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## Вознесіння Господнє

■ Цього року 21-го травня на сороковий день після Великодня, свято Вознесіння нашого Ісуса Христа відзначається Святою Православною Церквою як одне з двадцятих свят.

Наближалось свято єврейської П'ятдесятниці, й ученики Христові повернулись з Галилеї в Єрусалим. На сороковий день після Воскресіння Ісуса Христа вони зібралися в одному домі. Ісус Христос явився їм і розмовляв з ними, кажучи: "Так написано і так належало постраждати Христові і воскреснути з мертвих на третій день; і щоб проповідувалося в ім'я Його покаяння і відпущення гріхів між усіма народами, починаючи від Єрусалима. Ви ж є свідками цього. Ідіть по всьому світові і проповідуйте Євангеліє всьому творінню. Хто увірує й охреститься, буде спасений. Тих, хто увірував, супроводжуватимуть такі знамення: іменем Моїм виганятимуть бісів; говоритимуть новими мовами; братимуть змії, і якщо смертоносне щось вип'ють, не зашкодить їм; покладуть руки на недужих, і вони будуть здорові".

Потім Спаситель сказав ученикам, що незабаром пошле до них Святого Духа; а до того часу повелів їм не розходитись з Єрусалима. Він сказав:

*продовження на стор. 2*



## The Ascension of the Lord

■ This year on May 21, the Holy Orthodox Church commemorates the feast day of the Ascension of Jesus Christ which comes 40 days after the feast of the Resurrection of Jesus Christ. It is one of the Twelve Major Feast Days in the liturgical calendar.

The events surrounding the Ascension were recorded in St. Mark 16:19-20, St. Luke 24:36-53 and the Acts 1:6-12 as follows. The Disciples of Christ gathered in one home on the 40th day after the Resurrection of Jesus Christ. Jesus appeared to them and spoke, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Go into all the world and preach the Gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Later, the Saviour told the Disciples to stay in Jerusalem because soon He would send them the Holy Spirit.

*continued on p.2*

## Зішестя Святого Духа на Апостолів

■ Цього року 31-го травня на п'ятидесятний день після Великодня, Зішестя Святого Духа на Апостолів відзначається Святою Православною Церквою як одне з двадцятих свят.

Після вознесіння Ісуса Христа настав десятний день. Це був п'ятидесятний день після Воскресіння Христового. У євреїв тоді було велике свято П'ятидесятниці в пам'ять Синайського законодавства. Всі апостоли, разом з Божою Матір'ю та з іншими учениками Христовими та з іншими віруючими, разом знаходились в одній світлиці в Єрусалимі. Була третя година дня за єврейським часом, тобто дев'ята година ранку. Раптом зчинився шум з неба, ніби від сильного вітру, і наповнив весь дім, де знаходились ученики Христові. І з'явилися вогненні язички і зупинилися по одному на кожному з них. Всі сповнилися Духа Святого і стали славити Бога різними мовами, яких раніше не знали.

*продовження на стор. 2*



## Descent of the Holy Spirit upon the Apostles

■ The Holy Orthodox Church commemorates the Descent of the Holy Spirit upon the Apostles this year on May 31. This takes place 50 days after the feast day of the Resurrection of Jesus Christ. It is one of the twelve major feast days in the liturgical calendar.

The Acts of the Apostles (2:1-11) record these events as follows. When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

*continued on p.2*



## На многії літа, Владико Юріє!

Ваше Високопреосвященство,

Прийміть наші щирісердечні вітання з нагоди Дня Вашого Небесного Покровителя—6-го травня—Св. Юрія Побідоносця. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Первоієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді.

Нехай Ваш Покровитель—Побідоносець Юрій буде для Вас завжди, всюди і в усьому джерелом насаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико! Іс полла еті деснота!

—Канцелярія Консисторії

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**ІНФОРМАЦІЇ ПРО СОБОР 2015**  
**SOBOR INFORMATION UPDATE: See pp. 10-15**



## Вознесіння Господнє...

продовження зі стор.1

"Я пошлю обітницю Отця Мого на вас; ви ж залишайтеся у місті Єрусалимі, доки не сповнитеся силою з неба; бо Іоан хрестив водою, а ви через кілька днів будете охрещені Духом Святим".

Розмовляючи з учениками, Спаситель вивів їх з міста в бік Вифанії, на гору Єлеонську. Ученики зраділи, почувши слова Спасителя, обступили Його і почали розпитувати: "Чи не в цей час, Господи, відновлюєш Ти царство Ізраїлеві?". А Спаситель сказав їм: "Не ваша справа знати часи й строки, які поклав Отець у Своїй владі, але ви приймете силу, коли зійде на вас Дух Святий; будете Моїми свідками в Єрусалимі та по всій Юдеї і Самарії, і навіть до краю землі". Промовивши це, Христос, піднісши руки Свої, благословив учеників Своїх; і коли благословляв, став віддалятися від них і підноситись угору. І невдовзі хмара забрала Його з їхніх очей.

Так Господь і Спаситель наш Ісус Христос вознісся Своєю людською природою на Небеса і сів праворуч Бога Отця Свого, тобто Його людська душа і тіло прийняли славу нероздільно з Божеством Його, а Божеством Своїм Він завжди був і буде на небі й усюди. Ученики вклонилися Господу, Який вознісся, і довго стоя-

ли і дивились на небо вслід Йому.

Тоді явилися перед ними два ангели в білих одежах і промовили: "Мужі галилейські, чого ви стоїте і дивитесь на небо? Цей Ісус, Який вознісся від вас на небо, прийде так само, як ви бачили Його, коли Він сховався на небо".

Після цього ученики Ісуса Христа повернулися у Єрусалим з великою радістю і залишалися там усі разом, очікуючи зішестя Святого Духа. Всі вони молилися в храмі Божому, славлячи і складаючи подяку Богові. З ними були деякі жінки і Діва Марія, Пресвята Мати Господа Ісуса Христа зі своїми родичами. В ці дні апостоли, помолившись, вибрали за жеребом з інших учеників Христових дванадцятого апостола Матвія на місце Іуди-зрадника, який загинув.

Вознісшись на небо, Ісус Христос, згідно з власною Його обіцянкою, невидимо завжди знаходиться на землі між віруючими в Нього і знову прийде на землю видимим способом, щоб судити живих і мертвих, які тоді воскреснуть. Після цього настане життя майбутнього віку, тобто інше, вічне життя, яке для істинно віруючих і благочестивих людей буде вповні блаженним, а для невірних і грішників—у великих муках. (Мк 16: 15-19; Лк 24: 46-53; Діян 1:2-26).

—Закон Божий. Київ: Вид.  
Київ УПЦ-КП. 2006

## Зішестя Святого Духа...

продовження зі стор.1

Так Дух Святий, за обітницею Спасителя, зійшов на апостолів у вигляді вогнених язиків, на знак того, що Він дав здатність і силу для проповіді Христового вчення всім народам; зійшов же у вигляді вогню на знак того, що має силу спалювати гріхи й очищати, освячувати й зігрівати душі.

З нагоди свята П'ятдесятниці в Єрусалимі в цей час було багато юдеїв, які прийшли з різних країн. Почувши шум, величезний натовп народу зібрався біля дому, де були ученики Христові. Усі в народі див-

увались і запитували одне одного: "Чи не всі вони галилеяни? Як же кожен з нас чує свою мову, в якій народився? Як вони можуть розмовляти нашими мовами про великі діла Божі?" І дивувалися, і не могли зрозуміти, що це значить. А інші, глузуючи, казали: "Вони напилися вина".

Тоді апостол Петро, вставши разом з іншими одинадцятьма апостолами, сказав, що вони не п'яні, але що на них зійшов Дух Святий, як це і було провіщено пророком Іоїлем, і що Ісус Христос, Якого юдеї розп'яли, воскрес із мертвих, вознісся на небо і вилив на них Святого Духа.

(продовження на стор.3)

## The Ascension...

continued from p.1

"Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Speaking with His Disciples, the Saviour led them to a place as far as Bethany to the top of the mount of Olivet. Overjoyed to hear the Lord's words, the Disciples, asked, "Lord, will You at this time restore the kingdom to Israel?" He replied, "It is not for you to know the times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Speaking these words, Christ lifted His hands and blessed the Disciples. Having blessed them, He parted from them and was taken up. A cloud received Him out of their sight. The Disciplines worshipped the Lord, Who ascended. They stood for a long time looking up into heaven as He went up. Then, two angels appeared before them in white garments. They said, "Men of Galilee, why do you stand gazing up into heaven?"

## Descent of the Holy Spirit...

continued from p.1

Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God." So they were all amazed and perplexed, saying to one another, "Whatever could

This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." After this, the Disciples returned to Jerusalem with great joy and remained there together, awaiting the descent of the Holy Spirit. They all prayed in God's temple, worshipping and praising God. Several women were with them and the Holy Mother of the Lord and her relatives. During this time, the apostles, praying, chose Matthew from the other followers of Christ for the twelfth apostle to replace Judas the traitor who died.

What is the significance of the Ascension? Jesus Christ ascended in His human nature to heaven and sat at the right hand of God the Father. His human body and soul received the same undivided glory together with His Divinity. Ascending into heaven, Jesus Christ is always among the faithful invisibly, according to His promise. He will come again to the earth in a visible form to judge the living and the dead who will be resurrected. After this will come eternal life which for the true believers and pious people will be true glory. For the non-believers and sinners will be great suffering.

—The Orthodox Study Bible;  
The Law of God.  
(2006). Kyiv: UOC-KP

this mean?" Others mocking said, "They are full of new wine."

Peter, standing up with the eleven, raised his voice, saying, it was not wine, but that the Holy Spirit had descended upon them, as was spoken by the prophet Joel. He told them that Jesus Christ, who was crucified, and rose from the dead, was ascended to heaven, "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear." Apostle Peter concluded, "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

(continued on p.3)

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# Encyclical of Ecumenical Patriarch Bartholomew for the Feast of Holy Pascha 2015



† BARTHOLOMEW  
BY GOD'S GRACE  
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE MERCY FROM CHRIST,  
WHO HAS RISEN IN GLORY

*Brother concelebrants and beloved children in the Lord,*

## CHRIST IS RISEN!

■ All Orthodox Christians once again this year joyously celebrate the Resurrection of our Lord Jesus Christ and chant: "We celebrate the death of death, the destruction of Hades, and the beginning of another, eternal way of living. And so we jubilantly praise

the Cause." (*Troparion from the Paschal Canon*)

Yet, while we gladly celebrate the Lord's Resurrection as the reality of life and hope, all around us in the world, we can hear the cries and threats of death launched in many parts of the planet by those who believe that they can resolve human conflicts by destroying their enemies, which in itself constitutes the greatest proof of their weakness. For, by causing the death of another, by taking revenge on our neighbour, on whosoever differs from us, neither is the world improved nor are our problems solved. After all, as everyone—especially the intellectual people of all periods—admits and recognizes, evil is never overcome by evil, but always by good.

Problems are genuinely resolved when we acknowledge and acclaim the value of every human person and when we respect their rights. By contrast, all kinds of problems are created and exacerbated when we despise human beings and violate their rights, especially when it comes to the vulnerable, who must feel secure, while the powerful must be just in order for peace to exist.

Therefore, Christ arose from the dead and demonstrated in this way as well the inability of death to prevail and bring about any stable change in the world. The various situations caused by death can be reversed because, despite how things appear, they are always temporary, having no root or vitality, whereas Christ, who has forever conquered death, is invisibly always present.

We, who have our hope in Him, believe that the right of life belongs to all people. Life and Resurrection are only offered by Jesus Christ, who has trodden

on death and on its power over people; this is why we should only hope in Him and His teaching. Faith in Christ leads to Resurrection, to the Resurrection of all of us, while our faith and application of His teaching lead to the salvation of all, as well as to the confrontation of every challenge in our world.

Beloved brothers and children, the message of the Resurrection, this transcendence of human weakness, is the message of life over the world's corruption and humanity's adventure. It is to this message that we invite all people—from the Ecumenical Patriarchate, where by God's mercy we serve as Primate of Orthodox love in truth—so that they may come to knowledge and experience, convinced that only in this way will they also rediscover our true hope, and the hope of the whole world, which was stolen from us in the turmoil of confusion.

May the light of the Resurrection illumine the hearts of all of you so that you may rejoice with all people in love, peace and concord through the Son and Word of God, who is the Light of the world, the Truth and the Life.

To Him alone, who arose from the dead, the Lord of glory, "who lords over life and rules over death," who lives to the ages and "grants life to those in the tombs," belong glory, honour and thanksgiving. Amen.

*Phanar, Holy Pascha 2015*

—† Bartholomew of Constantinople  
*Your fervent supplicant before the Risen Christ*

## Зішестя Святого Духа...

*продовження зі стор.2*

Закінчуючи проповідь про Ісуса Христа, апостол Петро сказав: "Отже, твердо знай, увесь народе ізраїльський, що Бог послав Спасителем і Христом Цього Ісуса, Якого ви розпі'яли".

Проповідь Петра так подіяла на слухачів, що багато хто увірував в Ісуса Христа. Вони стали запитувати Петра й інших апостолів: "Що нам робити, мужі браття?". Петро відповів їм: "Покайтесь і хрестіться в ім'я Ісуса Христа для прощення гріхів; тоді і ви отримаєте дар Святого Духа". Ті, хто увірував у Христа, охоче прийняли хрещення, таких виявилось у цей день близько трьох тисяч. Таким чином почало будова-

тися на землі Царство Боже, тобто свята Церква Христова.

Від дня зішестя Святого Духа віра християнська стала швидко поширюватися, з допомогою Божою: щодня збільшувалася кількість віруючих у Господа Ісуса Христа. Навчені Святим Духом, апостоли сміливо проповідували всім про Ісуса Христа, Сина Божого, про Його страждання за нас і Його Воскресіння з мертвих. Господь допомагав їм великими численними чудесами, які чинили апостоли ім'ям Господа Ісуса Христа.

Спочатку апостоли проповідували юдеям, а потім розійшлися по різних країнах для проповіді усім народам. Для здійснення таїнств і проповідування вчення християнського апостоли рукопоклали єпископів, пресві-

терів і дияконів. Та благодать Святого Духа, яка була явно подана апостолам у вигляді вогнених язиків, тепер подається в нашій святій православній Церкві невидимо—в її святих таїнствах, через наступників апостолів—пастирів Церкви—єпископів і священників (Діян 2:1-47, 23).

Це свято також називається П'ятидесятницею, чи днем Тройці, бо з цього дня розкрилася світові дія всієї Пресвятої Тройці, і люди навчилися поклонятись і прославляти три лиця єдиного Божества: Отця, і Сина, і Святого Духа. В українських народних традиціях це свято має назву—Зелені свята, тому у це свято заведено прикрашати храми і свої дома зеленню, а під час богослужіння стояти з квітами. Зелень і квіти,

як знак життя, виявляються символ нашої радості і вдячності Богу за те, що Він Своїм Святим і Животворчим Духом оновив людей, народив їх в нове життя.

У день свята П'ятидесятниці, відразу після Божественної літургії, служиться вечірня в пам'ять про зішестя на святих апостолів Духа Утішителя. Під час цього богослужіння читаються колінопреклонні молитви про дарування й нам Духа Святого, Духа премудрості, Духа розуму й страху Божого. Наступний день після Свята Тройці називається Днем Святого Духа і присвячений прославленню Святого Духа.

—Закон Божий. (2006). Київ: УПЦ-КП; [www.kiverci.info](http://www.kiverci.info)

## Descent of the Holy Spirit...

*continued from p.2*

When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Men and brethren, what shall we do?" Peter replied, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." Those who accepted his message were baptized. About 3,000 were added to their number that day. Thus began the Kingdom of God on earth—the Holy Church of Christ.

Christianity spread quickly following the Descent of the Holy Spirit with God's help. Every day the number who believed in the Lord Jesus Christ grew. Taught by the Holy Spirit, the apostles preached boldly to all about Jesus Christ, the Son of God, His suffering and Resurrection. Through God, the

apostles carried out many miracles in name of the Lord Jesus.

At first, the apostles preached to the Jews, and later travelled to many nations to preach. To perform the sacraments and preach Christ's teachings, the apostles ordained bishops, presbyters and deacons through the laying of hands. The grace of the Holy Spirit given to the apostles visibly in the form of tongues of fire, now is granted to the Orthodox Church invisibly through the Holy Sacraments, through apostolic succession of the episcopate and clergy (Acts 2:1-47, 23).

This feast day of the Descent of the Holy Spirit is also known by other names, each of which points to the meaning of this day. One name is the Pentecost. In the Old Testament, the Day of Pentecost, was called the Feast of Weeks, coming 50 days after Passover. It celebrates the first fruits of harvest. Jesus was crucified at Passover, and the

events recorded in Acts 2 take place 50 days later. On the first Christian Pentecost, the unity of assembling with one accord, one purpose, in one place provides the environment in which the Holy Spirit comes to dwell in us. In other words, this day signifies the beginning of the Christ's Church. The Acts (2:44-45) describe what the Church was like in those first days. "Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need."

It is also called the feast of the Holy Trinity because the workings of the Holy Trinity was revealed to the world on this day. From this day, the faithful learned to worship and glorify the Triune God: the Father, the Son and the Holy Spirit. In Ukrainian tradition, this feast day is popularly called *Zeleni Svyata*, or Green Feast Days, when it is

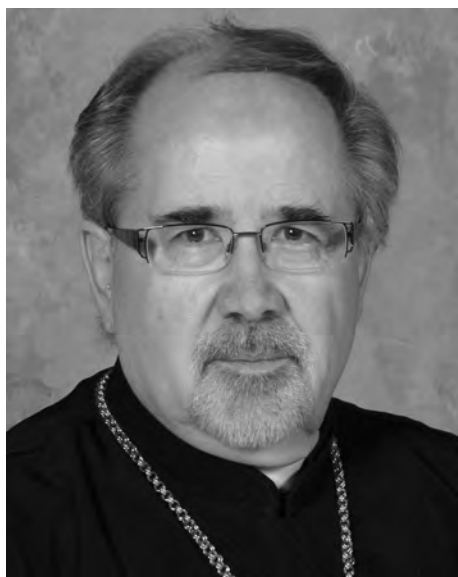
customary to decorate churches, homes and yards with greenery and the faithful hold flowers during the Divine Liturgy. In Ukrainian culture, greenery and flowers symbolize life, and are used to show our joy and gratitude to God for renewing humanity to new life through His Holy and Life-giving Spirit.

After the Divine Liturgy on the Sunday of Pentecost, a special Vespers worship service takes place to commemorate the Descent of the Holy Spirit on the Apostles. Kneeling Prayers are read for the gifts of the Holy Spirit—wisdom and the fear of God. This is the first time that the faithful kneel during worship since Holy Pascha. The following day is dedicated to the glorification of the Holy Spirit, and is called the feast day of the Holy Spirit.

—The Orthodox Study Bible;  
The Law of God. (2006). Kyiv: UOC-KP



## Being a Board Member



■ This summer, in the month of July, the Ukrainian Orthodox Church of Canada will be holding its General Council (SOBOR), which is held every five years. Subject to the Act of Incorporation, the General Council is vested with the supreme power in all temporal matters of the Church and constitutes its highest legislative and administrative authority. Without limiting the generality of the General Council (SOBOR), which includes administration and management of Church affairs as per Article #4 of the UOCC Bylaws, the Council also elects representatives to the Consistory Board whose mandate is to manage all temporal matters of the Church. (See Article #11 of the UOCC Bylaws.)

If anyone is contemplating serving as a member on the Consistory Board, allow me share a few thoughts in that regard. Before you accept a board nomination, you should consider whether or not you are ready to serve. While it is an honour to be asked to let your name stand for election, serving as a board member is not about honour; it is about helping the Church (UOCC) to fulfill its mission. You may not know much about governance, but that can easily be overcome with some learning. There are two questions you **must** ask yourself that should determine whether you decline the nomination or gi-

ve it further consideration: "Am I committed to this particular ministry?" and "Do I have the personal traits to be a good director?" Both questions need an affirmative answer before allowing your name to stand for election.

If you cannot answer 'yes' to both questions, then the demanding commitment of board service at this ministry may not be for you. You can serve the Church's ministry in other capacities that may be more suitable, such as by serving as a donor, volunteer, or good-will ambassador. At the parish level there are also many ways you can serve the Church as a whole. When you can answer 'yes' to these questions, both you and the Consistory Board are more likely to have a positive experience.

You could be one of those individuals

- who are committed to sharing their time and talents to help make the world a better place
- who have specialized skills and expertise that could benefit a non-profit board's work
- who are willing to be enthusiastic advocates for an organization and encourage others to get involved.

Serving on a board is a wonderful way to support a cause that you care about. But it also can be a powerful way to build your own skills and expertise. Individuals who serve on a board have the opportunity to

- develop and grow as leaders and cultivate new skill sets
- expand their network of peers, professionals, community leaders, and community thought leaders.

Though I should mention that serving on a Board of Directors is not the forum to bring forth personal agendas, but it is united as a 'family' striving to achieve common goals.

As a director, you will be committing a fair amount of time and energy to your elected role, so it is important to evaluate the degree to which you feel called to serve in that capacity and the Church's mission. If the ministry's mission is not closely tied to your interests, your board service will be a draining

experience or something you 'have to do' as opposed to something that you are excited about doing. The Holy Spirit can nudge us towards those good works that God has prepared for us to do (Eph. 2:10); this nudging is usually described as a 'call'.

Speaking of 'call', let me share some thoughts in that regard... A corporate call is shared by all believers, while an individual call is for one person alone. The corporate call is to a life response to "Follow me!" The individual call is a clear communication from God to a task or role. Not to worry whether you have a corporate or an individual call, live your life following God and He will use you *ad hoc* as He wishes.

God's individual call is normally in line with the gifts that you already have. "Normally" is an important concession, because God might call you to something outside of your abilities and interests, and give you the passion, grace and gifts needed once you undertake a ministry you are called to do. Does God give gifts to support a call or does He call according to the gifts He has already given? I suspect the answer is both, but normally you already have what you need. Perhaps it just needs developing.

Many Christians may have questions about how to discern a call from God because they do not think they hear God speaking to them. You do not need to have a specific call to join a board; sometimes you just do things that you know are the right thing to do. That may be your 'call'! If you are wondering about hearing from God and discerning your call; John Pellowe in his book, entitled, *Serving as a Board Member* provides a number of suggestions that he found helpful from his own experiences:

- If you want to hear from God, stop talking and start listening;
- Set aside time for God just as you set aside time for family and friends;
- Study Scripture to know it inside and out. That way, you come to know God's mind (as much as any person can know it) and can learn to incorporate God's ways into your life;
- Ask God a direct question and then be silent and wait for a response. Just thinking about a question without actually asking it is not ef-

fective; and

- Do not ask God to bless your plans, but ask God for his plans.

Serving on the board of a Christian institution or charity requires a certain level of spiritual maturity and understanding. Your role as a director will involve more than just praying before meetings and contributing from a professional perspective. You really should be able to think theologically about the mission, governance and leadership of the ministry you are serving.

This does not mean that you need to be a theological scholar in order to serve as a director. But you should be mature enough in your faith to be comfortable discussing, for example, how God's character and mission might influence a decision the board must make. You may not have all the answers, or think that you do, but you should be able to discern that a particular option that may be pragmatic and acceptable in a secular environment might not be suitable in a Christian environment. It helps to have some experience with making key decisions from a Christian perspective before joining a ministry board, the UOCC Consistory Board of Directors, for example.

Those of you who are contemplating standing for elections to the Consistory Board of Directors, may you be so led by the grace of God to serve in that capacity. Serving on a board should be a rich, satisfying experience. Should you be elected to serve, it is my hope that you will be able to engage in healthy dialogue with your fellow directors as you discern God's direction for the ministry of the Ukrainian Orthodox Church of Canada. My prayer is that your board service will be richly satisfying and that you will see fruitful results from your participation in the ministry.

"Now the God of Peace ...equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen." (Heb. 13:20-21)

God bless!

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

## Поминання спочилих

Декілька разів у році Православна Церква по особливому поминає спочилих, тих, які перейшли в загробну форму існування. Ці дні називаються поминальними—поминальні суботи: димитрівська, троїцька, м'ясопущна та 2-га, 3-тя, 4-та суботи Великого Посту та вівторок після неділі Фоминої (Антипаски). Поминання спочилих в період Пасхальних торжеств (Світлого Тижня), відрізняється від інших поминальних днів традицією в ці пасхальні дні відвідувати могили дорогих нам людей. На жаль більшість людей цікавить форма, обряд, тобто, як правильно щось зробити, але все менше і менше стає тих, хто цікавиться суттю, тобто, що означає те чи інше дійство, обряд, навіщо ці певні приписи виконувати—яка користь від цього спочилих та живим? Тому постараємось зрозуміти суть церковного поминання спочилих, а потім, знаючи суть, кожен сам зможе розібратися в різноманітності обрядових форм, приписів—яка форма, обряд

церковний (традиційний), а що язичницьке нашарування, яке до одкровення Церковного відання Бога та реальності ніякого відношення не має!

Зауважимо, що традиція, обряд—це природний спосіб передачі досвіду від покоління до покоління, щоб майбутні покоління могли причаститися віданням батьків, за посередництвом культурних, традиційних форм! Голівне не форма, а суть на яку вказує форма! Коли суть втрачена, тоді форма не має ніякого сенсу, хіба що хтось сам, оперуючись на традиційну церковну форму, добереться до суті відання (хоч це малоімовірно).

