православні християни України, повинні мати власну автокефальну Церкву в спіл-

куванні з усіма православними світу. Наше місце при Євхаристійному Престолі ставить вірних Української Православної Церкви в Канаді в складне положення, а це бути в спілкуванні з тими, котрі підтримують неканонічні відносини між Церквою Московською і Церквою Київською (історично цей зв'язок багато разів був визнаний неканонічним, про що найбільш чітко заявив Константинопольський Патріярх Григорій VII, Томос 1924 р.), але не бути в спілкуванні з двома православними вітками, які зробили кроки, щоб звернути увагу на цю аномалію, але не мають порозуміння самі між собою. Константинопольська Патріархія робила старання в 2008 році виправити цю болючу проблему через спробу надання автономії Церкві, але безуспішно. Патріярх, як і раніше, намагається знайти розв'язку і Українська Православна Церква в Канаді, завдяки своєму канонічному спілкуванню з Вселенською Патріархією,—має відіграти важливу роль тримати цю справу актуальною, що вимагає різноманітних видів зв'язку з усіма вітками Православної Церкви в Україні. Українська Православна Церква в Канаді з метою сприяння досягненню цієї мети готова також на проведення різних культурних, наукових і благодійних проектів.

Його Все-Святість Патріярх Варфоломей з самого початку заявив делегації, що Церква-Матір прагне якнайшвидше бачити єдність між Церквами в Україні, і що він ніколи не перестане сприяти цій єдності; він сказав, що це й було головною причиною його візиту в Україну в 2008 році на запрошення Президента України. Незважаючи на те, що Його Все-Святість прагнув загоїти це болюче розділення, Церкви в Україні не змогли подолати свої розбіжності, щоб у цей час об'єднатися. Патріярх запевнив свою любов до України і, що він продовжує молитися й готовий зробити все можливе, дотримуючись канонічного права, з метою сприяння процесу об'єднання між Православними Церквами в Україні.

У цьому контексті Синодальний комітет також підкреслив стурбованість Вселенської Патріархії за Україну, її єдність і духовне благо. Було визнано, що Українська Православна Церква в Канаді має як історичні зв'язки, так і постійні стосунки з представниками усіх Православних Церков та Українською Греко-Католицькою Церквою в Україні і це природньо й похвально. Були згодні з тим, що мета Вселенської Патріархії заохочення до єдності і сприяння розвитку позитивних еkleзіастичних рухів в Україні може бути здійснена за допомогою різноманітних гуманітарних, освітніх і культурних ініціатив Української Православної Церкви в Канаді, а також через систему зв'язку та контакти в Україні. Крім того, було підтверджено, що Українська Православна Церква в Канаді, завдяки канонічній опіці Вселенської Патріархії, повинна відіграти важливу роль у сприянні цього процесу спостереження та інформування Патріархії про хід подій в Україні.

(продовження на стор.15)

За підсумками обговорень Делегації УПЦК...

(продовження зі стор.14)

Було очевидним, що Вселенська Патріархія не тільки підтримує зусилля Української Православної Церкви в Канаді, але, що Вселенська Патріархія прагне продовжувати наводити стосунки з усіма християнами в Україні, в тому числі з невідомими Православними Церквами, при умові, що Вселенська Патріархія мусить підтримувати рівновагу між юрисдикціями в рамках канонів Церкви, а не надаючи перевагу одній формації над іншою.

Синодальний комітет признав, що Українська Православна Церква в Канаді має відіграти творчу роль у просуванні цих завдань у своїх відносинах з усіма християнськими Церквами України, дотримуючись канонічних традицій щодо співслужіння у всіх церковних відносинах. Було очевидно, що діяльність Української Православної Церкви Канади в Україні, має плануватися і здійснюватися в згоді із зусиллями Вселенської Патріархії в Україні. Вселенська Патріархія висловила своє бажання мати регулярний комунікаційний зв'язок та інформації від Української Православної Церкви в Канаді відносно ходу подій, які впливають на визнані і невизнані Церкви в Україні, у відповідь на що Українська Православна Церква в Канаді зобов'язалася підвищити свою активність у цій ділянці.

Обговорювалося питання потенційного співробітництва між Вселенською Патріархією, Українською Православною Церквою в Канаді та Національним університе-

том Києво-Могилянська Академія стосовно декількох ініціатив, таких як спонсорованого Українською Православною Церквою в Канаді перекладу книги Патріарха Варфоломея «Віч-на віч із Тайною»; підтримка з Києво-Могилянською Академією пропонуваного міжнародного симпозиуму з охорони навколишнього середовища ("Озеленення України"), а також обмін викладачами та студентами і освітніми програмами з іншими факультетами теології, в тому числі Колегії Св. Андрія у Вінніпегу. Хоч Вселенська Патріархія не прийняла ніяких остаточних рішень щодо цих ініціатив, делегація була поінформована, що вони будуть розглядатися.

Синодальний комітет підтвердив свою підтримку на продовження праці Студійної групи Київської Церкви, яка успішно сприяла розвитку екуменічного діалогу з Українською Греко-Католицькою Церквою. Додаткові обговорення були зосереджені на святкових плануваннях і можливостях зміцнення єдності під час Ювілею 1025-річчя Хрещення Русі-України в цьому році.

Крім того, після вручення Українською Православною Церквою в Канаді статуетки "Тірки спогади дитинства" (поміщено на веб-сторінці) на вшанування жертв Голодомору-Геноциду, Його Все-Святості було запропоновано взяти участь у відзначенні 80-ї річниці цієї трагедії, яке відбудеться на міжнародному рівні в 4-у суботу листопада 2013 року.

Його Все-Святість, Патріарх Варфоломей також запросив Його Високопреосвященство Митрополита

Юрія, приєднатися до офіційної делегації Патріарха на святкування у травні 2013 р. в Мікульчицях Православною Церквою Чеських земель і Словацьчини 1150-річчя Християнізації чеського і словацького народів святыми Кирилом і Мефодієм.

В. Підсумок

Обговорення проходили в атмосфері братерської любові, взаємоповаги і смирення з обох сторін. Щире і активне бажання Вселенської Патріархії працювати разом з Українською Православною Церквою в Канаді було очевидним під час усіх зустрічей і різних обговорень. Делегація Української Православної Церкви в Канаді була до великої міри заохочена і підсилена наданою підтримкою Вселенської Патріархії та розумінням викликів і завдань, які стоять перед нашою Церквою в Канаді та її довготривалі стосунки з усіма Православними юрисдикціями та Українською Католицькою Церквою в Україні. Той факт, що обговорення справ Української Православної Церкви в Канаді були представлені Синодальному комітету Вселенської Патріархії з міжправославних справ, а це Комітет вищого рівня Святого і Священного Синоду, вказує на пріоритет Української Православної Церкви в Канаді і її справи для Патріарха. Це ще раз підтверджує бажання Його Все-Святості зміцнювати зв'язки з Українською Православною Церквою в Канаді і активно здійснювати вирішення теперішньої церковної ситуації в Україні.

Для більш детальної інформації звертайтесь до:

Протопресвітера
Віктора Лакусти,
Канцлера УПЦК
тел: 204-586-3093, Ext 227
Chancellor@uocc.ca

27 лютого, 2013

Документи, які поміщені на веб-сторінці:

1. Матеріали, підготовлені для візиту Українською Православною Церквою в Канаді для обговорення з Вселенською Патріархією:
 - а. зв'язок Української Православної Церкви в Канаді з Вселенською Патріархією;
 - б. місійність нашої УПЦК в Канаді;
 - с. сучасні еклезіастичні справи в Україні.
2. Розклад зустрічей і подій, підготовлений Вселенською Патріархією для делегації Української Православної Церкви в Канаді під час візиту 7-10 лютого 2013;
3. Пресові повідомлення Української Православної Церкви в Канаді:
 - а. 7 лютого 2013
 - б. 8 лютого 2013
 - в. 9 лютого 2013
 - г. пресове повідомлення Української Православної Церкви в Канаді про вручення Вселенському Константинопольському Патріарху статуетки Голодомору Високопреосвященнішим Митрополитом Юрієм —13 лютого 2013.
4. Звіт про візит делегації Української Православної Церкви в Канаді.

Summary of Discussions of the UOCC Delegation...

(continued from p.13)

The Synodal Committee recognized that the Ukrainian Orthodox Church of Canada has a constructive role to play in promoting these objectives in its dealings with all the Christian Churches of Ukraine, while observing the canonical traditions concerning con-celebration in all Church relationships. It was understood that the Ukrainian Orthodox Church of Canada's activities in Ukraine would be planned and implemented in concert with the overall efforts of the Ecumenical Patriarchate in Ukraine. The Ecumenical Patriarchate expressed its desire to receive regular communications and information from the Ukrainian Orthodox Church of Canada on developments affecting the recognized and non-recognized churches in Ukraine and the Ukrainian Orthodox Church of Canada undertook to enhance activity in this area.

Discussion also concerned potential collaboration between the Ecumenical Patriarchate, Ukrainian Orthodox Church of Canada and the National University of Kyiv Mohyla Academy on several initiatives, such as the public launch in Kyiv of the Ukrainian Orthodox Church of Canada sponsored translation of Patriarch Bartholomew's book, *Encountering the Mystery*; supporting with Kyiv Mohyla Academy a proposed international symposium on the moral imperatives of environmental protection ("*Greening Ukraine*");

and partnering on faculty and student exchanges and educational programs with other theology faculties including St. Andrew's College in Winnipeg. Although the Ecumenical Patriarchate has not taken any final decisions on these initiatives, the delegation was informed that they are under consideration.

The Synodal Committee affirmed its support for the continuation of the Kyivan Church Study Group that has successfully fostered an ecumenical dialogue with the Ukrainian Greek Catholic Church. Additional discussions touched on the celebratory plans and opportunities for fostering unity during this year's 1025th Anniversary of the Baptism of Rus'-Ukraine.

As well, following the Ukrainian Orthodox Church of Canada's presentation of the Holodomor Genocide commemorative statue "*Bitter Memories of Childhood*" (posted), His All-Holiness was requested to participate in the observance of the 80th anniversary of this tragedy, which is internationally observed on the 4th Saturday of November in 2013.

His All-Holiness, Patriarch Bartholomew, also invited His Eminence, Metropolitan Yuriy, to join the Patriarch's official delegation at the celebrations in May 2013 at Mikulcice for the Orthodox Church of Czech Lands and Slovakia's commemoration of the 1150th Anniversary of the Christianization of the Czech and Slovak people by Saints Cyril and Methodius.

B. Summary

The deliberations took place in an atmosphere of brotherly love, respect and humility on both sides. The sincere and active desire of the Ecumenical Patriarchate to work together with the Ukrainian Orthodox Church of Canada was evident in all of the different meetings and discussions. The Ukrainian Orthodox Church of Canada delegation was greatly encouraged and strengthened by the extent of the Ecumenical Patriarchate's support and understanding of the issues and challenges facing our Church in Canada and its long-standing relationship with all Orthodox and Catholic Churches in Ukraine. The fact that the discussions regarding the Ukrainian Orthodox Church of Canada was elevated to the Ecumenical Patriarchate's Synodal Committee for Inter-Orthodox Affairs, a senior level committee of the Holy and Sacred Synod, signifies the priority the Patriarch places on the Ukrainian Orthodox Church of Canada and its issues. It further confirms His All-Holiness's desire to strengthen the ties with the Ukrainian Orthodox Church of Canada and to actively pursue a resolution to the current ecclesiastical situation in Ukraine.

For more information please contact:

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The following documents have been posted on the UOCC website:

1. Materials prepared by the Ukrainian Orthodox Church of Canada for discussion with the Ecumenical Patriarchate prior to the visit:
 - a. The Ukrainian Orthodox Church of Canada's relationship with the Ecumenical Patriarchate;
 - b. The Ukrainian Orthodox Church of Canada mission in Canada;
 - c. Current Ecclesiastical Issues in Ukraine;
2. Schedule of meetings and events prepared by the Ecumenical Patriarchate for the Ukrainian Orthodox Church of Canada delegation during its visit of February 7-10, 2013;
3. Ukrainian Orthodox Church of Canada Delegation Press Releases:
 - a. Feb 7, 2013
 - b. Feb 8, 2013
 - c. Feb 9, 2013
 - d. Ukrainian Orthodox Church of Canada Press Release on the Special Presentation of the Holodomor Statue to the Ecumenical Patriarch of Constantinople from His Eminence Metropolitan Yuriy—Feb 13, 2013;
4. Report on the Visit of the UOCC Delegation.

February 27, 2013

Коментар з приводу візиту делегації УПЦК до Константинополя

КИЇВСЬКИЙ ПАТРІАРХАТ
ВІТАЄ ЗУСИЛЛЯ
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ
ЦЕРКВИ В КАНАДІ

■ “В Українській Православній Церкві Київського Патріархату вітають зусилля Української Православної Церкви Канади, спрямовані на користь українського православ'я, подолання його розділення та штучної ізоляції” — повідомив речник Київської Патріархії, секретар Священного Синоду архієпископ Євстратій, коментуючи інформацію про підсумки візиту делегації УПЦ Канади до Константинополя 7-10 лютого 2013 р.

“Для Церкви в Україні загалом та для Київського Патріархату зокрема дуже важливо, щоби Константинопольський Патріархат та інші Помісні Церкви знали правду про стан українського православ'я, отримуючи інформацію не лише від вороже зацікавленого Московського Патріархату. Це дасть можливість Помісним Церквам робити у розв'язанні так званого українського питання більш відповідні кроки — підкреслив владика Євстратій. — Ми сподіваємося, що Українська Церква в Канаді послужить справі поширення цієї правди”.

Речник Патріархії нагадав про подію, яка відбулася 20 років тому, коли Предстоятель УПЦ в Канаді митрополит Василій відвідав Україну, мав зустрічі з ієрархами Українських Церков, побував у різних об-

ластях. “На жаль ця місія не мала продовження. Але ми в Україні сподіваємося, що той позитивний досвід праці Української Церкви в Канаді на благо Церкви в Матері-Україні, який був у минулому, буде поновлений” — відзначив владика.

Архієпископ Євстратій наголосив: “У Київському Патріархаті цінують історичний та духовний спадок Української Православної Церкви в Канаді, її унікальну ідентичність. Ми сподіваємося на збереження і примноження цього спадку. Ми переконані, що майбутнє УПЦ в Канаді — в руках її ієрархів, духовенства та вірних, які спільними зусиллями у дусі соборноправності будуть розбудовувати її життя. Є особи та сили, які хотіли би розсварити нашу Церкву та УПЦ в Канаді, розповсюджуючи думки, ніби Київський Патріархат прагне підпорядкувати собі Церкву в Канаді. Це є неправда, і таких прагнень чи намагань ні в минулому, ні тепер немає — ми цінуємо та поважаємо УПЦ в Канаді і переконані, що своє майбутнє вона повинна визначати сама, соборно і самостійно, як вона це робила протягом всього часу свого буття”.

Владика нагадав також і про прикрі моменти відносин між двома Церквами, але зазначив, що вони повинні послужити уроком і вести не до конфронтації, а до кращого розуміння одне одного. “Минулого року в складі делегації Всеукраїнської Ради Церков і релігійних органі-

зацій Святійший Патріарх Філарет і я перебували на Канадській землі — сказав архієпископ. — Нам, безперечно, було прикро, що тоді у спілкуванні православних українців Канади та Матері-України виникли певні перешкоди. Але Божий Промисел і погане навертає до добрих наслідків — православні у Канаді зокрема і українство загалом отримали поштовх до активної праці в напрямку подолання того ненормального стану, коли через позицію вороже налаштованого Московського Патріархату діти одного українського народу і однієї Христової Православної Церкви не мають можливості вільно спілкуватися одне з одним. Думаю, що і візит делегації УПЦ в Канаді до Константинополя та обговорення там із Вселенським Патріархом Варфоломієм не лише канадських, але й українських питань, є певною мірою плодом осмислення минулорічних подій”.

Від імені Святійшого Патріарха Філарета архієпископ Євстратій ще раз висловив вдячність всім членам УПЦ в Канаді, з ким відбулися офіційній та приватні зустрічі — як під час візиту за океан, так і в Україні. “Ми вдячні організаторам та учасникам за теплий прийом, зустрічі й спілкування, які відбулися у Канаді минулого року, а також тут, в Україні. Переконані, що згаданий візит, попри певні труднощі, дав добрі плоди, надихнув повноту Української Церкви в Канаді на роздуми та осмислення свого подальшого пос-

тупу, своєї ролі щодо Церкви на Батьківщині, відкрив нову добру сторінку відносин між православними Канади та України” — зазначив владика.

“Як Церква, яка перебуває під омофором Вселенського Патріарха, УПЦ в Канаді має унікальну можливість стати дієвим посередником у справі подолання розділення українського православ'я і визнання автокефалії Української Церкви на Батьківщині — відзначив ієрарх. — Ми сподіваємося, що вона скористається цим шансом на благо Православ'я і на благо України та всього українського народу. Маємо надію, що митрополит Юрій разом з ієрархами, духовенством та вірними УПЦ в Канаді допоможуть нам пробити зведену московськими зусиллями навколо Київського Патріархату стіну неправди і штучної ізоляції”.

“Київський Патріархат відкритий до співпраці з Предстоятелем УПЦ в Канаді митрополитом Юрієм, ієрархами, духовенством та всіма вірними Церкви в Канаді. Сподіваємося, що і вся УПЦ в Канаді об'єднається у справі допомоги Церкві в Україні та виведенню Київського Патріархату зі штучної зовнішньої ізоляції” — сказав на завершення архієпископ Чернігівський і Ніжинський Євстратій.

—Прес-центр
Київської Патріархії

Commentary on the UOCC Visitation to Constantinople

THE KYIVAN PATRIARCHATE
WELCOMES EFFORTS BY THE
UKRAINIAN ORTHODOX
CHURCH OF CANADA

■ “The Ukrainian Orthodox Church, Kyivan Patriarchate welcomes efforts by the Ukrainian Orthodox Church of Canada for the benefit of Ukrainian Orthodoxy to overcome its divisions and artificial isolation,” stated Kyivan Patriarchate spokesperson Archbishop Yevstratiy, the Secretary of the Holy Synod, commenting on the results of the UOCC delegation's visit to Constantinople on February, 7-10, 2013.

“It is important for the Church in Ukraine overall, and particularly for the Kyivan Patriarchate, that the Ecumenical Patriarchate of Constantinople and other Local Churches are aware of the truth about the situation in which Ukrainian Orthodoxy has found itself by receiving information, not only from the antagonistically-oriented Moscow Patriarchate. This gives the Local Churches an opportunity to take more suitable steps in resolving the so-called Ukrainian question,” Archbishop Yevstratiy stressed. “We hope that the Ukrainian Orthodox Church of Canada will assist in communicating this truth.”

The Patriarchate's spokesman noted that 20 years ago the Primate of the UOCC, Metropolitan Wasyl visited Ukraine, meeting with the hierarchs of the Ukrainian Churches and visiting various regions of the country. “Unfortunately, that mission did not contin-

ue. However, we in Ukraine hope that the Ukrainian Orthodox Church of Canada's positive past experience of working for the good of the Churches in the Ukrainian homeland will be resumed,” stated the Archbishop.

Archbishop Yevstratiy noted, “The Kyivan Patriarchate values the historical and spiritual heritage of the Ukrainian Orthodox Church in Canada and its unique identity. We hope that they maintain and develop this heritage. We are confident that the UOCC's future is in the hands of its hierarchs, clergy, and faithful, who by working together in the spirit of *sobornopravnist*” (which involves joint clergy and laity representation in church governance) will bolster and develop its church life. There are persons and forces that wish to sow discord between our Church and the UOCC by propagating the viewpoint that the Kyivan Patriarchate, allegedly, is trying to subordinate the Church in Canada. This is not true. We have never made such attempts in the past, nor do we intend to do so now or in the future. We value and respect the Ukrainian Orthodox Church of Canada and we are convinced that it should define its own future, independently and in a conciliar manner as it has been doing since its founding.”

The Archbishop also made note of some regrettable moments in relations between the two Churches. However, he commented that these moments ought to serve as a lesson, leading not to confrontation, but to a better under-

standing of each other. “Last year, His Holiness Patriarch Filaret and I were in Canada as part of the All-Ukrainian Council of Churches delegation,” the Archbishop remarked. “We were undoubtedly disappointed that, at that time, there appeared to be certain obstacles in communications between Orthodox Ukrainians in Canada and in the Motherland of Ukraine. But, God's Almighty Providence can turn a negative into a positive outcome—Orthodox faithful in Canada, in particular, and Ukrainians, in general, were encouraged to work actively to overcome this irregular situation whereby, due to the Moscow Patriarchate's hostile attitude, the children of a single Ukrainian nation and a single Orthodox Christian Church are unable to communicate freely with one another. I think that the visit of the UOCC delegation to Constantinople and its discussions with Ecumenical Patriarch Bartholomew about Canadian issues as well as about the Ukrainian question is, to a certain extent, the product of further evaluation of last year's events.”

On behalf of His Holiness, Patriarch Filaret, Archbishop Yevstratiy once again expressed gratitude to all members of the UOCC who participated in official and private meetings during the trip abroad as well as in Ukraine. “We are grateful to the organizers and participants for their warm reception, meetings and communications that took place in Canada last year and here in Ukraine. We are positive that this visit, despite certain difficulties, was

beneficial and inspired the plenitude of the Ukrainian Orthodox Church of Canada to reflect upon and ponder its next steps, its role in relation to the Church in the Motherland, and to begin a new page of positive relations between Orthodox in Canada and in Ukraine,” the Archbishop stated.

“As a Church under the *omophorion* of the Ecumenical Patriarchate, the UOCC in Canada has a unique opportunity to become an active intermediary in overcoming the divisions in Ukrainian Orthodoxy and recognising the autocephaly of the Ukrainian Church in the homeland,” the hierarch observed. “We hope that the UOCC will take advantage of this opportunity for the good of Orthodoxy and for the good of Ukraine and all Ukrainian people. We hope that Metropolitan Yuriy, together with the hierarchs, clergy and faithful of the UOCC, will help us breach the wall of untruths and artificial isolation surrounding the Kyivan Patriarchate built by the forces in Moscow.”

“The Kyivan Patriarchate is open to cooperation with the Primate of the Ukrainian Orthodox Church of Canada, Metropolitan Yuriy, the hierarchs, clergy and all of the faithful of the Church in Canada. We hope that the entire UOCC also will unite to help the Church in Ukraine and the Kyivan Patriarchate out of its artificial external isolation,” Archbishop Yevstratiy of Chernihiv and Nizhyn commented.

—Press Centre
of the Kyivan Patriarchate

On the Visitation to the Ecumenical Patriarchate An Interview with His Eminence Metropolitan Yuriy

"We have to do the exercises of living our faith every single day, testing our choices against what our faith teaches us."

His Eminence Metropolitan Yuriy led a delegation from the Ukrainian Orthodox Church of Canada on a visitation to the Ecumenical Patriarchate Feb. 7-10, 2013 at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew I. The Visnyk/The Herald asked His Eminence to share with readers some impressions of this visitation and to answer some of the questions emerging from this visit of interest to the faithful.

Visnyk/The Herald: Слава Ісусу Христу! Glory to Jesus Christ! Your Eminence, we thank you for taking the time to tell us about this visitation to the Ecumenical Patriarchate in February. First of all, can you share your overall impression of this visitation and the discussions with our readers?

Metropolitan Yuriy: The impression is multifaceted—the effects of the location, the attitude, the discussion and the conclusions of the visitation. First of all, there was the impression of being in one of the major centres of Christianity—a centre that played such an important role in the history of Christianity and, particularly, in the history of the Ukrainian nation. Particularly, Sviata (Hagia) Sophia was the place where the legates of Kniaz Volodymyr Velykyi stood in that impressive edifice and were so impressed with the Church service that they did not know whether they were on earth or in heaven (see p.20). This was the place also where Knyhynia Olha was baptized. All of these things leave an impression on the soul of the visitor so that you cannot just speak about the visitation and deliberations. We were able to be in the ancient city of Constantinople, today called Istanbul, and be impressed by the grandeur. You see the ancient and the most modern side-by-side.

We were very pleased to be at the Phanar, at the centre of Ecumenical Orthodoxy and to be welcomed by His All-Holiness Patriarch Bartholomew, by the staff and also the members of the Inter-Orthodox Relations Commission and the various clergy, priests and secretaries. They were all very, very hospitable, gracious and respectful. It is something that evokes the same feeling in other people who meet them. We were impressed with the fact that they wanted to share with us. They want to hear what we had to say on various topics about our life in Canada, the challenges that we face here, our inter-relations with other Orthodox jurisdictions, the issue of Ukraine which is of concern to many of our faithful. The discussions were lengthy and were spread out over a number of days. They were formal and informal and have brought good fruit for the Church. I believe that having members of the delegation making public statements and meeting our faithful about this visitation is very positive and beneficial for our Church in Canada and for Orthodoxy in Ukraine and elsewhere.

Visnyk/The Herald: Your Eminence, you have been to the Phanar about 10 times

in the last 22 years, can you acquaint us with Ecumenical Patriarch Bartholomew as a person?

Metropolitan Yuriy: First of all, your impression upon meeting him is of one who is a happy person, a person of God—gracious, kind, very welcoming, hospitable, constantly smiling, dignified. Once you begin to listen to him, you find that he is a great intellect, theologian, and philosopher, but also one who sees the practical side of things—who sees the part in doing and not just knowing. He is a person concerned with the state of the world, beginning with the material contributions of the world, the good management of the earth's resources, and the fair distribution of these resources. As a person, he believes in the free and peaceful exchange of ideas and opinions, and the willingness to have a dialogue. He has as a priority to bring Christians closer together, to make a contribution to re-establishing the wholeness that Christ wanted for the One Church that He founded on earth. I think he is a good model for other bishops, clergy and laity. He is an example of a person who sees clearly his relationship with God and with fellow man.

Visnyk/The Herald: One of the themes of the discussions was the relations between the UOCC and the Ecumenical Patriarchate. There seems to be some misconceptions among our faithful. Can you clarify for our readers what it means for the UOCC to be in a relationship and to be under the omphorion of the Ecumenical Patriarchate?

Metropolitan Yuriy: What should be answered first of all is the more fundamental question: How are we part of the Orthodox Church in general? To be under the omphorion of the Ecumenical Patriarchate is a way of being part of the Ecumenical Orthodox Church, and I mean not just the Patriarchate of Constantinople but world Orthodoxy. There are other Orthodox who are not directly under the Ecumenical Patriarchate yet they are part of the One Orthodox Church. We can speak about these things in terms of administrative models, or we can speak about these things in a more poetic way, in a way that Christ also defined these things.

Often times, we see this type of illustration in a lot of the symbolism of our Church. I am referring to things like grapes. How are we related? We are the branches and He is the vine. The branches have a relationship to the trunk of the tree; there are leaves; there are cones; there are branches that lead to big branches and these are connected to the trunk and to the roots. Perhaps we need to speak in those terms. We are part of the Orthodox Church through an important Patriarchate that is led by the symbolic leader, or the First-Amongst-Equals of the Patriarchs of the Orthodox Church. We had to establish or formalize ourselves in this type of relationship with Orthodoxy.

Visnyk/The Herald: How is Ukrainian Orthodoxy connected to the Ecumenical



Patriarchate?

Metropolitan Yuriy: Most of the jurisdictions in North America have, in a sense, a Mother Church. That is, they were part of a Church still established in the homeland of their ethnic group or nation. We Ukrainians have somewhat of a different history. Orthodoxy in Ukraine since 988 was part of the Orthodox Church with its centre in Byzantium. Our Church in Ukraine was under the omphorion of the Patriarch of Constantinople until 1686. It was at that time when the Church was uncanonically transferred into the jurisdiction of the Moscow Patriarchate. That church was dominated by the Moscow Patriarchate and underwent its own trials and tribulations and suffered russification after the creation of the Soviet Union, the time of great turmoil, and then great persecution of Orthodoxy in Ukraine and elsewhere by the communist regime. During the time of 1917 -1922, there was a movement to establish the Ukrainian Orthodox Church as an autonomous or autocephalous church at that time.

In Canada, this movement resulted in Ukrainians establishing an Orthodox Church, not yet in its full state of fruition, but in the fundamentals of such a Church. Almost from the very beginning, it was searching for a way to be part of and recognized in world Orthodoxy. This process of finding a way to become part of or to become formalized as part of the world Orthodoxy was achieved in 1990 when our Church was accepted into the jurisdiction of the Ecumenical Patriarchate.

We could have been part of the Orthodox Church through some other jurisdiction within Orthodoxy—through the Serbian Orthodox Church or through the Romanian Church or some other. At one time, we were connected with the Orthodox Church through the Antiochian Bishop through the first bishop of our Church, Bishop Germanos. But because our ancestors in Ukraine were within the jurisdiction of the Ecumenical Patriarchate for 700 years, it was natural to become recognized as part of world Orthodoxy.

Therefore, discussions lasted a number of years between representatives of our Church and representatives of the Ecumenical Patriarchate which resulted in 1990 in the ratification of the Points of Agreement between the Patriarchate of Constantinople and the Ukrainian Orthodox Church of Canada. That document is the regulatory document that, to a great extent, defines the relationship between our Church in Canada and the Ecumenical Patriarchate. One can see that there are many aspects of autonomy that our church has in relationship with the Ecumenical Patriarchate.

We are free to administer our internal ecclesiastical life within the norms of the Canons of the Orthodox Church, the Bylaws and Statutes of the UOCC and the laws of this country. We are responsible when acting externally to act within the norms of the Ecumenical Patriarchate, its order and understanding of Canon Law.

(continued on p.18)

An Interview with His Eminence Metropolitan Yuriy

(continued from p.17)

Some of the misunderstandings that we have had here are that people see some actions as internal when in fact they are internal and external. That is, people only first see the internal aspect and do not see the external aspect.

Visnyk/The Herald: How do we understand our position in terms of apostolic succession?

Metropolitan Yuriy: We have apostolic succession through our bishops who have and have had a connection with world Orthodoxy. Our bishops had this relationship before the Ukrainian Orthodox Church of Canada became part of the Ecumenical Patriarchate through our bishops who were consecrated in Ukraine or Poland. Metropolitan Ilarion (Ohienko) was consecrated in the state of Poland and the Exarch of Constantinople took part in his consecration. These bishops were consecrated by other bishops who had apostolic succession, so it was a question really of regularizing our place in the Orthodox world.

Visnyk/The Herald: What does this relationship mean for the fulfilling of the UOCC's mission in Canada and the salvation of the faithful?

Metropolitan Yuriy: First of all, this means that we are in communion with other Orthodox around the world and, in particular, with the other Orthodox in our state of Canada. That is, the Orthodox of any other recognized jurisdiction can come to us for the Sacraments, for Communion, and we can go elsewhere for those Sacraments also under certain conditions.

Visnyk/The Herald: Many of our readers appear to misunderstand the meaning of the terms "autocephalous", "autonomous", "independent", and "canonical" in the context of the Holy Orthodox Church. Can you clarify these terms for the faithful and how they apply to the UOCC?

Metropolitan Yuriy: I do not believe the term **independent** is truly an ecclesiastical term. In the Church there is no such thing as being "independent". There is the matter of a greater or lesser dependency with those with whom you are having a relationship—beginning with God. As He said, "Without Me you can do nothing." And this is absolutely true. He created One Church and, within that One Church, there are certain definitions of a state of administration.

Canonical has many connotations. Canonical in one definition refers to maintaining adherence to decisions made at various councils—some that have been recognized as ecumenical councils, others are provincial councils. There are many local councils whose decisions are binding within that territory that the council represents and even canonical rules of Fathers of the Church—St. Basil or St. John Chrysostom or others—that are very important for us. We have councils which we call *sobory*. These *sobory* do not usually deal with dogmatic issues, but deal with decisions of a more administrative character. Dogmatic issues have been resolved or defined by larger councils that have dealt with

these most important questions.

When we talk about canonical order, there is also order in matters of administration, or how Patriarchates relate to each other, or how daughter Churches relate to Mother Churches. This order has what we would call a "canonical feature" and we refer to these as canonical also. Many of these may not even be written down, but are just part of the life of the Church that is passed down from generation to generation. They would probably be part of the protocols or the various minutes of synods of bishops passed on to this day. In relationships between patriarchates, there is a whole body of diplomacy—protocols, or understandings, of how they interact with each other. These would also be called part of the canonical order of the Church. So, our Church maintaining the canonical order as I have presented, also has to work within the laws of Canada.

Now these two states of **autocephalous** and **autonomous** are administrative models. Some churches are **autocephalous** and you would somehow translate that as "independent", but they are not. It means that the Churches that have the status of "autocephalous" can make their own decisions for the territory that they occupy, without referring to some external jurisdiction or ecclesiastical body. That is, they have evolved to the extent that they have a very well developed infrastructure: they have faithful that are able to sustain the church; they have seminaries and theological academies that can provide and maintain the clergy needs of the Church; they have a very well-developed system of educating their faithful, of helping the poor and the needy, the ill, the orphans—that whole gamut of social needs—by having their own institutions or being able to support the institutions of the state in which they function. They choose their Primate without having to have their choice blessed by an external ecclesiastical body.

Now, **autonomous** would have most of these features except that they are dependent to a greater or lesser extent on an external ecclesiastical body. They would choose a candidate for primacy of their Church, but that candidate would then have to be ratified by an external body, for instance, in our case, by the Holy and Sacred Synod of Metropolitans of the Ecumenical Patriarchate. The autonomy or dependency is also exhibited in things like receiving Holy Myrrh from that external body, receiving Holy Antimensia. Also, the external body guarantees the canonical order of its daughter Church. Therefore, you will see that there is so much in those Points of Agreement that would coincide with what we would define as an autonomous church.

Visnyk/The Herald: What should be our top concerns in the UOCC today in the context of contemporary life in Canada and in terms of our *sobornopravnist* structure of administration?

Metropolitan Yuriy: We need to maintain a certain balance in the things that we are concerned about today. Yes, we are very concerned about the matters in Ukraine. Much of this is defined as church politics, but it is not the entirety of the concern of the Ukrainian Ortho-

dox Church, nor of the sole concern of the entire Orthodox Church throughout the world. The Church is a God-human institution that Christ established for us to achieve Theosis and eternal salvation. This is the reason why the Church exists. Our greatest concern is to try and ensure our faithful are having the attention and service of clergy. This is becoming an issue for us. With the changing demographics, we have to make all kinds of adjustments. Among the important issues that concern us are educating our clergy, maintaining St. Andrew's College, attracting additional students for studying, educating our young people in the parishes—these are important issues that we need to give the necessary attention. We cannot just concentrate on Church politics and think that everything else will be solved.

We have to live our faith every single day. We have to compare our choices—whether they be in the workplaces, in schools, or elsewhere, against what our faith teaches us, and make the right choice. Sometimes these choices even cause us more physical difficulty, or criticism from our co-workers, but we need to do the right things if we want to live according to our faith. It is not just supporting through money and paying for the heating for the church building. It is the coming together as a community to raise our children, to take care of our elderly, to take into account the various needs of our neighbourhoods, the needs of the poor in our neighborhoods—food banks, visiting people in hospitals.

If we are Orthodox Christians, these are the kinds of social things that we need to take care of—this are the important things. This is what should we be doing in Canada.

This is what Orthodox Christians should be doing wherever they live in the world—living their faith. These are the things that we should be doing and contributing towards—and, in doing so, building an atmosphere of Christian love.

Visnyk/The Herald: As a final question, what is the take home spiritual message for our readership in light of this visitation to the Ecumenical Patriarchate?

Metropolitan Yuriy: The spiritual message is "live our faith." *Live our faith* because that encompasses all of our concerns. Our faith is a happy faith. We should be looking to make our relationship with God deeper and translating that into our relationship with the people that we meet and those who have need of our capabilities to contribute here locally and throughout the world.

We need to *deepen our faith* by learning about our faith, coming to Church, participating in the Sacraments, learning what is being read at this time during Great Lent, the Canon of St. Andrew of Crete, and coming to the Liturgy of the Pre-Sanctified Gifts. There is a wealth of literature about our beliefs, important works of great saints and others who have contributed to the enormous body of writings, choral music, iconography and architecture that can serve us well.

Be faithful to our faith and its true teachings. There are many false prophets, even ones with good will and intentions, but who are leading people away from what the Church has been teaching for 2000 years or more.

(continued on p.19)



The Order of St. Andrew -Winnipeg Chapter

And

The Ukrainian Self Reliance Association

Invites You to an Audio Visual Presentation Regarding
The Historical Meeting of the UOCC Delegation
With His All -Holiness Ecumenical Patriarch Bartholomew I
In

Istanbul, Turkey February, 2013

Presenter **Right Reverend Protopresbyter Victor Lakusta**

At the Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

Sunday, April 7, 2013

Following the Divine Liturgy

Lunch Will Be Served (12 noon) Prior To The Presentation (1:00 p.m.)