Отже, до чого закликає Церква, коли закликає поминати їх, що означає молитися за спочилих? Постараємось коротенько дати основні принципи почерпнути з боговідання Церкви, щоб кожен міг опираючись на них правильно по суті (бо той, хто знає суть свободний відносно форм ("Пізнайте істину, і вона зробить вас свободними"): він може скористатися традиційними форма-

ми поминання, чи зодягнути суть у нову, ним творчостворену!), з користю провадити своє церковне (духовне) життя!

Бог є любов! А це означає, що Він робить все, що може, щоб кожна істота була щасливою! Бо любити когось—це бажати улюбленому щастя (повноти радості, блаженства, насолоди, свободи, істини тощо) та робити все, що від вас (який любить) залежить, щоб улюблений досяг щастя! Тому Бог (Який є любов'ю) не чекає поки Його попросять допомогати комусь (в молитві нагадають Йому, що в когось біда, комусь боляче) і аж тоді, після благань-підказок, будучи вблаганим, приступає до діла порятунку! Невже мати, яка любить свою дитину, бачачи, що її дитина в смертельній небезпеці, нічого не буде робити для її порятунку, аж поки її хтось не попросить за дитину ("Чи забуде мати дитя своє? Я не забуду!" див. Іс. 49:15). Кожен тверезомислячий скаже, що це безглуздя. Але коли доводиться міркувати про Бога та Його любов, десь оце тверезомисліє дівається і на зміну йому приходить язичницьке ре-

лігійне міркування про Бога, яке з православ'ям немає нічого спільного. Тобто, де Бог—все що завгодно тільки не любов! Зауважимо, що православ'я—це не "релігія" (Бог не релігію заснував, а Церкву, Тіло Христове). Релігія—це коли людина своїми силами намагається відновити зв'язок з Богом: молиться Йому, приносить Йому жертви, служить Йому, тощо. А в Церкві все навпаки: Бог молиться до людини (просить людину: покайтеся, очистіться, прийдіть до Мене тощо), Бог приносить жертву людині (Голгофська жертва, Євхаристія, тощо), Бог служить людині (див. Ін. 13:5-9; умивання ніг на Тайній Вечері).

Отже, Бог хоче і робить все, що від Нього залежить, щоб усі (тут і тепер) були щасливі, були в Царстві Божому. Але чому ми ще не всі щасливі, тобто не в Раю? А це тому, що не все від Бога залежить! Бог своїм викупним подвигом всіх воскресив, обожнив, всім подарував Царство Боже, а тепер тварним істотам залишається прийняти Дар усиновлення!


(продовження на стор.5)



Ecumenical Patriarch Dialogues with Ukraine's Prime Minister

During the delegation of the Ukrainian Orthodox Church of Canada which visited the Ecumenical Patriarchate in Istanbul, Turkey and Kyiv, Ukraine during Feb. 9-21, 2015, emphasis was placed on dialogue and communication between His All-Holiness Ecumenical Patriarch Bartholomew and the Government of Ukraine in respect to Church unity issues in Ukraine. Enhanced communications in this area (*below*) was one aspect of the achievements of the UOCC delegation.

ПРЕМ'ЄР-МІНІСТР  
УКРАЇНИ



PRIME MINISTER  
OF UKRAINE

*April 2015 Kyiv*

Your All Holiness,

On behalf of the Government of Ukraine and on my own behalf, I would like to express my deepest respect and cordial gratitude for the great attention you draw to Ukraine and your sincere solidarity with its people who are fighting for their freedom, dignity and territorial integrity.

The Ukrainian nation does remember from where they have received the light of Gospel, Grace and Truth and, despite all the historical dramas, have always felt a very special tie with the Mother Church. We all highly appreciate that the Mother Church as You, All Holiness, consistently emphasize, feels not only the right but also the obligation to support Ukraine, pray for peace to come on its land and encourage every edifying and promising initiative that would cure, as fast as possible, within the framework of the established Orthodox tradition, divisions between Orthodox believers in Ukraine.

In this respect we acknowledged with great hope the blessing you have given to the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine to hold its Meeting this June in Kyiv.

I strongly believe that this Meeting, which would be open for participation of Orthodox Bishops from all over Ukraine, is going to be of great importance for the spiritual coherence of the Orthodox Ukrainians, spread of brotherly love and national consent. I also hope that this Meeting will contribute to the prosperity of all the Orthodox nations and Orthodox Churches for which You, All Holiness, serves as a Guarantor of unity.

Very respectfully yours,

*Arseniy Yatsenyuk*  
Prime Minister of Ukraine

His All Holiness, Bartholomew,  
Archbishop of Constantinople,  
New Rome and Ecumenical Patriarch

Поминання спочилих...  
*продовження зі стор.4*

Тому і сказано, що Бог все зробив—спас усіх, ошчасливив всіх—об'єктивно всіх зробив щасливими, возніс у лоно Пресвятої Тройці, хоча Бог не перестає допомагати нам приймати Дар спасіння. Тому Бог просить у нас, щоб ми покалися та почали жити у світлі Воскресіння.

Отже, якщо ми хочемо ошчасливити когось (наприклад, спочилих за яких молимося, і яким бажаємо щастя) головне завдання наше стати щасливими. "Спасися сам і навколо тебе спасуться тисячі"—говорять святі отці. Ти хочеш, щоб спочилих стяжали Царство Боже, увійшли в шлюбне єднання (спілкування) з Богом, ти сам перший маєш це зробити (щоб щось рекомендувати, спочатку самому потрібно пізнати це (наприклад Рай); щоб когось з кимось познайомити—самому спочатку потрібно бути знайомим (наприклад з Богом) з тим, кого рекомендуєш). Тому, бажаючи комусь щастя, самі в першу чергу маємо бути щасливі. Як? Поміркуємо.

Три речі викрадають в нас щастя: смуток за минулим, тривога перед майбутнім та невдячність за теперішнє. Справді, минулого вже немає, а є тільки наслідки минулого з якими даємо собі раду відповідальністю, майбутнього ще немає, в яке входимо відповідальністю! Є тільки зараз в яке вкорінюємося вдячністю за все, що є—бо все, що є—це Божий дар, та відповідальність за минуле та перед майбутнім! Перше, це

взяти відповідальність за все зло: гріхи, страсті предків, друзів та свої та каятися в них, боротися зі страстями правильним церковним євхаристійним життям в парафії. Та найголовніше—це дякувати за все, як навчає апостол Павло (1 Сол. 5:18). Але по-справжньому, щиро може подякувати тільки той, хто збагнув таїнство промислу Божого про кожне створіння (див. Мв. 6:25-34), а це можливо тільки в Таїнстві Євхаристії (подяки), де людина єднаючись із Богом в єдине, пізнає Божу любов та піклування про все творіння. Тому в Євхаристії, Таїнстві Царства Божого, Таїнстві Життя Вічного досягає щастя. Справді, Євхаристії передують тотальне покаяння та сповідь, як примирення з Богом, чому передують взяття на себе відповідальності за вчинені гріхи та неправди (тобто сповідкування, що ніхто не винен у тому стані (родових, успадкованих від предків страстей та ним самим набутих) в якому перебуває каятник, крім нього самого—це і є відповідальність) та дякуємо справжньому за всіх і за все Богові через Ісуса Христа Сина Божого.

Тому суть поминання спочилих—це причастя Щастя в Євхаристії, та поминання спочилих в Царстві Божому. Отже, бажаючи щастя ближніх, ошчаслиavimo себе, бо для друзів, рідних щастя—це бачити рідних щасливими. Отже, якщо ми приймемо Дар, Щастя, то і нашим близьким допоможемо—підкажемо як стати щасливими.

Згадати спочилих, звершити поминання—це зробити їм добро. Що

Your Excellency

It is with great joy that we received and read your letter to us expressing wholehearted sentiments of esteem and gratitude for the attention, concern, and solidarity we demonstrate always for the well-being and spiritual prosperity of the dearly beloved Ukrainian Nation. We, and the Ecumenical Patriarchate, truly appreciate your recognition of the historic and spiritual role that the Mother Church of Constantinople assumed for the Christianization of the Kyivan-Rus. Indeed, as you rightly acknowledge, it is through the wise and pastoral initiatives of our saintly predecessors that the sanctified baptismal waters of the Great Church of Christ were united with the waters of the Dnieper, thus, transforming them into the living waters of regeneration and redemption in Christ.

As we have just celebrated the glorious Resurrection of our Lord and Saviour Jesus Christ from the dead, we wish to convey to you and the entire Christ-loving Ukrainian nation our wholehearted prayers and blessings this Eastertide. May the Light which is never overtaken by night, lead the hearts and minds of all Ukrainians to real peace and lasting unity, which can only come through Him.

During this Paschal Season we reassure the dearly beloved People of Ukraine of our continued prayers for them and for an overcoming of the hostilities between peoples and nations, consequences of which are the cause of today's sad events.

The Resurrected Christ affirms in us faith that all evil may be conquered with God's will. That which appears to our human considerations to be impossible, God makes possible, the primary example being the Resurrection of the crucified, dead, and buried in the grave Christ. We also call upon you to firmly believe that truth, goodness, and peace will triumph in Ukraine, and further request that you do everything possible to achieve this peace through dialogue and good will.

It is with special pain that we, as the Mother Church, witness the continued division of the Orthodox Church in Ukraine. Orthodoxy is the confession of the majority of the Ukrainian people, but division of the Church weakens faith, and is the reason behind arguments and strife. Therefore, taking advantage of this opportunity, we once again call upon all who profess the Orthodox Faith, especially those who are leaders of their communities and carry special obligations, to overcome the current divisions and in sincere dialogue as brothers discover the desire to unite.

From our side, we as the Mother Church, remain open in the service of peace, mediation, and support. For it is our desire, as it is for most of you, that the Orthodox Church in Ukraine be united, and in all of its entirety consummate its services through the evangelical witness to the Ukrainian people to the same extent and adherence as all Orthodox. If, with God's help, you do all in your power concerning all that depends on you in this matter, we, as the Mother Church of Constantinople, will perform that which we are obliged to do by the holy canons and ecclesiastical order of the Orthodox Church, which grant the First and Ecumenical Throne a special ministry of particular responsibilities, rights, and privileges assuring the protection, strengthening, and promotion of Orthodox unity.

We believe that the unity of the Church will strengthen the unity of your people and will facilitate and expedite the achievement of peace and healing of the wounds both in the souls of people as well as in the relations between nations.

With these words of Patriarchal exhortation and paternal affection, we embrace Your Excellency and in your person, the entire Ukraine Nation, remaining with much love and honour.

At the Ecumenical Patriarchate, Holy Pascha, 2015  
Your Excellency's fervent supplicant before God,

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

His Excellency Arseniy Yatsenyuk  
Prime Minister of Ukraine  
In Kyiv

ми можемо зробити для них? Помолитися Богу за спокій душ їхніх. А що означає помолитися Богу за когось? Це почути Бога, почути, що каже нам Бог, що ми маємо зробити, а не Він, який все, що міг зробив і робить! Бог просить у нас чистого серця, через яке Він зможе увійти в життя того, за кого ми молимося. Пізнавши Бога, ми зможемо наших ближніх (живих і спочилих) познайомити з Ним! Отже, Бог в молитві просить нас, щоб ми покаєнням та церковним, тобто євхаристійним життям, стяжали чистоту серця, Благодать Святого Духа, ставали щасливі і через наше щастя Бог матиме можливість ошчасливити наших близьких, яких ми поминаємо!

Та не забуваймо, що голодний від того, що я пам'ятаю, що він го-

лодний, від моєї пам'яті чи від моїх слів про його голод чи про їжу ситим не стане. Його потрібно нагодувати. Ми бажаємо спочилих Царство Небесне, але поки ми не допомагаємо їм досягти його—користь від наших побажань ніяка (див. Як. 2:15-16). Щоб допомогти комусь увійти в Царство Боже, потрібно самому спершу увійти в нього, або принаймні рухатись у правильному напрямку (жити правильним духовним, тобто церковним, євхаристійним життям). Що я можу дати, якщо я сам нічого не маю?! Тому молись до нас Бог: стяжи Духа Святого і навколо тебе спасуться тисячі (живих і спочилих)!

—пресвітер Володимир Андрійків,  
магістер богослів'я

**Deadline for Submissions**

■ June issue 2015 — *Deadline: May 8, 2015*



# Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК  
травень 2015

## Ікони Божої Матері *Невипивана Чаша*

"Радуйся, Владичице, Невипивана Чашо, що вгамовує нашу духовну спрагу"  
(приспів Акафіста Божій Матері перед іконою "Невипивана Чаша")

Воно ж не так складно кинути пити", біловолосий старенький чоловік сказав священику, який був зустрів його в коридорі будинку престарілих. "У мене ж немає цієї проблеми, брате", відповів здивований душпастир. "Ах, ви так говорите", сказав дідусь, відходячи й залишаючи священика обдумувати його слова. Залежність дійсно приходять в незліченних формах, серед яких алкоголізм є лише однією. Кожна з них—спокуслива, кожна потужна, кожна з них виробляє різного ступеня ненависті до самого себе, і таким чином—як це не дивно—подає вихідне місце для смирення, покаяння, оновлення і співчуття товаришам по нещастю.

На 18-го травня за Григоріанським календарем (це ж 5-го травня за Юліанським) ми святкуємо чудотворну ікону Божої Матері, яка принесла зцілення багатьом з моменту її відкриття (за деякими джерелами) в 1878-му році. Це—Ікона Божої Матері *Невипивана Чаша* (по церковно-слов'янському *Невипиваемая*).

Ікона стала дуже популярною у країнах колишнього СРСР, у яких сприяючи атеїзму культура секуляризму залишила в спадок аморальність і нестримний алкоголізм. Вона також промовляє до полонених сприяючи релятивізму культурі секуляризму західного світу. Ось її історія.

Ветеран Облоги Севастополя (1854-55, під час Кримської війни), Мартин Корабльов (за романом про ікону, опублікованого в 1918-му році, якого написав російський емігрант письменник Іван Сергійович Шмельов) з Єфремовського округу в Тульській області (розташований в центральній частині Європейської Росії—її столиця, Тула, є побратимом міста Олбані, столиці штату Нью-Йорк в США), піддався алкоголізму. Це було катастрофічне фінансово. Він пропускав всю свою пенсію на випивку. Це також довело до алкогольної невропатії—він став практично інвалідом, не міг ходити.

Та благодать не залишила його. Мартинові снилося. Він тричі побачив уві сні ченця, який сказав йому

піти у Введенський Монастир у Серпухові, на віддалі близько 90 кілометрів, і відслужити молебень перед Іконою Невипивана Чаша. Спочатку Мартин знехтував цей сон, тому що в нього не було грошей і він навіть не міг ходити. Після третьої появи, він вирішив, принаймні, зробити зусилля. Він поповз на четвереньках в сусіднє село, де одна бабуся зглянулася над ним і прийняла його в свій дім. Вона розтерла йому ноги і поставила його полежати на печі (спільна риса будинків у Росії і в Україні). Мартин став відчувати трохи свої ноги. Він пішов до сусіднього села ходячи вже за допомогою двох паличок, а в кінці кінців лише однієї.

Коли Мартин, нарешті, прибув у монастир ніхто не знав ікони, про яку він говорив. Потім хтось запитав: "Може бути, та, яка висить у проході від кафедрального Собору в ризницю?" І справді знайшли напис *Невипивана Чаша* на зворотній стороні цієї ж ікони. Мартин також впізнав першого духівника монастиря (в 1360-му р.) преподобного Варлама Серпуховського, як старця в його снах. Відслужили молебень з свяченням води. Мартин потер ноги свяченою водою і відчув, що вони стали такими здоровими, як були раніше!

Це було початком багатьох чудес,—які тривають і донині, хоча оригінальна ікона зникла у 1929-му р. разом з 8-ма списками, зроблених на замовлення Єпископа (згодом Митрополита) Мануїла (Лемешевського) після закриття з комуністами Свято-Миколаївського собору в Серпухові, до якого він був доставлений, коли вони закрили були монастир. Цей єпископ був відновив шанування ікони, а також молебні перед нею для людей, які страждали від алкоголізму. У 1991-му р. після розпаду СРСР, Архимандрит Йосиф (Балабанов) був відновив Висоцький монастир у Серпухові і замовив нову ікону, на основі існуючих репродукцій. Її



написав у 1992-му році іконописець Олександр Соколов. Відновилися і молебні і чудеса.

Існує акафіст в українському перекладі з оригінальної церковно-слов'янської, і крім того, є й англійський переклад.

Ікона являється варіантом Оранта (інші два типи ікон Богоматері: *Провідниця* та *Ніжність—Уміленія*). Богородиця стоїть за Чашою з руками піднесеними в молитві, немов священик, віддаючи свого Сина Отцеві—та всім, хто причащається з Невипиваною Чаші, Святої Євхаристії. У своєму чарівному романі (конденсується в українській мові), Іван Сергійович Шмельов, стверджує, що Ісус, як Імануїл (по-латині *puer senex*—що означає "старець-хлопчик"), був дописаний в ікону після того, як вона стала об'єктом пошани в своєму первісному вигляді, в якому Ісус був просто представлений Чашею.

Повинні ми завжди пригадувати силу Воскреслого Христа, Який пропонується віруючим у кожній Літургії, щоб зціляти і перетворювати всіх, хто страждає від хвороб та згубних звичок, які також є хворобою. І ми також можемо підготувати себе і регулярно прибувати в храм, щоб причащатися з цієї Чаші, яка "завжди споживається а ніколи не вичерпується". Амінь.

—митр. прот. д-р Ігор Куташи

### Молитва до Божої Матері на честь її ікони "Невипивана Чаша"

■ О, Премилосердна Владичице! До Твого заступництва нині прибігаємо, молінь наших не знехтуй, але милостиво почуй нас: дружин, дітей, матерів і тяжкою недугою пияцтва одержимих, що заради неї від матері своєї—Церкви Христової, і порятунку відпадають, братів і сестер і родичів наших зціли. О, Милостива Мати Божа, торкнися сердець їх і скоро підними від падінь гріховних, до рятівної помірності приведи їх. Ублагай Сина Свого, Христа Бога нашого, хай простить нам гріхи наші і не відверне милості Своєї від людей Своїх, але зміцнить нас у тверезості і цнотливості. Прийми, Пресвята Богородице, молитви матерів, про чад своїх, дружин, що сльози проливають, про чоловіків своїх ридаючи, дітей, сиріт і убогих, заблудлих, залишених, і усіх нас, що до ікони Твоїї припадаємо. І нехай досягне це благання наше, молитвами Твоїми, до Престолу Всевишнього. Покрий і убережи нас від лукавого переслідування і всіх підступів ворожих, у страшну ж годину відходу нашого допоможи пройти безперешкодно повітряні митарства, молитвами Твоїми позбав нас вічного осуду, щоб покрила нас милість Божа навіки віків. Амінь.

## Icon of the Mother of God: *The Inexhaustible Cup*

"Rejoice, O Lady, the Inexhaustible Cup that quenches our spiritual thirst" —Refrain of the Akathist to the Theotokos before the Icon of the Inexhaustible Cup

It is not so hard to stop drinking," the white-haired old man said to the priest who had met him in the corridor of a nursing home. "I do not have that problem, brother," replied the astonished pastor. "Oh, so you say," said the old man as he departed, leaving the priest to ponder his words. Addictions do indeed come in a myriad of forms of which alcohol is but one. Each is seductive, each debilitating, each producing various degrees of self-loathing, and so perhaps surprisingly, providing a starting-place for humility, repentance, renewal and compassion for fellow-sufferers.

On May 18 on the Gregorian Calendar, which is May 5 on the Julian, we celebrate a miraculous icon of the Mother of God. It has brought healing to many since its discovery in 1878, according to some sources. It is the Icon of the Mother of God of the Inexhaustible Cup. This icon has become very popular in the countries of the former

USSR whose atheistic, secularist culture has left a legacy of amorality and rampant alcoholism. It also speaks to relativistic, secularist cultures of the Western world. Here is the icon's story.

A veteran of the Siege of Sevastopol during the Crimean War of 1854-55, Martyn Korablyov from Efremov county in the Tula oblast' located in central European Russia had succumbed to alcoholism, according to the novel about the icon. The novel was published in 1918, penned by the émigré Russian writer, Ivan S. Shmelyov. Tula, is a twin city of Albany, the capital of New York State in the USA. This was disastrous financially—Martyn spent all his pension on drink. It also brought about alcoholic neuropathy. He became practically crippled, unable to walk.

However, Grace had not abandoned him. Martyn dreamed. Thrice he saw in his dreams a monk who told him to go to the Convent of the Presentation in Serpukhov, some 90 kilo-

### Prayer to the Mother of God before Her "Inexhaustible Cup" Icon

■ Most Merciful Glorious Theotokos! We hasten to Your holy protection. Reject not our petitions, but hear us with compassion: the wives, the children and the mothers, and all those having the severe infirmity of alcoholism. For the sake of our Mother, the Church of Christ, and for the salvation of those who have fallen away, heal our brothers and sisters and family members. O Gracious Mother of God, touch their hearts and swiftly raise up those who have fallen into sin, and lead them to the path of saving temperance. Implore your Son, Christ our God, to forgive us our sins, and not turn away His mercy from His people, but strengthen us in sobriety and chastity. Most Holy Theotokos, receive the prayers of the mothers for their children; the prayers of wives who shed tears for their husbands, and the prayers of children, orphans, the destitute, those gone astray, the neglected, and all of us who bow before your Icon. Grant that our petitions would be carried by Your prayers to the Throne of the Almighty. Comfort us and defend us from the evil persecution and snares of the enemy, and in the dreaded hour of our departure from this earth, help us to pass through the trials unharmed, and by Your prayers deliver us from eternal condemnation and may the mercy of God be upon us unto the ages of ages. Amen!

meters away, and have a *Moleben* served before the icon of the Inexhaustible Cup.

(continued on p.8)





The Holy Shroud Plashchanytsia service at St. George church in Grimsby, Ontario, on Holy Friday, April 10, 2015.



Blessing of Paschal food baskets at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB on April 12, 2015 following the Paschal Divine Liturgy.

Congratulations!



The 3rd Annual Manitoba Ukrainian Dance Festival was held at Pantages Playhouse Theatre on March 20-22, 2015 in Winnipeg, Manitoba. The Susydko Ukrainian Dance Club of Vita, Manitoba won the Senior Hopak Award and Trophy, which was presented by Carpathia Credit Union. Congratulations! Вітаємо з перемогою!

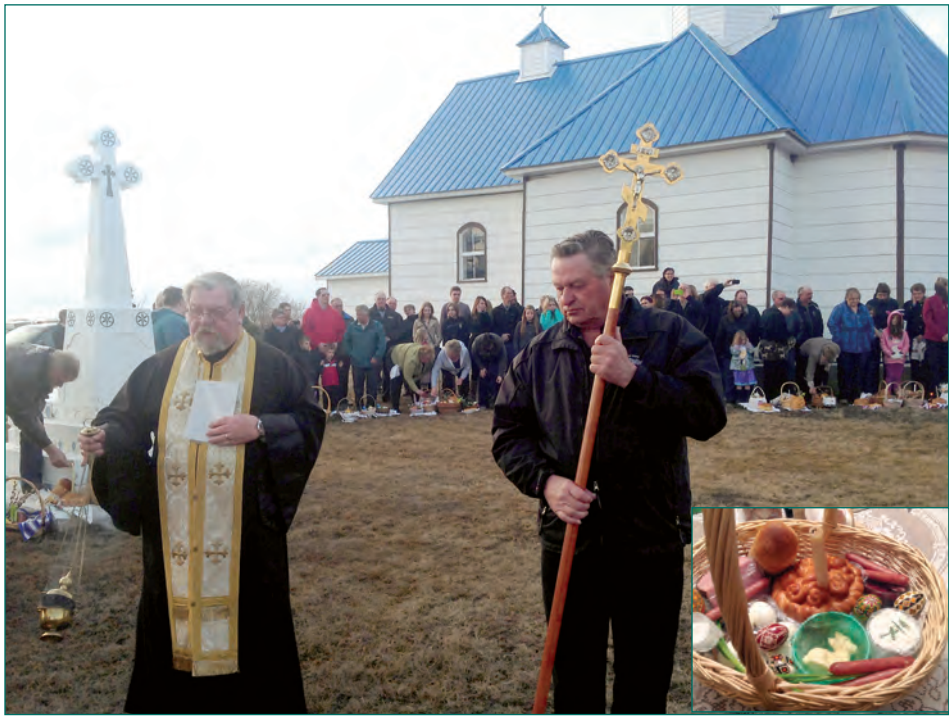
Honouring Paschal Traditions



**S**ASKATOON, SK—95 year-old Alice Prociuk of Saskatoon, Saskatchewan is still making Ukrainian Easter eggs, *pysanky*, and has done four dozen this year. After decades of practising her craft, Alice Prociuk has jumped on the latest style in the world of *pysanky*. It calls for the use

of brown eggs, rather than white. The artist designs a pattern and covers it with wax, then bleaches the egg in vinegar. She then removes the wax and the unbleached shell itself becomes the art. "It is a very nice egg," Alica said. Over the past 4 weeks, she has made four dozen—not quite the pace she used to set, but enough to donate two dozen to the All Saints Ukrainian Orthodox parish bake sale and give the rest to friends and family. She started writing eggs when she was young, before marriage and family took up her time. She got back into the hobby after her children left the nest, as a way to honour her Ukrainian heritage. Easter itself is a precious holiday to her, as well as Annunciation Day on April 7. "We grew up with that. Our parents came from Ukraine and they were real faithful, and they instilled that in their children."