(continued from p.18)

Through our visitation to the Ecumenical Patriarchate, there was also the feeling of being connected with the rest of Orthodoxy, and feeling that the Ecumenical Patriarch understands our concerns—that these issues are also his concerns, and that he is taking spiritual leadership in influencing these pro-

cesses for the good of everyone.

Your Eminence, thank you for taking the time to answer these questions for the faithful. We wish you a successful spiritual journey through Great Lent to greet the glorious Resurrection of our Lord and Saviour Jesus Christ. May God bless you in all of your good works for the glory of God and the salvation of the faithful of the UOCC.



His Eminence Metropolitan Yuriy presents UOCC delegation member Vasyl' Balan with a Patriarchal Medallion which was presented as a gift from the Ecumenical Patriarchate to the UOCC delegation. Mr. Balan was unable to complete the trip due to health reasons.

Dear Readers,

It is our desire at the *Visnyk* that memorial announcements sent in by our readers appropriately honour their departed loved ones. To this end, we request that announcements do not exceed **900 words**.

We also request that, when submitting an announcement with a picture, you send us an actual photograph. Please do not send pictures from newspaper clippings, computer print outs or photocopies, as these take a great deal of time to prepare for publication and rarely render a good image when printed in the paper. High resolution digital pictures are also acceptable.

Photographs will be sent back only upon request and if accompanied with a self-addressed stamped envelope. Thank you.

— Editor



Shevchenko Foundation is pleased to announce the following Scholarships & Bursaries for 2013-2014 available to Canadian students of Ukrainian descent. The deadline for scholarship applications for the upcoming academic year is **May 15, 2013**. Students are asked to go to our website www.shevchenkofoundation.com to access the application form.

MYKOLA & IVANNA SUPRUN FUND

This scholarship is for a Ukrainian-Canadian post-secondary students pursuing research on Ukraine and Ukrainian Canadian themes: specifically the Holodomor and themes related to Ukrainian Sobornist and the 20th century liberation movement. Funding may include travel to Ukraine.

WASYL, TELA, DARKA & LYDIA KARABIN FAMILY FUND

This scholarship is awarded to a Ukrainian-Canadian student who achieves academic excellence and is pursuing post-secondary studies leading to a Bachelor degree. Applicant must be a full-time student attending an accredited Canadian university or college in Canada and has completed at least one year of full-time academic studies in one of the following: Music, Ukrainian Language/Literature; Ukrainian History or Ukrainian Art. Applicant must have a minimum of a 3.0 GPA.

DR. YAREMA GREGORY KELEBAY SCHOLARSHIP FUND

This scholarship is awarded to a full-time undergraduate student enrolled in Ukrainian Studies in an accredited Canadian university or college.

STEPHEN & OLGA KUZYK EDUCATION BURSARY

This bursary is for a Canadian citizen of Ukrainian heritage enrolled in a Canadian university as a doctoral candidate in the field of education.



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Молитва за здоров'я Помолімося за Ваших близьких...

Щодня, у Вінніпезі в каплиці Святого Іларіона Консисторії Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консисторії. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос почув наші молитви за їх здоров'я та спасіння.

"Ще молимося Тобі, Господу Богу нашому, вислухай нас грішних, і помилуй рабів Твоїх (імена), охорони їх від усякої журби, лиха, гніву, небезпеки та недолі, недуг душевних і тілесних, подай їм здоров'я і довгий вік. Промовмо всі: Господи, вислухай нас і помилуй".

"Ще молимося, Господу Богу нашому, щоб уздоровив рабів Своїх (імена) від слабості їх і від недуги і, піднявши з постелі, дав їм здоров'я душевне і тілесне. Промовмо всі: Господи, вислухай нас і помилуй".

Якщо ви бажаєте, щоб ми молилися за здоров'я вашої сім'ї або ваших друзів, будь ласка, вишліть нам список імен.

Prayers for Well-being

Let us pray for your loved ones.....

Each weekday morning, Morning Prayers are served at the St. Ilarion Chapel at the Consistory Office in Winnipeg, Manitoba led by the Chancellor of the Ukrainian Orthodox Church of Canada with the participation of all Consistory staff. During these prayers for well-being, a list of names is read so that our Lord and Saviour Jesus Christ would hear our prayers and grant health and salvation to these individuals.

"Again we pray unto You, O Lord our God, hear the prayer of us sinners, and have mercy upon Your servants (names), protect them from all affliction, evil, wrath, danger and need, from spiritual and physical illnesses, and grant them health and long life: we beseech You, hear us and have mercy."

"Again we pray unto You, O Lord our God, that You will grant unto Your servants (names) healing from their illnesses and from every sickness and, raising them from their beds, give them health of soul and body: we beseech You, hear us and have mercy."

If you would like the names of you or your family and friends to be read for general well-being or for healing of the sick, please forward your names.

Mail: Consistory Office, 9 St. John's Ave., Winnipeg, MB, R2W1G8
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Hagia Sophia Cathedral: An Architectural Jewel

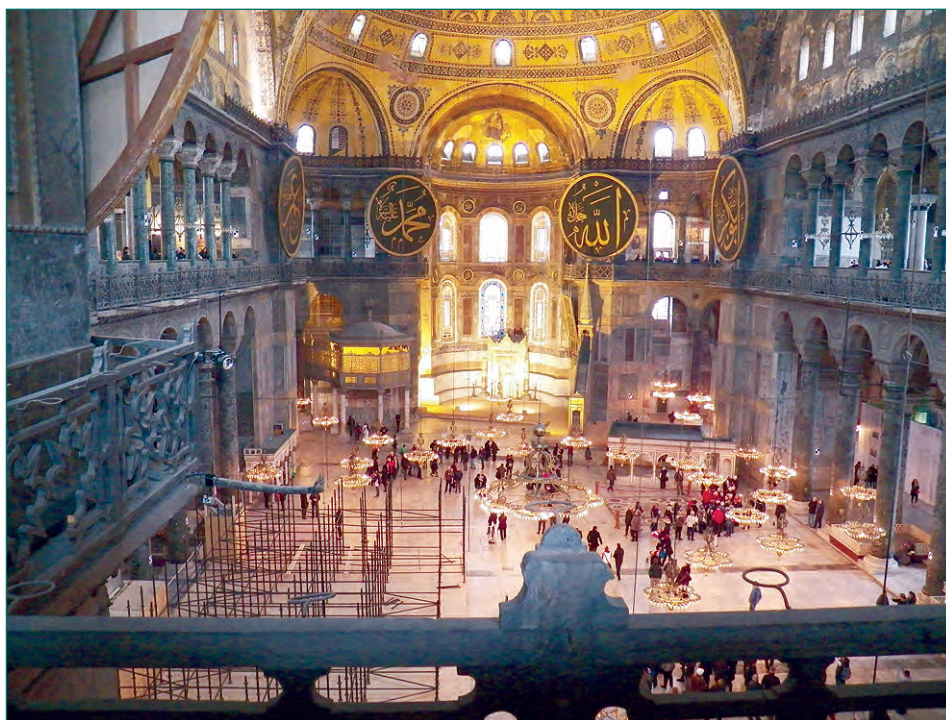


A delegation from the Ukrainian Orthodox Church of Canada recently made a visitation to the Ecumenical Patriarchate of Constantinople located in Istanbul, Turkey Feb. 7-10, 2013. The delegation was blessed with the opportunity to view one of the most famous sites in Istanbul, the Hagia Sophia Cathedral. Hagia Sophia means *Holy Wisdom* in Greek. It has been considered one of the eight wonders of the ancient world and an important monument for both Christianity and Islam.

Hagia Sophia is one of the few such architectural masterpieces to have stood intact for so long. It is a great architectural beauty, embodying the 6th century culture and design as well as Ottoman influences within its decor and structure. Outside, it appears as an imposing structure in the landscape, surrounded by four pointed minarets stretching high into the sky. Most remarkable is the interior with patterned marble floors, mosaics and iconography. The majestic dome has forty windows around its base.



The intricate wall designs and sculptured marble add to the Cathedral's magnificence.



View of the interior from the balcony

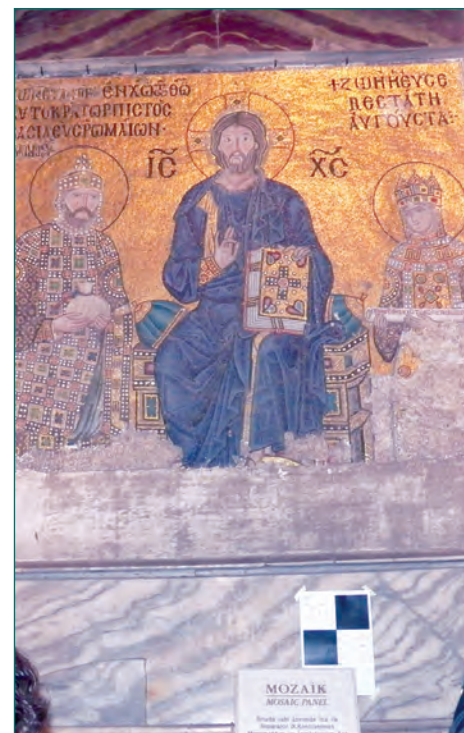
There were two churches that existed on the site prior to the present Hagia Sophia's construction. The first church, built of wood around 360 AD under Constantine the Great's son, burned down 40 years later. The second church built on the same site was constructed around 415 AD. It also burned down about 100 years later. Hagia Sophia is the third church on this site. It was commissioned by emperor Justinian I in 532 AD, and designed by the architects Anthemius of Tralles and Isidore of Miletus. The emperor spared no cost, allocating enormous resources to allow for the most advanced technologies to be used in the construction. This was the first time in the history of architecture that a huge central circular dome was to be placed on a rectangular base. When finished, the dome seemed to be suspended from heaven. During the construction, monks and priests chanted prayers for holy protection during the work. Construction was completed within the unprecedented time of 5 years, and scholars suspect that this led to the later structural problems. The dome of the church collapsed after an earthquake in 557. The dome was rebuilt, but was not the same as the original.

Soon after its completion, the cathedral grew into a religious centre and monasteries surrounded it in a few years. However, it became a great financial burden to the state for maintenance and repair costs of Hagia Sophia. By the final years of the Byzantine Empire, the cathedral declined. Hagia Sophia served as a Church for almost 1000 years until 1453 when it was converted into a mosque. After Constantinople fell to the Ottomans, major repairs were done in the 16th and 18th centuries. At various times in history, Hagia Sophia has undergone restoration and repair—in the 15th century and mid-19th century and, most recently, the interior of the dome has been restored over the last decade. Today, Hagia Sophia serves as a museum of the Republic of Turkey.

Hagia Sophia played an important role in bringing the Word of God and Orthodoxy to the descendants of the Ukrainian people. Knyhynia Olha, ruler of the Kyivan Rus' Empire, was baptized at Hagia Sophia. Her baptismal font is still on display there. The experience of the magnificence of a Divine Liturgy at Hagia Sophia also inspired the emissaries of Knyaz Volodymyr, Kyivan Rus' ruler and grandson of St. Olha, to utter the famous quote, "Standing in the Cathedral, we did not know if we were in heaven or on earth..." The emissaries' visit led to the baptism of the people in St. Volodymyr's empire, and later on to their descendants to bring this faith to Canada. To capture some of this splendor, the St. Sophia Cathedral in Kyiv, Ukraine was constructed as a replica of Hagia Sophia.



Remaining fragment of the mosaic of Jesus Christ. A small icon showing the original can be seen on the ledge.



The famous mosaic of Jesus Christ

The Season of Great Lent

All Christians observe this time of prayer and fasting in the season of Great Lent. This is the time of preparation for the death and Resurrection of Jesus Christ on Easter Sunday. In our Orthodox tradition, Great Lent began on Monday, March 18 and will end before Lazarus Saturday and Palm Sunday. This final week before Easter Sunday on May 5, is called Holy Week because we remember the last days that Jesus Christ was on earth with his Disciples before he was crucified. During this week, we attend solemn Church services and follow strict fasting.

Different Christian groups have various traditions for observing this Lenten period. You have probably heard about people marking their foreheads with ashes on Ash Wednesday or the Mardi Gras Celebrations in Brazil prior to the beginning of Lent. For us, Orthodox Christians, the most important thing is to focus on our personal relationship with God. The sacrificial observance is private and personal.

All God's children go through hard times in life: There are difficulties in school, problems with friends, parents divorcing, and, sometimes, friends dying. Every day we face the news of disasters involving young people. As I write this, we hear about three young friends who went on an airplane and died when their plane crashed here in Manitoba.

All we can do is pray for their parents who are going through unbearable grief.

Let us remember that Christ suffered during His time on earth, but He offered hope for all of us. Learn the Psalm 22 (23), *The Lord is My Shepherd* (See sidebar). It brings comfort in times of grief. It is on p. 696 in *The Orthodox Study Bible*.

Great Lent is not a season of morbidity and gloominess. It is a time of self-analysis. It is a time to stop and think about improving ourselves and, in fact, in having the desire to do so. A few weeks before the start of Great Lent there is a Gospel read in church (Luke 19:1-10) which brings our attention to desiring the right goal for our lives. This is the story of a man named Zacchaeus.

Zacchaeus

This man with a long name had an important job in Jesus' time on earth. At that time, the Romans ruled the country and Zacchaeus was a tax collector. This job made him very rich, but nobody liked him very much. One day he saw a crowd of people coming down the road. Zacchaeus was anxious to find out what was going on and who the people were following. Because he also was very short in stature, even when he stood on his tiptoes, he could not see what was happening. He tried to push his way through the crowd, but no

one would let him through. Then, he noticed a sycamore tree growing along the road. So, he ran up ahead and climbed up the tree.

At the head of the crowd was Jesus followed by many people who wanted to hear him speak. Jesus saw Zacchaeus up in the tree and asked him to come down because Jesus wanted to stay in his house that day. That made Zacchaeus very happy and he quickly jumped down. The other people in the crowd were surprised and not at all happy that Jesus would visit such a rich, cheating tax collector's home. But Jesus knew very well what he was doing. With this visit Zacchaeus realized that what he was doing was wrong and he made a vow to change his life. He promised to give half of his wealth to the needy and, if



Dobrodiyka Jane

he had cheated anyone, he would pay them back fourfold. This made Jesus happy. "Today salvation has come to your house. You were lost, but now you have been saved," were his words. This made Zacchaeus feel worthy. It is time to think of this lesson for our lives.

Prayer of Repentance

Forgive and forget, O God, all my sins which I have committed willingly and unwillingly, in thought, word and deed,—in daytime and at night; for Thou are good and lovest mankind.

Великий Піст

Великий піст, це пора, коли християни готують себе до Пасхи—тобто до Воскресіння Христового. Цього року Великий Піст триватиме від 18 березня до 26 квітня. Це час роздумів та молитви. Гріхи прощає Бог у Тайні покаяння. Це Тайна, в якій Бог через священника відпускає грішникові/ці гріхи, якщо він або вона сповідається і кається.

Молитва покаяння

Прости і забудь, Боже, провини мої добровільні й недобровільні, що вчинив я в думці, в слові і в ділі, свідомо й несвідомо, в день і в ночі,—все мені прости, бо ти Добрий і Чоловіколюбний.

Psalm 22 (23)

*A Psalm by David

The Lord is my shepherd; I shall not want.
He makes me to lie down in green pastures;
He leads me beside the still waters.
He restores my soul;
He leads me in the paths of righteousness
For His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for You are with me;
Your rod and Your staff, they comfort me,
You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over,
Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the Lord to the end of my days.

Psalm 22(23) is the Church speaking about the Lord Jesus and to the Lord Jesus. In speaking about the Lord, the Church (the sheep) identifies Him as **my shepherd**, thus indicating a close relationship with Him. And in this relationship of Shepherd and sheep, the Church lacks nothing, for example, the **green pastures** of kingdom life; the **still waters** of baptism; and the conversion of the soul to **the paths of righteousness**. And in speaking to the Lord, the Church is grateful to Him (1) for deliverance from the fear of death; (2) for the Eucharist; and (3) for a lifetime of mercy. Psalm 22(23) is used in the service of preparation for Holy Communion, and as the prokeimenon in the Vespers for Tuesdays.

—The Orthodox Study Bible

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

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\$400.00
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In Memory of Olga Kowalchuk
\$200.00
Sean Dornbush, Winnipeg, MB
\$100.00
Dobr. Halia Teterenko, Winnipeg, MB
In Memory of Olga Kowalchuk
\$50.00
Paul & Elaine Holowach Amiot, Calgary, AB
In Memory of Olga Kowalchuk
Rosemarie Doerries, Winnipeg, MB
In Memory of Olga Kowalchuk
Paul & Christine Teterenko, Edmonton, AB
In Memory of Olga Kowalchuk
\$40.00
HCMO Social Committee, Winnipeg, MB

In Memory of Olga Kowalchuk
\$25.00
Maurice & Iris Bugera, Winnipeg, MB
In Memory of Olga Kowalchuk
Marika Panchuk, Winnipeg, MB
In Memory of Olga Kowalchuk
River East Social Committee, Winnipeg, MB
In Memory of Olga Kowalchuk

JULY, 2012
\$500.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON
In Memory of Dr. Peter Kondra
\$450.00
Interface Flooring - Dallas Klassen, Selkirk, MB
\$100.00
V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB
In Memory of Olga Kowalchuk
\$50.00
Sylvie Wesley, Proton Station, ON
In Memory of Anne Farion

AUGUST, 2012
\$200.00
UOC of Holy Trinity, Lethbridge, AB
\$100.00
Jessie Maranchuk, Dauphin, MB
\$60.00
ADJO, Winnipeg, MB
\$50.00
Olena Garrity, Winnipeg, MB
In Memory of O. Kowalchuk & M. Horbay

SEPTEMBER, 2012
\$600.00
V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB
\$200.00
UWAC of St. John's Cathedral, Edmonton, AB
\$100.00
Adam Lazaruik, Tofield, AB
\$50.00
Helena Kinal, Winnipeg, MB
In Memory of Dmytro Kinal

OCTOBER, 2012
\$54.81
Pat Sowsun, Burlington, ON

NOVEMBER, 2012
\$100.00
Bill Luchak, Vernon, BC
Michael Zaleschuk, Regina, SK
In Memory of Michaelene Warnyca
\$50.00
Kathleen Krywonos, Webster, NY
In Memory of Oleksij Krywonos
Wolodymyr & Vera Senchuk, Winnipeg, MB

DECEMBER, 2012
\$250.00
UWAC MB Prov. Executive, Winnipeg, MB
\$150.00
M.D. Hlynka
\$100.00
Olga Fuga, Winnipeg, MB
In Memory of Iris Bugera
A.C. Hlynka
In Memory of Stephanie Hlynka
Dr. Denis & Tricia Hlynka, Winnipeg, MB
In Memory of Iris Bugera
Dr. Denis & Tricia Hlynka, Winnipeg, MB
In Memory of Donna Grescoe
Dr. Denis & Tricia Hlynka, Winnipeg, MB
In Memory of Stephanie Hlynka
Dr. Denis & Tricia Hlynka, Winnipeg, MB
In Memory of Mary Worobets
M.D. Hlynka
In Memory of Stephanie Hlynka
O. Hlynka
In Memory of Stephanie Hlynka
Wolodymyr & Vera Senchuk, Winnipeg, MB

\$50.00
Jennifer Osachuk, Winnipeg, MB
In Memory of Iris Bugera
Barry & Pat Slusarchuk, Calgary, AB
In Memory of Fred Maluta
Paul & Effie Yurkowski, Winnipeg, MB
In Memory of Anne Serray
\$25.00
Patrick & Helen Garrity, Winnipeg, MB
In Memory of Iris Bugera
M. Katzeley, St. Andrew's, MB
In Memory of Emily & Peter Katzeley

JANUARY, 2013
\$1,000.00
Dr. Lesia Boychuk & Jaroslaw Balan,
Edmonton, AB

\$100.00
Margaret Starchuck, Melville, SK
In Memory of Ted Starchuck
\$75.00
Floyd & Zinnie Eberhardt, Calgary, AB
In Memory of Fred Maluta
\$50.00
Orycia A. Kurczaba, Calgary, AB
In Memory of Fred Maluta
Karla P. & Steve G. Ramsay, High River, AB
In Memory of Fred Maluta
Borys & Donna Sydoruk, Calgary, AB
In Memory of Fred Maluta
\$40.00
Marlene Mysak, Calgary, AB
In Memory of Fred Maluta
\$25.00
Orest & Margaret Fedorchuk, Winnipeg, MB
In Memory of Iris Bugera

FEBRUARY, 2013
\$200.00
Ukrainian Self Reliance Association
Provincial Executive, Winnipeg, MB
\$100.00
Tricia Hlynka, Winnipeg, MB
In Memory of Dr. Walter Mychajlowskij
Tricia Hlynka, Winnipeg, MB
In Memory of Nadia Mychajlowska
Bill Luchak, Vernon, BC
Arlis Prozenko, Ottawa, ON
In Memory of George Prozenko
\$50.00
Victoria Mendro, Winnipeg, MB
In Memory of Fred Maluta
Andrew W. & Claudia Serray, Winnipeg, MB
In Memory of Fred Maluta
\$25.00
Kathy Yuzda, Calgary, AB
In Memory of Fred Maluta

MARCH, 2013
\$50.00
UWAC, Sheho, Sheho, SK

CULTURAL PROGRAM

JULY, 2012
\$1,500.00
SUS Foundation of Canada, Toronto, ON

OCTOBER, 2012
\$1,500.00
Dr. Odarka S. Trosky, Winnipeg, MB
\$500.00
Andy Kaye, Winnipeg, MB
\$400.00
Evelyn Wasylshen, Winnipeg, MB
\$40.00
Lyle & Sylvia Kitzul, Winnipeg, MB

NOVEMBER, 2012
\$150.00
University of Manitoba Faculty Association,
Winnipeg, MB
\$10.00
Sharon Sayers, Winnipeg, MB

DECEMBER, 2012
\$700.00
Dr. Natalia Aponiuk, Winnipeg, MB
\$223.04
Pat Sowsun, Burlington, ON

EMMANUEL & ANNA MANCHULENKO
MEMORIAL FUND

SEPTEMBER, 2012
\$110.00
The Winnipeg Foundation, Winnipeg, MB

ESTATE DONATION

AUGUST, 2012
\$500.00
Estate of Robert Hrynkiw, Tecumseh, ON

OCTOBER, 2012
\$218,813.31
Estate of Evelyn Skelpowich, Pleasanton, CA
\$31,594.38
Estate of Anne Krawetz, Edmonton, AB

DECEMBER, 2012
\$15,000.00
Estate of the late Olga Kowalchuk, Winnipeg, MB

FEBRUARY, 2013
\$5,000.00
Estate of Stephen Nikiforuk, Toronto, ON

(continued on p.23)

(continued from p.23)

FOUNDATION - DONATION RECEIVED

FEBRUARY, 2013

\$50.00

Roman & Anne Marie Koszarycz, Calgary, AB
In Memory of Fred Maluta

KHRAM

NOVEMBER, 2012

\$2,000.00

Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON

DECEMBER, 2012

\$300.00

Dr. Denis & Tricia Hlynka, Winnipeg, MB

\$200.00

Paul & Elaine Holowach Amiot, Calgary, AB

Dr. Lesia Boychuk & Jaroslaw Balan,
Edmonton, AB

V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB

Dr. Walter & Joan Tostowaryk, Winnipeg, MB

\$150.00

John & Luba Ewashko, Winnipeg, MB

Michael & Dr. Svetlana Zienchuk, Etobicoke, ON

\$120.00

Sonja & Oleh Bejzyk, Winnipeg, MB

\$116.00

Miscellaneous Receivable, Winnipeg, MB

\$100.00

His Eminence The Most Rev. Metropolitan YURIJ
(*Kalistchuk*), Winnipeg, MB

Edwin & Leona Bridges, Edmonton, AB

Dr. Oleh & Bonnie Gerus, Winnipeg, MB

Michael & Frances Prystupa, Winnipeg, MB

Josie Pysyk, Boyle, AB

Robert & Donna Talbot, Ste Anne, MB

Rev. Fr. Taras & Dobr. Sonia Udod,
North Battleford, SK

Dr. Roman & Anastasia Yereniuk, Winnipeg, MB

\$75.00

Rt. Rev. Fr. Victor & Dobr. Marusia Lakusta,
Winnipeg, MB

\$60.00

Vasyl & Irka Balan, Winnipeg, MB

\$55.00

Dobr. Halia Teterenko, Winnipeg, MB

\$50.00

Paul & Elaine Holowach Amiot, Calgary, AB
In Memory of Iris Bugera

V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB *In Memory of Iris Bugera*

Maurice & Iva Fedorchuk, Winnipeg, MB
In Memory of Iris Bugera

Olena Hryn, Winnipeg, MB

Mykola & Michelle Kowalchuk, Winnipeg, MB

Paul & Helene Lucko, Portage la Prairie, MB

Rosanne E. Maluk, Saskatoon, SK

Boris & Elaine Salamon, Winnipeg, MB

Evhen & Sylvia Uzwyshyn, Winnipeg, MB
In Memory of Iris Bugera

\$40.00

Lyle & Sylvia Kitzul, Winnipeg, MB

Vera Shawarsky, Winnipeg, MB

\$35.00

Gabriel Teterenko & Kelly Nichol, Winnipeg, MB

\$30.00

Steve & Diane Hinkewich, Winnipeg, MB

Julie Radchuk, Winnipeg, MB

In Memory of Iris Bugera

\$25.00

John & Diane Jurychuk, Burlington, ON

Paul & Lorraine Lasko, Winnipeg, MB

Walter & Evangeline Manulak, Winnipeg, MB

Walter & Evangeline Manulak, Winnipeg, MB
In Memory of Iris Bugera

Rev. Fr. Evan & Dobr. Lisa Maximiuk,
Winnipeg, MB

Ted & Patricia Teterenko, St. Andrews, MB

\$20.00

Marika Panchuk, Winnipeg, MB

Wolodymyr & Vera Senchuk, Winnipeg, MB

Peter & Nadia Shawarsky, Winnipeg, MB

O. Skrypnyk, Winnipeg, MB

\$5.00

Evhen & Sylvia Uzwyshyn, Winnipeg, MB

KOLIADA

DECEMBER, 2012

\$500.00

Ivan Franko & Karen Yarmol-Franko,
Etobicoke, ON

Nestor & Jennie Ortynsky, Canora, SK

\$300.00

Dr. Denis & Tricia Hlynka, Winnipeg, MB

\$200.00

Fred & Geraldine Russin, Winnipeg, MB

UOC of Holy Trinity, Lethbridge, AB

\$100.00

Rozalia Kondra, St. Norbert, MB

Patricia & Michael Mychajlyszyn, Vancouver, BC

Walter Wawruck, Vancouver, BC

John Zivku, Timmins, ON

\$50.00

Pauline Ignash, Winnipeg, MB

Maurice Labelle, Winnipeg, MB

J. P. Semeniuk, Burlington, ON

Pat Sowsun, Burlington, ON

\$40.00

Walter & Lena Kotak, Winnipeg, MB

\$25.00

Joseph Kohut, Portage la Prairie, MB

Tamara Pasko, Toronto, ON

William Stefanovich, Windsor, ON

JANUARY, 2013

\$400.00

Audrey Sojonky, West Vancouver, BC

\$200.00

Dr. Oleh & Bonnie Gerus, Winnipeg, MB

Mrs. O. Samoil, Calgary, AB

\$100.00

Dr. Bohdan Danylchuk, Fort Frances, ON

Metro & Maria Filewich, Winnipeg, MB

Aleksey A. & Laura Jean Isakov,
Port Coquitlam, BC

Grace Karpiak, Winnipeg, MB

Fred T. & Catherine Kuzyk, Winnipeg, MB

Jessie Maranchuk, Dauphin, MB

Victoria Mendro, Winnipeg, MB

Rose Michalchuk, Edmonton, AB

Michael & Sylvia Sorochka, Saskatoon, SK

Jane M. Tymoshuk, Toronto, ON

\$50.00

Maria Cann, Winnipeg, MB

Vera Dziadyk, Lancaster, New York

Patrick & Helen Garrity, Winnipeg, MB

Stefan & Ludmilla Golub,
Minneapolis, Minnesota

John Kormylo, Kanata, ON

Olga Kowcz, Montreal, QC

John & Rosalie Prokopchuk, London, ON

William & Sophie Rygus, Edmonton, AB

Anna Siryj, Winnipeg, MB

Dr. Harold Trafananko, Prince Albert, SK

Anne Zenchyshyn, Swan River, MB

UWAC, Ottawa, ON

\$40.00

Stephen & Mabel Gonta, Oshawa, ON

Donald Sklaruk, Canora, SK

\$30.00

Walter & Zina Mayewsky, Etobicoke, ON

\$25.00

Sonia Grier, Woodmore, MB

Robert & Ksenia Hrycuik, Saskatoon, SK

Anna Kaminski, Regina, SK

In Memory of Iris Bugera

Douglas & Cona Maughan, Winnipeg, MB

Olga Mukanik, Winnipeg, MB

Nadia Schulha, Delta, BC

William Stefanovich, Windsor, ON

V. Rev. Fr. Roman Trynoha, Mississauga, ON

\$20.00

John Jaman, Winnipeg, MB

Fred & Mary Popowich, Wynyard, SK

Andrew W. & Claudia Serray, Winnipeg, MB

FEBRUARY, 2013

\$250.00

J. G. Janitorial Services Ltd., Winnipeg, MB

\$200.00

Olga Boychuk, Grandview, MB

Dr. Edward Klopoushak, Regina, SK

Keith Swinton, Winnipeg, MB

\$100.00

Dr. Peter Sirko, Hamilton, ON

John & Nadia Tkaczuk, St. Catharines, ON

UWAC Olena Pchilka Branch,
North Battleford, SK

\$50.00

Paul & Elaine Holowach Amiot, Calgary, AB

Agnes Derbowka, Dufrost, MB

Volodymyr & Stephania Holowach, Calgary, AB

Rt. Rev. Fr. Dr. Ihor Kutash, Montreal, QC

William D. & Dorothy J. Neilipovitz,
Thunder Bay, ON

\$40.00

Dr. Albert Hohol, Edmonton, AB

\$35.00

Sonja & Joseph Galichowski, Two Hills, AB

\$25.00

Alyce Budinsky, Winnipeg, MB

Josey & David Diachuk, Surrey, BC

\$20.00

Sonia Kushliak, Selkirk, MB

\$10.00

Edward E. Doholis, Mississauga, ON

MARCH, 2013

\$50.00

Walter Stachnyk, Guelph, ON

\$25.00

Taras & Sally Lazarowich, North Battleford, SK

LIBRARY DONATION

JULY, 2012

\$50.00

Raisa Moroz, Winnipeg, MB

OCTOBER, 2012

\$90.00

Dr. Roman & Anastasia Yereniuk, Winnipeg, MB

DECEMBER, 2012

\$3,000.00

V. Rev. Mikolaj & Dobr. Janice Derewianka,
Dauphin, MB

\$1,500.00

Michael Zaleschuk, Regina, SK

\$30.00

Dr. Roman & Anastasia Yereniuk, Winnipeg, MB

LIBRARY FUND

FEBRUARY, 2012

\$1,250.00

Dr. Oleh & Bonnie Gerus, Winnipeg, MB

MARCH MONTH

JUNE, 2012

\$50.00

Paul & Elaine Holowach Amiot, Calgary, AB

\$50.00

Anne Zenchyshyn, Swan River, MB

JULY, 2012

\$500.00

UOC of St. Elias Luzan Toporiwtzi, Two Hills, AB

\$100.00

Henry Dach, Hamilton, ON

UWAC Lesia Ukrainka Branch, Dauphin, MB

\$50.00

Tillie Ostrowerka, Edmonton, AB

\$25.00

Alyce Budinsky, Winnipeg, MB

Stella Katchen, Angusville, MB

MINI COLLEGE

JULY, 2012

\$1,500.00

SUS Foundation of Canada, Toronto, ON

\$1,000.00

Taras Shevchenko Foundation, Winnipeg, MB

\$10.00

Iryna Ostapchuk, Winnipeg, MB

OSA-CONTINGENCY MAINTENANCE FUND

SEPTEMBER, 2012

\$100.00

Dr. Ernest & Vivian Skakun, Edmonton, AB

DECEMBER, 2012

\$52.00

John & Doris Pawlyshyn, Parksville, BC

ORDER OF ST. ANDREW

JUNE, 2012

\$75.00

John Krevitz, Winnipeg, MB

Terry Ortynsky, Yorkton, SK

Alvin Oystreck, Melville, SK

William & Pauline Semenuik, Yorkton, SK

JULY, 2012

\$125.00

Nickolas Gushulak, Kamloops, BC

Andrew W. Misiak, Bonnyville, AB

\$115.00

Subdeacon Paul & Anne Malysh, Vernon, BC

\$75.00

Roman Chez, Vernon, BC

William M. & Melvina J. Fedora, Kamloops, BC

Lawrence Grykutiak, Vegreville, AB

Rev. Fr. Michael & Dobr. Avis Maranchuk,
Vegreville, AB

Ernest Stanley Matechuk, Kamloops, BC

Steve D. & Olga Orleski, Two Hills, AB

Victor & Gladys Palahniuk, Vegreville, AB

Allan B. Pasichnyk, Kamloops, BC

Victor Sorochan, Logan Lake, BC

Victor Sorochan, Vegreville, AB

Prof. Paul & Anna Stelmaschuk, Kelowna, BC

V. Rev. Fr. Isadore & Dobr. Dianna Woronchak,
Kelowna, BC

SEPTEMBER, 2012

\$150.00

Alexander Filipenko, Edmonton, AB

\$135.00

V. Rev. Fr. George Podtepa, Edmonton, AB

\$125.00

Victor & Diane Pysyk, Edmonton, AB

\$110.00

Gordon Koshman, Edmonton, AB

\$85.00

Gerald Cebryk, Edmonton, AB

Harry Karasiuk, Edmonton, AB

Orest & Mickey Samycia, Edmonton, AB

\$80.00

Walter & Mary Koshman, Edmonton, AB

John Krewusik, Edmonton, AB

Michael Zukiwsky, Edmonton, AB

\$75.00

(continued from p.23)

\$125.00
Maurice & Frances Klem, Burlington, ON
Victor Koszarny, Oakville,, ON
Sozon & Helen Malinsky, Canora, SK
Nick Mishchenko, Mississauga, ON
George Rewa, East York, ON
Walter Rosizky, Burlington, ON
Eugene Serediak, Mississauga, ON
Leon Sotnyk, Oakville, ON
George Strohyyj, Toronto, ON
Wasil Elias & Maria Swityk, Calgary, AB
Wasył & Kateryna Sydorenko, York, ON
Walter Zajac, Etobicoke, ON
\$115.00
Stephan Prytula, Stoney Creek, ON
Gerald Yaholnitsky, Yorkton, SK
\$110.00
John & Diane Jurychuk, Burlington, ON
Rt. Rev. Fr. Mykola Sawchenko, Sherwood Park, AB
\$105.00
Thomas Bates, Yorkton, SK
Gene Heshka, Yorkton, SK
\$104.00
Andrew W. & Claudia Serray, Winnipeg, MB
\$100.00
Morris & Daria Diakowsky, Toronto, ON
Bohdan Khrystalskyj, Hawkestone, ON
Mr. Steven & Mrs. Luby, Hamilton, ON
Emmanuel Oystreck, Yorkton, SK
V. Rev. Fr. Melvin Slashinsky, Yorkton, SK
Henry Wasylyshen, Yorkton, SK
Order of St. Andrew, Hamilton Chapter,
Dundas, ON *In Memory of John Kwashka*
\$95.00
Thomas Antony, Yorkton, SK
Nicolas Leshchuk, Hamilton, ON
John Pankiw, Yorkton, SK
\$85.00
Steve & Jean Kobelka, Canora, SK
John & Doris Pawlyshyn, Parksville, BC
Stephan Sobolewski, Hamilton, ON
Stephan & Bernice Staciuk, Hamilton, ON
\$80.00
Harold & Sylvia Cipwynyk, Burlington, ON
\$75.00
Wasył Aleksiejewicz, Etobicoke, ON
Paul & Elaine Holowach Amiot, Calgary, AB
George Andruszczenko, Mississauga, ON
William & Mary Baziuk, Edmonton, AB
Peter & Mary Charuk, Calgary, AB
Roman Chez, Vernon, BC
Nick & Louise Chrapko, Calgary, AB
Mike Czorny, Stoney Creek, ON
Jim & Vic Eftoda, Yorkton, SK
Greg & Michele Faryna, Calgary, AB
William M. & Melvina J. Fedora, Kamloops, BC
Dr. Michael M. Fedoretz, Edmonton, AB
William & Myroslawa Fodchuk, Edmonton, AB
Paul Garrick, Sturgeon County, AB
Orest Gauk, Edmonton, AB
William & Effie Gregory, Edmonton, AB
Tom Gushathey, Edmonton, AB
Dr. Albert Hohol, Edmonton, AB
Fred Holowach, St. Albert, AB
Volodymyr & Stephania Holowach, Calgary, AB
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON
Bohdan Michael Korol, Canora, SK
Taras & Dorothy Korol, Canora, SK
Mike Kozak, Burlington, ON
Rt. Rev. Fr. Dr. Oleg A. & Dobr. Maria
Krawchenko, Winnipeg, MB
V. Rev. Fr. Taras & Dobr. Donna Krochak,
Calgary, AB
V. Rev. Fr. Volodymyr & Dobr. Olga Makarenko,
Toronto, ON
Rose Maluta, Calgary, AB
Subdeacon Paul & Anne Malysh, Vernon, BC
Walter & Evangeline Manulak, Winnipeg, MB
Ernest Stanley Matechuk, Kamloops, BC
Steve & Nadiya Melnychuk, Calgary, AB
Dr. Harry & Esther Mosychuk, Edmonton, AB
Orest & Mary Mysak, Saskatoon, SK
Victor & Geraldine Nakonechny, Edmonton, AB
Michael Nimchuk, Brantford, ON
Walter Nychka, Edmonton, AB
Myroslaw & Beatrice Ochitwa, Canora, SK
William & Ann Ostash, Winnipeg, MB
Walter & Anne Ozimko, Calgary, AB
P. Palaschuk, Winnipeg, MB
Orest & Yvonne Panchuk, Edmonton, AB
Nestor Z. & Aka Papish, Calgary, AB
Allan B. Pasichnyk, Kamloops, BC
The Honorable Mr. Justice Morris Perozak,
Hamilton, ON
Anton & Mary Pohoreski, Stoney Creek, ON
John M. Prokipchuk, Winnipeg, MB
Dr. Eugene W. & Jeanne Ratsoy, Edmonton, AB
Rt. Rev. Fr. Nicholas & Dobr. Genia Rauliuk,
Edmonton, AB
Alexander A. & Carole Romanyk, Winnipeg, MB
V. Rev. Fr. Stephan & Dobr. Dianna Semotiuk,
Edmonton, AB
Jerry Shuya, Calgary, AB