—Jonathan Charlton,  
The Star Phoenix, April 4, 2015  
Photo: Greg Pender



At least 100 faithful gathered for the blessing of Paschal food baskets at the Dormition of the Blessed Virgin Mary church-Sheho South, near Sheho Saskatchewan. The church was built in 1905 and turns 110 this year. Favorable weather allowed for the blessing to take place outdoors.



EDMONTON, AB—Midnight Paschal Divine Liturgy at St. John Cathedral in Edmonton, AB. His Grace Bishop Ilarion blesses the Paschal food baskets of the faithful.



## Statement by the Prime Minister of Canada marking the celebration of Easter by Eastern Christians

OTTAWA, ONTARIO—Prime Minister Stephen Harper on April, 12 2015 issued the following statement on the celebration of Pascha by Eastern Catholic and Orthodox Christians using the Julian calendar: "Today, I would like to extend my warmest wishes to all Eastern Catholic and Orthodox Christians in Canada and around the world celebrating Easter."

"The most important feast of the Christian year, Easter, also known as Pascha, is the culmination of Holy Week, when Christians mark Jesus Christ's sacrificial death on the Cross and celebrate his resurrection on the third day."

"For Christians, the celebration of Easter represents God's redemption of humanity and the triumph of life over death. On behalf of our entire family, Laureen and I wish all those celebrating a very happy and joyful Easter."

—PMO Press Office, April 2015

## Icon of the Mother of God... *continued from p.6*

At first, Martyn ignored this dream since he had no money and was unable even to walk. After the third occurrence, he decided to at least make the effort. He crawled on all fours to the next village where an old woman took pity on him and took him into her home. She massaged his legs and had him lie upon the oven, a common feature of homes in Russia and Ukraine. Martyn felt some sensation come into his legs. He went to the next village walking with the help of two canes and eventually proceeded with one.

When Martyn finally arrived at the monastery no one knew the Icon of which he spoke. Then someone asked, "Could it be the one which hangs in the corridor from the cathedral church to the vestry?" And indeed the inscription "The Inexhaustible Cup" was found on the back of that icon. Martyn also recognized the monastery's first abbot in 1360, St. Barlaam of Serpukhov, to be the Elder of his dreams. A *Moleben'* was served with the Blessing of Water. Martyn rubbed his legs with Holy Water and found them restored to their original health!

This was the beginning of many miracles which continue to this day even though the original icon disappeared in 1929 along with 8 copies commissioned by Bishop Manuel (Lemeshevskyy), later Metropolitan, upon the closing by the communists of the St. Nicholas Cathedral in Serpukhov to which it had been brought when they closed the convent. That Bishop had

renewed veneration of the icon as well as *Molebens* before it for those suffering from alcoholism. In 1991, after the fall of the USSR, Archimandrite Joseph (Balabanov) renewed the Vysotskyy monastery in Serpukhov and commissioned a new icon based on existing reproductions. It was written in 1992 by iconographer Aleksandr Sokolov. The *Moleben'* services were renewed and miracles ensued.

There is an Akathist in Ukrainian translation from the original Church Slavonic. There is also one available in English translation.

The icon is of the *Orans* variety. The other two types of icons of the Mother of God are Directress and Tenderness. The Theotokos stands behind the Chalice with her arms upraised in prayer like a priest, offering her Son to the Father and to all who commune of the "Inexhaustible Cup", the Holy Eucharist. In his charming novel, Ivan S. Shmelyov postulates that Jesus, as Emmanuel, in Latin *puer senex*, literally "old boy", was written in after the icon had become an object of veneration in its original form, in which Jesus was simply represented by the Chalice.

May we ever remember the power of the Risen Christ, Who is offered to the faithful in each Liturgy, to heal and transform all who suffer from illness and addiction, which too is an illness. May we prepare ourselves and regularly come to partake of this Cup which is "ever consumed and never exhausted." Amen.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

## New Savchenko Stamp

■ **KYIV, UKRAINE**—A new stamp has been released in March 2015 by the Postal Service of Ukraine featuring a picture of Ukrainian military pilot Nadiya Savchenko, who is currently being held illegally as a prisoner-of-war in Moscow, Russia. The Postal Service dedicated this special stamp to Nadiya

Savchenko because she serves as an example for all Ukrainians. The Ukrainian Postal Service hopes to see Savchenko quickly returned to Ukraine and wrote her a letter of support.

—www.24tv.ua



## СЕМІНАР УКРАЇНСЬКИХ ХОРОВИХ ДИРИГЕНТІВ UKRAINIAN CHORAL CONDUCTORS' SEMINAR

August 7 - 16, 2015 at St. John's Institute in Edmonton, Alberta

Наша мета: Дати завансованим і новим диригентам свіжий огляд скарбів великої української хорової спадщини.

Our Goal: To give established and aspiring conductors a fresh exposure to the treasure of the great Ukrainian choral heritage.

**Instructors:** Maestro Laurence Ewashko, Ottawa  
Elizabeth Lesoway-Anderson, St. Albert  
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Repertoire will include the following genres:

Sacred works, folk arrangements, contemporary and original compositions

**Seminar Fees:** \$375 Early Bird by May 30, 2015  
\$450 after May 30, 2015

**Deadline:** June 30, 2015

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Contact Luba Boyko-Bell at [luba.bell@shaw.ca](mailto:luba.bell@shaw.ca) or 780.469.4890

## TYC Ottawa campaign to help the Ukrainian Army *Buy a shawl—warm a soldier!*

The newly reinstated TYC branch in Ottawa, ON is selling hand-made Ukrainian shawls to raise funds for the Ukrainian Army!

Every shawl you buy = boots, uniforms, first aid kits and tactical gear for Ukrainian soldiers!

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Email us at [info@tycottawa.ca](mailto:info@tycottawa.ca) or send a cheque to TYC Ottawa, 1000 Byron Ave, Ottawa, ON, K2A 0J3



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## Кампанія Оттавського Відділу ТУС допомоги Українській Армії *Купи хустину—зігрій солдата!*

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**Y**oga's explosive growth in popularity in recent years has raised the importance of the question of the compatibility of its practice with Orthodox spirituality, and little has been written on the issue. Despite some strongly negative responses to the practice of yoga from Orthodox circles, many Orthodox continue to practice yoga in an effort to achieve physical, mental, and even spiritual self-enrichment, often with little reflection on the question of its fundamental compatibility with Orthodox Christianity.

We present excerpts from Jason Falcon's article on yoga which outlines the philosophical and religious origins of yoga, and compares them with Orthodox spirituality. The author compares "classical" yoga, as expounded in the *Yoga-Sutra* of Patanjali, focusing on its underlying teleological differences with Orthodoxy.

## Philosophical and Religious Origins of Yoga

In his encyclical dated June 4, 2013, Metropolitan Markos of Chios observes the growing prevalence of the practice of yoga in Greece, as well as in Europe generally and the United States. He states in unequivocal terms that yoga is an unacceptable practice for Orthodox Christians, due to its essential ties with the Hindu religion. He contradicts the popular conception of yoga as merely a form of physical activity, and states that yoga has at its core the pursuit of union with the "Absolute One of Hinduism" through redemption from the consequences of karma, resulting from actions in previous lives. His objection to Orthodox Christians practicing yoga is fourfold: (1) yoga is a part of Hinduism; (2) it cannot be practiced simply as an exercise; (3) it is linked with the doctrine of reincarnation; and (4) it is a "humanistic" effort for salvation.

The majority of yoga practitioners in the western world practice some form of *Hatha-Yoga*, which originated around the end of the first millennium AD. Many popular varieties of yoga, such as *Ashtanga*, or "power", *Yoga*, and *Bikram*, or "hot", *Yoga*, are varieties of *Hatha-Yoga*. Most practitioners of these varieties do so out of a desire to improve their health and fitness. All varieties of yoga share a common origin in Hinduism. While yoga has assumed a variety of forms and been incorporated into the various religious traditions of India and beyond, its most classic exposition is found in the *Yoga-Sutra* of Patanjali, 2nd C BC. The *Yoga-Sutra* consists of 194 aphorisms which may be understood to reflect various phases of human spiritual salvation. At the beginning of the *Yoga-Sutra*, Patanjali states succinctly the basic purpose: "Yoga is the suppression [*nirodha*] of the modifications of the mind." To understand the significance of the aim of *nirodha* in the yogic method, one must first have some idea of its religio-philosophical underpinnings.

Patanjali's *Yoga-Sutra* builds upon the philosophical basis of the *Samkhya* school of thought, although with certain modifications. Yoga's ontological premise is that existence produces suffering, a common theme in Hindu and Buddhist philosophy. Hence, the aim is to be freed from the continuous cycle of existence and suffering which characterizes human life. This cycle of existence (*samsara*) extends for each per-

son throughout multiple reincarnations. This cycle of existence is governed by the law of *karma*, in which one's actions carry repercussions which manifest themselves both in one's current life and in future lives, thereby trapping one in the *samsara* cycle of existence and suffering. It is precisely from this cycle that the classical practitioner of yoga seeks to find release.

Thus, our problem is the human delusion that one's authentic self (spirit, *purusha*) can be equated with one's psychosomatic or bodily consciousness (*buddhi*). The goal of human existence is for the core of the human, the *purusha*, to achieve freedom (*moksha*) from its entrapment in *prakrti* and return to the unity of spirit from whence it came. This can only be accomplished by overcoming the false association of one's self with one's psychosomatic consciousness, whereby one is trapped in the *karmic* cycle of existence. It is through the practice of yoga that one seeks to overcome this correlation (*samyoga*) between spirit and matter which marks ordinary, transient human existence within the *samsara* cycle of phenomenal existence and suffering (*duhkha*).

In addition to Patanjali's particular emphasis on meditation technique, the *Yoga-Sutra* incorporates a certain theistic element in the deity of *Ishvara*.

For those who seek the goal of "salvation" by transcending the delusion of correlation with matter, the *Yoga-Sutra* presents an eightfold path.

It is with the third stage, *asana*, that the physical exercises of yoga begin. Through these postures, one seeks to transcend the ordinary mode of human existence, and to imitate the unmoving, self-focused existence of *Ishvara*. Through continuing practice, the yogi practitioner passes through the subsequent stages, with the goal of eventually reaching *samadhi*, which involves concentration, meditation, and the abolition of experience. The concentration involved in these techniques often involves focusing upon the heart, and is said to result in a certain experience of light as one encounters one's authentic self, that is, spirit.

While *Hatha-Yoga*, with its many popular varieties, is often presented as merely a form of physical activity, this notion is only recent, and shows little knowledge of the deeper aspects of the discipline. While the various forms of *Hatha-Yoga* indeed focus on physical postures, the overarching purpose remains the same as in classical yoga: the practitioner seeks to transform his body in order to attain "higher" spiritual states of meditation and entasis, the transcendence of ordinary fleshly existence, and the attainment of psychic powers. Through yogic exercises, one seeks to control one's life force (*kundalini-shakti*) and to route it toward one's head, so as to unite it with the Hindu deity Shiva.

## Comparison with Orthodoxy

It has sometimes been noted that there are certain external similarities between yoga and hesychastic Orthodox spirituality, especially in the employment of breathing techniques. There is a fundamental difference, however, between Orthodoxy and yoga in regard to the degree of the role of God and *Ishvara* respectively. While in Orthodoxy one assumes a humble posture and synchronizes his breathing with the words of his prayer in order to

help him enter into communion with the transcendent God, the yoga practitioner practices exercises as a method of unifying his consciousness for meditation, as part of his broader search to reunite the spirit within himself with the universal spirit.

Rather than focusing upon the external similarities between yoga and Orthodox spirituality, consider four areas in which the philosophy of yoga as contained in the *Yoga-Sutra* differs fundamentally from Orthodox Christianity. Specifically, we will look at their approaches to (1) God, (2) personhood, (3) salvation, and (4) suffering.

## Approach to God

As mentioned above, the conception of *Ishvara* in the *Yoga-Sutra* is that of *purusha* (spirit) which has been unaffected by *samyoga* (correlation) with *prakrti* (matter). Within this framework, *Ishvara* may be seen as a purer version of what is found within each human being. This may be contrasted with the patristic understanding of the transcendent God, Who is, alone, uncreated and is the Creator of all else that exists. The Orthodox view in this regard is expressed clearly by St. Gregory Palamas: "There is only one single essence without beginning, the essence of God, and the essences other than it are seen to be of a created nature, and come to be through this sole unoriginate essence, the unique maker of essences." While classical yoga understands the inner essence of humans to be the same as that of *Ishvara*, patristic Orthodoxy holds that God's essence wholly transcends that of His creatures, of whom He is the sole Creator.

## Personhood

The practice of yoga, according to Georg Feuerstein, can accurately be viewed as the "progressive dismantling of the personality." In an effort to transcend the personal psychosomatic mode of existence in the pursuit of *moksha*, freedom from association with matter, one must ultimately sacrifice his specific personal identity, which is only a result of delusion. In Orthodoxy, not only do humans retain their specific identity in the Kingdom of God, but even God Himself eternally exists in a Trinity of Persons. Thus, personhood is not only a characteristic of the created order, but also an eternal characteristic of the inner life of the Holy Trinity.

## Salvation

Orthodoxy holds "union with God" to be the ontological goal of human beings. Such a union, however, does not eliminate the difference between the created and the uncreated; humans are not transformed or wholly absorbed into the essence of God. Rather, human beings are united with God, while yet remaining created, and become partakers of the divine life of the Holy Trinity through the Incarnation of Christ. Far from the conception of *Ishvara* as a deity untouched by matter, the God of Orthodoxy assumed human nature as His own, and took this human nature to the "right hand of the father" following the Resurrection. In this way, Orthodoxy validates both the reality and the goodness of matter and the physical world; matter is not a problem to be transcended, but a reality to be transformed.

Orthodoxy does not view the separation of the soul from the body as a good, but rather as a result of evil. Thus, the Lord did not lead His followers into a spiritual kingdom merely through His death, but into the hope of resurrection through His own rising from the dead. Rather than seeking salvation through separation from matter, the Orthodox Christian finds salvation precisely through matter; that is, by receiving the Eucharist, one partakes of the flesh of Christ and is thereby vivified in body and soul by the power and energy of God.

## Suffering

Rather than call humans to transcend suffering through abandoning physicality, as in yoga, the God of Orthodoxy assumed human nature and entered into the deepest levels of suffering through death on the cross. Thus, suffering is not approached as an illusion to be transcended; rather, it is acknowledged as a deep and painful reality, a reality which God Himself condescended to enter and experience. In His personal experience of suffering and death in the humanity which He assumed, the Lord opened the way for eternal life through His Resurrection. Such eternal life is not only spiritual, but also physical; just as the Lord was resurrected and ascended into heaven with His physical body, so also Orthodox believers await a physical resurrection and everlasting life thereafter in the Kingdom of God. Rather than calling His followers to escape an illusion of suffering through meditation, Jesus Christ calls His follower to take up his cross daily and follow Him (Lk 9:23). The approach of Orthodoxy to suffering is not one of escape, but of direct acceptance, transformation, and victory, through the power of the One who conquered mortality in His own death and Resurrection.

Archbishop Anastasios of Albania writes that, despite the Hindu context of yoga practice, some have considered the possibility of utilizing yogic techniques within a Christian framework. The Archbishop says, "This attempt, however, to dissociate these exercises from the Hinduistic theories with which they are united seems like an attempt to separate the human muscle system from the neural one." He goes on to say that the Orthodox hesychastic tradition allows for attaining genuine inner stillness through the gift of the Holy Spirit, rather than through "independent human-centric technique."

Perhaps this offers a patristic paradigm for approaching the physical exercises of yoga from an Orthodox perspective: while some might say that extracting certain useful aspects of yogic exercises, such as stretching, from their Hindu context might not be theoretically impossible, such a pursuit may be compared to a futile attempt to separate "the human muscle system from the neural one."

A careful study of the deep Hindu roots of the practice of yoga confirms strongly the view of the Metropolitan of Chios, that the practice of yoga is an enterprise of intrinsic and pervasive Hindu character, of which the physical exercises form a constituent part.

—Jason Falcone, M.Div.  
Excerpt republished from:  
The Word, March 2015





УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ  
UKRAINIAN ORTHODOX CHURCH OF CANADA  
L'ÉGLISE ORTHODOXE UKRAINIENNE DU CANADA

9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8  
Tel. (204) 586-3093 (204) 582-8709 Fax. (204) 582-5241  
web site: www.uocc.ca e-mail: consistory@uocc.ca

March 19, 2015

To: All Congregations/Parish Executives,  
Clergy of the Ukrainian Orthodox Church of Canada,  
Associated Organizations and Entrepreneurs

■ The 23rd General Council of our Church—SOBOR 2015 is fast approaching (July 13th-19th) and our preparations are well underway. There is one very important aspect that must be addressed by all our member congregations and parishes, and that is in regards to costs related to organizing a SOBOR. Covering the costs incurred for the SOBOR is not part of the day-to-day operating expenses of the Consistory—it is a special expense that must be covered through separate financial means.

There are many costs associated with organizing the General Council (SOBOR), which are not covered by delegate registration fees. Our registration fees are minimal, in order to make participation in the SOBOR as affordable as possible for the delegates attending.

With this letter we are launching a General Council (SOBOR) 2015 Fundraising Campaign to help defray some of the SOBOR related costs. Donors will receive a charitable donation tax receipt, and will be acknowledged in the SOBOR 2015 Binder. The primary source of funding for the SOBOR in the past has been the advertising campaign.

Therefore, by way of this letter, we appeal to all our congregations and parish executives within our Church to assist with our fund raising through individual donations and/or with the advertising campaign by purchasing an ad in the SOBOR 2015 Binder, and by soliciting ads from affiliated organizations, business professionals or entrepreneurs in your local communities.

Enclosed with this letter is information regarding SOBOR advertising and on becoming a SOBOR 2015 Partner. The deadline for receiving advertisement submissions is **May 29, 2015**. If you require further information in this regard, please call the Consistory Office at 1-877-586-3093, Ext. 241.

We thank you in advance for your generous donations and support of our forthcoming SOBOR—*"for the glory of God, and the salvation of all people."*

In Christ Jesus,

—† **Yurij**  
**Archbishop of Winnipeg and the Central Eparchy**  
**Metropolitan of the Ukrainian Orthodox Church of Canada**

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

## UOCC SOBOR 2015

*"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1)*

### SOBOR 2015, WHO CAN ATTEND

■ Subject to the Act of Incorporation, the General Council (SOBOR) is vested with the supreme power in all temporal matters of the Church (UOCC) and constitutes its highest legislative and administrative authority.

Each parish/congregation is entitled to **one voting delegate for every 25 members** or a majority portion thereof. **This being the SOBOR Year**—I remind you of Policy #21, **Article #3** of the Policies and Procedures of the UOCC states that, *"If a congregation (parish) has not completed their levy payment by December 31st of the calendar year for which the levy payment is due, they are in arrears."* **Article #4** states: *"Congregations (parishes) which are in arrears may not send delegates to SOBORS or Eparchial Assemblies. Members of such congregations may, of course, be present at such gatherings as guests. In the year of a regularly planned SOBOR, congregations (parishes) must have their current levies paid in full or have made arrangements for full and timely payment of their levies prior to the SOBOR. (Sixty days prior to the General Council—by May 15 of this year) Levies in arrears must have been paid in full by October 1st in the year prior to the SOBOR for the parish to be in good standing to have delegates attend the SOBOR."*

In addition to parish or congregation delegates, the following members shall have the right to attend, participate and vote as delegates at the General Council (SOBOR):

- Bishops of the Church;
- Other Clergy of the Church, with the exception of those under suspension by the Church;
- Members of the Consistory Board;
- Members of all Standing Committees appointed by the General Council;
- Editor of the official publication of the Church;
- Two representatives from St. Andrews College in Winnipeg, appointed by the Board of Directors and Faculty of Theology, provided that one of the representatives shall be a member of the Faculty of Theology;
- One representative from the Ukrainian Orthodox Church of Canada Foundation, appointed by its Board of Directors;
- Such other members as may be appointed by the General Council.

All delegates must be certified as members-of-good standing. Please refer to the *"Bylaws of the Ukrainian Orthodox Church of Canada,"* (Section 4) for more details regarding General Councils (SOBOR).

#### YOUTH DELEGATES:

At the 19th General Council (SOBOR) in 1995, a Resolution was accepted, providing for all Parishes/Congregations to send one **Youth Delegate**, in addition to their approved proportionate allocation. The **Youth Delegate** should be be-

tween the ages of 18-25 years. All parishes or congregations are encouraged to send a **Youth Delegate** representative to SOBOR 2015. (*Full delegate registration fees apply.*)

#### GUESTS:

Guests are welcome as observers to the General Council (SOBOR). Guests do not have the right to vote, nor the right to participate in the discussions of the SOBOR. Guests attending the General Council must be members of the Ukrainian Orthodox Church of Canada, and are required to pay a 'Guest Registration Fee'. Guests must also be certified as members-of-good standing.

#### COPIES OF REGISTRATION AND CERTIFICATION FORMS HAVE BEEN CIRCULATED IN THE "SOBOR 2015 INFORMATION PACKET."

—**Rt. Rev. Protopresbyter Victor Lakusta,**  
**UOCC Chancellor**  
March, 2015

### ELECTION OF DELEGATES TO THE SOBOR

Section 4:03(c) of the *Bylaws of the Ukrainian Orthodox of Canada* state that each parish can send one delegate to the General Council (SOBOR) for every 25 members or a portion thereof. In addition all parishes are allowed one Youth delegate.

To be eligible to send a delegate to the SOBOR, the Parish/Congregation must be in 'good standing' with the Consistory, for one, having its levies paid up.

Delegates to the General Council should be elected at a Parish General Meeting. When selecting a delegate to the SOBOR, the following criteria should be taken under consideration. The same applies when nominating a candidate for election to the Consistory Board of Directors.

- To be eligible as a delegate to the SOBOR or as a candidate for election to the Consistory Board, the candidate must be a practicing Orthodox Christian, who regularly attends worship services, goes to confession and partakes of Holy Communion.
- The candidate must be a member in good standing of the parish/congregation which he or she represents, including having a fully paid-up membership for the current year (2015).  
*Note: It is essential that your parish /congregation sends in its updated levy list so that delegate's/candidate's membership can be confirmed. All registrations are cross-checked with our database.*
- When considering a candidate as a delegate or for possible election to the Consistory Board, the candidate's service and contribution to the Church should be taken under consideration.
- All delegates/candidates must have their registration forms and/or nomination applications, signed and certified.

—**Rt. Rev. Protopresbyter Victor Lakusta,**  
**UOCC Chancellor**  
March 2015

## Nomination Forms Available

■ Candidate Nomination Forms have been prepared for those wishing to nominate a candidate for election to the Consistory of the Ukrainian Orthodox Church of Canada at the 23rd SOBOR 2015 taking place July 13-19, 2015. Nomination forms have been mailed out to congregations and are available on the UOCC website: [www.uocc.ca](http://www.uocc.ca). Forms can also be obtained by calling the Consistory Office.

Candidates should be put forward by a nominator and the Nominations Forms should be signed by the candidate's parish priest. Clergy candidates should have the blessing of their Eparchial Bishop.

Toll-free: 1-877-586-3093 (ext.241)

## SOBOR HOTLINE

Have questions about SOBOR 2015?

For information, call toll-free to the

**SOBOR HOTLINE**

Registration: 1-877-586-3093 (ext.223)

General information: 1-877-586-3093 (ext.241)



PRELIMINARY PROGRAM OF THE 23rd SOBOR  
UKRAINIAN ORTHODOX CHURCH OF CANADA  
July 13-19, 2015

Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB

*\*All events will be held at the Fort Garry Hotel, unless otherwise noted*

Monday, July 13, 2015

5:00 p.m. – Consistory Board Meeting

Tuesday, July 14, 2015

- 9:00 a.m. - All Day – Sobor Registration  
Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB
- 9:00 a.m. – Hierarchical Divine Liturgy – Fort Garry Hotel, 222 Broadway Ave.
- 11:00 a.m. – Brunch
- 12:30 p.m. – National Clergy Conference
- 12:30 p.m. – National Dobrodiyka Conference
- 4:45-5:30 p.m. – Vespers
- 5:45 p.m. – Supper
- 7:00-9:00 p.m. – Social Evening for Everyone. All registered delegates.