Dr. Peter Sirko, Hamilton, ON
Donald Sklaruk, Canora, SK
Thomas Sorokowsky, Dundas, ON
Walter Stachnyk, Guelph, ON
Prof. Paul & Anna Stelmaschuk, Kelowna, BC
Fr. Yuriy Sucheuan, Edmonton, AB
Alexandra & Geza Takacs, Dundas, ON
Nick Topolnitsky, Calgary, AB
Steve & Mary Ann Tymchuk, Edmonton, AB
Dr. Wayne Woloschuk, Calgary, AB
V. Rev. Fr. Isadore & Dobr. Dianna Woronchak,
Kelowna, BC
Stephen Yonka, Toronto, ON
Orest Yusypchuk, Edmonton, AB
Alex & Debra Zawhorodny, Stoney Creek, ON
Eugene & Christine Zwozdesky, Edmonton, AB
\$70.00
William & Pauline Semenuik, Yorkton, SK
\$55.00
Walter & Marusia Tkachenko, Burlington, ON
\$50.00
Boris Balan & Olga Andriewsky, Etobicoke, ON
Ernie Baryski, Brantford, ON
Walter Chewchuk, Richmond Hill, ON
Emil & Marilyn Fedak, Burlington, ON
Dennis W. Hunt, Toronto, ON
Lee Janschula, Etobicoke, ON
William Lubka, Islington, ON
V. Rev. Fr. William & Dobr. Larysa Makarenko,
Hamilton, ON
John Mykytshyn, Hamilton, ON
Rev. Fr. Myroslaw & Dobr. Marion Parfeniuk,
Hamilton, ON
Bohdan & Zena Radesch, Hamilton, ON
Walter Reszytniak, Toronto, ON
Andrew W. & Claudia Serray, Winnipeg, MB
In Memory of Iris Bugera
Boris & Katia Shumeko, Toronto, ON
Mykola Swyntuch & Olha Zawerucha-
Swyntuch, Etobicoke, ON
Dr. Peter Walkovich, Pickering, ON
Alexandre & Mary Wedmid, Smithville, ON
Victoria Weldrik, Hamilton, ON
Michael Wowk, Toronto, ON
\$40.00
Ken & Lucy Halyk, Simcoe, ON
\$25.00
Jurij & Katherine Dousko, Hamilton, ON
Carl & Ruth Slegel, Yorkton, SK
\$20.00
Andrew Antony, Yorkton, SK
Natalie Ball, Burlington, ON
Jennie Cooke, Hamilton, ON
Helen Hudyma, Hamilton, ON
Vera Hudyma, Hamilton, ON
Anastazia Kalistchuk, Hamilton, ON
Andrew & Anna Kit, Hamilton, ON
Wasył & Rosalia Okrainetz, Hamilton, ON
John & Nadia Peniuk, Hamilton, ON
J. P. Semeniuk, Burlington, ON
Oksana Sushko, Hamilton, ON
\$15.00
Alex & Doris Kurchak, Roblin, MB
Steve Matechuk, Melville, SK
\$10.00
Tamara & William Dudka, Hamilton, ON
Nick & Natalie Heshka, Yorkton, SK
John Krawetz, Yorkton, SK
Helen McPherson, Burlington, ON
Mark Schaefer, Hamilton, ON
\$5.00
Gerald & Cheryl Hoffman, Theodore, SK
Alvin Oystreck, Melville, SK
John Prokopetz, Yorkton, SK
MARCH, 2013
\$100.00
Order of St. Andrew, Calgary Chapter, Calgary, AB
In Memory of Fred Maluta

REV. DMYTRO AND DOBR. YUSTENA LUCHAK SCHOLARSHIP
SEPTEMBER, 2012
\$175.00
Dobr. Justyna Luchak, Winnipeg, MB
Taras & Karen Luchak, Winnipeg, MB
Myron Tarasiuk & Orysia Luchak, Winnipeg, MB

ST. ANDREW'S FOUNDATION
DR. PETER & ROZALIA KONDRA SCHOLARSHIP FUND
SEPTEMBER, 2012
\$3,000.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON
DECEMBER, 2012
\$1,800.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON
FOUNDATION - DONATION RECEIVED
JANUARY, 2013
\$100.00
Gerald Alsford, Calgary, AB

In Memory of Fred Maluta
\$50.00
Jerry Shuya, Calgary, AB
In Memory of Fred Maluta
FEBRUARY, 2013
\$50.00
Paul & Elaine Holowach Amiot, Calgary, AB
In Memory of Fred Maluta
Volodymyr & Stephania Holowach, Calgary, AB
In Memory of Fred Maluta
Roman & Anne Marie Koszarycz, Calgary, AB
In Memory of Fred Maluta

FOUNDATION - MACENKO CHAIR OF UKRAINIAN CHURCH MUSIC
SEPTEMBER, 2012
\$2,300.00
Order of St. Andrew, Hamilton Chapter,
Dundas, ON

NOVEMBER, 2012
\$170.00
Jules & Thereasa Klepak, Calgary, AB
\$168.00
Beverly & Morris Pawlyshyn, Calgary, AB
\$126.00
V. Rev. Fr. Taras & Dobr. Donna Krochak,
Calgary, AB
Rose Maluta, Calgary, AB
Nadia & Walter Semkulay, Calgary, AB
\$107.00
Percy & Laudie Collins, Calgary, AB
\$104.00
Paul & Elaine Holowach Amiot, Calgary, AB
\$100.00
Maria Chernezky, Calgary, AB
Marlene Mysak, Calgary, AB
\$86.00
Jerry Shuya, Calgary, AB
\$85.00
Sam & Virtue Humeny, Calgary, AB
Tim & Audrey Michayluk, Calgary, AB
Kathy Yuzda, Calgary, AB
\$84.00
Greg & Michele Faryna, Calgary, AB
Janet Godwin, Calgary, AB
Volodymyr & Stephania Holowach, Calgary, AB
William & Jean Holuk, Calgary, AB

Michael & Olga Kurczaba, Calgary, AB
Steve & Nadiya Melnychuk, Calgary, AB
Nestor Z. & Aka Papish, Calgary, AB
Don & Joan Popowich, Cochrane, AB
Barry & Pat Slusarchuk, Calgary, AB
Gregory P. Syrnick & Lorilee M. Chomik,
Calgary, AB
Glen & Ethel Tacey, Strathmore, AB
Daniel Zukiwsky, Calgary, AB
\$50.00
Don & Maria Belsheim, Calgary, AB
Orest & Zennovia Haydey, Calgary, AB
\$42.00
Albert & Olga Boykiw, Calgary, AB
Arkadij Chumak, Calgary, AB
Marjorie Hnatyshen, Calgary, AB
Jean A. Mekitiak, Calgary, AB
Olga Nikolaeva, Calgary, AB
Galina Oberberger, Calgary, AB
Mrs. O. Samoil, Calgary, AB
Nick Topolnitsky, Calgary, AB

FOUNDATION-REV. R. & DOBR. G. BOZYK SCHOLARSHIP
NOVEMBER, 2012
\$10,000.00
V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB

PROKOPCHUK LIBRARY FUND
AUGUST, 2012
\$100.00
John & Rosalie Prokopchuk, London, ON
In Memory of Peter Hach

REV. & MRS. APONIUK SCHOLARSHIP FUND
NOVEMBER, 2012
\$100.00
Dr. Natalia Aponiuk, Winnipeg, MB

REV. DR. SERHIJ & ANNA GERUS SCHOLARSHIP
DECEMBER, 2012
\$100.00
Russell & Judy Kapty, Winnipeg, MB



Союз Українців Самостійників у Канаді
Ukrainian Self-Reliance League of Canada
58th National Convention Arrangements Committee
1240 Temperance Street, Saskatoon, SK S7N 0P1 Email: usrlconvention2013@gmail.com Phone: 306-374-7675

Ukrainian Self-Reliance League of Canada (USRL/CYC)

Biennial National Convention

August 21 to August 25th, 2013

Delta Bessborough Hotel, Saskatoon, Saskatchewan



This convention’s theme "Embracing Change" will provide a platform to discuss challenges and opportunities facing the USRL and to formulate plans for the future. The Convention provides a forum for the USRL's member organizations. The member organizations of the USRL are: the Ukrainian Self-Reliance Association (TYC) (men), the Ukrainian Women's Association of Canada (CYK) (women), the Canadian Ukrainian Youth Association—Ukrainian Orthodox Youth (CYMK-UOY); the St. John Fraternal Society. They have fostered the use and development of Ukrainian language, culture and the Orthodox Faith in Canada. The SUS Foundation endowment fund provides financial support. USRL/CYC's institutional members are the Ukrainian Museum of Canada, the student residences /cultural centres, namely; the St. Petro Mohyla Institute in Saskatoon, St. John's Institute in Edmonton and St. Vladimir Institute in Toronto.

The League will mark the 85th anniversary of its founding in 1927. This will be complimented by the 75th anniversary of the men’s component, the Ukrainian Self-Reliance Association.

For more information contact:
Al Kachkowski 306-374-7675



Eileen Klopoushak Blessed Memory In Memoriam

March 27, 1930 - April 3, 2000

■ On the thirteenth anniversary of Eileen's passing we remember her and pray for her eternal rest in God's Heavenly Kingdom. The passing of our loved ones is always remembered with special prayers on Soul Saturday.

Вічна Пам'ять!

May her memory be eternal!

—Edward Klopoushak, Lori Saigeon (children Anna-Maria, Daniel and Michael);
Jillian and Scott Coady (baby Madison) and James Klopoushak



Бл. п. Володимир Зимовець (1953-2008) У 5-ту річницю упокоєння



■ У п'яту болочу річницю упокоєння мого улюбленого сина Володимира Зимовця, який несподівано відійшов у вічність 28 березня 2008 року.

Складаю пожертву на пресовий фонд Вісника, як нев'янучий вінок на його могилу.

Спи, любий сину, а пам'ять про тебе залишиться на завжди.

Вічна Пам'ять!

May his memory be eternal!

—Мама Маруся з родиною, Монреаль,

УВАГА!

Копії Метрик про Хрещення і Вінчання

Оплата за пошук і видачу копії метрики про Хрещення чи Вінчання становить \$30.00.

Чек просимо виписувати на: **Ukrainian Orthodox Church of Canada, 9 St. John's Avenue, Winnipeg, MB, R2W 1G8**

На пошук необхідно від 2 до 4 тижнів.

ATTENTION!

Duplicate Baptismal and Marriage certificates

The cost for searching and issuing Duplicate Baptismal or Marriage certificates is \$30.00. Please make your cheque payable to: **Ukrainian Orthodox Church of Canada, 9 St. John's Avenue, Winnipeg, MB, R2W 1G8**

Please allow 2 to 4 weeks for processing.

You can now pay by:



Alex (Al) Matiowsky In Memoriam

December 10, 1925-January 30, 2013

■ With sadness the family of Alex (Al) Matiowsky wishes to announce that Al fell asleep in the Lord on Jan. 30, 2013 at the Shoal Lake hospital at the age of 87 years. Al was born on the family farm on Dec. 10, 1925 to Wasyl and Anna Matiowsky in the Seech district north of Oakburn, Manitoba. There, he attended school, and, when old enough, he started working on local farms as a farm hand until the age of 18. Later, Al went to work in Churchill, Manitoba building barracks for the United States Army. This would be his first taste of the carpentry trade that would later define his life.

After returning from Churchill, Al married Marjory Drozda in 1952 and started a family. He and his wife Marge owned Al's Cafe in Oakburn, which was a favourite hang-out for many who worked and lived in Oakburn over that period. Marge and Al started their family during this time. With the birth of their second child, they left the cafe business and Al began his lifelong career as a carpenter. Al and Marge had four children including Murray (Sylvia), Patricia, Dianne (Sam), and Leonard (Carole). Al and Marge were blessed with nine grandchildren including Robert Matiowsky (Tara), Sean Jamison, Sandra Chicas (nee Matiowsky) (Christian), Scott Jamison (Jade), Evan Jamison, Andrew Matiowsky, Stephan Matiowsky, Emily Linegar and Anne Matiowsky.

Al was active in his church and his community. At Oakburn's St. Volodymyr Ukrainian Orthodox Church, Al served on numerous committees through the years including acting as president of the parish executive through the mid-1990s. Al's contributions to the community included sitting on the Oakburn Credit Union Committee for 12 years, Oakburn's Eager Pioneer Club president from 1994-2001, president of the Wren Water System for 30 years and a member of the Oakburn Fire Brigade for many years.

Al was predeceased by his parents and brothers, Paul, Matt and Zane, sister Olga Nykoliati, brother-in-law, Fred Nykoliati and Ted Wasylshen and son-in-law Ed Linegar. Left to cherish his memory are his wife Marge, sis-



ter Eve Wasylshen, brother Merv Matiowsky, Al's children, grandchildren and the numerous friends he and Marge made over the years. Al and Marge recently celebrated their 60th wedding anniversary and their legacy is and will always be their four children of whom Al was immensely proud. His grandchildren were the pallbearers at his funeral.

Many thanks go out to the doctors and incredible nurses and staff at the Shoal Lake Morley House and hospital who made Al's stay comfortable and who welcomed Marge and her family into their midst during Al's convalescence. Their professionalism and deep caring made Al's stay comfortable and gave the family peace of mind. Thanks is also extended to Rae's Funeral Home whose care and respect were very much appreciated as well as to the Ukrainian Orthodox Women's Association for the lovely lunch after the funeral.

The Funeral Rite began with the *Panakhida* at 7:00 p.m. on Feb. 4, 2013 at Rae's Funeral Chapel and the completion of the Funeral Rite was served at 10:00 a.m. by Rev. Fr. Brent Kuzyk on Feb. 5 at St. Volodymyr's Ukrainian Orthodox church in Oakburn, Man. Funeral arrangements were entrusted to Rae's Funeral Home of Shoal Lake and Erickson, MB.

Вічна Пам'ять!

Memory Eternal!

*Donations in memory of Al may be made to: St. Volodymyr's Ukrainian Orthodox Church, c/o Box 7, Oakburn, MB, R0J 1L0; or to Morley house personal care Home, Box 490, Shoal Lake, MB, R0J 1Z0

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в квітні місяці.

Митрополит Германос (Шегеді)	† 19. 04. 1934
Прот. Ілля Швець	† 13. 04. 1969
Прот. Емануїл Горгіца	† 19. 04. 1969
Прот. Петро Кривих	† 21. 04. 1992
Протопресв. Єфтимій Труфин	† 10. 04. 1999

Добродійкам, що спочили в Бозі в квітні місяці.

Добр. Емілія Кирстюк	† 27. 04. 1925
Добр. Параскева Федак	† 19. 04. 1976
Добр. Меланія Мельничук	† 28. 04. 1986
Добр. Ольга Бойчук	† 06. 04. 1998
Добр. Єлисавета Василів	† 29. 04. 1999
Добр. Параскевія Блажук	† 09. 04. 2005

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

Memory Eternal!

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

Metropolitan Germanos (Shehedi)	† 19. 04. 1934
Archpriest Elia Shwetz	† 13. 04. 1969
Archpriest Emanuel Gorgitza	† 19. 04. 1969
Archpriest Peter Krywykh	† 21. 04. 1992
Protopresbyter Iftemy Trufyn	† 10. 04. 1999

"Memory Eternal!" to all UOCC Dobrodiyskas who fell asleep in the Lord this month.