Wednesday, July 15, 2015

- 9:00 a.m. – Hierarchical Divine Liturgy – Fort Garry Hotel, 222 Broadway Ave.
- 11:30 a.m. – Lunch
- 12:45 p.m. – Opening of SOBOR 2015
  - Procession with the Holy Icon of Mother of God of Pochayiv
  - Official Opening of the SOBOR by His Eminence Metropolitan Yuriy
  - Election of Scrutineers
  - Election of SOBOR Presidium: Chairs of the 23rd SOBOR; Secretaries of the 23rd SOBOR
  - Agenda Approval
  - Approval of Procedures/Pravylnyk
  - Ratification of SOBOR Working Committees: SOBOR Program Committee; Credentials Committee; Expenditures and Travel Equalization Committee; Nominating Committee; Media and Public Relations Committee; Resolutions Committee; Rules and Procedures Committee
  - Adoption of Minutes of the 22nd SOBOR 2010
  - Report of Credentials Committee
- 2:15 p.m.-3:00 p.m. – Address and Greetings
  - Address by Metropolitan Yuriy
  - Greetings from UOCC Hierarchs: Bishop Ilarion, Bishop Andriy
  - Greeting from the Exarch of the Ecumenical Patriarch
  - Greeting from UOC of USA – Metropolitan Antony
- 3:00 p.m.-3:30 p.m. – Refreshment Break
  - SESSION I – Administrative and Financial Reports
- 3:30 p.m.-5:15 p.m. – Chancellor Report – Rt. Rev. Prot. Victor Lakusta
  - Treasurer
  - Internal Audit Committee
  - Approval of Directors actions
- 5:30 p.m. – Vespers
- 6:00 p.m.-7:15 p.m. – Supper
- 7:30 p.m.-9:00 p.m. – SESSION II

Thursday, July 16, 2015

- 7:00 a.m.-8:30 a.m. – Divine Liturgy – Served by Eastern Eparchy, Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB
- 8:30 a.m.-9:30 a.m. – Cash Breakfast at hotel or on your own
- 9:30 a.m. -12:00 noon – SESSION III
- 12:00 noon-1:15 p.m. – Lunch
- 1:30 p.m.-3:00 p.m. – SESSION IV – Nominations Committee Report

- Nominations from the Floor: Chancellor; Consistory Board; Church Court; Internal Auditors; St. Andrew's College Board
- Candidates' Speeches: Chancellor of the UOCC

- 3:00 p.m.-3:30 p.m. – Refreshment break
- 3:30 p.m.-4:00 p.m. – St. Andrew's College Report
- 4:15 p.m.-5:30 p.m. – SESSION V – UOCC Bylaws/Amendments
- 5:30 p.m.-6:00 p.m. – Vespers
- 6:15 p.m.-7:15 p.m. – Supper
- 7:30 p.m.-8:30 p.m. – SESSION VI – Resolutions from the Floor

Friday, July 17, 2015

- 7:00 a.m. - 8:30 a.m. – Divine Liturgy – Served by Central Eparchy, Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB
- 8:30 a.m.-9:30 a.m. – Cash Breakfast at hotel or on your own
- 9:30 a.m.-10:30 a.m. – SESSION VII – Election of Chancellor of UOCC
- 10:30 a.m.-11:45 a.m. – SESSION VIII – Resolutions:
  - Group Sessions – Presentations and discussions
- 12:00 noon-1:15 p.m. – Lunch
- 1:30 p.m.-2:30 p.m. – SESSION IX – Resolutions:
  - Group Sessions – Presentations and discussions
- 2:45 p.m.-4:00 p.m. – SESSION X – Resolutions:
  - Group Sessions – Presentations and discussions
- 4:15 p.m.-5:00 p.m. – SESSION XI – Plenary Session for Group Reports
- 5:15 p.m.-5:45 p.m. – Vespers
- 6:00 p.m.-7:15 p.m. – Supper
- 7:30 p.m.-9:15 p.m. – SESSION XII – St. Andrew's College Convocation
  - St. Andrew's College Reception

Saturday, July 18, 2015

- 7:00 a.m.-8:30 a.m. – Divine Liturgy -Served by Western Eparchy, Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB
- 8:30 a.m.-9:30 a.m. – Cash Breakfast or on your own
- 9:30 a.m.-10:30 a.m. – SESSION XIII – Elections
  - Consistory Board Members, Standing Committees; Internal Auditors; Church Court; St. Andrew's College Board
- 10:30 a.m.-12:00 p.m. – SESSION XIV - SOBOR Resolutions
  - Voting
- 12:00 noon-1:15 p.m. – Lunch
- 1:30 p.m.-3:30 p.m. – SESSION XV - SOBOR Resolutions
  - Voting
- 3:30 p.m.-4:30 p.m. – SESSION XVI - SOBOR Closing
- 5:00 p.m.-5:30 p.m. – Meeting of new Consistory Board
- 5:30 p.m.-6:15 p.m. – Vespers
- 6:30 p.m.-7:00 p.m. – SOBOR Reception
- 7:00 p.m.-9:30 p.m. – SOBOR Banquet

Sunday, July 19, 2015

- \*Breakfast on your own*
- 9:00 a.m.-12:00 noon – HIERARCHICAL DIVINE LITURGY, Holy Trinity Ukrainian Orthodox Metropolitan Cathedral, 1175 Main St., Winnipeg, MB
- 12:30 noon-2:30 p.m. – Brunch at Holy Trinity Cathedral Auditorium, 1175 Main St., Winnipeg, MB

*\*Detailed final schedule in upcoming issues of the Visnyk/The Herald*

UOCC SOBOR 2015

*"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1)*

SOBOR REGISTRATION

■ All SOBOR 2015 registrations should be sent to the Office of the Consistory no later than **June 26, 2015**, in order to ensure your registration, to facilitate meal planning, and to prepare necessary materials for distribution. Deadline for advance registration is **May 31, 2015**.

To encourage early registration, a **\$50.00 DISCOUNT** will be applied to Clergy / Lay / Dobrodiyka and Youth delegates received before **May 31, 2015**, including payment. Submit your payment either by cheque or bank draft payable to **"Ukrainian Orthodox Church of Canada"** or credit card to:

**SOBOR 2015 REGISTRATION**  
**Ukrainian Orthodox Church of Canada**  
**9 St. John's Ave. Winnipeg, MB. R2W 1G8**

REGISTRATION COSTS:

There are six different categories for SOBOR Registrations:

- (1) Active Clergy Registration,
- (2) Retired Priest and Deacon Registration,

- (3) Lay and Dobrodiyka Delegate Registration,
  - (4) Dobrodiyka (Guest) Registration,
  - (5) Lay Guest Registration, and
  - (6) Youth Delegate Registration.
- Please complete the appropriate registration and certification forms, and signed accordingly.

• ACTIVE CLERGY REGISTRATION

- o **\$500.00 (Early Registration - \$450.00)**
- o All-inclusive package for clergy with voting rights; includes all Clergy Conference and SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

• RETIRED PRIESTS/DEACON REGISTRATION

- o **\$275.00**
- o All-inclusive package for clergy with voting rights; includes all Clergy Conference and SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

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- **LAY AND DOBRODIYKA DELEGATE REGISTRATION**
  - o **\$475.00 (Early Registration - \$425.00)**
  - o All-inclusive package for delegates with voting rights; includes all SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.
- **DOBRODIYKA (GUEST) REGISTRATION**
  - o **\$300.00**
  - o Includes attendance of Dobrodiyka’s Conference and all SOBOR sessions, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for Sunday Liturgy. No voting privileges
- **LAY GUEST REGISTRATION**
  - o **\$425.00 (Early Registration - \$375.00)**
  - o Includes attendance of all SOBOR sessions, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for Sunday Liturgy. No voting privileges.
- **YOUTH DELEGATE REGISTRATION**
  - o **\$475.00 (Early Registration - \$425.00)**
  - o All-inclusive package for delegates with voting rights; includes all SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

**DEADLINE FOR ALL REGISTRATIONS IS JUNE 26, 2015.  
ALL REGISTRATION FORMS MUST BE ACCOMPANIED  
BY THE SIGNED CERTIFICATION FORM**

**SOBOR 2015 HOTEL RESERVATIONS AND RATES:**  
The 23rd General Council (SOBOR) of the Ukrainian Orthodox Church of Canada will be held at the **FORT GARRY HOTEL**, 222 Broadway Ave, Winnipeg, Manitoba. Website: [www.fortgarryhotel.com/winnipeg](http://www.fortgarryhotel.com/winnipeg)  
**Booking code: 10L3SZ      Toll Free Reservation 1-800-665-8088**  
Special room rates for SOBOR delegates and guests:  
**\$144.00 + PST + GST + 5% City of Winnipeg Hotel Occupancy Tax.**  
The rate is based on single or double occupancy only. An additional charge of \$20.00 per person per night will apply for triple occupancy.  
Rooms available: Standard, Queen, Double/Double or King.  
Rooms are blocked only till June 12, 2015.  
**Check-in time is 3:00 p.m. Check-out time is 12:00 noon.**  
Breakfast is not included in the above rates. Guests will have the option at the time of making their reservation or on check in to indicate if they wish to have a discounted breakfast for \$10.00 per person included in their guestroom rate.

**OPTIONAL ACCOMODATIONS:**  
Optional accommodations are being offered at **MainStay Suites**, located on Route 90, at 670 King Edward St., 5 minutes from the airport. MainStay is offering free shuttle service to and from the SOBOR at Fort Garry Hotel, which is approximately a 15 minute drive.  
Your accommodations include a hot continental breakfast from 6:00 to 9:00 a.m. The room rates are: \$105.99 for a single queen suite and \$113.99 for a double queen suite. To book call the hotel directly at 1-204-594-0500 and mention the event name: **"Sobor"** to access the rate plan.  
Check out their website at [www.mainstaysuiteswinnipeg.com](http://www.mainstaysuiteswinnipeg.com)

**SOBOR 2015 TRAVEL EQUALIZATION – "ROZMET"**  
As for previous SOBORS, the Consistory Presidium of the Ukrainian Orthodox Church of Canada has approved the SOBOR Travel Equalization Policy—"Rozmet" for all lay delegates to the 23rd General Council (SOBOR) to be held in Winnipeg in July of this year. A deposit of **\$475.00** is required for each accredited lay delegate to the SOBOR.  
**"Rozmet" deposits, along with Delegate Registration payment must be received by the Office of the Consistory no later than June 26th, 2015.**  
Travel Equalization refunds will be sent out after the SOBOR.  
If you have any questions about the "Rozmet", please contact Andrew Serray on the toll-free number: **1-877-586-3093, Ext. 224.**  
**Clergy Travel Equalization – "Rozmet" will be determined by the clergy themselves at their ‘Clergy Conference’.**

**SOBOR 2015 INFORMATION CENTRE:**  
For information on these and any other aspects of SOBOR 2015, please contact the following persons, accordingly:

- **SOBOR Planning Committee Chair, Victor Hetmanczuk**  
1-905-484-0033; [vhetmanczuk@bell.net](mailto:vhetmanczuk@bell.net)
- **SOBOR General Information:**  
Mariusia @ 1-877-586-3093, Ext 241  
Email: [visnyk@uocc.ca](mailto:visnyk@uocc.ca)
- **SOBOR Registration:**  
Valentyna @ 1-877-586-3093, Ext. 223  
Email: [finance2@uocc.ca](mailto:finance2@uocc.ca)
- **Travel Equalization – ‘Rozmet’:**  
Andriy @ 1-877-586-3093, Ext. 224  
Email: [aserray@uocc.ca](mailto:aserray@uocc.ca)
- **CHANCELLOR – Rt. Rev. Protopresbyter Victor Lakusta**  
1-877-586-3093, Ext. 227 or 1-204-997-9093  
Email: [chancellor@uocc.ca](mailto:chancellor@uocc.ca) or [consistory@uocc.ca](mailto:consistory@uocc.ca)

## SOBOR 2015 Information Sources

- Where can you find information about SOBOR 2015?
  - **In Print: The Visnyk/The Herald** will be publishing regularly notices, documents and information on registrations, accommodations and other matters.
  - **By Postal Mail:** The Consistory Office has mailed out a SOBOR Information Package to congregations containing the 2010 SOBOR Minutes, nomination forms and other information. Additional mail-outs with registration and accommodation information have been sent.
  - **On the Internet:** The UOCC website [www.uocc.ca](http://www.uocc.ca) features a special SOBOR 2015 button tab providing documents, forms and announcements. The UOCC website will feature daily coverage during the week of SOBOR 2015 on July 13-19.
  - **On Social Media:**
    - A **Facebook** page has been created to share SOBOR 2015 information prior to and during the SOBOR week. Friend the SOBOR on Facebook at **Sobor Uocc**.
    - Follow SOBOR 2015 on **Twitter @Sobor2015**. Keep up to date with announcements and information notices prior to and during the SOBOR week.
  - **By Phone:** Call the **SOBOR 2015 Hotline**. For Registration information: 1-877-586-3093 (ext.223). For General information: 1-877-586-3093 (ext.241). For Travel equalization: 1-877-586-3093 (ext.224). Chancellor: 1-877-586-3093 (ext.227)

## SOBOR 2015 BANQUET & BRUNCH TICKETS:

- Tickets are available for those who are not registered as delegates or guests, but wish to attend the Saturday SOBOR Banquet and/or Sunday Brunch. The cost for the Banquet tickets is **\$75.00** per person and the Sunday Brunch tickets are **\$25.00** per person.  
Tickets may be purchased by calling **1-877-586-3093, Ext. 224** or at the Office of the Consistory, 9 St. John's Ave., Winnipeg, MB., R2W 1G8, or by email: [aserray@uocc.ca](mailto:aserray@uocc.ca).  
Payments for tickets by cheque to "Ukrainian Orthodox Church of Canada" or credit card.

## CHILDCARE AT SOBOR 2015

- Childcare services are being planned for delegates and guests during SOBOR 2015 at the Fort Garry Hotel in Winnipeg, MB.  
**Cost:** \$25/day per child. Meals extra.  
**Time:** 9:00 a.m-5:00 p.m.  
**Minimum 10 children** needed to offer this service.  
**Registration Deadline:** June 1, 2015  
**To Register:** 1-877-586-3093 (ext.241), [visnyk@uocc.ca](mailto:visnyk@uocc.ca)

## SOBOR 2015 RESOLUTIONS

- For information regarding the SOBOR resolutions process and copies of draft resolutions submitted for SOBOR 2015, please go to [www.sobor2015.org](http://www.sobor2015.org)

## DISPLAYS DURING THE SOBOR:

- Any organization wishing to have an "Information Display" at the SOBOR, please call **1-877-586-3093, Ext 224.**

## Donations to Support SOBOR 2015

- Donations can be made in many ways to help off-set the many expenses associated with holding the General Council (SOBOR) of the UOCC. The UOCC appeals to faithful, leaders, associates and members of the Ukrainian Orthodox Church of Canada for your financial assistance and donations in financially supporting SOBOR 2015.  
**Mail your donation to:** Ukrainian Orthodox Church of Canada  
Attn: SOBOR 2015  
9 St. John’s Ave., Winnipeg, MB R2W 1G8  
**Phone:** 1-877-586-3093 ext. 223 or 224

## SOBOR 2015 Advertising

- We appeal to you to assist us in solociting advertisements from your parish, parish community organizations and local businesses. These will be published in the SOBOR 2015 binder. Please call **1-877-586-3093, Ext 241.**



# Bylaw Amendment Resolutions Received for Consideration at Sobor 2015

Several resolutions proposing amendments to the UOCC Bylaws have been received by the Presidium within the necessary time-frames prescribed by the Bylaws for consideration at SOBOR 2015. These have been reviewed by the Standing Committee on Bylaws and reported to the Special Meeting of the Full Consistory Board on April 23, 2015.

The following resolutions are published in accordance with Article 21.03 of the Bylaws of the UOCC. The proposed resolutions are not, by virtue of their publication pursuant to Article 21.03, endorsed by the Consistory Board as to their canonicity, merit or otherwise.

At the SOBOR, the resolutions, including Bylaw amendments, are likely to be grouped and discussed under the Vision 2000 headings: Spiritual Renewal, Educational Development and Stewardship. Bylaw changes will appear under the section on Stewardship.

## Resolutions Pertaining to Article 14 Dealing with Parishes, Missions and Parochial Districts

**1. Proposed Resolution:** *From UOCC Standing Committee on Bylaws on March 10, 2015, moved by Gerald Luciuk and seconded by Walter Pylypchuk.*

BE IT RESOLVED that Article 14 of the UOCC Bylaws in its entirety be replaced by the following new wording:

Parishes, Missions and Parochial Districts

**14.01** Parishes and Missions constitute the basic components of organizational membership within the Church and the official status of the parishes and missions which were accepted into and gained affiliation with the Church prior to the passing of these Bylaws shall remain unchanged and shall continue to be recognized, provided they remain in good standing with the Church at the time these Bylaws are passed.

### Affiliation

**14.02** (a) A group of Orthodox Christians who adhere to the faith, dogma and ritual practice of the Orthodox Church as defined in Article 2.01 of these Bylaws ("the applicant group") and seek to become affiliated with the Ukrainian Orthodox Church of Canada as a parish or mission organized for religious worship and instruction, must signify their intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parish or mission is sought to be located. Subject to the written consent of the Eparchial Bishop in question, the applicant group must confirm its intention in that regard by a resolution passed at a meeting duly called and held for that purpose, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the establishment of a parish or mission under (a) above, the applicant group may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant group and the Eparchial Bishop an opportunity to be heard either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant group and the Eparchial Bishop.

**14.03** Subject to the provisions of paragraph 14.02, the applicant group must submit a written application in the prescribed form to the Consistory Board, together with a certified copy of the resolution confirming its intention duly passed in that regard and a copy of the applicant group's draft bylaws which must be substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A".

**14.04** The Consistory Board must make its decision accepting an application for affiliation with the Church as a parish or mission in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of affiliation that the parish or mission becoming affiliated with the Church shall, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting bylaws substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A" with such reasonable modifications as local circumstances may require and are approved by the Consistory Board in consultation with the Eparchial Bishop in question. Approval of reasonable modifications must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and the bylaws adopted by the parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Admission" in the form appended to these bylaws as Schedule "B" to the newly affiliated parish or mission, as the case may be.

**14.05** Every affiliated parish or mission must conduct its affairs in accordance with its approved bylaws and shall, as a constituent part of the Church, abide by and operate in accordance with Church Tradition, the Act and bylaws of the Church, decisions of the Council of Bishops and the General Council and directives of the Consistory Board.

**14.06** Every affiliated parish and mission must pay into the general fund of the Church such annual levies and assessments as may be determined by the General Council from time to time.

**14.07** (a) Every parish and mission shall, within thirty (30) days following its annual meeting, submit a written report to the Presidium of the Consistory Board, providing a copy of the financial statements for the past fiscal year, particulars of activities and operations conducted during that year and names and addresses of members of the newly elected executive of the parish or mission for the current year.

(b) Every parish and mission shall also submit a certified copy of any amend-

ments made to its bylaws during the past fiscal year for approval by the Consistory Board. Approval of reasonable amendments must not be unreasonably withheld by the Consistory Board.

**14.08** The assets and property, both real and personal, of a parish or mission are under the ownership and control of the members thereof and shall remain under the management of the executive thereof. In the event of disbandment of a parish or mission, or after liquidation of assets, subject to the exception in paragraphs 14.08.1 to 14.08.4, the residue of the assets and property thereof shall, after payment of all debts and expenses, accrue to and vest in the Ukrainian Orthodox Church of Canada.

### Amalgamation

**14.08.1** (a) Where two or more parishes or missions seek to amalgamate, they must signify their intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parishes or missions are located. Subject to the written consent of the Eparchial Bishop in question, the applicant parishes or missions must confirm their intention to amalgamate by a resolution passed at a meeting duly called and held for that purpose in each of the parishes or missions affected, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the amalgamation under (a) above, the applicant parishes or missions may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant group and the Eparchial Bishop an opportunity to be heard either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant parishes or missions and the Eparchial Bishop.

**14.08.2** Subject to the provisions of paragraph 14.08.1, the Eparchial Bishop must submit a written application on behalf of the affected parishes or missions in the prescribed form to the Consistory Board, together with a certified copy of the resolutions confirming their intention duly passed in that regard and a copy of the applicant parishes or missions' draft bylaws which will govern the amalgamated parish or mission and which must be substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A".

**14.08.3** The Consistory Board must make its decision accepting an application for amalgamation in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of amalgamation that the amalgamated parish or mission shall, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting bylaws substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A" with such reasonable modifications as local circumstances may require and are approved by the Consistory Board in consultation with the Eparchial Bishop in question. Approval of reasonable modifications must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and the bylaws adopted by the amalgamated parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Amalgamation" in the form appended to these bylaws as Schedule "?" to the newly amalgamated parish or mission, as the case may be.

**14.08.4** In the event of amalgamation of a parish or mission with another parish or mission, the assets and property of the affected parishes or missions shall, after payment of all debts and expenses as the case may be, accrue to and vest in the new amalgamated parish or mission.

**14.08.5** Where the amalgamation results in the decommissioning of one or more churches, the parishes or missions affected must jointly provide a copy of a plan outlining the proposed disposition of parish or mission assets in accordance with applicable law ("disposition plan"). The disposition plan must be developed in consultation with the Eparchial Bishop and must provide an inventory of parish or mission assets, including record books, bank accounts, land titles, personal property, relics, and other sacred church items. The disposition plan must identify persons with the legal capacity to dispose of parish or mission assets through sale, donation or transfer as may be applicable.

**14.08.6** Where one or more neighbouring parishes or missions have given notice of intention to disband under paragraph 14.16(a), the Eparchial Bishop may recommend to the affected parishes or missions that they consider amalgamation as an alternative to disbandment. The affected parishes or missions shall have up to six months to consider the Eparchial Bishop's recommendation and the Eparchial Bishop may assist the affected parishes or missions to develop a plan to amalgamate. If no decision to amalgamate is made within the six-month time period, disbandment shall proceed in accordance with paragraphs 14.16 to 14.19.

### Disorder and trusteeship

**14.09** In the event the members of a parish or mission, or the executive thereof, fail to comply with the rules of conduct or directives of the Metropolitan, Council of Bishops or the Eparchial Bishop, or otherwise contravene the provisions of the Act or these bylaws, or decisions of the General Council or Consistory Board, or permit un-Orthodox teachings in the parish or mission, or if a divisiveness or general disorder among the members shall occur so as to threaten a normal and harmonious existence of the membership, the Consistory Board may appoint three (3) trustees, subject to paragraphs 14.09.1 to 14.09.3, from among the membership of the parish or mission in question to manage and supervise the general affairs of the parish or mission until order and normal Christian life are restored.

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**14.09.1** Where the Consistory Board is unable to find three members within the parish or mission in question that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members in good standing from a neighbouring parish or mission to act as trustees in accordance with paragraph 14.09.

**14.09.2** Where the Consistory Board is unable to find three members within a neighbouring parish or mission in question that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members in good standing from anywhere within the Eparchy to act as trustees in accordance with paragraph 14.09.

**14.09.3** When the Consistory Board is unable to find three members within the Eparchy that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members from the Consistory Board to act as trustees in accordance with paragraph 14.09.

**14.09.4** Where trustees have been appointed by the Consistory Board and other members of the parish or mission affected file an objection in writing with the Consistory Board, the Consistory Board must place the matter for a hearing before the Eparchial Tribunal in accordance with paragraph 19.06 within 60 days of receiving notice of the objection. The onus justifying the appointment of the trustees shall rest with the Consistory Board in all circumstances.

**14.09.5** If the Eparchial Tribunal finds that the appointment of trustees was not justified, the appointment expires immediately and the control of the affected parish or mission must be returned to the elected board.

#### *Direct application for membership*

**14.10** Individuals or families residing in areas where there is no parish or mission may apply directly to the Eparchial Bishop for membership in a parish or mission within his eparchy by making such declaration of the Orthodox faith and providing such other information as the Eparchial Bishop may require. When considering such application, the Eparchial Bishop may consult with the executive of the parish or mission in which membership is being contemplated and if the application is approved by the Eparchial Bishop, membership gained thereby shall be subject to compliance with the duties and obligations of members in the parish or mission.

**14.11** The Eparchial Bishop may establish a Parochial District with two or more parishes and missions to be served by at least one priest.

**14.12** Establishment of a Parochial District shall be evidenced by the issuance by the Eparchial Bishop of a "Certificate of Establishment" in the form appended to these bylaws as Schedule "C" and a copy thereof shall be forwarded to each parish and mission named therein.

**14.13** Immediately after receiving a copy of the Certificate of Establishment aforesaid, the parishes and missions named therein shall take all necessary steps to hold a combined meeting of their representatives, with an equal number of members of the parishes and missions in attendance, for the purpose of having bylaws of the Parochial District passed and adopted substantially in the form of "Model Bylaws for Parochial Districts" appended to these bylaws as Schedule "D", with such modifications thereto as special circumstances may dictate and may be approved by the Eparchial Bishop.

**14.14** A resolution passed by the Parochial District in accordance with the provisions of the next preceding paragraph 14.13 shall have, as signatories, the chair and secretary of the meeting and the presidents of each parish and mission affected thereby and a certified copy of such resolution shall be submitted to the Presidium of the Consistory Board within thirty (30) days of the meeting at which the resolution was passed.

**14.15** The establishment or realignment of a Parochial District shall be subject to the ratification and approval of the Consistory Board.

#### *Disbandment*

**14.16** (a) A parish or mission which seeks to disband as a parish or mission organized for religious worship and instruction, must signify its intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parish or mission is located. Subject to the written consent of the Eparchial Bishop in question, the applicant parish or mission must confirm its intention in that regard by a resolution passed at a meeting duly called and held for that purpose, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the disbandment of a parish or mission under (a) above, the applicant parish or mission may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant parish or mission and the Eparchial Bishop an opportunity to be heard either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant parish or mission and the Eparchial Bishop.

**14.17** Subject to the provisions of paragraph 14.16, the Eparchial Bishop must submit a written application on behalf of the affected parish or mission in the prescribed form to the Consistory Board, together with a certified copy of the resolution confirming its intention duly passed in that regard. The applicant parish or mission must also provide a copy of a plan outlining the proposed disposition of parish or mission assets in accordance with applicable law ("disposition plan"). The disposition plan must be developed in consultation with the Eparchial Bishop and must provide an inventory of parish or mission assets, including record books, bank accounts, land titles, personal property, relics, and other sacred church items.

The disposition plan must identify persons with the legal capacity to dispose of parish or mission assets through sale, donation or transfer as may be applicable.

**14.18** The Consistory Board must make its decision accepting an application for disbandment of a parish or mission in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of disbandment, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting a disposition plan substantially in the form acceptable to the Consistory Board in consultation with the Eparchial Bishop in question. Approval of a disposition plan must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and disposition plan adopted by the parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Disbandment" in the form appended to these bylaws as Schedule "?" to the parish or mission, as the case may be, which will become effective on date when all assets have been disposed of in accordance with the disposition plan.