Dobr. Emilia Kirstiuk	† 27. 04. 1925
Dobr. Paraskeva Fedak	† 19. 04. 1976
Dobr. Melania Melnychuk	† 28. 04. 1986
Dobr. Ol'ha Boychuk	† 06. 04. 1998
Dobr. Elizabeth Wasyliv	† 29. 04. 1999
Dobr. Paraskeva Blazuk	† 09. 04. 2005

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

CENTRAL EPARCHY– MANITOBA			WINNIPEG, HOLY TRINITY METROPOLITAN CATHEDRAL		
			Priest: V. Rev. Mitred Archpriest Gregory Mielnik Tel: (204) 415-3166		
April - Sat. - 27	9:00 a.m. - Confession; 9:30 a.m. - Liturgy - Holy Trinity Cathedral		5:00 p.m. - Great Vespers; Litia - Holy Trinity Cathedral		
Sunday - 28	8:30 - 10:00 a.m. - Confession; 9:30 a.m. - Greeting of the Metropolitan;		10:00 a.m. - Hierarchical Divine Liturgy - Holy Trinity Cathedral		
May - Wed. - 1	9:00 a.m. - Confession; 9:30 a.m. - Liturgy - Holy Trinity Cathedral		6:00 p.m. - Holy Unction (Ukrainian) - St. Mary the Protectress Sobor		
Thursday - 2	7:00 p.m. - Holy Unction (English) - All Saints		9:00 a.m. - Confession; 9:30 a.m. - Vespers, Liturgy - Holy Trinity Cathedral		
	6:00 p.m. - Matins, Twelve Gospels - Holy Trinity Cathedral		Veneration of the Shroud: 6:00 p.m. - Holy Trinity Cathedral		
Friday - 3	9:00 a.m. - Confession; 9:30 a.m. - Vespers, Liturgy; 7:00 p.m. - Blessing of Easter		Baskets; 8:30 p.m. - Acts; 10:00 p.m. - Midnight Service - Holy Trinity Cathedral		
Saturday - 4	6:30 a.m. - Procession around the church; Easter Matins; Easter Hours;		8:00 a.m. - Liturgy; Blessing of Easter Baskets - Holy Trinity Cathedral		
Sunday - 5	9:30 a.m. - Liturgy - Holy Trinity Cathedral		9:30 a.m. - Liturgy - Holy Trinity Cathedral		
	9:30 a.m. - Liturgy - Holy Trinity Cathedral		5:00 p.m. - Great Vespers; Litia - Holy Trinity Cathedral		
Monday - 6	9:30 a.m. - Liturgy - Holy Trinity Cathedral		5:00 p.m. - Great Vespers; Confession - Holy Trinity Cathedral		
Tueasday - 7	9:30 a.m. - Liturgy - Holy Trinity Cathedral		9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Holy Trinity Cathedral		
Saturday -11	5:00 p.m. - Great Vespers; Confession - Holy Trinity Cathedral		9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Easter Dinner		
Sunday - 12	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Holy Trinity Cathedral		- Holy Trinity Cathedral		
Saturday -18	5:00 p.m. - Great Vespers; Confession - Holy Trinity Cathedral				
Sunday - 19	9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Easter Dinner				
			2:00 p.m. - Provody - Glen Eden Cemetery		
			PORTAGE LA PRAIRIE-BRANDON		
			Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053		
April - Sunday - 7	10:00 a.m. - Liturgy - Brandon		10:00 a.m. - Liturgy - Portage la Prairie		
Sunday - 14	10:00 a.m. - Liturgy - Portage la Prairie		10:00 a.m. - Liturgy - Brandon		
Sunday - 21	10:00 a.m. - Liturgy - Brandon		10:00 a.m. - Liturgy - Portage la Prairie		
Sunday - 28	10:00 a.m. - Liturgy - Portage la Prairie				
May - Sunday - 5	10:00 a.m. - Liturgy - Brandon		10:00 a.m. - Liturgy - Portage la Prairie		
Sunday - 12	10:00 a.m. - Liturgy - Portage la Prairie		10:00 a.m. - Liturgy - Brandon		
Sunday - 19	10:00 a.m. - Liturgy - Brandon		10:00 a.m. - Liturgy - Portage la Prairie		
Sunday - 26	10:00 a.m. - Liturgy - Portage la Prairie				
			WINNIPEG, HOLY CROSS MISSION (ST. ANDREW'S COLLEGE CHAPEL)		
			Priest-in-Charge: Rev. Fr. Evan Maximiuk Tel: (204) 474-2812		
April - Sunday - 7, 14, 21, 28	10:00 a.m. - Liturgy (service in English)		5:00 p.m. - Vespers		
Saturday - 6, 13, 20, 27	5:00 p.m. - Vespers				
May - Sunday - 5, 12, 19, 26	10:00 a.m. - Liturgy (service in English)		5:00 p.m. - Vespers		
Saturday - 4, 11, 18, 25	5:00 p.m. - Vespers		3:00 p.m. - Blessing of Easter Baskets - Beausejour		
Saturday - 4	3:00 p.m. - Blessing of Easter Baskets - Beausejour				
			WINNIPEG, ALL SAINTS		
			Priest: Rev. Fr. Bill Wasyliw Tel: (204) 261-0361		
Every Saturday	4:30 p.m. - Great Vespers (service in English)		10:00 a.m. - Liturgy (service in English)		
Sundays: 1st, 3rd & 5th	10:00 a.m. - Liturgy (service in English)		10:00 a.m. - Liturgy (service in Ukrainian/English)		
2nd, 4th	10:00 a.m. - Liturgy (service in Ukrainian/English)		7:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing		
Tuesdays: 1st, 3rd	7:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing		(service in English)		
week day Holy Days	10:00 a.m. - Liturgy (service in Ukrainian)				
April - Mon. - 29	6:00 p.m. - Liturgy - All Saints				
May - Wed. - 1	7:00 p.m. - Holy Unction (healing) Service - All Saints		7:00 p.m. - Passion Gospels - All Saints		
Thursday - 2	7:00 p.m. - Passion Gospels - All Saints		Veneration of the Shroud: 6:00 p.m. - All Saints		
Friday - 3	Veneration of the Shroud: 6:00 p.m. - All Saints		7:00 a.m. - Paschal Matins; 8:00 a.m. - Liturgy - All Saints		
Sunday - 5	7:00 a.m. - Paschal Matins; 8:00 a.m. - Liturgy - All Saints				
			ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN		
			Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704		
April - Sunday - 7	10:00 a.m. - Liturgy - Dauphin		5:00 p.m. - Passia - Dauphin		
Thursday - 11	10:00 a.m. - Liturgy - G.P. Care Home		2:30 p.m. - Obidnytsia - PCH		
Saturday - 13	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Rorketon		10:00 a.m. - Liturgy - Dauphin		
Sunday - 14	10:00 a.m. - Liturgy - Dauphin		5:00 p.m. - Passia - Roblin		
Saturday - 20	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Kosiw		10:00 a.m. - Liturgy - Dauphin		
Sunday - 21	10:00 a.m. - Liturgy - Dauphin		2:30 p.m. - Obidnytsia - St. Paul's		
Thursday - 25	2:30 p.m. - Obidnytsia - St. Paul's		9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Pine River		
Saturday - 27	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Pine River		10:00 a.m. - Liturgy - Dauphin		
Sunday - 28	10:00 a.m. - Liturgy - Dauphin				
May - Wed. - 1	7:00 p.m. - Holy Unction - Dauphin		7:00 p.m. - Passion Gospels - Dauphin		
Thursday - 2	7:00 p.m. - Passion Gospels - Dauphin		6:00 p.m. - Holy Shroud - Dauphin		
Friday - 3	6:00 p.m. - Holy Shroud - Dauphin		Blessing of Easter Baskets: 12:30 p.m. - Chapel		
Saturday - 4	Blessing of Easter Baskets: 12:30 p.m. - Chapel		2:00 p.m. - Pine River; 3:00 p.m. - Garland; 4:00 p.m. - Ethelbert;		
	2:00 p.m. - Pine River; 3:00 p.m. - Garland; 4:00 p.m. - Ethelbert;		5:30 p.m. - Kosiw		
			Sunday - 5		
			Monday - 6		
			Thursday - 9		
			Saturday - 12		
			Sunday - 19		
			Thursday - 23		
			Sunday - 26		
			7:00 a.m. - Matins; 8:00 a.m. - Liturgy; Blessing of Easter Baskets - Dauphin		
			10:00 a.m. - Liturgy - Garland		
			10:00 a.m. - Liturgy - G.P. Care Home		
			2:30 p.m. - Obidnytsia - PCH		
			10:00 a.m. - Liturgy (Khram) - Dauphin		
			10:00 a.m. - Liturgy - Dauphin		
			Blessing of graves: 2:00 p.m. - Dauphin		
			2:30 p.m. - Obidnytsia - St. Paul's		
			10:00 a.m. - Liturgy - Dauphin		
			2:30 p.m. - Obidnytsia; Blessing of graves - Ethelbert		
			ROBLIN-ROSSBURN/OAKBURN PARISH DISTRICTS		
			Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177		
April - Sunday - 7			10:00 a.m. - Liturgy - Roblin		
			5:00 p.m. - Passia - Dauphin		
Sunday - 14			10:00 a.m. - Liturgy - Sandy Lake		
			5:00 p.m. - Passia - Roblin		
Sunday - 21			10:00 a.m. - Liturgy - Oakburn		
Sunday - 28			10:00 a.m. - Liturgy - Lennard		
May - Friday. - 3			Veneration of the Shroud: 1:00 p.m. - Sandy Lake; 2:00 p.m. - Seech;		
			3:30 p.m. - Rossburn; 5:00 p.m. - Lennard; 6:00 p.m. - McNutt; 7:30 p.m. - Roblin		
			Blessing of Easter Baskets: 2:00 p.m. - McNutt; 3:30 p.m. - Lennard;		
			5:00 p.m. - Oakburn; 6:00 p.m. - Seech; 7:00 p.m. - Sandy Lake		
			6:00 a.m. - Paschal Matins - Rossburn		
			9:30 a.m. - Paschal Liturgy - Roblin		
			10:00 a.m. - Liturgy; Graveside Services - Sandy Lake		
			10:00 a.m. - Liturgy (Khram); Graveside Services - McNutt		
			10:00 a.m. - Liturgy; Graveside Services - Lennard		
			VITA PARISH DISTRICT		
			Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297		
April - Sunday - 7			9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Gardenton		
Sunday - 14			9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Parish Meeting - Tolstoi		
			5:00 p.m. - Passia - Tolstoi		
Sunday - 21			9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Sundown		
			2:00 p.m. - Obidnytsia - Vita Personal Care Home		
Sunday - 28			9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Sirko		
			2:00 p.m. - Obidnytsia - Vita Shady Oaks Lodge		
May - Thursday - 2			6:00 p.m. - Twelve Gospels - Dufrost		
Friday - 3			Veneration of the Shroud: 4:00 p.m. - Dufrost; 5:30 p.m. - Vita		
Saturday - 4			Blessing of Easter Baskets: 2:00 p.m. - Vita Personal Care Home;		
			3:00 p.m. - Vita Shady Oaks Lodge; 4:00 p.m. - Arbakka;		
			5:00 p.m. - Sirko; 6:30 p.m. - Tolstoi		
Sunday - 5			6:00 a.m. - Matins; Blessing of Easter Baskets - Vita		
			8:00 a.m. - Liturgy; Blessing of Easter Baskets - Dufrost		
			2:00 p.m. - Obidnytsia - Vita Personal Care Home		
			10:00 a.m. - Liturgy; Graveside Services - Gardenton Town		
			Graveside Services - Gardenton Historical		
			10:00 a.m. - Liturgy; Graveside Services - Senkiw		
			9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Graveside Services - Arbakka		
			10:00 a.m. - Liturgy (Khram); Graveside Services - Sarto		
			NORTHWESTERN ONTARIO		
			FORT FRANCES, ST. GEORGE		
			Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta		
			Tel: (204) 253-2434		
April - Sunday - 14			9:30 a.m. - Liturgy - Fort Frances		
Sunday	9:30 a.m. - Liturgy - Fort Frances				
May - Friday - 3	4:00 p.m. - Holy Shroud - Fort Frances		8:00 a.m. - Liturgy - Fort Frances		
Sunday - 5	8:00 a.m. - Liturgy - Fort Frances		9:30 a.m. - Liturgy (Khram) - Fort Frances		
Sunday - 26	9:30 a.m. - Liturgy (Khram) - Fort Frances				
			SASKATCHEWAN		
			CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT		
			Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133		
April - Monday - 1	10:45 a.m. - Moleben' - Gateway Lodge		2:30 p.m. - Moleben' - Norquay PCH		
Thursday - 4	2:30 p.m. - Moleben' - Norquay PCH		10:00 a.m. - Liturgy - Canora		
Saturday - 6	10:00 a.m. - Liturgy - Canora		6:30 p.m. - Great Vespers - Canora		
Sunday - 7	10:00 a.m. - Liturgy - Stenen		10:00 a.m. - Liturgy - Swan River		
Saturday - 13	10:00 a.m. - Liturgy - Swan River		6:30 p.m. - Great Vespers - Canora		
Sunday - 14	10:00 a.m. - Liturgy - Hudson Bay		5:00 p.m. - Passia - Wadena		
Saturday - 20	10:00 a.m. - Liturgy - Canora		6:30 p.m. - Great Vespers - Canora		
Sunday - 21	10:00 a.m. - Liturgy - Swan River		1:30 p.m. - Moleben' - Eaglestone Lodge		
Friday - 26	1:30 p.m. - Moleben' - Eaglestone Lodge		2:30 p.m. - Moleben' - Kamsack Nursing Home		
Saturday - 27	2:30 p.m. - Moleben' - Kamsack Nursing Home		10:00 a.m. - Liturgy - Mazeppa		
	10:00 a.m. - Liturgy - Mazeppa		6:30 p.m. - Great Vespers - Canora		
			(continued on p. 27)		

(continued from p.26)

Sunday - 28	10:00 a.m. - Liturgy - Canora
May - Thursday - 2	2:30 p.m. - Moleben' - Norquay PCH 7:00 p.m. - Passion Gospels - Canora
Friday - 3	<i>Veneration of the Shroud:</i> 3:00 p.m. - Canora ; 7:30 p.m. - Kamsack
Saturday - 4	10:00 a.m. - Liturgy - Hudson Bay <i>Blessing of Easter Baskets:</i> 1:30 p.m. - Endeavour ; 2:45 p.m. - Stenen ; 4:15 p.m. - Rama ; 5:45 p.m. - Donwell 8:00 p.m. - Matins - Swan River 7:00 a.m. - Easter Matins - Kamsack ; 10:00 a.m. - Easter Liturgy - Canora
Sunday - 5	10:45 a.m. - Moleben' - Gateway Lodge
Monday - 6	<i>Priest's vacation</i>
Saturday - 18	6:30 p.m. - Great Vespers - Canora
Sunday - 19	10:00 a.m. - Liturgy - Sturgis 3:00 p.m. - Obidnytsia - Wysla
Friday - 24	1:30 p.m. - Moleben' - Eaglestone Lodge 2:30 p.m. - Moleben' - Kamsack Nursing Home
Saturday - 25	6:30 p.m. - Great Vespers - Canora
Sunday - 26	10:00 a.m. - Liturgy (<i>Khram</i>) - Hudson Bay
Thursday - 30	2:30 p.m. - Moleben' - Norquay PCH

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA

Priest: V. Rev. Fr. Slawomir Lomaszkiewicz **Tel: (306) 205-6478**

April - Wed. - 4	6:15 p.m. - Presanctified Liturgy - Descent of the Holy Spirit
Saturday - 6	5:00 p.m. - Vespers - Chapel Selo
Sunday - 7	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit 5:00 p.m. - Passia - UOCC
Wednesday - 10	6:15 p.m. - Presanctified Liturgy - Descent of the Holy Spirit
Saturday - 13	5:00 p.m. - Vespers - Chapel Selo
Sunday - 14	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia - St. Volodymyr, Moose Jaw 5:00 p.m. - Passia - Wadena
Wednesday - 17	10:00 a.m. - Obidnytsia - Parkside C.H. 6:15 p.m. - Presanctified Liturgy - Descent of the Holy Spirit
Saturday - 20	10:00 a.m. - Matins; Liturgy - St. Michael's, Candiac 5:00 p.m. - Vespers - Chapel Selo
Sunday - 21	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia - Weyburn Funeral Hall 5:00 p.m. - Passia - Mazeppa
Wednesday - 24	6:15 p.m. - Presanctified Liturgy - Descent of the Holy Spirit
Saturday - 27	9:30 a.m. - Matins; Liturgy - Chapel Selo 5:00 p.m. - Vespers - Chapel Selo
Sunday - 28	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
May - Wed. - 1	6:15 p.m. - Presanctified Liturgy - Descent of the Holy Spirit
Thursday - 2	10:00 a.m. - Liturgy - Descent of the Holy Spirit 6:30 p.m. - Passion Gospels - Descent of the Holy Spirit
Friday - 3	<i>Veneration of the Shroud:</i> 1:00 p.m. - St. Michael's, Candiac ; 4:00 p.m. - St. Volodymyr, Moose Jaw ; 6:00 p.m. - Chapel Selo ; 7:00 p.m. - Descent of the Holy Spirit
Saturday - 4	<i>Blessing of Easter Baskets:</i> 1:00 p.m. - St. Michael's, Candiac ; 4:00 p.m. - St. Volodymyr, Moose Jaw ; 6:00 p.m. - Chapel Selo
Sunday - 5	6:00 a.m. - Matins; 7:00 a.m. - Liturgy; 8:30 a.m. - <i>Blessing of Easter Baskets</i> - Descent of the Holy Spirit
Monday - 6	9:30 a.m. - Liturgy - Chapel Selo
Wednesday - 8	6:15 p.m. - Akathist - Descent of the Holy Spirit
Saturday - 11	9:30 a.m. - Matins; Liturgy - St. Volodymyr, Moose Jaw 5:00 p.m. - Vespers - Chapel Selo
Sunday - 12	9:30 a.m. - Matins; Liturgy; Easter Dinner - Descent of the Holy Spirit <i>Provody:</i> 2:00 p.m. - Riverside ; 5:00 p.m. - Woodland ; 7:00 p.m. - City
Wednesday - 13	10:00 a.m. - Obidnytsia - Parkside C.H. 6:15 p.m. - Akathist - Descent of the Holy Spirit
Saturday - 18	10:00 a.m. - Matins; Liturgy - St. Michael's, Candiac 5:00 p.m. - Vespers - Chapel Selo
Sunday - 19	9:30 a.m. - Matins; Liturgy (<i>Khram</i>) - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia - Weyburn Funeral Hall
Wednesday - 22	6:15 p.m. - Akathist - Descent of the Holy Spirit
Saturday - 25	5:00 p.m. - Vespers - Chapel Selo
Sunday - 26	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
Wednesday - 29	6:15 p.m. - Akathist - Descent of the Holy Spirit

FOAM LAKE-ITUNA-WADENA PARISH DISTRICT

Priest: V. Rev. Archpriest Peter Wasylenko **Tel: (306) 272-4978**

April - Sunday - 7	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Foam Lake
Saturday - 13	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Wadena
Sunday - 14	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Melville 5:00 p.m. - Passia - Wadena
Saturday - 20	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Wynyard
Sunday - 21	5:00 p.m. - Passia - Mazeppa
Sunday - 27	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - St. Elias, Parkerview
Sunday - 28	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Goodeve
May - Thurs. - 2	7:00 p.m. - Passion Gospels - Foam Lake
Friday - 3	<i>Veneration of the Shroud:</i> 2:00 p.m. - Ituna ; 4:30 p.m. - Wadena ; 6:30 p.m. - Foam Lake
Saturday - 4	<i>Blessing of Easter Baskets:</i> 2:00 p.m. - Melville ; 3:00 p.m. - Goodeve ; 4:00 p.m. - Ituna ; 6:30 p.m. - Wynyard ; 7:30 p.m. - Wadena 7:00 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - Foam Lake
Sunday - 5	10:00 a.m. - Liturgy - Melville
Monday - 6	10:00 a.m. - Liturgy - Wadena
Tuesday - 7	10:00 a.m. - Liturgy - Foam Lake
Sunday - 12	10:00 a.m. - Liturgy; Provody - Wynyard
Sunday - 19	10:00 a.m. - Liturgy; Provody - St. Elias, Parkerview
Saturday - 25	10:00 a.m. - Liturgy; Provody - Goodeve
Sunday - 26	10:00 a.m. - Liturgy; Provody - Goodeve