**14.19** The Certificate of Disbandment must contain a provision ratifying the actions of the outgoing executive board of the disbanded parish or mission, including all steps taken to disband the parish or mission, and absolving the outgoing executive board and trustees of all liability associated with the disbanded parish or mission.

#### *Decommissioned churches*

**14.20** The Consistory Board is responsible for all aspects of decommissioning churches provided that the Consistory Board or Sobor may from time to time establish an Office for Decommissioning Churches ("ODC") or such other committee whose responsibility shall include, but not be limited to, advising parishes or missions which are disbanding or amalgamating, on the preparation and implementation of a disposition plan as required by paragraphs 14.08.5 and 14.17, and taking charge of or otherwise overseeing the continued preservation of graveyards, holy relics, and other church assets.

**14.21** The Consistory Board must ensure that sufficient funds are made available to carry out the mandate in paragraph 14.20.

#### *General*

**14.22** Subject to the approval of the Eparchial Bishop and the Consistory Board, a parish or mission, or parishes or missions, may withdraw an application for amalgamation or an application for disbandment at any time.

**14.23** The Consistory Board may from time to time establish or approve such policies as may be necessary to give effect to Article 14, including policies for the preservation of historical rural churches and cemeteries, preservation of archival records of decommissioned churches, retention or disposition of church relics, holy icons, books and other related artifacts.

**2. Proposed Resolution:** *From St. Vladimir's congregation at Calgary, AB approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 14.09 be amended to read: "In the event the members of a parish or mission, or the executive thereof, fail to comply with the rules of conduct or directives of the Metropolitan, Council of Bishops or the Eparchial Bishop, or otherwise contravene the provisions of the Act or these Bylaws, or decisions of the General Council or Consistory Board, or permit un-Orthodox teachings in the parish or mission, or if a divisiveness or general disorder among the members shall occur so as to threaten a normal and harmonious existence of the membership, the Consistory Board may appoint three (3) trustees from among the membership of the parish or mission in question or from other members of the UOCC from the Province of the parish or mission in question to manage and supervise the general affairs of the parish or mission until order and normal Christian life are restored."

**3. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that Parishes consider a merger with neighbouring Parishes to continue serving the needs of their Parishioners and achieve financial stability, and that this would be realized at the sole discretion of the Parishes involved, and

BE IT FURTHER RESOLVED that should a Parish dissolve, that the monies realized from the dissolution be immediately allocated using the following formula: 50% be transferred to the geographically closest Parish, 25% be transferred to the Eparchy in which the Parish resides, and 25% be transferred to Ukrainian Orthodox Church of Canada Foundation, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 14) be amended to reflect this change.

**4. Proposed Resolution:** *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto moved by Greg Blynsniuk and seconded by Walter Chewchuk.*

BE IT RESOLVED that Parishes consider a merger with neighbouring Parishes to continue serving the needs of their Parishioners and achieve financial stability, and that this would be realized at the sole discretion of the Parishes involved; and,

BE IT FURTHER RESOLVED that should a Parish dissolve, that the monies realized from the dissolution be immediately allocated using the following formula: 50% be transferred to the geographically closest Parish, 25% be transferred to the Eparchy in which the Parish resides, and 25% be transferred to UOCC Foundation; and,

BE IT FURTHER RESOLVED that above amendments be made to the STATUTE AND BYLAWS of the Ukrainian Orthodox Church of Canada.

continued on p.15



continued from p.14

## Resolutions Pertaining to Articles on the Position of Chancellor

**5. Proposed Resolution:** *From St. Vladimir's congregation at Calgary approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 12.09 be amended to read: "The Chancellor shall serve as general manager of the Church's head office operations and is responsible for the implementation of all decisions made by the Presidium and the Consistory Board. He shall call and serve as Chairman at meetings of the Presidium and, together with the Secretary, sign all corporate documents of the Church. He shall also have care and custody of the official corporate seal of the Church."

**6. Proposed Resolution:** *From St. Vladimir's congregation at Calgary approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 11.03 be amended to read: "The election of the Chancellor at a General Council, shall be held prior to and separately from the election of the other clergymen to the Consistory Board. The Chancellor may be removed from his position by a 2/3 majority of Consistory Board members votes cast."

**7. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the position of CHANCELLOR be eliminated and replaced with a paid position of EXECUTIVE DIRECTOR reporting to the CONSISTORY BOARD OF DIRECTORS, and

BE IT FURTHER RESOLVED that the position of EXECUTIVE DIRECTOR be equally open to clergy and laity to allow for the recruitment of the best candidates who exhibit the traits of a professional effective manager and fully commit their time and energy to the task at hand, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 11) be amended to reflect this change.

**8. Proposed Resolution:** *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, moved by Victor Koszarny and seconded by Greg Blysniuk.*

BE IT RESOLVED that the position of CHANCELLOR be eliminated and replaced with a paid position of EXECUTIVE DIRECTOR reporting to the CONSISTORY BOARD OF DIRECTORS; and

BE IT FURTHER RESOLVED that the position of EXECUTIVE DIRECTOR be equally open to clergy and laity to allow for the recruitment of the best candidates who exhibit the traits of a professional, effective manager, and can fully commit their time and energy to the task at hand; and,

BE IT FURTHER RESOLVED that above amendments be made to the STATUTE AND BYLAWS of the Ukrainian Orthodox Church of Canada.

**9. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada conduct a proper search using a third party professional consulting firm to identify a fully qualified individual who is a trained professional in all matters of management, administrative and operational efficiency. This individual would report to the Presidium and be responsible for administering the day to day functions of the Ukrainian Orthodox Church of Canada. The Presidium would be responsible for setting policy only.

**10. Proposed Resolution:** *From St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton, moved by Michael Zukiwsky and seconded by Karen Herzog.*

THEREFORE BE IT RESOLVED that the Chancellor's position be reduced to a 0.500 full time equivalent (F.T.E.) or less to act in an advisory role, and that the Consistory Board be authorized to hire a professionally trained Full Time (1.000 F.T.E.) Chief Administrative Officer who works in conjunction with the UOCC elected hierarchy and laity to efficiently deal with the daily administration in the Consistory Office of the UOCC.

## Resolutions Pertaining to the Structure of the Consistory, Eparchies and Administrative Organization

**11. Proposed Resolution:** *From St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton, moved by George Tkachyk and seconded by Rodney Mauch.*

THEREFORE BE IT RESOLVED that the Consistory Board of the Ukrainian Orthodox Church of Canada be comprised of 6 Clergy and 6 Laity for a total of 12 Consistory Board members to be elected. The composition of the 12 Consistory Board members would be comprised of 2 Clergy and 2 Laity elected from the Eastern Eparchy of the UOCC; 2 Clergy and 2 Laity elected from the Central Eparchy of the UOCC and 2 Clergy and 2 Laity elected from the Western Eparchy of the UOCC.

**12. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the Consistory Board be reduced in number in its make up by reducing the laity and cleric representatives by a third each. This will make the body more manageable and efficient as well as saving costs, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 11) be amended to reflect this change.

**13. Proposed Resolution:** *From the Ukrainian Orthodox Cathedral of Holy Trinity in Saskatoon moved by Larry Klopoushak and seconded by Tania Kolodziejewski.*

BE IT RESOLVED that the following bylaw changes be made to reduce the number of Eparchies and size of the consistory board. Bylaw amendments:

Change 5.01 by eliminating "and the central Eparchy" to read: 5.01 The Metro-

politan of the Church shall be the ruling Bishop with the title of Archbishop of Winnipeg, Metropolitan of the Ukrainian Orthodox Church of Canada. The Metropolitan is the Primate and highest ranking Bishop, spiritual authority, leader and teacher in the Church.

Change 6.01 (a) by eliminating "and the central eparchy" to read: 6.01(a) Archbishop of Winnipeg, Metropolitan of the Ukrainian Orthodox Church of Canada;

Change 7.01 by deleting (a), changing (b) to (a) and changing (c) to (b) with the revised text: 7.01(b) in the Western Eparchy, Bishop of Vancouver, Bishop of Saskatoon, Assistant to the Bishop of Edmonton and the Western Eparchy.

In 11.02 change eighteen (18) to twelve (12)

In 11.06 change "no fewer than two priests and two lay persons" to "no fewer than three priests and three lay people"

Change 15.01 to read: (a) the Eastern Eparchy with headquarters at Toronto, Ontario, extending east of Saskatchewan to the Atlantic Ocean excluding Manitoba parishes belonging to Swan River, Kamsack, Canora Parochial District;

(b) the Western Eparchy with headquarters at Edmonton, Alberta, consisting of parishes of Swan River, Kamsack, Canora Parochial District located in Manitoba, Saskatchewan, Alberta, British Columbia and the northern territories.

**14. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. George in St. Catharines, moved by Natalie Diduch and seconded by Greg Taras.*

BE IT RESOLVED that the Consistory create a committee within 60 days to research and prepare a report on the feasibility of human and fiscal savings attributed to a restructuring of the current UOCC infrastructure. The Committee will consist of one representative from each Eparchy and two from the Consistory in addition to the Metropolitan and Chancellor as ex-officio. The report would be published in *The Visnyk/The Herald* and posted on the UOCC website by one year from date resolution is passed at Sobor 2015.

## Resolutions Pertaining to Hierarchy and Eparchial Governance

**15. Proposed Resolution:** *From St. Elia Parish in Edmonton, moved by Myrna Kostash and seconded by Fr. Dcn. Roman Shiyan.*

BE IT RESOLVED that the Bylaws of the UOCC uphold and be made consistent with Apostolic Rule and with the life of the Church.

**16. Proposed Resolution:** *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the Bishop of the Western Eparchy and the Bishop of the Eastern Eparchy exchange Eparchies every ten years.

**17. Proposed Resolution:** *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, moved by Walter Chewchuk and seconded by Greg Blysniuk.*

BE IT RESOLVED THAT, the Bishop of the Western Eparchy and the Bishop of the Eastern Eparchy exchange Eparchies every ten years.

**18. Proposed Resolution:** *From Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, moved by Zennie Cherak and seconded by Dan Huzyk.*

BE IT FURTHER RESOLVED that the Standing Bylaws Committee propose amendments to the Bylaws removing any references to auxiliary bishops and that these amendments be submitted for consideration at the next Sobor.

**19. Proposed Resolution:** *From St. Vladimir's congregation at Calgary, approved by parish council February 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 10.12 be amended to read: "A priest shall not engage in secular employment without the written permission of the Eparchial Bishop in consultation with the Metropolitan and Consistory Board."

**20. Proposed Resolution:** *From St. Vladimir's congregation at Calgary, approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 11.14 be amended to read: "A resolution in writing, including electronic format, once approved in writing by a majority of members of the Consistory Board after notice of the resolution is given in writing to all members of the Consistory Board, shall be valid and effectual as if it had been passed at a convened and held meeting of the Consistory Board duly, subject to Article 11.12."

**21. Proposed Resolution:** *From Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, moved by Zennie Cherak and seconded by Dan Huzyk.*

BE IT RESOLVED that the Standing Bylaws Committee be directed to review, create or otherwise incorporate a protocol for the election of Bishops and the Metropolitan as an Appendix to the Bylaws which ensures a practice consistent with the Bylaws and that such amendment be submitted to the next Sobor for consideration.

**22. Proposed Resolution:** *From St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg.*

BE IT RESOLVED that the Consistory reexamine the current formula and prepare a revised formula for the next Sobor of one delegate for every 100 members, as well as a formula for fractions above each 100 (for example, a congregation with 175 members would be entitled to two delegates); and take all necessary steps for the implementation of the new formulas.

**23. Proposed Resolution:** *From St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg.*

BE IT RESOLVED that the period between Regular Sobors of the Ukrainian Orthodox Church of Canada be reduced from 5 to 3 years, and the Consistory take all necessary steps to implement this reduction.



## On the Occasion of Earth Day

■ Once again, we have a special day instituted in our civil and political world—just as, in the church, we have established September 1st of every year—to recall our responsibility to maintain and sustain the beauty and diversity of the natural creation.

Today, we are well aware of the data and the facts. Unless we choose not to acknowledge and accept scientific reality, then we are called—indeed, we are obliged—to embrace our role to preserve the earth as a gift and resource offered to humanity by a loving Creator.

This planet is a life-giving organism, which is more than plentiful for those who know and practice moderation. In the words of Psalm 103, we address God and pray: "You water the mountains from your chambers; the earth is satisfied with the fruit of your miracles. You make grass grow for the cattle, and vegetation for the service of humans that you may bring bread out of the earth, and wine that gladdens people's hearts, oil to make their face cheerful, and bread which strengthens their heart." The earth and humanity are created and intended to exist in a relationship of respect and harmony.

Yet, this is not the reality we experience today. As greed overcomes our communities, consumption increases beyond what the earth can possibly sustain. In other words, the greedy ravage more resources than the earth can ever renew. Possessing the earth in such a selfish way deprives it of its life-giving properties and poses a great threat to the rest of creation. As the earth is controlled by the few, the many are invariably displaced, driven to migration and forced to confront debilitating income inequality, poverty and hunger.

So why do we persist on our self-destructive path? Are we so stubborn that we choose not to understand? Are we so complacent that we ignore the consequences of our lifestyle? Are we so oblivious that we remain indifferent?

This year is crucial as we approach the 2015 United Nations Climate Change Conference (COP21) in Paris. May we all stand together—in solidarity, determination and decision-making—to steer our world toward a more caring worldview and a more compassionate humanity.

—His All-Holiness

Ecumenical Patriarch Bartholomew  
April 22, 2015

## Remembrance of the Reposed

At several times during the liturgical year, the Orthodox Church specially remembers the reposed. Some of these include: the memorial Saturdays of St. Demetrius, Holy Trinity, Meatfare, as well as the second, third and fourth Saturdays of Great Lent and the Tuesday following St. Thomas Sunday.

Remembrances for the reposed during the Paschal season differ from other memorial days because, at this time, the faithful visit the graves of their loved ones. It is important to understand the meaning of the Church's commemoration of the reposed. So often, people become caught up in the form or ritual without understanding why they are carrying out these actions. It is important to know the meaning behind the rituals and how they benefit the reposed as well as the living. We must remember that traditions, customs and rituals are natural ways to transmit cultural experience and knowledge from generation to generation. While the forms and their adaptations throughout the generations are essential, it is the meaning of these rituals and traditions that are more important. The customs have little sense when meaning is lost.

What does it mean to pray for the reposed and remember them on memorial days? What lies at the foundation of these memorial traditions? God continuously helps us to achieve the gift of salvation by asking us to repent and begin to live in the light of the Resurrection. If we wish to bring joyfulness to the reposed, we must first bring the joy of the light of the Resurrection to our own lives.

Three things stop us from experiencing this joy of Communion with the Lord: grieving for the past, anxiety over the future and ungratefulness for the present. The past is gone, leaving us with only its consequences which ascribe to us obligations. The future has not yet arrived which we enter with responsibilities. There is only the present for which

we express our gratitude for everything that we have. All that we have is a gift from God and the responsibility for the past and for the future. First, we must become accountable for our sins. We must repent and counter our desires by way of a liturgical Eucharistic life. We also need to express our gratitude to God for everything in our lives.

Commemorating the reposed and holding a *Panakhida* memorial service shows our compassion towards them. We pray to God for the salvation of their souls. Praying to God for the reposed means to listen to what God invited us to do. He asks that we cultivate a pure heart, through which He may enter into the life of the person for whom we pray. In communion with us through prayer, God asks us to achieve purity of heart through repentance and the Eucharist so that we may be filled with joy and bring joy to the reposed. In truth, we can experience genuine gratitude if we have comprehended the mystery of God's purpose for each of His creation. This is only possible through the Holy Eucharist, where humanity unites with the Creator and feels God's love and understanding for all of His creation.

At the heart of remembering the reposed is communion in the joy of the Eucharist, and commemoration of the reposed in the Kingdom of God. Our desire is for the reposed to enter the Kingdom of God, but this remains only a wish until we help them to achieve this. To help them enter the Kingdom of God, we also must move toward the Kingdom through a life in Christ.



## Community News

### Parliament Adopts Motion on Genocide Recognition

■ OTTAWA, ON— The Honourable Jason Kenney, Minister for Multiculturalism, issued the following statement on April 24, 2015 on the adoption of Motion M-587 on Genocide Recognition: "Today, the House of Commons passed a historic motion that designates the month of April in Canada as 'Genocide Remembrance, Condemnation and Prevention Month.' I commend Member of Parliament for Mississauga Streetsville, Brad Butt, for having brought this motion forward, and all parties for having supported it."

"It is critical that we continue to reflect on this history. Our Government is committed to teaching future generations about the lessons of genocide around the world, to help prevent such atrocities from ever occurring again. This special recognition in April each year would help to preserve the memo-

ry of these dark moments in history, lest they be forgotten."

"Canada has been profoundly shaped by survivors who began new lives in Canada."

"Specifically, April would be a month of remembrance for the genocides in history that have affected many Canadians: the Holocaust; the Rwandan genocide; the Ukrainian Holodomor famine-genocide, and the loss of life endured by the Armenian people during the demise of the Ottoman Empire in 1915."

"As the Minister for Multiculturalism, I encourage all Canadians to reflect on the lessons learned from these crimes against humanity, to recognize the brave survivors and commemorate the victims, and to remain vigilant against all forms of prejudice and hatred."

—Press Office  
for Ministry of Multiculturalism

### Volunteer Award Nominations

■ OTTAWA, ON—Nominations for the 2015 Prime Minister Volunteer Awards were launched by Minister of Employment and Social Development Canada Pierre Poilievre on April 13, 2015 in Ottawa, ON. Nominations will be accepted until June 30, 2015. Through these awards, all Canadians have the opportunity to recognize the accomplishments of deserving individuals, businesses and not-for-profit organizations that are volunteering their time and making a difference in

their communities. Volunteerism is an important part of what makes Canada such a great country. In 2013, 44% of Canadians participated in volunteer work, devoting over 2 billion hours to their volunteer activities, which equals 1 million jobs. The Prime Minister's Volunteer Awards consist of 17 awards: two national awards and 15 regional awards. For nomination forms, see: [www.pm.gc.ca/awards](http://www.pm.gc.ca/awards)

—Press Office, Employment and Social Development Canada

### Spirit Lake Internment Centre Collects Second Award

■ MONTREAL, QC—The Spirit Lake Internment Interpretative Centre received its second award from the Quebec Neighbours organization in recognition for its outstanding contribution toward community enrichment and its active participation in furthering awareness of Quebec's diverse heritage. The award in the category of Community Service in Heritage and Culture was presented at the awards gala held at Ho-

tel des Gouverneurs on March 29, 2015 in Rouyn-Noranda. Mary Kureluk, representing the volunteer board of Camp Spirit Lake Corporation, received the award. The Spirit Lake Centre is the largest internment museum in Canada telling the story of Spirit Lake Internment camp, the second largest internment site established during Canada's First National Internment Operations.

—UCC Montreal



#### MUSICA SECRETA

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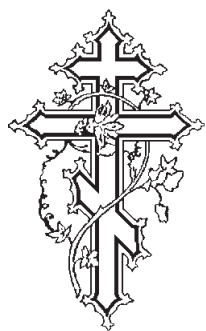
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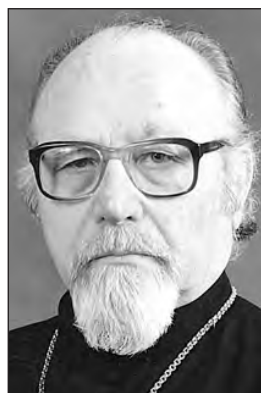




## ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 8 квітня 2015 року Божого, на 90-му році життя спочив у Бозі

### Бл. п. протопресвітер д-р Степан Ярмусь Rt. Rev. Protopresbyter Dr. Stephan Jarmus of Blessed Memory (1925-2015)



■ **ВІННІПЕГ, МБ.**—3 глибоким смутком Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 8-го квітня 2015 р. Б. на 90-му році земного життя спочив раб Божий бл. п. протопресвітер доктор богослов'я Степан Ярмусь у м. Вінніпегу, МБ.

Чин Похорону священика відбувся у четвер, 16-го квітня 2015 р. о год. 7:00 вечора в Українському Православному Соборі Святої Покрови, у Вінніпегу, МБ. Божественна Літургія і завершення Чину Похорону відбулися у п'ятницю 17-го квітня 2015 р. о год. 10:00 ранку, також у Соборі Святої Покрови у Вінніпегу. Поховання тлінних останків відбулося на цвинтарі Глен Іден в Вінніпегу.

Протопресвітер доктор богослов'я Степан Ярмусь народився 25 травня 1925 року в селі Лідихів, Тернопільська область на Волині в Україні в родині Онисима і Євфросинії четвертим з п'яти дітей. Друга світова війна перекреслила його життя: в 1942 році був вивезений до Німеччини на примусову працю, в 1944 вступив до Української Дивізії "Галичина", два роки був у полоні в Італії, в 1947-му перевезений до Великобританії. В 1948 р. був звільнений і там працював як робітник. Стефан опинився в таборі для переміщених осіб близько Грантама, Англія. В Англії він зустрів Констанцію Гутон, і в 1955 році вони повінчалися. Подружжя Бог благословив сином Андрієм, який народився у Канаді в 1964 р.

Після пастирських студій він був висвячений в сан диякона, а потім в пресвітери у вересні 1956 року. Сім'я переїхала в Лондон в 1956 де о. Стефан почав пастирське служіння в місцевій українській православній церкві. Для продовження богословських студій він в 1960 році вступив до Колегії Св. Андрея у Вінніпегу, Манітоба, Канада.

Протопресвітер Степан був досвідченим науковцем. Він успішно завершив свій ступінь ліценціата богослов'я в 1962 році, здобув ступінь бакалавра в Манітобському Університеті у Вінніпегу в 1974 р., а згодом ступінь магістра богослов'я в Міжконфесійному пастирському інституті при Вінніпезькому Університеті в 1977 році, ступінь магістра богослов'я в Колегії Св. Андрея в 1984 році і докторат пасторства та докторат богослов'я від Сан-Франциської Духовної семінарії в Сан-Франциско, США. Він також отримав кілька почесних докторатів в Україні. Протопрес. д-р Степан Ярмусь був професором богословського факультету Колегії Св. Андрея у Вінніпегу, МБ від 1969-2004, від 1995 до 1998 буд Деканом Колегії. Він був автором численних статей і книг на теми теології, філософії, культури, психології, духовності та геронтології.

Отець Степан неодноразово виступив на різних зібраннях науковців, творчі дискусії з ними, зустрічі з відомими в Україні церковними і громадськими діячами, відвідини церковних і культурних установ, презентація своїх нових книг, виступи з лекціями у вищих навчальних установах міст Києва, Луцька, Одеси, Севастополя. Він був Почесним науковим співробітником Відділення релігієзнавства Інституту філософії ім. Г. С. Сковороди.

Отець Степан вірно служив різними способами в Українській Православній Церкві в Канаді. З 1962 року він служив парафіальним священиком на парафіях Вінніпезької округи 1963-67, Шіго, Саск. в 1967-69, а тоді в парафії Св. Володимира в Кенорі, Онтаріо в 1962-67 і з 1979 до недавнього часу. Отець Степан присвятив багато років свого життя адміністративній праці УПЦК. Спочатку був помічником редактора, а згодом редактором *The Herald/Visnyk*. Собором УПЦК був обраний в 1985 році Канцлером УПЦК і членом Церковного суду в 2000.

Отець Степан був нагороджений численними священичими нагородами, в тому числі першими трьома від Митрополита Никанора перед прибуттям до Канади, тоді Золотим Хрестом від Митрополита Іларіона, Хрестом з оздобами від Митрополита Андрея, до найвищої Протопресвітерства в 1990 р. від Митрополита Василя.

Випередили о. Степана своїм упокоєнням батьки Онисим і Євфросинія, і дружина, добрі. Констанція в 2006 р. У глибокому смутку по відході о. Степана залишилися син о. Андрій з дружиною добр. Крісті, внуки Айдан, Ісайя і Йона. Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині і приятелям отця Степана і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

Його Високопреосвященство, Митрополит Юрій благословляє нашому духовенству і вірним згадувати у своїх молитвах новопреставленого раба Божого **†Протопресвітера Степана Ярмуса** та під час Св. Літургій, і молитися за душевний спокій його родини.

Сам Господи, упокой душу спочилого раба Твого **†Протопресвітера Степана**, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилому рабу Твоєму і сотвори йому вічну пам'ять.

**Memory Eternal! Вічна пам'ять!**

—Від Канцелярії Консисторії

■ **WINNIPEG, MB**—It is with a profound depth of sadness that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that the servant of God, Rt. Reverend Protopresbyter Dr. Stephan Jarmus of Blessed Memory fell asleep in the Lord on April 8, 2015 at the Holy Family Home in Winnipeg, Manitoba at the age of 90 years.

The Funeral Office for a Priest took place on Thursday, April 16, 2015 at 7:00 p.m. at the St. Mary the Protectress Sobor, 820 Burrows Ave., in Winnipeg, Manitoba. The Divine Liturgy and the conclusion of the Funeral Rite took place on Friday, April 17, 2015 at 10:00 a.m. at St. Mary the Protectress Sobor in Winnipeg. Interment followed at the Glen Eden Memorial Gardens, 4477 Main Street in Winnipeg.