MELFORT-NIPAWIN-WAKAW PARISH DISTRICT

Priest: Rev. Fr. Patrick Powalinsky **Tel: (306) 382-1510**

April - Sunday - 7	10:00 a.m. - Liturgy - Brooksby at Melfort 5:00 p.m. - Passia - All Saints, Saskatoon
Sunday - 14	10:00 a.m. - Liturgy - St. Julien 5:00 p.m. - Passia - Holy Trinity, Prince Albert
Sunday - 21	10:00 a.m. - Liturgy - Codette 5:00 p.m. - Passia - All Saints, Melfort
Saturday - 27	10:00 a.m. - <i>Blessing of Willows</i> - Gronlid and at Melfort

Sunday - 28	10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - Cudworth
May - Wed. - 1	6:00 p.m. - Healing Service; <i>Blessing of Oil</i> ; <i>Holy Unction</i> - Lepine
Friday - 3	<i>Veneration of the Shroud:</i> 3:00 p.m. - Wakaw ; 7:00 p.m. - Melfort
Saturday - 4	<i>Blessing of Easter Baskets:</i> 2:30 p.m. - Codette ; 6:30 p.m. - Wakaw 9:00 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - Melfort
Sunday - 5	10:00 a.m. - Liturgy - Codette
Monday - 6	10:00 a.m. - Liturgy; <i>Blessing of graves</i> - Wakaw
Sunday - 12	10:00 a.m. - Liturgy; <i>Blessing of graves</i> - Gronlid
Sunday - 19	10:00 a.m. - Liturgy; <i>Blessing of graves</i> - Nipawin
Sunday - 26	

NORTH BATTLEFORD PARISH DISTRICT

Priest: Rev. Fr. Taras Udod **Tel: (306) 445-3280**

April - Wed. - 3	3:00-6:30 p.m. (<i>church opened</i>) - 4:30 p.m. - Liturgy - North Battleford
Saturday - 6	9:00 a.m. - Confession; 9:30 a.m. - Liturgy - North Battleford 7:00 p.m. - Great Vespers - North Battleford
Sunday - 7	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Monday - 8	9:00 a.m. - Akathist - North Battleford
Wednesday - 10	3:00-6:30 p.m. (<i>church opened</i>) - 4:30 p.m. - Liturgy - North Battleford
Saturday - 13	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford 7:00 p.m. - Great Vespers; Confession - Hafford
Sunday - 14	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Hafford
Wednesday - 17	3:00 p.m. - Presanctified Liturgy - Hafford 6:00 p.m. - Canon of St. Andrew - North Battleford
Saturday - 20	11:00 a.m. - Akathist - North Battleford 7:00 p.m. - Great Vespers; Confession - North Battleford
Sunday - 21	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Wednesday - 24	3:00-6:30 p.m. (<i>church opened</i>) - 4:30 p.m. - Liturgy - North Battleford
Saturday - 27	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Sunday - 28	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Glaslyn
Monday - 29	7:00 p.m. - Holy Unction - Hafford
Tuesday - 30	7:00 p.m. - Holy Unction - Glaslyn
May - Wed. - 1	7:00 p.m. - Holy Unction - North Battleford
Thursday - 2	7:00 p.m. - Twelve Gospels - Hafford
Friday - 3	<i>Veneration of the Shroud:</i> 1:30 p.m. - Hafford ; 5:00 p.m. - North Battleford
Saturday - 4	10:00 a.m. - Liturgy - Glaslyn ; 5:30 p.m. - Krydor ; 7:30 p.m. - Hafford
Sunday - 5	6:00 a.m. - Matins; Easter Liturgy - North Battleford
Monday - 6	9:00 a.m. - Liturgy - Hafford
Wednesday - 8	9:00 a.m. - Liturgy (or Akathist) - North Battleford
Sunday - 12	9:00 a.m. - Liturgy - Hafford
Saturday - 18	9:00 a.m. - Liturgy; Easter dinner - North Battleford
Sunday - 19	<i>Provody</i> - Redfield-Kindrachuk, Witkow-Glass Lake
Sunday - 26	<i>Provody</i> - Gronlid, SK 9:00 a.m. - Liturgy; Easter dinner; <i>Provody</i> - Glaslyn

YORKTON DISTRICT PARISH

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

April - Friday - 5	9:30 a.m. - Liturgy - Yorkton
Saturday - 6	9:30 a.m. - Liturgy - Yorkton 7:00 p.m. - Confession - Yorkton
Sunday - 7	9:30 a.m. - Liturgy - Yorkton 5:00 p.m. - Passia - UOCC
Wednesday - 10	9:30 a.m. - Liturgy - Yorkton
Thursday - 11	10:30 a.m. - Moleben' - Yorkton Nursing Home
Saturday - 13	9:30 a.m. - Liturgy; Confession - Sheho Town 7:00 p.m. - Confession - Yorkton
Sunday - 14	9:30 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service - Wadena
Friday - 19	9:30 a.m. - Liturgy - Yorkton
Saturday - 20	7:00 p.m. - Confession - Yorkton
Sunday - 21	9:30 a.m. - Liturgy - Yorkton 5:00 p.m. - Passia - Mazeppa
Wednesday - 24	9:30 a.m. - Liturgy - Yorkton
Saturday - 27	9:30 a.m. - Liturgy - Yorkton 7:00 p.m. - Confession - Yorkton
Sunday - 28	9:30 a.m. - Liturgy - Yorkton
May - Wed. - 1	7:00 p.m. - Holy Unction- Yorkton
Thursday - 2	7:00 p.m. - Passion Gospels - Yorkton
Friday - 3	<i>Veneration of the Shroud:</i> 1:00 p.m. - Sheho South ; 2:00 p.m. - Sheho Town ; 3:00 p.m. - Insinger Highway ; 4:00 p.m. - Theodore ; 6:00 p.m. - Yorkton ; <i>Blessing of Easter Baskets:</i> 1:00 p.m. - Yorkton Nursing Home ; 3:00 p.m. - Moleben'; <i>Blessing of Easter Baskets</i> - Theodore Nursing Home ; 5:00 p.m. - Calder ; 7:00 p.m. - Sheho South ; 8:00 p.m. - Sheho Town ; 9:00 p.m. - Insinger Highway ; 10:00 p.m. - Theodore
Saturday - 4	<i>Taking in the Shroud:</i> 4:30 a.m. - Yorkton 5:00 a.m. - Easter Matins - Yorkton 6:00 a.m. - Easter Liturgy - Yorkton
Sunday - 5	10:30 a.m. - Moleben' - Yorkton Nursing Home
Thursday - 9	9:30 a.m. - Liturgy; Easter dinner - Yorkton
Sunday - 12	9:30 a.m. - Liturgy - Yorkton
Sunday - 19	1:00 p.m. - <i>Blessing of graves</i> - Yorkton City Cemetery 9:30 a.m. - Liturgy; Easter dinner - Sheho Town 2:00 p.m. - <i>Blessing of graves</i> - Yorkton Memorial Gardens

WESTERN EPARCHY-ALBERTA

VEGREVILLE PARISH DISTRICT

Priest: Rev. Fr. Michael Maranchuk **Tel: (780) 632-2078**

April - Wed. - 3	10:30 a.m. - Moleben' - Century Park Care Home 3:00 p.m. - Moleben' - Heritage House
Thursday - 4	10:15 a.m. - Moleben' - Homestead Lodge
Saturday - 6	9:30 a.m. - Confession; Moleben' - Homestead Lodge
Sunday - 7	10:00 a.m. - Liturgy (<i>English</i>) - Vegreville 5:00 p.m. - Passia - Athabasca
Thursday - 11	10:00 a.m. - Confession; Moleben' - St. Michael's Manor
Saturday - 13	9:30 a.m. - Confession; Liturgy - Vegreville
Sunday - 14	9:30 a.m. - Confession; Liturgy - Sich Kolomea 5:00 p.m. - Passia - Two Hills
Wednesday - 17	6:00 p.m. - Canon of St. Andrew - Vegreville
Sunday - 21	10:00 a.m. - Liturgy - Vegreville 2:30 p.m. - Obidnytsia - Camrose
Wednesday - 24	10:30 a.m. - Moleben' - Vegreville Care Centre
Saturday - 27	9:30 a.m. - Liturgy - Vegreville

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Sunday - 28	10:30 a.m. - Liturgy; <i>Blessing of Willows</i> - Lloydminster 5:00 p.m. - <i>Blessing of Willows</i> - Vegreville
May - Wed. - 1	10:30 a.m. - Moleben' - Century Park Care Home 3:00 p.m. - Moleben' - Heritage House 6:30 p.m. - Holy Unction - Vegreville
Thursday - 2	10:15 a.m. - Moleben' - Homestead Lodge 6:30 p.m. - Passion Gospels - Vegreville
Friday - 3	<i>Veneration of the Shroud</i> : 12:00 noon - Lloydminster ; 4:00 p.m. - Camrose ; 6:30 p.m. - Vegreville ; 8:30 p.m. - Sich Kolomea
Saturday - 4	9:00 a.m. - Liturgy - Vegreville
Saturday - 4	<i>Blessing of Easter Baskets</i> : 12:30 p.m. - Century Park Care Home ; 1:00 p.m. - Vegreville Care Centre ; 1:30 p.m. - Heritage House ; 2:00 p.m. - Homestead Lodge ; 2:30 p.m. - St. Michael's Manor ; 4:45 p.m. - Camrose ; 8:30 p.m. - Lloydminster ; 11:00 p.m. - Innisfree
Sunday - 5	6:00 a.m. - Easter Matins - Sich Kolomea 8:15 a.m. - Easter Hours; Easter Liturgy - Vegreville
Wednesday - 9	10:30 a.m. - Moleben' - St. Michael's Manor
Sunday - 12	10:00 a.m. - Liturgy; Provody' - Sich Kolomea
Wednesday - 15	10:30 a.m. - Moleben' - Mundare
Sunday - 19	10:00 a.m. - Liturgy - Vegreville <i>Blessing of graves</i> : 1:00 p.m. - Royal Park ; 2:00 p.m. - Vegreville
Wednesday - 22	10:30 a.m. - Moleben' - Vegreville Care Centre
Saturday - 25	6:30 p.m. - Great Vespers - Lloydminster
Sunday - 26	10:30 a.m. - Liturgy; 1:00 p.m. - <i>Blessing of graves</i> - Lloydminster

TWO HILLS PARISH DISTRICT	
<i>Priest: Rev. Fr. Wasyl Sapiha</i> <i>Tel: (780) 475-5765</i>	
April - Sunday - 7	10:00 a.m. - Liturgy; Confession - Two Hills 5:00 p.m. - Passia (Mission Service) - Athabasca
Sunday - 14	10:00 a.m. - Liturgy; Confession - Mamaesti 5:00 p.m. - Passia (Mission Service) - Two Hills
Saturday - 20	10:00 a.m. - Memorial Service; Confession - Luzan
Sunday - 21	10:00 a.m. - Confession; Liturgy - Kaleland
Sunday - 28	10:00 a.m. - Liturgy; Confession - Two Hills
May - Thursday - 2	7:00 p.m. - Passion Gospels - Two Hills
Friday - 3	<i>Veneration of the Shroud</i> : 4:30 p.m - Mamaesti ; 6:30 p.m. - Two Hills
Saturday - 4	<i>Blessing of Easter Baskets</i> : 2:00 p.m. - Two Hills Extended Care Home ; 2:45 p.m. - Two Hills (Lodge) ; 9:30 p.m. - Two Hills
Sunday - 5	8:00 a.m. - Easter Liturgy - Mamaesti
Sunday - 12	10:00 a.m. - Liturgy; Provody - Mamaesti 2:00 p.m. - Obidnytsia; Provody - Slawa
Sunday - 19	10:00 a.m. - Liturgy; Provody - Two Hills
Sunday - 26	10:00 a.m. - Liturgy; Provody - Mamaesti 2:00 p.m. - Obidnytsia; Provody - Kaleland

BRITISH COLUMBIA	
KAMLOOPS-PRINCE GEORGE PARISH DISTRICT	
<i>Priest: Rt. Rev. Mitred Archbishop Mykola Sawchenko</i> <i>Tel: (780) 417-8876 Cell: (780) 991-4081</i>	
April - Sat. - 6	10:00 a.m. - Liturgy - Kamloops
Sunday - 7	10:00 a.m. - Liturgy - Kamloops
Sunday - 21	10:00 a.m. - Liturgy - Prince George
Saturday - 27	10:00 a.m. - Liturgy - Kamloops
Sunday - 28	10:00 a.m. - Liturgy - Kamloops
May - Thu. - 2	6:00 p.m. - Matins; Passion Gospels - Kamloops
Friday - 3	10:00 a.m. - Vespers; <i>Veneration of the Shroud</i> - Prince George 6:30 p.m. - Vespers; <i>Veneration of the Shroud</i> - Prince George
Saturday - 4	7:30 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - Prince George
Sunday - 5	7:00 a.m. - Easter Matins; 8:00 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - Kamloops
Monday - 6	10:00 a.m. - Liturgy - Kamloops
Sunday - 12	10:00 a.m. - Liturgy; Easter Dinner - Kamloops 1:30 p.m. - <i>Provody</i> - Kamloops

KELOWNA-VERNON PARISH DISTRICT	
<i>Priest-in-Charge: V. Rev. Archbishop Isadore Woronchak</i> <i>Tel: (250) 868-3816 (205) 864-6650</i>	
April - Sat. - 6	10:00 a.m. - Liturgy; Confession - Vernon
Sunday - 7	10:00 a.m. - Liturgy - Kelowna <i>Priest's vacation</i>
Sunday - 21	10:00 a.m. - Liturgy - Kelowna
Saturday - 27	10:00 a.m. - Liturgy - Kelowna
Sunday - 28	10:00 a.m. - Liturgy - Vernon
May - Friday - 3	<i>Veneration of the Shroud</i> : 3:00 p.m - Vernon ; 5:00 p.m. - Kelowna
Sunday - 5	6:00 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - Vernon 10:00 a.m. - Liturgy; <i>Blessing of Easter Baskets</i> - Kelowna
Sunday - 12	10:00 a.m. - Liturgy - Vernon
Sunday - 19	10:00 a.m. - Liturgy - Kelowna
Sunday - 26	10:00 a.m. - Liturgy - Vernon

VANCOUVER ISLAND PARISH DISTRICT	
<i>Priest: Rev. Fr. Peter Haugen</i> <i>Tel: (250) 667-5293</i>	
April - Friday - 5	6:00 p.m. - Passia - Parksville
Saturday - 6	10:00 a.m. - Liturgy - Victoria
Sunday - 7	10:00 a.m. - Liturgy - Parksville
Friday - 12	6:00 p.m. - Passia - Victoria
Saturday - 13	10:00 a.m. - Liturgy - Parksville
Sunday - 14	10:00 a.m. - Liturgy - Victoria
Wednesday - 17	6:00 p.m. - Presanctified Liturgy - Victoria
Saturday - 20	4:00 p.m. - Great Vespers - Parksville
Sunday - 21	10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - Parksville
Wednesday - 24	6:00 p.m. - Presanctified Liturgy - Parksville
Saturday - 27	4:00 p.m. - Great Vespers - Victoria
Sunday - 28	10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - Victoria
May - Wed. - 1	6:00 p.m. - Holy Unction - Parksville
Thursday - 2	6:00 p.m. - Passion Gospels - Victoria
Friday - 3	<i>Veneration of the Shroud</i> ; Vespers 4:00 p.m. - Victoria ; 8:00 p.m. - Parksville
Saturday - 4	8:00 p.m. - Easter Matins; <i>Blessing of Easter Baskets</i> - Victoria 4:00 p.m. - Great Vespers - Parksville
Sunday - 5	6:00 a.m. - Easter Matins; Easter Liturgy - Parksville

Saturday - 11	4:00 p.m. - Great Vespers - Victoria
Sunday - 12	10:00 a.m. - Liturgy - Victoria
Saturday - 18	4:00 p.m. - Great Vespers - Parksville
Sunday - 19	10:00 a.m. - Liturgy - Parksville
Saturday - 25	4:00 p.m. - Great Vespers - Victoria
Sunday - 26	10:00 a.m. - Liturgy - Victoria

EDMONTON DEANERY	
EDMONTON ST. JOHN'S UKRAINIAN ORTHODOX CATHEDRAL	
<i>Priests: Rt. Rev. Fr. Stephan Semotiuk</i> <i>Tel: (780) 475-3712</i> <i>Rev. Fr. Cornell Zubritsky</i> <i>Tel: (780) 428-8612</i>	
April - Sunday - 28	9:00 a.m. - Matins; Confession; 10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - St. John's Cathedral
May - Wed. - 1	9:00 a.m. - Presanctified Liturgy - St. John's Cathedral 6:00 p.m. - Holy Unction - St. Michael
Thursday - 2	9:00 a.m. - Vespers; Liturgy; 6:00 p.m. - Passion Gospels - St. John's Cathedral
Friday - 3	5:30 p.m. - Vespers; <i>Veneration of the Shroud</i> - St. John's Cathedral
Saturday - 4	9:00 a.m. - Vespers; Liturgy - St. John's Cathedral 6:00 p.m. - <i>Blessing of Easter Baskets</i> - St. John's Home 7:00 p.m. - <i>Blessing of Easter Baskets</i> - Dnipro Home
Sunday - 5	10:30 p.m. - Midnight Office; 11:00 p.m. - Easter Matins - St. John's Cathedral 12:00 a.m. - Easter Hierarchical Liturgy; <i>Blessing of Easter Baskets</i> 8:00 a.m. - Easter Liturgy; <i>Blessing of Easter Baskets</i> - St. John's Cathedral
Monday - 6	9:00 a.m. - Easter Matins; 10:00 a.m. - Liturgy - St. John's Cathedral 4:30 p.m. - Resurrectional Obidnytsia; Easter Dinner - St. John's Home
Tuesday - 7	10:00 a.m. - Liturgy; Easter Dinner - Dnipro Home
Sunday - 12	9:00 a.m. - Matins; Liturgy; Easter Dinner - St. John's Cathedral 3:00 p.m. - <i>Blessing of graves</i> (Provody) - Edmonton Cemetery 2:00 p.m. - <i>Blessing of graves</i> (Provody) - Beechmount Cemetery
Sunday 19	2:00 p.m. - <i>Blessing of graves</i> (Provody) - St. Michael's Cemetery
Sunday 26	2:00 p.m. - <i>Blessing of graves</i> (Provody) - Evergreen Memorial Gardens
June - Sunday - 2	2:00 p.m. - <i>Blessing of graves</i> (Provody) - St. Stephen's Cemetery
Sunday - 9	(In case of rain on any of the above-mentioned Sunday's, Memorial Services will be served on <i>Sunday, June 9th at 3:30 p.m.</i>) All other cemeteries will be visited upon request. Please contact Cathedral clergy.