Rt. Rev. Protopresbyter Dr. Stephan Jarmus was born on May 25, 1925 in the village of Lidykhiv, Ternopil oblast in the Volyn region of Ukraine. He was the fourth of five children for his parents Onysym and Yevfrosyniya. The Second World War interrupted life. He was sent to a labour camp in Germany, was a prisoner of war in Italy, and by 1948, Fr. Stephan found himself in a displaced persons' camp near Grantham, England. In England, he met Constance Houghton and they married in 1955. They were blessed with a son Andrew in 1964 once they established a home in Canada.

After pastoral studies in England, he was ordained into the diaconate and then into the priesthood in September 1956. The family moved to London in 1956 where Fr. Stephan commenced pastoral service at a local Ukrainian Orthodox parish. He left for Canada in 1960 to pursue further theological studies at St. Andrew's College, in Winnipeg, Manitoba.

Fr. Stephan was an accomplished academic. He successfully completed his Licentiate in Theology in 1962, and a BA at the University of Manitoba in Winnipeg in 1974. He went on to achieve a Master of Theology from the Interdenominational Pastoral Institute at the University of Winnipeg in 1977, a Master of Divinity from St. Andrew's College in 1984 and a Doctorate of Ministry and Doctorate of Theology from the San Francisco Theological Seminary in San Francisco, USA. He also received several honorary doctorates from Ukraine. Fr. Stephan joined as professor the faculty of the UOCC's theological institute, St. Andrew's College in Winnipeg, MB from 1969-2004. He served as Dean of St. Andrew's College 1995-1998. He was the author of numerous articles and books on such topics as theology, philosophy, culture, psychology, spirituality and gerontology.

Fr. Stephan travelled regularly to Ukraine after Independence where he took part in theological academic life there. He became an Honorary Research Fellow of the Institute of Philosophy at the National Academy of Sciences of Ukraine, professor emeritus of the Kyiv Theological Academy, UOC-KP, and professor emeritus of the Department of Philosophy at Lesya Ukrainka Eastern European National University. He was also a guest professor of philosophy at the Volyn University.

Fr. Stephan actively served in the Ukrainian Orthodox Church of Canada since 1962 in many capacities. He served as parish priest for the parishes of Winnipeg Rural District 1963-67, Sheho and District in 1967-69, and in St. Vladimir's parish in Kenora, Ontario in 1962-67 and from 1979 until recently. Fr. Stephan devoted many years to administrative work in the UOCC. He was assistant editor and long-time editor of the *Visnyk/The Herald*. He was elected for a term as Chancellor of the UOCC in 1985 and as a Church Tribunal member in 2000.

Fr. Stephan was the recipient of numerous priestly awards in the UOCC, including his first three awards from Metropolitan Nikanor prior to arriving in Canada, the Golden Cross awarded by Metropolitan Ilarion and the Jewelled Cross by Metropolitan Andrew, among others, as well as his most recent elevation to Protopresbyter in 1990 by Metropolitan Wasyly.

Fr. Stephan was predeceased by his parents Onysym and Yevfrosyniya and Dobrodiyka Constance in 2006. Left to pray for Fr. Stephan's eternal memory are son, Fr. Andrew (Kristi) Jarmus; grandsons, Aidan, Isaiah and Jonah. The Office of the Consistory and the faithful of the Ukrainian Orthodox Church of Canada express their deepest sympathies to family and friends of Fr. Stephan. We pray that the Lord will bring them comfort in this time of sadness.

With the Blessing of His Eminence, Metropolitan Yuriy, our clergy and faithful are asked to remember the newly-reposed servant in Christ, **†Rt. Rev. Protopresbyter Stephan** in your prayers and liturgical commemorations, and to pray for the well-being of his beloved family.

O Lord, give rest to the soul of your departed servant **†Rt. Rev. Protopresbyter Stephan**, in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.

**Вічна пам'ять! Memory Eternal!**

—The Office of the Consistory





*Paska and Pysanka workshop participants and parish volunteers at St. Andrew UOC parish in Edmonton, AB on March 28, 2015.*

**EDMONTON, AB**—Annually, during Great Lent, St. Andrew's Ukrainian Orthodox Sobor parish in Edmonton, Alberta hosts a *Paska* and *Pysanka* Workshop for their youth. This year was no exception. On March 28, 2015 thirty enthusiastic children and grandchildren from four to sixteen years of age attended a successful afternoon workshop to prepare the traditional Ukrainian Paschal bread *paska* and *pysanka* decorated eggs. A few of the children also took time to make a *paska* for those siblings who

were unable to attend. Once the workshop got underway, approximately eight youth at a time were called to scrub their hands and go into the parish kitchen. There, they were led in prayer before producing a *paska* under the instruction and supervision of women members from the parish. The men of the parish assisted in basting and baking.

Meanwhile, the adjoining hall had been set up with the necessary equipment and displays for *pysanka* writing. There, the youth diligently created co-

lourful *pysanky* under the guidance of volunteer mothers and fathers. Most of the children had time to write two *pysanky* while taking their turn in the kitchen to create a *paska*, and wait for it to rise, bake and cool.

The youth and their parents also viewed a video of *pysanka*-making and other short film clips on a large television screen, as well as enjoyed a Lenten snack provided in the mid-afternoon.

Parish priest Fr. Yuriy Suchevan and the workshop organizers thanked the volunteers for their assistance, and the participants for attending and keeping alive two beautiful Ukrainian Easter traditions. As they left with their *pasky* and *pysanky*, workshop participants and parents expressed their appreciation, vowing to return the following year.

—Lesia Perritt



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## Шевченківський концерт в Едмонтоні

У неділю 15 березня 2015 року в Домі української молоді українська діаспора міста Едмонтон мала змогу насолодитися концертом *Тарас Шевченко: Інспірація для світу* зорганізований Едмонтонським відділом Конгресу Українців Канади та Українським Музичним Товариством Альберти. Шевченківський концерт, який щорічно проводиться на початку березня, вже став традиційною подією для української громади Альберти.

Концерт було відкрито виконанням одного з найбільш відомих та ідейно сильних творів Тараса Шевченка—*"Заповіт"* (музика Г. Гладкого; обробка Л. Ревуцького). Саме цей ліричний вірш, який після смерті славнозвісного кобзаря було покладено на музику, і донині є гімном визвольної боротьби українського народу. Також, певно це єдиний вірш Тараса в якому він має особисте й дуже скромне прохання до України: згадувати свого вірного сина "незлим тихим словом".

З вступною промовою виступив голова Конгресу Українців Канади Едмонтонського відділу Сергій Костюк. Він наголосив на тому, що творчість Тараса Шевченка надихає українців з усіх куточків світу до роздумів про основні цінності людського життя: любов до Батьківщини, родинний дух, народні традиції, віру. В його поезії прослідковується заклик до визвольної боротьби за свої законні права та переконання, що завжди було і є актуальним питанням для українського народу.

Ведуча, Ксеня Мариняк, підтвердила слова промовця зачитавши уривок з Автобіографії написаної Тарасом Шевченком після викупу із кріпацтва: "...подих свободи повернув моїм почуттям чистоту перших літ дитинства...". Пані Ксеня нагадала присутнім, що чарівне Шевчен-

ківське слово присутнє в душі кожного українця. Особливо важливою та пам'ятною для української діаспори є славнозвісна теза: "І чужого научайтесь, свого не цурайтесь"

Після таких промовистих слів виступ хору Дніпро з солісткою Іриною Федеркевич (диригент Ірина Шмігельська, при фортепіано Ірина Тарнавська) ще більше занурив присутніх у роздуми над творчістю Тараса Шевченка. Виконавши такі твори великого кобзаря як *"Ребе та стогне Дніпр широкий"* (музика Д. Крижанівського; обробка К. Котенка), *"Думи мої"* (музика Є. Козака) та *"Моя Україно"* (слова В. Сосюри, музика А. Кушніренка). Кожна з виконаних мелодій має своє значення в історії українського народу. Так, *"Ребе та стогне Дніпр широкий"* була музичним позивним українського радіо *"Дніпро"* в Другу світову війну. Текст поеми *"Думи мої"* сповнений сумом за Батьківщиною, однак ідейно він вселяє надію в щасливе життя. І останній твір *"Моя Україно"* ще раз наголошує на тому, що не варто покладати рук, адже перемога буде за тим хто бореться.

В подальшому, ведуча наголосила, що слова великого кобзаря допомагали українському народові вижити за найважчих часів. Пройшовши чимало випробувань Тарас жодного разу не змінив своїх поглядів, не відмовився від ідей, чим і заслужив вікову славу та став наглядним прикладом для всіх українців. Його творчість дає натхнення всім хто несе в собі українську національну свідомість. Тому сьогодні можемо бачити, що твори Шевченка вийшли за межі словесної творчості і досягли інших вищих віх. Відтак, присутні на концерті могли насолодитися танком Мари Палагнюк та Тайлера Хміляра до мелодії *"Думи мої"* (хореограф Вінцент Ріс).

Слід відзначити, що слова поета надихали інших творчих осіб до написання власних творів. Леонід Коровник, автор двох поетичних збірок та відомий перекладач богословської літератури, зачитав авторський вірш. Пан Леонід в своєму вірші коротко описав важке життя українського поета, влучно вказавши на події, якими Тараса Шевченка випробовувала доля. Досить важко усвідомити до кінця скільки потрібно мати мужності та терпіння, щоб пережити кріпачество, солдатфонство, численні заслання і при цьому залишатися вірним Україні. Саме тому Тарас Шевченко, як ніхто інший, заслуговує на прославлення свого імені та творчості. На сьогодні поезію Шевченка перекладено більш ніж ста мовами світу й у 35-ти країнах стоять пам'ятники великому українському митцю.

Оригінальністю події додало виконання двох творів Тараса Шевченка—*"Заповіт"* та *"Садок вишневий коло хати"*—на цимбалах Митчелом Палагнюком. Другий твір є перлиною ліричної творчості Тараса Шевченка, який показує красу українських пейзажів та тугу поета за рідними краями.

Наступний виступ був представлений дітками з Спілки української молоді за координації Анни Крупи. Вони зобразили глядачам інсценізацію вірша *"Розрита могила"*. Тарас Шевченко дивився на могили як на самотніх свідків слави козацької України, символи героїчного минулого країни. В розкопках могил, яке в Україні досить активно відбувалося в 30-40-х роках XIX століття, поет вбачає наругу над національними святинами. Тому вірш спрямований на протест проти соціального й національного гноблення українського народу, що досить майстерно показали в інсценізації дітки.



Маріанна Ільків, співачка з Львова

Мелодійність віршів Тараса Шевченка дозволяє легко їх покласти на музику. Понад 120 українських композиторів створили музику до поезії кобзаря. Наступний виступ ансамблю Рута при Організації Українок Канади ім. Ольги Басараб (музичний керівник Дмитро Руснак, художній керівник Алла Семенко) підтвердив, що твори Шевченка дуже легко надаються співу. Ансамбль виконав наступні твори Тараса Шевченка: *"По діброві вітер віє"* (музика М. Лисенка) та *"Із-за гори кам'яної"* (музика М. Леонтовича).

Слава Тараса Шевченка дуже швидко рознеслася по всьому світу завдяки українським іммігрантам. Відтак, Український Інститут Америки до 200-ліття від дня народження поета мав конкурс англomовних нарисів про Тараса Шевченка для молоді на якому прийняло участь понад 200 студентів з усіх куточків українського світу.

(продовження на стор.21)



Хор Верховина при Спілці української молоді (СУМ), Едмонтон, АБ.



Студія сценічних мистців і мистецьких ініціатив.



Ансамбль Рута при організації Українок Канади ім. Ольги Басараб.



Хор Дніпро.



## Orthodox Approaches to the Job Search

■ Summer may be the season of vacation and rest, but it also signals the start of the summer job search for high school and university students. New graduates also can be found seeking their very first employment. What kind of jobs should Orthodox Christians seek? Are there jobs that Christians should avoid, although they are legal, widespread and considered "normal" in today's society? How should an Orthodox Christian undertake their job search? With many sectors of the Canadian economy entering a downturn with closures and cutbacks, youth and job-seeking adults may be feeling desperate and willing to take any job.

Like any other task, the job search for Orthodox Christians should begin with prayer. God will help with the job search, but we must ask in humility for His help first. God will provide all that is necessary for us to find the work best-suited to our needs. We may also ask the many saints for their intercession to help support and guide us as we look for that perfect job. St. Nicholas the Wonderworker, St. Paraskeva as well as our guardian angel are some of those who can pray on our behalf.

What are job criteria for Christians? Should Christians work just anywhere? The early Christians took job searching and hiring very seriously. Writing in the 3rd C about new candidates to be baptized as Christians, St. Hippolyte of Rome

listed many professions where Christians should not be employed. For those wishing to become Christians, they had to leave certain professions. These jobs included gladiators, circus performers, actors and pagan spiritual leaders. St. Hippolyte also advised others to be careful how they used their career skills. For example, he counseled artists not to make pagan idols, and soldiers not to carry out death sentences—even under orders from superiors. The lesson from the early Christians that still applies to this day is that Christians should not take employment that contradicts the teachings and Laws of God, and they should not do activities that leads others to sin and tempts them away from a life in Christ.

In our globally-connected world today, can there really be "neutral" professions where Christians may work with confidence that the teachings of Christ are not contradicted? For example, one woman told the story of her job as a cashier in a grocery store. Along with essential food items like milk and bread, the store also sold items such as cigarettes. Although she had no control over the store stocking such items, she felt uncomfortable selling them. This raises many questions: Can a Christian work in a newspaper kiosk that sells adult magazines? Should Christians work in a tobacco factory making a product that leads to the death of 100 Canadians daily? Can a Christian work in a

school that teaches curriculum which conflicts with Christian teachings? Owners of companies in private business have the choice of saying no to suppliers or customers, in the way that the environmental movement seeks out environmentally friendly suppliers. Owners can be inspired by St. Ivan of Suchava, the famous saint from Bukovyna. In the days before labour laws, St. Ivan was a business owner who followed a strict Christian ethic in his commercial dealings rarely seen since. He showed particular mercy towards his employees. However, the average person, especially students and those beginning their work careers, usually have no choice in company decisions. Moreover, they fear losing their jobs if they refuse to carry out tasks, even on moral grounds.

Another aspect to this dilemma is that a job can be neutral in itself, but in

some aspects of the company there can be moral questions. For example, you may be employed in selling popcorn at the movies, or working at the coat check at the theatre, but the content of these movies and performances may be anti-Christian or promote violence.

Even if the worker works honestly and diligently, can the same be said of the owners and management of companies or of the company policy? Many people do not think about the moral aspects of their jobs. They may justify their work by saying that they put in an honest day's work and do not cheat their companies. Most cite the practicalities of life—families have to be fed, clothed and given shelter. In times of job crisis and a poor economy, no one wishes to be without work, especially a student with a student loan to repay.

*continued on p.21*

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or go to: <http://www.DBI.ca/trident/>



## Orthodox Approaches...

continued from p.20

How do we approach such moral dilemmas in the job hunt? First, we must rely on God for all things. We must examine our conscience and evaluate honestly the types of jobs we do according to Christian teachings. Secondly, it may not always be possible to leave or refuse a job, but we can still act "from within" to change situations. We can help to change the moral culture of a workplace through our actions and behaviours. We have already seen this kind of change happen in the Canadian workplace. For example, lobbying in Canada has led to changes in legislation so that stores can no longer openly display tobacco products, and workers openly smoking at their desks no longer takes place. Thirdly, Christian businesses may desire to create a network to produce and trade in products that do not contradict Christian teachings. This is already happening. "Christian-friendly" businesses and services are joining the

general movement towards promoting healthy lifestyles. For example, the environmental movement has led to a variety of environmentally-friendly products from "clean" fuel to organic food to sustainable production that supports not exploits workers abroad. In Canada we already see these types of companies flourishing. One successful large Canadian building supply company does not open for business on Sundays. As its sign reads, "we believe in family values" and the company wants its employees home with their families on Sundays. Fourth, the early Christians can teach us how to deal with this problem. Back then when someone had to leave a job because it contradicted the faith, the parish community helped to support the person or family who wished to leave a morally questionable workplace.

The many questions about the morality of our jobs and what to do about them have to be considered on an individual basis. The purpose of this article is to make us stop and think conscious-

ly about the moral and spiritual aspects of our places of employment. Even if we have little say in our workplaces, we must remember that everything we do and say has an impact on other people around us. We can begin with ourselves to ensure that we conduct ourselves in the workplace following Christian virtues and values. In the workplace itself, we should not be bystanders to wrong-

doing or engage in wrongful actions. We must also give careful thought to our career path—not just to assess job security, wage, benefits and vacation packages, but to consider the moral implications of the job itself.

—Translated and adapted from  
*Ukrainian Orthodox Word*, Vol. LXIV,  
Issue 7-8, July-August, 2014.

## Questions,

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## Шевченківський концерт...

продовження зі стор.15

Слід відмітити, що перші три переможці були з України. Марічка Овчаренко зачитала присутнім найбільш цікаві уривки з їх нарисів. Всі конкурсанти відзначили знаковість поета в долі українського народу, його мужність до випробувань долі та силу слова, яке спонукає до дій. Також, вони вказали на актуальність Шевченківського слова сьогодні, коли в Україні точиться боротьба за утримання незалежності; нагадали, що на Майдані під час подій 2014 року його вірші лунали з дня на день.

У підтвердження сказаного присутнім гостям концерту показали уривок відео, де молодий Сергій Нігоян в 2014 на Майдані у Києві декламує уривок поеми "Кавказ". Сергій був етнічним вірменином та щирим патріотом України. За пару днів

після запису даного відео Сергій був убитий пострілом снайпера під час Революції гідності.

"Борітеся—поборете,

Вам Бог помагає!

За вас правда,

за вас слава і воля свята!"

Наступний виступ був присвячений всім загиблим героям Революції гідності, що відбулася в Україні у 2013-2014 роках. Танець "Не забудьмо Майдан" виконаний українським танцювальним гуртом із Ст. Альберт (хореограф Вінцент Ріс) під музику української народної пісні "Пливе кача по Тисині", що стала Реквієм-прощанням для Небесної сотні. Ця пісня належала до репертуару воїнів УПА під час Другої світової війни та збройної боротьби 1950-их років.

Слід пам'ятати, що герої не гинуть марно. Вони прокладають шлях до нової України, де "...на оновленій землі врага не буде...". Сергій Костюк, Наталя Гриців, Оля Колесніко-

ва, Наталя Білавич зачитали уривки творів Шевченка "Тайдамаки", "Гамалія", "До Основ'яненка", "Кавказ", "І Архімед, і Галілей". Складена Наталею Гриців в'язанка показала, що події днів Шевченка та сучасні події мають дуже багато спільного. Не варто покладати рук, ми можемо побороти ворога спільними зусиллями.

Приємним сюрпризом для публіки став виступ співачки з Львова Маріанни Ільків. Маріанна навчалася в музичній школі Кос-Анатольського, у Львівському державному музичному училищі ім. С. Людкевича і в Львівській Національній музичній академії ім. М. Лисенка. Вона здобула багато нагород на різноманітних музичних фестивалях. На концерті Маріанна виконала авторські пісні про красу України, українку та ніжність материнських рук.

На завершення концерту виступив хор Верховина при Спільній української молоді Едмонтону (диригент Орест Солтикевич). Хор вико-

нав такі твори Тараса Шевченка як "Закувала зозуленька" (музика С. Людкевича) "Учітєся брати мої" (музика А. Кос-Анатольського). Останній твір наголошує на потребі вміння розуміти події, а не керуватися тим, що розповідає публіка.

Із заключним словом виступила голова Українського Музичного Товариства Альбертипані Люба Бойко - Белл. Вона зазначила, що творчість Тараса Шевченка залишається актуальним і до нині. Він є своєрідним пророком українського народу і запорукою того, що встане Україна і поборе ворогів. Також, пані Люба щиро-сердечно подякувала всім виконавцям концерту та їх керівникам; висловила окрему вдячність пані Галині Котович, яка підготувала текст вступної, а також Конгресу Українців Канади Едмонтонському відділу та Спільній Української Молоді за співпрацю.

—Богдана Степаненко-Липовик  
Фото: Марко Левицький



# The Beginning of the Christian Church

## Who was Apostle Paul?

St. Paul of Tarsus greatly influenced the development of Christianity. First of all, Apostle Paul was not one of the Twelve Disciples of Jesus Christ. Moreover, St. Paul never met Jesus during His mission in the world, although the apostle lived at this same time. Apostle Paul also became one of the first missionaries to preach the Christian gospel to non-Jewish people. If you turn to the New Testament in your Bible, you will see that 14 of the 27 Epistles traditionally are attributed to Paul. Further, about half of the Book of Acts is about Paul's life and works. In the Acts of the Apostles, Paul's travels are arranged into three separate journeys.

When you are in church next Sunday, listen to the reading of the Epistle. This is read usually by the *dyak*, or cantor, or sometimes by other lay individuals in the church. Traditionally, in Ukraine and in the large cathedral churches of the UOCC, you will see the Epistle is read by a deacon. The word "epistle" means "letter". Many of the New Testament books are actually letters that St. Paul wrote to the early Christian churches. Some of the Epistles are to the Ephesians, Galatians, Romans, Corinthians, Philippians and Colossians. These new converts had no books or resource materials to guide them, so St. Paul wrote letters to them giving them instructions on how to live so they would follow Christ's teaching. Even today, thousands of years later, St. Paul's words still guide us as we try to live God's way.

## When and where did Paul live?

Paul's birth name was Saul. He was Jewish, son of a Pharisee. The Pharisees were a group of people who believed that they kept all of God's rules. They were important and clever, and they did not like the teachings of Jesus. Saul was born around 10 A.D. in Tarsus, Turkey. His family was well-

off so he was sent to Jerusalem to study. He became one of the most -learned men at the Temple.

Paul hated those Jews who believed in Jesus. He wanted to stop them from preaching, even if it meant killing them. Paul tracked down believers wherever he could and punished them severely. At the time of this Christian persecution, there lived a man named Stephen who was a believer greatly blessed by God. He was given miraculous gifts which angered the elders in the Temple. They had him dragged out of the city and threw stones at him until he died. Saul was present at this stoning and decided to go to Damascus to hunt down other Christians. He tried to do everything he could to stop the growth of Christianity.

## Why did Paul stop persecuting Christians?

You can read why Paul stopped persecuting Christians in the Book of Acts. God had special plans for Saul, who would be called Paul. As he was traveling to Damascus to find more Jews to persecute, a bright light suddenly flashed around him. Saul fell to the ground and became blinded. A voice spoke to him, "Saul, Saul, why do you persecute Me?" Saul asked, "Who are you, Lord?" Then the voice answered, "I am Jesus, the One you are trying to hurt. Go to Damascus where you will be told what you must do." The light vanished.

Saul discovered that he could not see anything. The men with Saul helped him up and led him by the hand to Damascus. In Damascus, the Lord spoke to a Christian named Ananias. He told him to visit Saul and heal his blindness. So Ananias went and prayed with Saul. Something like fish scales fell from Saul's eyes and he could see once more. Immediately, Saul got up and was baptized. From that time, Saul was a different man, and he even changed his name to Paul. From that

day on he worked to spread the Good News about Jesus to all the world.

St. Paul became one of the greatest missionaries of the early church. He travelled to many countries preaching the faith (See map below). He never lost courage, even when he was put in jail or pelted with stones.

St. Paul's ministry lasted about 35 years. He brought multitudes to Christ, established many churches and wrote letters which we know as Epistles, to help people live the way God wanted them to live. We can recall many famous teachings by St. Paul. For example, he wrote these famous words about the nature of love in the first book of Corinthians (13:1-13) in your Bible:

"Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all



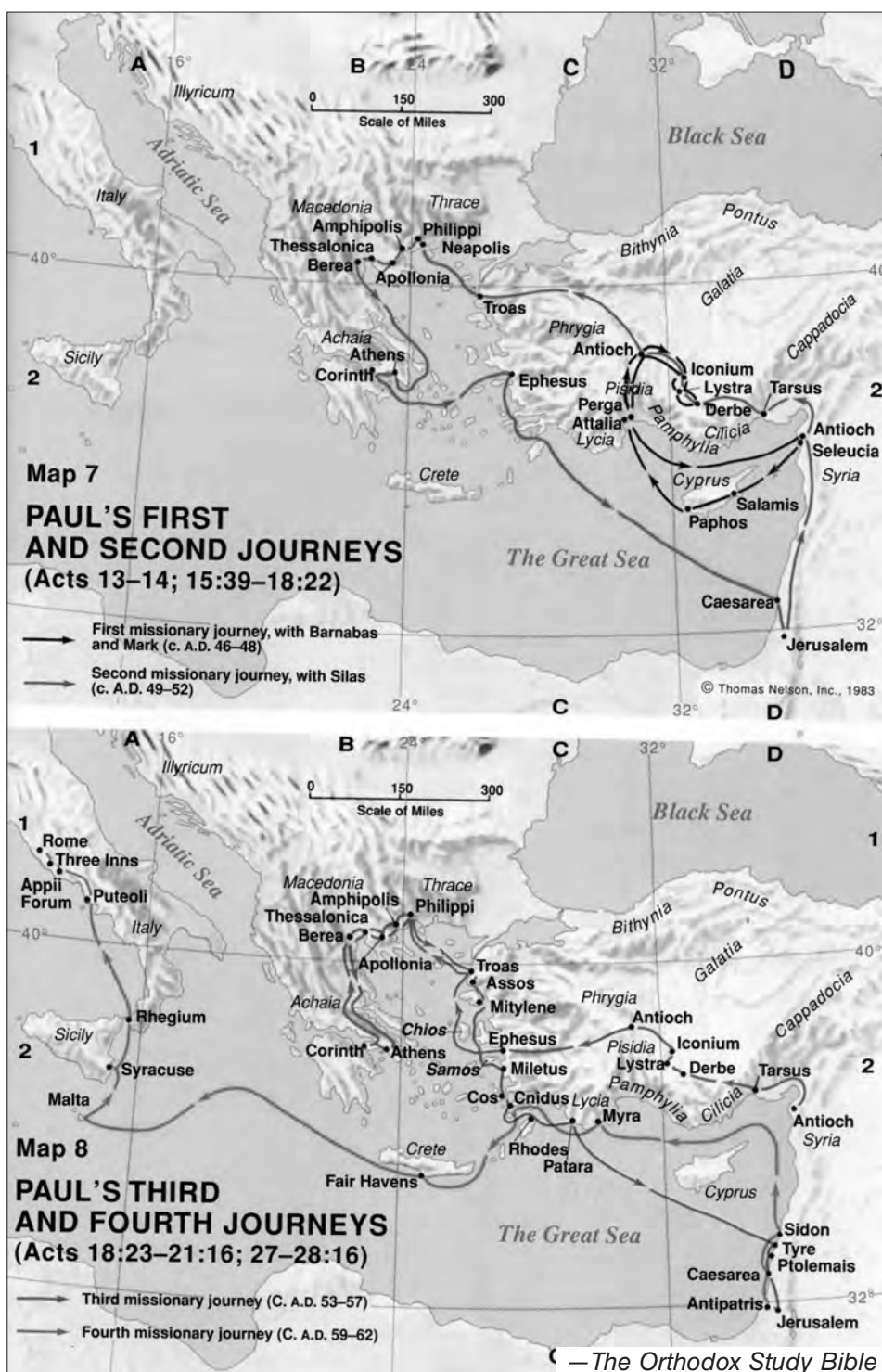
Dobrodiyka Jane

mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing."