Українське православне благочиння
Монреал-Ляшін-Оттава:

СПІЛЬНІ ПОСТОВІ ВІДПРАВИ
ТА ДУХОВНИЙ СЕМІНАР 2013:

Неділя 14-го квітня, 4:00 по пол.: Собор Успіння Пресвятої Богородиці, 1000 Byron Avenue, Ottawa, Ontario. Tel.: (613) 728-0856.
Проповідь: **прот. Володимир Кушнір**.
Доповідь: **митр. прот. д-р Ігор Куташ**.

Неділя 21-го квітня, 3:30 по пол.: Церква Св. Покрови, 2246 Boulevard Rosemount, Montreal, Quebec. Тел.: (514) 276-2477.
Проповідь: **Преосвященніший Єпископ Андрій**.

SPIRITUAL SEMINAR 2013
OF THE MONTREAL-LACHINE-OTTAWA-DEANERY
St. Sophie Ukrainian Orthodox Cathedral in Montreal

Friday, April 19

Subject: *"I believe in One, Holy, Catholic and Apostolic Church"*
Facilitator: **Very Rev. Archbishop Volodymyr Kouchnir, Dean**
6:00 p.m. — Moleben'
6:30 p.m. — Coffee
7:00 p.m. — Introductory Remarks
Very Rev. Archbishop Volodymyr Kouchnir, Dean *"The Church is One"*
7:15 p.m. — Talk: *"The Church is Holy"*
Rt. Rev. Mitred Archbishop Dr. Ihor Kutash

Saturday, April 20

10:00 a.m. — Akathist to our Lord Jesus Christ
10:30 a.m. — Coffee
11:00 a.m. — Talk: *"The Church is Catholic"* –
Rt. Rev. Mitred Archbishop Dr. Ihor Kutash
12:00 noon — Lunch
1:00 p.m. — Talk: *"The Church is Apostolic"*
Very Rev. Archbishop Volodymyr Kouchnir
2:00–2:30 p.m. — Coffee
2:30 p.m. — Information on the discussions between the UOCC and Ecumenical Patriarchate

Speakers: **His Grace Bishop Andriy** and
Rt. Rev. Mitred Archbishop Dr. Ihor Kutash
4:00 p.m. — Closing remarks – **V. Rev. Archbishop Volodymyr Kouchnir, Dean**
4:30 p.m. — Vespers and Sorokoust

Sunday, April 21, 5th Sunday of Great Lent, Tone 5
Commemoration of Mary of Egypt

9:00–9:30 a.m. — Confession
9:30 a.m. — Greeting of His Grace Bishop Andriy
10:00 a.m. — Divine Liturgy
1:00 p.m. — Spiritual concert in blessed memory of Metr. Ilarion (*Ohienko*)
with performances by **Very Rev. Archbishop Volodymyr Kouchnir, Ivan Gutych, and Oksana Senkiv**
3:30 p.m. — Lenten Passia at St. Mary the Protectress Church
Speaker: **His Grace Bishop Andriy**

Founding Families: The Ukrainian Connection

FORT FRANCES, ON—From late January until the latter part of April 2012, the Fort Frances Ukrainian Community, in conjunction with the Fort Frances Museum and Cultural Centre, presented the Ukrainian Connection as part of its Founding Families exhibit. Displayed in the main gallery, this exhibition chronicles the history of the immigrants who left hardship and oppression in their homeland to come to Fort Frances and area to forge a new life. Although not without difficulty, these pioneers persevered. They built homes, educated their youth and became contributing members of their adopted country, and very often leaders in their

community. Through stories, photographs and colourful displays depicting the traditions of their heritage and culture, the exhibit came together with the help of many volunteers. To coincide with the exhibit, the ladies held a *Pysanka* workshop and an open house featuring their famous Easter bread. All the hard work paid off. The exhibition and related events were very well received in the community and brought many visitors to the Museum. To commemorate the Ukrainian presence in Fort Frances' history, a number of traditional pieces will remain on display as part of the Museum's permanent collection.



Founding Families exhibit.



(Left to Right) Committee: Anne Wood, Patti Basaraba, Carol Gogol, Linda Rojala, Dorothy Wepruk, Joyce Strachon.



Kolachi lessons. Alice Wepruk, Dorothy Wepruk, Kay Rogoza (teacher), Marcia Zeleny, Elma Wepruk.

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Two Anniversary Celebrations in Windsor, Ontario

WINDSOR, ON—St. Vladimir Ukrainian Orthodox Sobor parish in Windsor, Ontario celebrated two momentous occasions on Sunday, Sept. 30, 2012: the parish's 85th anniversary together with the 80th anniversary of the founding of the Lesia Ukrainka branch of the UWAC. His Grace Bishop Andriy made a visitation to the Sobor. After arriving, he was welcomed by parish priest Very Rev. Archpriest Roman Trynoha and Altar server Mi-

chael Trynoha. Patricia Duhan Henkel presented His Grace with the traditional *kolach* and salt, while Meghan Morency. Flowers were presented by the grand-daughter of the parish's long serving past president, Glen Girard and his wife Margie Girard. Assisting with the Divine Liturgy was Fr. George Sandulescu from the neighbouring St. George's Romanian Orthodox Church parish. Helen Panchyshak led the small choir as they beautifully sang the responses for the Divine Liturgy. When

the service was completed with the veneration of the cross, everyone gathered on the church steps for a group photograph taken by Richard Zabolotny.

The anniversary banquet was held in the church hall. Many photos and mementos were on display chronicling the past 85 years of the congregation and 80 years of activities of the Lesia Ukrainka branch of the UWAC. From humble beginnings in a small church, St. Vladimir grew into a large prominent congregation. It later built a new,

larger church that included a banquet hall, an auditorium, classrooms and offices. As well, the Lesia Ukrainka branch established a museum housing many treasures. It still plays an important part in parish life and in the life of the Ukrainian community of Windsor. Over the years, like other parishes across the country, the membership has been affected by the demographic shifts of the population following economic trends.

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Michael Trynoha (Altar server), His Grace Bishop Andriy, Patricia Duhan Henkel presenting kolach and salt, Meghan Morency presenting flowers.



St. Vladimir congregation

All Saints UOC Celebrates 50th Anniversary, Kamloops, B.C.

KAMLOOPS, B.C.—The All Saints parish in Kamloops, B.C. celebrated its 50th anniversary on June 11-12, 2012. On Saturday evening, a Vespers with Small Blessing of the Waters was celebrated by All Saints parish priest Rt. Rev. Mitred Archpriest Fr. Mykola Sawchenko along with visiting Very Rev. Archpriest Isadore Woronchak of Kelowna. On Sunday mor-

ning, Fr. Mykola was blessed to be joined in celebrating the Divine Liturgy by His Grace Bishop Ilarion, Rev. Fr. Georg Podtepa, Rev. Fr. Roman Tsaplan, Rev. Fr. Mykola Pozdyk and Rev. Deacon Chad Pawlyshyn, who has since been ordained a priest. Parish executive president Liz Lyne gave a traditional welcome with bread and salt. Roses were presented by Ivan Vustav



(Left to right): Liz Lyne, parish president is ready to greet Bishop Ilarion with traditional kolach and salt together with Ivan Vustav holding roses to be presented on behalf of parish youth. Looking on is Tonia Howell with grandson Ephraim.



Bishop Ilarion concelebrating with: Rev. Fr. Roman Tsaplan, Rev. Fr. Georg Podtepa (left), and Rev. Fr. Isadore Woronchak, Rev. Fr. Mykola Sawchenko and Rev. Fr. Mykhaylo Pozdyk (right).



All Saints UOC in Kamloops, B.C. 50th anniversary group photo.

on behalf of the parish youth. Assisting the clergy were *palamars* Martin Fedora and Garry Howell. The Altar servers were Ivan Vustav and Christos Vustav. The choir was led by Allan Pasichnyk. Gareth Howell served as Reader. They were joined by Liz Lyne, Dobr. Betty Sawchenko, Mary Anne Pasichnyk, Oless Pasichnyk and Subdeacon Paul Malysh. Following the Hierarchical Divine Liturgy, everyone present had a group photo taken outside the church. Then, all clergy, guests and parishioners made their way to the lower level of the church for a delicious meal served by the women's group of the parish.

The Master of Ceremonies, Allan Pasichnyk, introduced the head table before the prayer and blessing of the meal. Allan noted that the bouquet of flowers in front of Dobrodiyskas Diana Woronchuk, Betty Sawchenko and Carmen Pawlyshyn was a gift from the UWAC, Lesia Ukrainian branch in Kamloops. Next, Nellie Dever, representing the Mayor of Kamloops, con-

gratulated the parish on the beautiful temple of worship and Ukrainian representation in the community. Parish executive president Liz Lyne welcomed the clergy, dobrodiyskas, members and guests. She recounted the parish's early history and paid tribute to the last two original founding members, Kay Pawlyshyn and Mike Nystoruk.

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Dobr. Betty Sawchenko and Nellie Dever pin a corsage on founding member Kay Pawlyshyn.

14th Annual Hetman Awards



(Left to right) Daria Luciwi, UCC-APC past president, Victor Pysyk, Genia Leskiw, MLA Bonnyville-Cold Lake

■ **EDMONTON, AB**—Victor Pysyk was awarded the Hetman Award at the 14th Annual Hetman Awards presentation in Edmonton, Alberta. He received the Hetman Award in the Senior category. St. John's Institute in Edmonton was honoured to nominate Victor Pysyk for his lifelong contribution to the organization. Victor began his involvement in the Institute as a 4-year resident, serving as president of the Students' Union in his final year. Upon graduation from the University of Alberta, he became a member of the board of directors of the Institute in 1968 and served continuously in most executive positions, concluding his tenure only in 2012.

Victor has been instrumental in organizing the Edmonton Ukrainian Orthodox community to re-establish their connection to St. John's Institute and to avoid leasing the building to the University of Alberta. In his final three years

on the board, Victor served as chair and oversaw the renovation and expansion of the Institute into a modern facility with the capacity to introduce new generations to Ukrainian language, customs, spirituality and culture.

The Hetman Awards were established to recognize outstanding Alberta volunteer leaders who have made significant contributions to the Ukrainian Canadian community. In addition to Victor's contribution to the Institute, he is an active, decades-long member of St. John's Fraternal Society and the Order of St. Andrew. Along with his wife Diane, he is an active member of the rural Sarrail parish near Boyle, AB and a member of St. Andrew's parish in Edmonton. We sincerely congratulate Victor for the recognition of his achievements, and we thank him for his contributions to our community.

—Orest Fitzowich and Tania Mysak

All Saints Celebrates 50th Anniversary...

(continued from p.30)

Mike was unable to attend due to his health, but he passed on his good wishes to all those gathered. Kay Pawlyshyn was thanked for her countless years of dedication and commitment to her church and community. She has held many positions on the parish executive as well as on the UWAC branch executive. Some of her contributions include: producing hundreds of beautiful *pysanky*, Easter eggs, for sale each year; embroidering *rushnyky* to decorate the church interior; serving as hostess, catering cook and still helping with weekly work bees. The parish faithful prays for her continued health. After this tribute, Nellie Dever and Dobr. Betty pinned a corsage on Kay.

His Grace Bishop Ilarion congratulated the parishioners on this occasion. He was amazed at how the small congregation in Kamloops has accomplished so much. The faithful were reminded not to forget those early parishioners who had the fortitude and vision to first build a hall, then a beautiful church for worship. Because they put their faith ahead of them, everything else fell into place. Parish priest Fr. Mykola Sawchenko also congratulated the parishioners on this occasion. He was amazed at the efforts the small

membership makes to maintain the church and hall. He spoke of his time in the parish and how the Good Lord has blessed him with good health after a health challenge. Other greetings were brought by Subdeacon Paul Malysz from Vernon, Alven Kuyek, executive president of the Kelowna parish, Rev. Michael Pozdyk from Surrey, Fr. Paulo Myts from the Ukrainian Catholic Church in Kamloops, Mel Pasichnyk from Red Deer, Alberta and Zenovia Cherak from Vancouver, B.C. A musical program followed with Allan Pasichnyk on guitar and Reader Gareth Howell on ukulele and a guitar duet by Allan and Oless. Then, Cvetoza Vutev, concertmaster with the Kamloops Symphony, entertained with selections with sons Ivan on violin and Christos on guitar. The evening concluded with church members joining His Grace Bishop Ilarion, Fr. Georg Podtepa, Fr. Mykola and Dobr. Betty and Fr. Roman Tsaplan for a delicious evening meal out where everyone had an opportunity for fellowship.

The parish thanks all those who came from near and far to make this 50th anniversary a special event.

—Liz Lyne,

All Saints parish executive president

Doris Makowsky Honoured with Cultural Preservation and Development Award

■ **SASKATOON, SK**—Doris Makowsky was awarded the Cultural Preservation and Development Award by the Ukrainian Canadian Congress-Saskatchewan Provincial Council on Nov. 4, 2012 in Yorkton. This award is part of the enhanced Nation Builders recognition program's Community Recognition Award. The Community Recognition Award is given out annually to those who have made worthy contributions to the Ukrainian community and/or Saskatchewan-Canada in cultural preservation and development.

Doris Makowsky was born to Peter and Anna (nee Derow) Krunek in the Drobot District near Springside, Saskatchewan. After completing a commercial course in Yorkton, Doris first found employment as a secretary, and then went on to attend teacher's college. She began her teaching career in rural Saskatchewan. Doris married Leonard Makowsky, her life partner, in 1951. In 1960, Doris returned to enhance her education, studying at the R. J. Staple School of Music. She used her skills not only to set up music programs, including choir and band, within the school, but also to organize and direct Ukrainian youth choirs and mandolin orchestras in the community of Mazeppa.

Doris worked tirelessly in the Ukrainian community teaching Ukrainian school, Sunday school and helping to improve the quality of life for the youth in her community. She volunteered as camp director, and served as administrator of Camp Trident at Crystal Lake, Saskatchewan for many years. She created and organized cultural and religious programming and activities for the education of the campers. As a 56-year member of the Ukrainian Women's Association, Olha Kobylanska Branch in Mazeppa, she served as branch president and held other executive positions. She also used her talents to serve on the UWAC provincial executive. In recognition and gratitude for her significant contribu-



tions, Doris was presented with an Award of Excellence at the Ukrainian Self Reliance League of Canada /SUS convention in Edmonton on Aug. 14, 2011.

Her involvement reached beyond the Ukrainian community. Doris found time to volunteer in the local 4-H Club, helping children and young adults. Doris and her husband hosted 4-H and world exchange students from New Brunswick, Quebec and the Philippines. Many of those who were paired with the Makowsky family have retained their ties with the family and the community. Doris has four sons: Michael, Very Rev. Archbishop Taras (Dobr. Joanne), Andrian (April), and Merlin, as well as 8 cherished grandchildren: Mykola, Lucas, Oksana (Jason), Julian, Tatiana, Larissa, Matthew and Jordan.

Doris has nurtured her community, imparting strong family and religious values, and sharing with many the wonderful experiences of unity. She has always believed that a strong family makes strong individuals. She also believes that strong religious values allow a family to continue to grow with grace and fortitude. Doris embraces today's changing environment and she is always ready for a new challenge. She is always ready to lend a helping hand, particularly when the focus is on the development and preservation of Ukrainian culture.

Anniversary Celebrations in Windsor ...

(continued from p.30)

Nevertheless, parish life has continued. To support parish activities over the years, the members run very successful weekly sales of *holubtsi*, cabbage rolls, and *varenyky*. In fact, St. Vladimir's has built up a reputation for its *varenyky*, famous in both the Windsor area as well as Detroit and beyond. The parish's hard-working volunteers, seniors, UWAC members and parishioners are determined and dedicated to keeping the church going into the future. Furthermore, the congregation is committed to reaching out to younger generations and to bringing back others to the church.

Windsor has faced some challenges in recent times: the recent recession has impacted membership, and there have been many changes in clergy as well. However, the parishioners have remained strong, determined and steadfast in their faith. With God's help, this will continue to help them meet their daily challenges.

His Grace Bishop Andriy praised the

congregation's hard work and willingness to keep the parish flourishing and encouraged members to continue. St. Vladimir's is grateful for his spiritual guidance and support. Bishop Andriy helped the parish to honour the following members for their long service and faithful dedication by presenting them with certificates: Steve and Natalia Swintak, Martha Petruk, Richard Kereliuk, and Glen and Margie Girard.

After the ceremonies were completed, Bishop Andriy made a point of greeting every parishioner personally and promised to visit the parish again next year. The congregation was pleased that so many guests and parishioners were able to attend this special celebration and to meet His Grace on his first visit to Windsor. This commemoration of the 85th anniversary of St. Vladimir Sobor and the 80th anniversary of the Lesia Ukrainka branch of UWAC was truly blessed by God.

—Tony Michalczyk,

corresponding secretary, St. Vladimir parish

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What grants are given by the Ukrainian Orthodox Church of Canada Foundation?

In the recent past, the UOCCF has sponsored the Gardenton Pilgrimage in Manitoba, the Southern Alberta Mission Project initiated by St. Vladimir's Church in Calgary and the Nativity Story Project initiated by St. Volodymyr's Church in Toronto among others. Please remember that the Foundation invites you to apply for grants for your parish projects. The next deadline for applications is **August 1, 2013**. Consult our website <http://www.uoccf.ca> for application forms and let us support you in achieving

your goals!

Alternately, to donate to the Foundation, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home page "Donate now through CanadaHelps.org". Or mail your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. The Foundation encourages planned giving and donations from parishes and their affiliated organizations. Tax receipts will be issued and all donors will be acknowledged annually. For further information contact: 1-877-586-3093 or foundation@uoccf.ca.

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