(continued on p.23)

## Famous quotation by St. Paul from 2 Timothy 4:7:

■ "I have fought the good fight, I have finished the race, I have kept the faith."



## St. Paul Feast Day

■ St. Paul is commemorated by the Orthodox Church on July 12 together with St. Peter. The summer fast prior to this feast day is named after both of these saints called the Apostles' Fast, or Sts. Peter and Paul fast.

## Hollywood takes on Apostle Paul

■ HOLLYWOOD, CA—A new faith-based film project with A-list stars involved is coming now from Warner Bros. The movie project, *Apostle Paul*, is being developed at the studio for Hugh Jackman to star in the role as Saul of Tarsus who crossed over to teach the Romans and preach the Word. Producers are expected to be Hugh Jackman, Matt Damon and Ben Affleck. A screenplay is being written.

—www.deadline.com



## Save a Soldier!



Ukrainian soldiers protecting our spiritual homeland of Ukraine have an urgent need for **night vision binoculars** and **individual first aid kits**.



Territory of Support Volunteer Organization in Boryspil, Kyiv oblast in Ukraine is appealing to the Ukrainian community for financial support to purchase life-saving medical kits and night vision equipment.

All donations go directly to support the **Bilotserkva 72nd Mechanized Brigade**.

The Territory of Support volunteers provide reports on the use of funds and equipment delivered on their Facebook page: [facebook.com/teritoria.pidtrimki](https://facebook.com/teritoria.pidtrimki)



Territory of Support has printed a thank you to all donors in the city of Winnipeg for their generous support used to purchase night vision equipment. (see right)

The volunteers encourage everyone to send letters of moral support to the soldiers.

**Send your donations to:**  
Territory of Support,  
Ukrainian Orthodox Church of Canada,  
9 St. John's Ave., Winnipeg, MB R2W 1G8  
Tel: (204) 586-3096 ext. 223,  
email: [finance2@uocc.ca](mailto:finance2@uocc.ca)

Notice of upcoming

## Manitoba Provincial Ukrainian Self Reliance League of Canada Conference 2015

Saturday, September 12, 2015

Program will include:

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## The Beginning...

continued from p.22

"Love suffers long and is kind; love does not envy; Love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love."

"Якщо я говорю мовами людськими й ангельськими, а любови не маю, то я—мідь, що дзвенить, або кімвал, що бризчить. Якщо маю дар пророц-

тва, і знаю всі таємниці, і маю всяке пізнання і всю віру, так що й гори можу переставляти, а любови не маю,—то я ніщо. І якщо роздам усе добро моє і віддам тіло моє на спалення, а любови не маю, то нема мені з того ніякої користі. Любов довго терпить, милосердствує, любов не заздрить, любов не вихваляється, не пишається, не безчинствує, не шукає свого, не гнівається, не замишляє зла, не радіє з неправди, а радіє істині; усе покриває, всьому йме віру, всього сподівається, все терпить. Любов ніколи не минає, хоч і пророцтва скінчаться, і мови замовкнуть, і знання зникне. Бо ми частинно знаємо і частинно пророкуємо; коли ж настане досконале, тоді частинне припиниться. Коли я був дитиною, то як дитина говорив, як дитина міркував, як дитина розумів; а коли став мужем, тоді відкинув дитяче. Тепер ми бачимо ніби у тьмяному дзеркалі, тоді ж віч-на-віч; тепер я знаю частинно, а тоді пізнаю, подібно як і я пізнаний. Нині ж перебувають ці три: віра, надія, любов; але більша з них любов". (Кор 13:1-13)



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— This page is submitted by the St. Andrew's College Administration and Board of Directors.



## LEARN UKRAINIAN WHILE HAVING FUN!

Enroll your children now in...

### Mini-College 2015 Ukrainian Program

- WHO?** For children 6-13 years of age
- WHEN?** **Week 1** — July 20-24, 2015  
**Week 2** — July 27-31, 2015  
**Week 3** — August 4-7, 2015  
Monday-Friday, 8:30 a.m. – 4:00 p.m.
- WHAT?** Ukrainian Day Program co-sponsored by St. Andrew's College and the Manitoba Parents for Ukrainian Education
- WHERE?** St. Andrew's College, University of Manitoba, Fort Garry Campus, 29 Dysart Road, Winnipeg, Manitoba, R3T 2M7
- WHY?** To learn Ukrainian through the Arts, Culture and Recreation.
- COST?** \$90.00 per child (for each one-week term)  
Each child is to bring a bag lunch!

For more information, please contact:  
**Genia Bozyk** – St. Andrew's College @ (204) 474-8895  
or e-mail @ [st\\_andrews@umanitoba.ca](mailto:st_andrews@umanitoba.ca)

## ESTATE DONATION

St. Andrew's College in Winnipeg  
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a generous supporter of the College.  
We acknowledge with gratitude the Estate of  
**† Frozina Hryhurchuk**  
for the generous donation.  
May she rest in peace and may her memory be eternal!  
**Вічна їй пам'ять!**



Веселою колядою та театралізованим вертепом, студенти Колегії Св. Андрея разом із Асоціацією Українських Студентів Університету Манітоби, популяризували традиційну Різдвяну історію народження Сина Божого, Ісуса Христа, даруючи святковий настрій та Різдвяний дух усім глядачам. Зібрані кошти (\$2,365) були направлені на медичні потреби поранених солдатів та захисників України.

Students from St. Andrew's College and the University of Manitoba Ukrainian Students Association continued the age-old Ukrainian Christmas tradition of carolling, with a Vertep, so as to share the joyous celebration of the Birth of Jesus Christ, the Son of God. All of the funds collected (\$2,365) went for the medical needs of injured soldiers and volunteer defenders of Ukraine.

## Вісті з Колегії Многая літа! Congratulations!

У цьому семестрі два студенти Богословського Факультету Колегії Св. Андрея були рукоположені в Українській Православній Церкві в Канаді.

Високопреосвященніший Митрополит ЮРІЙ рукоположив отця Богдана Статкевича у сан священника, 14 грудня 2014 року під час Архиєрейської Св. Літургії, на храмовому Святі Колегії Св. Андрея.

Преосвященніший Єпископ АНДРІЙ рукоположив отця диякона Любомира Глущаниюка у сан диякона 11 січня 2015 в Соборі Св. Володимира в Гамілтоні.



(Back row left to right): Fr. Bohdan Statkevych, Metropolitan YURIJ.  
(Front row left to right): Iuliia, Victor, Dobro. Halyna, Ulyana and Olya Statkevych.

This semester two students of the St. Andrew's College Faculty of Theology were ordained in the Ukrainian Orthodox Church of Canada.

Fr. Bohdan Statkevych was ordained a priest by his Eminence Metropolitan YURIJ during the St. Andrews College Feast Day Hierarchical Divine Liturgy on December 14, 2014.

Deacon Lubomyr Hluchaniuk was ordained a deacon by His Grace Bishop ANDRIY on January 11, 2015 at St. Vladimir Sobor in Hamilton, ON.

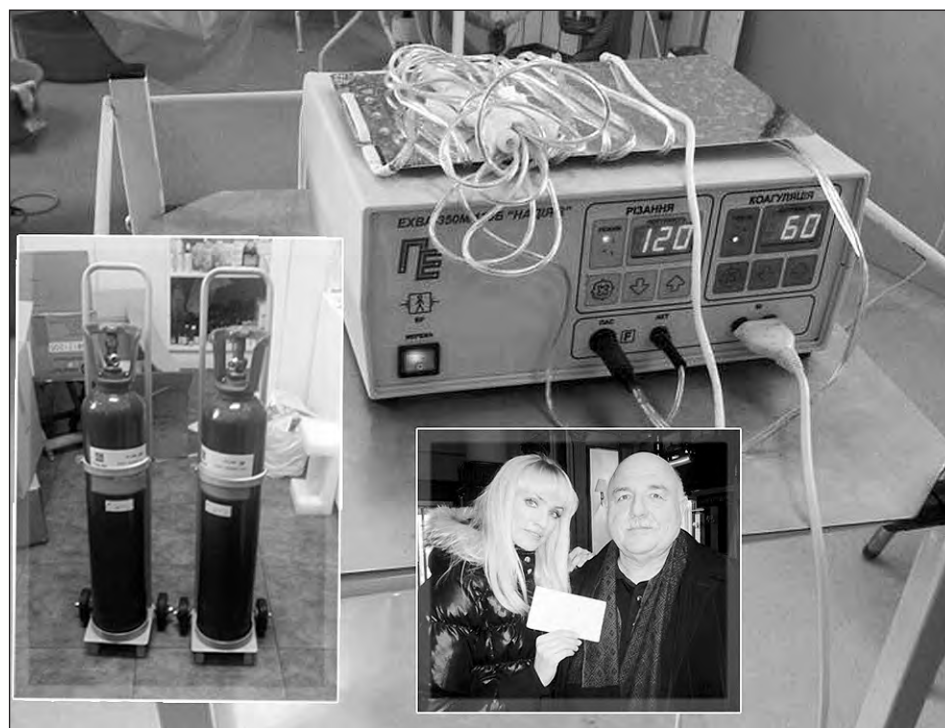
We wish Fr. Bohdan and Dobrodiyka Halyna, and Deacon Lubomyr and Dobrodiyka Olya great success in their continued studies and in their work in God's Vineyard, and pray that they and their families have health, happiness and Many Years.

Бажаємо отцєві Богданові й Добродійці Галині та отцєві дияконові Любомирові й Добродійці Ользі успіхів у науці та праці на Божому Винограднику.

Щастя, здоров'я та Многих Літ!



His Grace Bishop ANDRIY,  
Fr. Deacon Lubomyr Hluchaniuk.



Medical equipment purchased with funds (\$2,365) from the student fundraising initiative that was hand-delivered to Ukraine by Mr. Vasyl Balan.

Медицне обладнання придбане за кошти зібрані за студентською ініціативою (\$2,365) було передано в Україні з руки в руку п. Васи́лем Бала́ном.

## Residence Applications

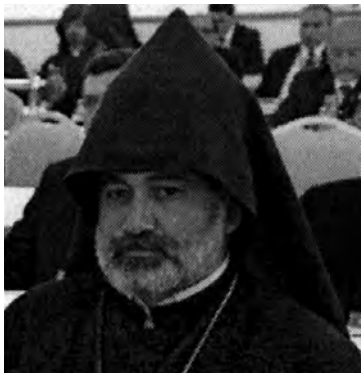
We are now accepting St. Andrew's College Residence applications for the **2015-2016 academic year**. Any students who wish to book rooms are urged to **contact the Residence Supervisor, Genia Bozyk, as soon as possible at (204) 474-8895 or email [st\\_andrews@umanitoba.ca](mailto:st_andrews@umanitoba.ca)**

Accommodations will be assigned on a first-come, first-served basis with preference given to returning students. The final decision of admission to the Residence is at the discretion of the St. Andrew's College Administration.



## New Bishop for Ukraine's Armenian Church

■ **KYIV, UKRAINE**—Bishop Markos (Oganessian) was designated the new Primate of the Ukrainian Eparchy of the Armenian Orthodox Church on March 28, 2015. The Ukrainian Eparchy lost its previous Primate when Archbishop Gregoris (Buniatian) fell asleep in the Lord on March 8, 2015 in Kharkiv, Ukraine. The 42-year old Bishop Markos, who also holds a doctoral degree, has been a bishop since 2006, serving in Gegarkunik, Armenia.



## Новий Предстоятель Української єпархії ВАЦ

■ **КИЇВ, УКРАЇНА**—В березні єпископ Маркос Оганесян, 42, був призначений в якості нового Предстоятеля Української єпархії Вірменської Апостольської Церкви, повідомляє прес-служба Ечміадзину. Попередній голова Української єпархії Вірменської Апостольської Церкви архієпископ Григоріс Буніатян спочив в Бозі 8 березня 2015 в Харкові.

—www.risu.org

## Fire Destroys Montreal Greek Orthodox Church



■ **MONTREAL, QC**—A fire burned down the Koimisis Tis Theotokou Greek Orthodox church in Montreal, Quebec on April 13, 2015, the day after Pascha. The parish community is devastated and in shock. The church was a pilgrimage site for Canadian Greeks. With an interior decorated with iconography, frescoes and religious artifacts, the church was regarded as one of the most beautiful Greek Orthodox sites in Canada. "It is difficult to see that jewel of a building, one of the most beautiful small churches around charred like this," said Montreal city councillor Ma-

ry Deros, who attended the Easter vigil at the church on April 11, 2015. Metropolitan Archbishop Sotirios told the *Montreal Gazette* that the church will be rebuilt. The church was originally built in 1962 for a Polish Catholic community, which sold it to the Greeks in 1968. There is speculation in the community that the fire may have been started by one of the hundreds of candles that were lit before the icons during the evening devotion. The cause is being investigated.

—www.catholicregister.org  
Photo: Alan Hustak

## Migrants killed in 'religious clash'

■ **PALERMO, ITALY**—15 Muslim migrants were arrested by Italian police in Palermo, Sicily for allegedly throwing 12 Christians overboard following an argument on a boat heading to Italy on April 16, 2015, BBC news reported. The Christian migrants, said to be from Ghana and Nigeria, are all feared dead. The 15

migrants arrested were charged with "multiple aggravated murder motivated by religious hate." Eyewitnesses told police how the altercation resulted in Christians being thrown overboard, and that some of the survivors had formed human chains to avoid a similar fate.

—BBC Europe News

## Ethiopian Christians Slain

■ **LIBYA**—Islamic State militants in Libya shot and beheaded 28 Ethiopian Christians, a video purportedly from the extremists showed April 19, 2015, according to the Associated Press. The 29-minute video showing captured Ethiopian Christians starts with what it called a history of Christian-Muslim relations and includes scenes of militants destroying churches, graves and icons. The video shows Islamic State militants marching their victims, in orange jumpsuits, along a coastline. A second group, dressed in black jumpsuits, is executed in the desert. A masked fighter says Christians must convert to Islam or pay a tax prescribed by the Koran. Abba Kaletsidk Mulugeta, an official with the Ethiopian Orthodox Tewahdo Church's Patriarchate Office, told the AP he also believed the victims likely were migrants. "I believe this is just another case of the IS group killing Christians in the name of

Islam. Our fellow citizens have just been killed on a faith-based violence that is totally unacceptable. This is outrageous," Mulugeta said. Ethiopian government spokesperson Redwan Hussien said the country will observe three days of national mourning for the 28 Ethiopian Christians killed in Libya and three of its nationals killed in South Africa following a wave of attacks against African migrant workers. On April 19, 2015 the Ethiopian Orthodox Church released a statement condemning the killing. The Church's statement followed a statement by the United States government condemning the killings in "the strongest terms." "That these terrorist killed these men solely because of their faith lays bare the terrorists' vicious senseless brutality," the US statement said.

—www.washingtonpost.com;  
Addis Standard

## ISIS Terrorists Blow Up Church

■ **HASAKA, SYRIA**—Terrorists from the Islamic State in Iraq and Syria blew up the Virgin Mary church in Tal Nasri village in the western countryside of Hasaka province of northeastern Syria. The church bombing came as Western-Rite Christians celebrated Easter and Orthodox Christians commemorated Palm Sunday. According to local sources, ISIS terrorists planted explosives in the church before they detonated it. The church of the Virgin Mary was built in



1934 and was one of three main churches in Tal Nasri village.

—www.sana.sy

## Lavra Bell Tower Re-opens

■ **KYIV, UKRAINE**—After being closed for 10 years for restoration work, the bell tower of the Holy Dormition Cathedral at the Kyiv Pecherska Lavra monastery of the caves in Kyiv, Ukraine was re-opened to

the public on March 29, 2015. The 96.5 metre tall bell tower was built between 1731 -1745 designed by architect Johann-Gottfried Schedel.

—www.unian.ua



## Human Toll of Ukraine Conflict

■ **KYIV, UKRAINE**—The United Nations released on April 17, 2015 new data on the human cost of the conflict in Ukraine, one year since Ukraine announced the anti-terrorism operation for its two Eastern oblasts in April 2014. The United Nations High Commission for Human Rights reports the 12-month death toll is now 6,116 and 15,474 wounded in fighting against terrorists and Russian military units in Donetsk and Luhansk oblasts. German media reported that unnamed sources say the number of people killed in the conflict zone could reach well

over 50,000. Hundreds are still missing and unidentified in hospitals and morgues. Also, Ukrainian and international officials are unable to enter some conflict areas to recover the dead. Further, the United Nations reported on Twitter that there are 1,228,090 internally displaced Ukrainians officially registered after a year of conflict, according to the Ministry of Social Policy as of April 15, 2015. The military conflict in Ukraine's eastern region has now affected 5 million people.

—www.unian.ua; United Nations

**КОЛЕГІЯ СВ. АНДРЕЯ У ВІННІПЕЗІ**  
запрошує Вас на

**КОНВОКАЦІЮ 2015 р.**

у п'ятницю 17-го липня 2015 р. о год. 18:45

The Fort Garry Hotel

Слідуватиме прийняття.



**ST. ANDREW'S COLLEGE IN WINNIPEG**  
invites you to

**CONVOCATION 2015**

on Friday, July 17, 2015 at 6:45 p.m.

The Fort Garry Hotel

Reception to follow.



• ПОЖЕРТВИ НА ФОНДИ КОНСИСТОРИЇ січень 2014 – грудень 2014  
• DONATIONS TO CONSISTORY FUNDS January 2014 – December 2014

REVENUE DONATIONS  
ARCHIVES AND MUSEUM

DECEMBER, 2013  
\$4,397.00

- Mark & Roma Minenko, Edmonton, AB (\$4,512.00)

CHILDREN OF UKRAINE  
HUMANITARIAN AID

FEBRUARY, 2014  
\$100.00

- Andrew & Claudia Serray, Winnipeg, MB

APRIL, 2014  
\$500.00

- Dr. Alex & Victoria Olchowecki, Salt Spring Island, BC (\$500.00)
- Fred & Luba Tsisar, Edmonton, AB (\$1,110.00)

\$200.00

- V. Rev. Fr. Roman & Genia Bozyk, Winnipeg, MB (\$8,368.89)
- Taras Toroshenko, Edmonton, AB (\$900.00)

\$100.00

- Walter & Lena Kotak, Winnipeg, MB (\$598.25)
- Central Products & Foods Limited, Winnipeg, MB (\$800.00)
- North Winnipeg Credit Union Limited, Winnipeg, MB (\$1,930.00)

\$50.00

- Antony Dennis, West St. Paul, MB (\$50.00)
- Alex Pawluk, Lockport, MB (\$645.00)
- Audrey Sojonky, West Vancouver, BC (\$7,917.88)

MAY, 2014  
\$600.00

- UOC of All Saints, Endeavour, SK (\$945.00)

\$200.00

- UWAC Provincial Executive, Winnipeg, MB (\$500.00)

\$150.00

- UOC of St. Michael, Winnipeg, MB (\$1,489.00)

\$100.00

- Krist Christiuk, Dufrost, MB (\$570.00)
- UOC of Holy Trinity, Vita, MB (\$100.00)

\$50.00

- Valentyna Dmytrenko, Winnipeg, MB (\$200.00)

JUNE, 2014  
\$530.00

- UOC of St. Volodymyr, Thunder Bay, ON (\$830.00)

CLERGY DIOCESE FUND

JANUARY, 2014  
\$100.00

- Rt. Rev. Fr. George Hnatiw, Mississauga, ON (\$888.00)
- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)
- Rev. Fr. Evan & Lisa Maximiuk, Winnipeg, MB (\$565.00)

FEBRUARY, 2014  
\$100.00

- Rev. Fr. Benny & Lorraine Ambrosie, Edmonton, AB (\$2,953.00)
- Deleena & Rev. Fr. Michael Faryna, Canora, SK (\$564.00)
- Rev. Fr. Volodymyr Feskiv, Mississauga, ON (\$458.00)
- Very Rev. Fr. Bohdan & Tania Hladio, Oshawa, ON (\$17,103.64)
- Rt. Rev. Fr. Peter & Mary Hnatiw, Chilliwack, BC (\$1,078.00)
- V. Rev. Fr. Taras Krochak; Donna Krochak; Reader Andrij Krochak, Calgary, AB (\$4,883.00)
- Rt. Rev. Henry & Audrey Lakusta, Winnipeg, MB (\$2,528.00)
- Rt. Rev. Fr. Volodymyr & Olia Makarenko, Etobicoke, ON (\$1,808.00)
- Very Rev. Fr. Melvin Slashinsky, Brandon, MB (\$618.00)

\$60.00

- Rt. Rev. Fr. Mikolaj Sidorski, Etobicoke, ON (\$638.00)

MARCH, 2014  
\$300.00

- UOC of St. Sophia, Waterloo, ON (\$600.00)

\$200.00

- anonymous, Mississauga, ON (\$880.00)

\$100.00

- Rev. Fr. Gene & Zenovia Maximiuk, Winnipeg, MB (\$1,973.00)
- V. Rev. Fr. Alexander & Joanne Palamarchuk, Sherwood Park, AB (\$757.75)
- Rev. Fr. Patrick Powalinsky, Warman, SK (\$3,363.00)
- V. Rev. Fr. Wasyl & Domka Sapiha, Edmonton, AB (\$2,140.00)
- Rt. Rev. Fr. William & Marusia Wasyliw,

East St. Paul, MB (\$43,174.89)

APRIL, 2014  
\$100.00

- Rev. Vasyl & Maria Fediv, London, ON (\$400.00)
- Rev. Fr. Michael Pozdyk; Zhanna Pozdyk; Demyan Pozdyk, Surrey, BC (\$588.00)
- V. Rev. Fr. Miron Pozniak, Winnipeg, MB (\$928.00)
- Rt. Rev. Fr. Mykola & Betty Sawchenko, Sherwood Park, AB (\$1,429.45)
- UOC of St. Mary the Protectress, Montreal, QC (\$675.00)

\$50.00

- Rev. Fr. Michael Pograniczny, Grimsby, ON (\$624.00)

MAY, 2014  
\$100.00

- Rt. Rev. Bishop Ilarion (Rudnyk), Edmonton, AB (\$928.00)
- Deleena & Rev. Fr. Michael Faryna, Canora, SK (\$564.00)
- Most Rev. Metropolitan Yuriy Kalistchuk, Winnipeg, MB (\$2,028.00)
- V. Rev. Fr. Volodymyr Kouchnir, Montreal, QC (\$754.00)
- V. Rev. Fr. Gregory Mielnik; Brenda Mielnik; Subdn Yakiv Mielnik, Winnipeg, MB (\$6,626.03)
- Rev. Fr. Igor & Jennifer Okhrymtchouk, Nepean, ON (\$1,111.00)
- Rt. Rev. Fr. Stephan & Diana A. Semotiuk, Edmonton, AB (\$844.00)
- anonymous, North Battleford, SK (\$2,067.50)

\$15.00

- Rev. Fr. Cornell & Merrie Zubritsky, Edmonton, AB (\$1,038.58)

JUNE, 2014  
\$100.00

- Rt. Rev. Fr. Jaroslaw D. & Sophie Buciora, Thunder Bay, ON (\$1,459.00)
- V. Rev. Fr. Michael & Teresa Domaradz, Athabasca, AB (\$768.00)
- Rev. Fr. Volodymyr Feskiv, Mississauga, ON (\$458.00)
- V. Rev. Fr. Slawomir & Irena Lomaskiewicz, Vegreville, AB (\$737.00)
- Rev. Fr. Michael & Avis Maranchuk, Regina, SK (\$698.00)
- Rev. Fr. Chad & Carmen Pawlyshyn, Nanaimo, BC (\$120.00)
- Rt. Rev. Bishop Andriy (Peshko), Mississauga, ON (\$978.00)
- Rev. Fr. Roman & Titiana Tsaplan, Vancouver, BC (\$768.00)

JULY, 2014  
\$100.00

- Rev Fr Roman Stefanyshyn, Winnipeg, MB (\$563.00)

AUGUST, 2014  
\$200.00

- V. Rev. Fr. Roman & Genia Bozyk, Winnipeg, MB (\$8,368.89)

\$100.00

- Rev. Fr. Timothy & Julie Chrapko, Calgary, AB (\$565.00)
- Rev. Fr. Alexander & Olha Harkavyi, St Andrews, MB (\$943.00)
- V. Rev. Fr. Taras & Joanne Makowsky, Saskatoon, SK (\$3,659.52)
- Rev. Fr. Gene & Zenovia Maximiuk, Winnipeg, MB (\$1,973.00)

\$15.00

- V. Rev. Fr. Michael Skrumeda, Winnipeg, MB

SEPTEMBER, 2014  
\$200.00

- Rev. Fr. Petro Anhel, Bradford, ON (\$470.00)

\$100.00

- Rev. Fr. Charles Baxter, Saskatoon, SK (\$833.00)
- Rev. Fr. Brent & Sherri L. Kuzyk, Dauphin, MB (\$668.00)
- Rt. Rev. Fr. Bohdan Sencio, Mississauga, ON (\$868.00)
- Rt. Rev. Fr. Roman & Maria Trynoha, Kamloops, BC (\$488.00)
- V. Rev. Fr. Isadore & Dobr. Dianne Woronchak, Kelowna, BC (\$548.00)

\$84.00

- Rt. Rev. Fr. William & Larysa Makarenko, Hamilton, ON (\$2,469.25)

OCTOBER, 2014  
\$100.00

- Rev. Fr. Oris. J. & Rose Naherniak, Steinbach, MB (\$618.00)
- Rev Fr. Myroslaw Shmyhelskyy, Waterloo, ON (\$258.00)

\$15.00

- Rev. Fr. Patrick E. & Kathy Yamniuk, Edmonton, AB (\$376.00)

NOVEMBER, 2014  
\$300.00

- Rev. Fr. Roman & Brenda Kocur, Windsor, ON (\$868.00)

\$200.00

- Rev Peter Haugen, St. Paul, AB (\$558.00)

\$100.00

- Rt. Rev. Fr. Nicholas & Jeannette D. Rauliuk, Edmonton, AB (\$1,982.50)
- Rev. Fr. Yuriy & Teytiana Suchevan, Edmonton, AB (\$448.00)
- V. Rev. Fr. Peter & Karen Wasylenko, Saskatoon, SK (\$968.00)

\$40.00

- Rt. Rev. Fr. Mikolaj Sidorski, Etobicoke, ON (\$638.00)

DECEMBER, 2014  
\$100.00

- Rev. Fr. George Podtepa, Edmonton, AB (\$868.00)

COMPUTERIZATION

JUNE, 2014  
\$200.00

- Bob & Donna Talbot, Ste. Anne, MB (\$1,537.38)

\$100.00

- Ron Chercoe, Stony Mountain, MB (\$700.00)

JULY, 2014  
\$100.00

- Ron Chercoe, Stony Mountain, MB (\$700.00)
- Grace Karpiak, Winnipeg, MB (\$3,760.00)

OCTOBER, 2014  
\$300.00

- Andrew & Claudia Serray, Winnipeg, MB

DONATIONS - GENERAL (ECCLESIA)

DECEMBER, 2014  
\$1,752.00

- Sterling Demchinsky, Ottawa, ON (\$4,180.00)

\$780.75

- Isabelle Darcovich, Edmonton, AB (\$22,062.76)

JANUARY, 2010  
\$20.00

- anonymous, Mississauga, ON (\$275.00)

FEBRUARY, 2014  
\$200.00

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)

\$100.00

- Alex & Vivian McKee, Didsbury, AB (\$370.00)
- UOC of St. George, Lachine, QC (\$450.00)

\$40.00

- Vera Weselowski, Winnipeg, MB (\$40.00)

\$30.00

- Brian Goin & Marlene Mysak, Calgary, AB (\$30.00)

\$20.00

- Alexis N. Gibson, Stonewall, MB (\$20.00)

MARCH, 2014  
\$300.00

- Allan & Soula Pasichnyk, Kamloops, BC (\$9,370.00)

\$100.00

- Alex & Pauline Lysak, Edmonton, AB (\$10,116.79)
- V. Rev. Fr. Wasyl & Domka Sapiha, Edmonton, AB (\$2,140.00)
- UOC of St. Mary the Protectress, Montreal, QC (\$675.00)

\$61.92

- Isabelle Darcovich, Edmonton, AB (\$22,062.76)

\$30.00

- Michael & Sylvia Sorochka, Saskatoon, SK (\$5,560.00)

MAY 2014  
\$10,000.00

- Greek Orthodox Metropolis of Toronto, Toronto, ON (\$10,000.00)

\$500.00

- Corporate Insurance Agency Inc., Winnipeg, MB (\$500.00)

\$350.00

- UOC of St. Vladimir, Calgary, AB (\$9,784.85)

\$300.00

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)
- UOC of St. Ivan Suchavsky Cathedral, Winnipeg, MB (\$2,319.00)

\$250.00

- Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$35,530.00)

\$100.00

- UOC of All Saints, Saskatoon, SK (\$5,087.00)

\$50.00

- Andrew & Claudia Serray, Winnipeg, MB

\$20.00

- anonymous, Mississauga, ON (\$275.00)

JUNE, 2014

\$350.00

- Mary Ann & Walter Pylypchuk, Surrey, BC (\$410.00)

\$300.00

- Central Diocese UOCC, Regina, SK (\$2,300.00)

\$150.00

- Yorkton Deanery UOCC, Canora, SK (\$2,100.00)
- Isabelle Darcovich, Edmonton, AB (\$22,062.76)

\$25.00

- UOC of St. Mary the Protectress, Montreal, QC (\$675.00)

JULY, 2014  
\$1,500.00

- Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$43,174.89)

\$50.00

- Janice Derewianka, Winnipeg, MB (\$7,253.00)

\$25.00

- Mr. & Mrs. L. Holden, Edmonton, AB (\$75.00)

AUGUST, 2014  
\$1,000.00

- Michael & Dorothy Krevesky, Kelowna, BC (\$1,000.00)

\$200.00

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)

\$150.65

- Estate of Anne Krawetz, Edmonton, AB (\$53,936.52)

SEPTEMBER, 2014  
\$1,000.00

- Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$43,174.89)

\$461.71

- Andrew & Claudia Serray, Winnipeg, MB

\$250.00

- Brett & Vera MacIntyre, Richmond Hill, ON (\$275.00)
- George & Joanne Sluzar, Ottawa, ON (\$250.00)

\$61.92

- Isabelle Darcovich, Edmonton, AB (\$22,062.76)

\$22.05

- Joana Janis, Edmonton, AB (\$1,842.05)

OCTOBER, 2014  
\$300.00

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)

\$100.00

- Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$43,174.89)

NOVEMBER, 2014  
\$365.00

- Marie Shysh, Edmonton, AB (\$365.00)

\$313.00

- Rev. Fr. Igor & Jennifer Okhrymtchouk, Nepean, ON (\$1,111.00)

\$50.00

- Alexander Melnyk, Kirkland, QC (\$50.00)
- UOC of All Saints, Saskatoon, SK (\$5,087.00)

\$35.00

- Peter & Zennia Yuzik, Cudworth, SK (\$1,179.00)

DECEMBER, 2014  
\$842.67

- Isabelle Darcovich, Edmonton, AB (\$22,062.76)

\$500.00

- Alex & Pauline Lysak, Edmonton, AB (\$10,116.79)

\$320.51

- Subdcn. Ihor Marshall & Lea Ann Triska, Airdrie, AB (\$1,970.51)

\$200.00

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)
- Steve Sawchuk, Churchbridge, SK (\$200.00)

\$100.00

- Dorothy & Taras Korol, Canora, SK (\$1,060.00)
- Roman & Anastasia Yereniuk, Winnipeg, MB (\$747.00)

EASTER APPEAL

JANUARY, 2014  
\$100.00

- Roman & Maria Bohaczuk, Montreal, QC (\$630.00)
- Stefan Galczyk, Moose Jaw, SK (\$3,050.00)
- anonymous, Edmonton, AB (\$800.00)
- Doreen Jurychuk, Hamilton, ON (\$435.00)
- Grace Karpiak, Winnipeg, MB (\$3,760.00)
- Polly Leniuk, Yorkton, SK (\$100.00)
- Michael & Faye Lozinski, Winnipeg, MB (\$195.00)
- Alice Nicholaichuk, Saskatoon, SK (\$1,170.00)
- Anna P. Siryj, Winnipeg, MB (\$1,190.00)
- Jane M. Tymoshuk, Toronto, ON (\$900.00)
- Taras & Catherine Zalusky, Ottawa, ON (\$700.00)

MARCH, 2014  
\$243.00

- Two Hills & District Ukrainian Orthodox



Parish, Hairy Hill, AB (\$986.00)  
**\$200.00**  
• Joe & Tess Achtemichuk, Portage La Prairie, MB (\$1,550.00)  
• Edward Klopoushak, Regina, SK (\$22,553.75)  
**\$150.00**  
• Terry D. Borys, Winnipeg, MB (\$3,650.00)  
**\$100.00**  
• Ron Chercoe, Stony Mountain, MB (\$700.00)  
• Grace Karpiak, Winnipeg, MB (\$3,760.00)  
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)  
• Alex & Pauline Lysak, Edmonton, AB (\$10,116.79)  
• Rose Michalchuk, St Michael, AB (\$5,205.00)  
• Peter Petrenko, Dunnville, ON (\$525.00)  
• anonymous, Boyle, AB (\$600.00)  
• Mary & Steve Rudy, Carrot River, SK (\$140.00)  
• Pauline Semeniuk, Yorkton, SK (\$3,300.00)  
• Andrew & Claudia Serray, Winnipeg, MB  
• anonymous, Elk Point, AB (\$535.00)  
• Michael Shipowick, Etobicoke, ON (\$1,150.00)  
• Teenie Shwetz, Dauphin, MB (\$100.00)  
• Taras Sidorenko, King City, ON (\$630.00)  
• Michael & Sylvia Sorochka, Saskatoon, SK (\$5,560.00)  
• Gordon & Genia Spring, Winnipeg, MB (\$395.00)  
**\$80.00**  
• Pauline Ignash, Winnipeg, MB (\$2,797.00)  
**\$75.00**  
• anonymous, Edmonton, AB (\$800.00)  
• Zenon Shwetz, Kamloops, BC (\$275.00)  
**\$52.70**  
• Halyna Korsun, New Brighton, MN (\$899.43)  
**\$50.00**  
• Luba Andrews, Toronto, ON (\$400.00)  
• John Belseck, Edmonton, AB (\$450.00)  
• Daria Broadhead, Nepean, ON (\$175.00)  
• Maurice Bugera, Winnipeg, MB (\$1,646.00)  
• Isabelle Darcovich, Edmonton, AB (\$22,062.76)  
• Karen & Andy Feniuk, Okanagan Falls, BC (\$600.00)  
• Patrick & Helen Garrity, Winnipeg, MB (\$1,469.00)  
• Joseph & Mary Gereluk, Dauphin, MB (\$450.00)  
• Marian Gorchynski; Mark Gorchynski, Dauphin, MB (\$1,600.00)  
• Claire Hlibchuk, Etobicoke, ON (\$1,475.00)  
• Patrick & Lucy Holyk, Oshawa, ON (\$1,030.00)  
• Pauline Kindrachuk, Vernon, BC (\$7,126.75)  
• Dorothy & Taras Korol, Canora, SK (\$1,060.00)  
• Elizabeth Lyne, Kamloops, BC (\$1,065.00)  
• John T. & Lena Malysh (both deceased), Edmonton, AB (\$1,750.00)  
• Anne Mandryk, Winnipeg, MB (\$1,185.00)  
• Gerald & Anne Metrunec, Leoville, SK (\$860.00)  
• Mark & Lill Orydzuk, Edmonton, AB (\$1,075.00)  
• Melvin & Mary Anne Pasichnuk, Airdrie, AB (\$3,550.00)  
• Alex Pawluk, Lockport, MB (\$645.00)  
• William Pich, Dauphin, MB (\$319.00)  
• Olecia Pitts, Yorkton, SK (\$760.00)  
• Tania Szkryblak, Burlington, ON (\$50.00)  
• Michael Szul, Toronto, ON (\$772.50)  
• Natalia Tomcio, Toronto, ON (\$50.00)  
• Marshall & Victoria Triska, Vegreville, AB (\$1,645.00)  
• Walter Wasyliw, Bellis, AB (\$1,080.00)  
• Elizabeth Wolanski, Edmonton, AB (\$210.00)  
• anonymous, Edmonton, AB (\$115.00)  
• Cecile Zylyk, Kelowna, BC (\$450.00)  
**\$40.00**  
• anonymous, Yorkton, SK (\$475.00)  
**\$35.00**  
• Joseph & Sonja Galichowski, Two Hills, AB (\$719.00)  
**\$30.00**  
• Glen & Ethel Tacey, Strathmore, AB (\$165.00)  
• Fedor & Anne Tkaczuk, Calgary, AB (\$60.00)  
**\$25.00**  
• Alyce Budinsky, Winnipeg, MB (\$320.00)  
• Paul Kantymir, Melfort, SK (\$555.00)  
• Pauline Machnee, Winnipeg, MB (\$1,001.00)  
• Josephine Mickoski, Winnipeg, MB (\$25.00)  
• Olga Novak, Toronto, ON (\$205.00)  
• Roman & Elaine Nychyk, North Battleford, SK (\$135.00)  
• Louis & Helen Storozuk, Shoal Lake, MB (\$550.00)  
• Anne Tymchak, Edmonton, AB (\$380.00)  
• Elizabeth Zoochkan, Winnipeg, MB (\$889.00)  
**\$20.00**  
• Doreen Jurychuk, Hamilton, ON (\$435.00)  
• Sonia Kushliak, Selkirk, MB (\$790.00)  
• Peter Lemeza, Toronto, ON (\$20.00)  
• Olga Mukanik, Winnipeg, MB (\$1,176.00)  
• John & Maria Shabotynsky, Etobicoke, ON (\$600.00)  
**APRIL, 2014**  
**\$1,300.00**  
• UOC of St. John Cathedral, Edmonton, AB (\$45,289.66)  
**\$200.00**  
• Orys Romaniuk, Kenora, ON (\$3,450.00)  
• UOC of Sts. Peter & Paul, Athabasca, AB (\$2,230.00)  
**\$100.00**  
• Nick & Mary Budzak, Saskatoon, SK (\$2,960.00)  
• Stefan Galczyk, Moose Jaw, SK (\$3,050.00)

• Mary Kinakin, Grimshaw, AB (\$649.75)  
• Jane M. Tymoshuk, Toronto, ON (\$900.00)  
• Gene & Christine Zwozdesky, Edmonton, AB (\$645.00)  
**\$75.00**  
• Helen Trochluk, Toronto, ON (\$300.00)  
**\$57.50**  
• UOC of Holy Trinity, Lethbridge, AB (\$1,264.78)  
**\$50.00**  
• anonymous, London, ON (\$625.00)  
• Ted & Olga Bishop, Niagara Falls, ON (\$150.00)  
• anonymous, Vita, MB (\$425.00)  
• Janice Derewianka, Winnipeg, MB (\$7,253.00)  
• Kate Hawrysh, Edmonton, AB (\$635.00)  
• Iryna Khrupalo; Bohdan Khrupalo,, Winnipeg, MB (\$740.00)  
• Anne Kotyshyn, Vegreville, AB (\$400.00)  
• Ivan Manko; Tina Manko;, Bowmanville, ON (\$1,440.00)  
• Stan & Debbie Mosek, Portage La Prairie, MB (\$450.00)  
• Alice Nicholaichuk, Saskatoon, SK (\$1,170.00)  
**\$35.00**  
• Stephen & Mabel Gonta, Oshawa, ON (\$1,175.00)  
**\$30.00**  
• Mary Hniteckyj, Winnipeg, MB (\$315.00)  
**\$25.00**  
• Andrew & Mary Ambrosi, Lake Country, BC (\$25.00)  
• Edwin & Leona Bridges, Edmonton, AB (\$630.00)  
• Garry Holowaty, Edmonton, AB (\$75.00)  
• Helen & Morris Kitt, Sherwood Park, AB (\$180.00)  
• David Makowsky, Edmonton, AB (\$100.00)  
• Olga Toews, Oshawa, ON (\$175.00)  
**\$15.00**  
• Ostap & Martha Skrypnyk, Winnipeg, MB (\$90.00)  
**MAY, 2014**  
**\$1,000.00**  
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$35,530.00)  
**\$125.00**  
• UOC of All Saints, Kamloops, BC (\$3,050.00)  
• UOC of Dormition of St. Mary - Sich-Kolomea, Sherwood Park, AB (\$375.00)  
**\$100.00**  
• Bohdan & Luba Shumsky, Stittsville, ON (\$100.00)  
• Zenon Shwetz, Kamloops, BC (\$275.00)  
• UOC of St. Vladimir, Vegreville, AB (\$2,010.00)  
**\$50.00**  
• Anna & Viktor Kulchytskyy, Chateauguay, QC (\$50.00)  
• Bohdan & Margaryta Stryzowec, Mississauga, ON (\$720.00)  
**\$25.00**  
• Tania Cholowsky, Hamilton, ON (\$110.00)  
• Mary & Orest Mysak, Saskatoon, SK (\$185.00)  
**JUNE, 2014**  
**\$100.00**  
• Ernie & Lesia Cherepuschak, Regina, SK (\$2,500.00)  
**\$71.00**  
• UOC of St. Michael, Edmonton, AB (\$3,391.42)  
**\$50.00**  
• Jean Deyholos, Scarborough, ON (\$200.00)  
• Vladimir & Maria Katriuk, Montreal, QC (\$300.00)  
• UOC of St. Demetrius, Chilliwack, BC (\$725.00)  
**JULY, 2014**  
**\$50.00**  
• Mykola & Olha Swyntuch-Zawerucha, Toronto, ON (\$605.00)  
**NOVEMBER, 2014**  
**\$210.00**  
• UOC of St. Vladimir, Calgary, AB (\$9,784.85)  
**KOLIADA (CHRISTMAS APPEAL)**  
**JANUARY, 2014**  
**\$835.00**  
• UOC of St. John Cathedral, Edmonton, AB (\$45,289.66)  
**\$220.00**  
• Roman & Maria Bohaczuk, Montreal, QC (\$630.00)  
**\$200.00**  
• Edward Klopoushak, Regina, SK (\$22,553.75)  
**\$100.00**  
• Stefan Galczyk, Moose Jaw, SK (\$3,050.00)  
• Grace Karpiak, Winnipeg, MB (\$3,760.00)  
• Polly Leniuk, Yorkton, SK (\$100.00)  
• Rose Michalchuk, St Michael, AB (\$5,205.00)  
• Jane M. Tymoshuk, Toronto, ON (\$900.00)  
• Taras & Catherine Zalusky, Ottawa, ON (\$700.00)  
**\$75.00**  
• Patrick & Helen Garrity, Winnipeg, MB (\$1,469.00)  
• Olga Petryk, Pinawa, MB (\$103.75)  
• Anna P. Siryj, Winnipeg, MB (\$1,190.00)  
**\$50.00**  
• anonymous, Edmonton, AB (\$800.00)  
• Anna Kit, Hamilton, ON (\$50.00)  
• Elizabeth Lyne, Kamloops, BC (\$1,065.00)  
• Dr. Ihor & Helen Mayba, Winnipeg, MB (\$4,869.00)  
• Nadia & George Metulynsky, Windsor, ON (\$325.00)  
• Alice Nicholaichuk, Saskatoon, SK (\$1,170.00)  
• UOC of Holy Trinity, Lethbridge, AB (\$1,264.78)  
**\$35.00**  
• Stephen & Mabel Gonta, Oshawa, ON (\$1,175.00)  
**\$25.00**  
• Doreen Jurychuk, Hamilton, ON (\$435.00)  
• Olga Mukanik, Winnipeg, MB (\$1,176.00)  
**\$20.00**  
• Michael & Faye Lozinski, Winnipeg, MB (\$195.00)  
**FEBRUARY, 2014**  
**\$184.00**  
• UOC of St. Vladimir, Calgary, AB (\$9,784.85)  
**\$100.00**  
• Pauline Ignash, Winnipeg, MB (\$2,797.00)  
• UOC of St. Elias, Edmonton, AB (\$1,125.00)  
• UOC of Sts. Peter & Paul, Athabasca, AB (\$2,230.00)  
**\$50.00**  
• UOC of St. Demetrius, Chilliwack, BC (\$725.00)  
**\$30.00**  
• Peter & Zennia Yuzik, Cudworth, SK (\$1,179.00)  
**\$25.00**  
• Rosalyn Matychuk, Nampa, AB (\$50.00)  
**MARCH, 2014**  
**\$243.00**  
• Two Hills & District Ukrainian Orthodox Parish, Hairy Hill, AB (\$986.00)  
**APRIL, 2014**  
**\$50.00**  
• UOC of St. Anthony, Edmonton, AB (\$12,283.00)  
**MAY, 2014**  
**\$125.00**  
• UOC of All Saints, Kamloops, BC (\$3,050.00)  
**SEPTEMBER, 2014**  
**\$100.00**  
• UOC of All Saints, St. Paul, AB (\$471.00)  
**DECEMBER, 2014**  
**\$1,000.00**  
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$35,530.00)  
**\$250.00**  
• anonymous, Regina, SK (\$1,600.00)  
**\$200.00**  
• Terry D. Borys, Winnipeg, MB (\$3,650.00)  
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)  
• Borden & Jeannie Osmak, Oakville, ON (\$1,150.00)  
• Orys Romaniuk, Kenora, ON (\$3,450.00)  
• Pauline Semeniuk, Yorkton, SK (\$3,300.00)  
**\$100.00**  
• Nestor & Nettie Basaraba, Winnipeg, MB (\$200.00)  
• Nick & Mary Budzak, Saskatoon, SK (\$2,960.00)  
• Walter & Nadia Dankowich, Oakville, ON (\$1,980.00)  
• Gerald B. Fedchun, Mississauga, ON (\$250.00)  
• Peter & Marie Feschuk, Meath Park, SK (\$975.00)  
• Marie Gardner, Moose Jaw, SK (\$275.00)  
• Glen & Marjorie Girard, Windsor, ON (\$675.00)  
• anonymous, Edmonton, AB (\$800.00)  
• Pauline Ignash, Winnipeg, MB (\$2,797.00)  
• Nestor & Aka Papish, Calgary, AB (\$1,500.00)  
• Melvin & Mary Anne Pasichnuk, Airdrie, AB (\$3,550.00)  
• Peter Petrenko, Dunnville, ON (\$525.00)  
• Olecia Pitts, Yorkton, SK (\$760.00)  
• Rosemary Prentice, Oshawa, ON (\$1,700.00)  
• Jean Pierre & Luba Semeniuk, Burlington, ON (\$900.00)  
• Andrew & Claudia Serray, Winnipeg, MB  
• anonymous, Elk Point, AB (\$535.00)  
• Michael Shipowick, Etobicoke, ON (\$1,150.00)  
• Michael & Sylvia Sorochka, Saskatoon, SK (\$5,560.00)  
• anonymous, Benito, MB (\$375.00)  
**\$75.00**  
• Andrij & Anna Babytsch, Toronto, ON (\$300.00)  
• Patrick & Helen Garrity, Winnipeg, MB (\$1,469.00)  
• Ole & Verna Kereluk, Winnipeg, MB (\$1,025.00)  
• Alex Kurchak, Roblin, MB (\$425.00)  
• Gerald & Anne Metrunec, Leoville, SK (\$860.00)  
• Gordon & Genia Spring, Winnipeg, MB (\$395.00)  
**\$60.00**  
• Walter Wasyliw, Bellis, AB (\$1,080.00)  
**\$57.34**  
• Halyna Korsun, New Brighton, MN (\$899.43)  
**\$50.00**  
• anonymous, London, ON (\$625.00)  
• Luba Andrews, Toronto, ON (\$400.00)  
• Isabelle Darcovich, Edmonton, AB (\$22,062.76)  
• Joe & Angie Dwernichuk, Chilliwack, BC (\$50.00)  
• Deanna Feledichuk, Thorhild, AB (\$50.00)  
• Ivan & Maria Firman, Toronto, ON (\$441.50)  
• Patrick & Lucy Holyk, Oshawa, ON (\$1,030.00)  
• Louise & Ken Iderstine, Smoky Lake, AB (\$50.00)

• Albert & Cecilia Kachkowski, Saskatoon, SK (\$1,185.00)  
• Dorothy & Taras Korol, Canora, SK (\$1,060.00)  
• Elizabeth Lyne, Kamloops, BC (\$1,065.00)  
• Anne Mandryk, Winnipeg, MB (\$1,185.00)  
• Ivan Manko; Tina Manko;, Bowmanville, ON (\$1,440.00)  
• Alice Nicholaichuk, Saskatoon, SK (\$1,170.00)  
• Marion Parfeniuk, Hamilton, ON (\$5,818.00)  
• Alex Pawluk, Lockport, MB (\$645.00)  
• Germain & Olga Pineau, Montreal, QC (\$605.00)  
• Michael & Olha Sawchuk, Thunder Bay, ON (\$50.00)  
• John & Maria Shabotynsky, Etobicoke, ON (\$600.00)  
• Dianna Sotas, Decker, MB (\$310.00)  
• Louis & Helen Storozuk, Shoal Lake, MB (\$550.00)  
• Bohdan & Margaryta Stryzowec, Mississauga, ON (\$720.00)  
• Sylvester Syrnick, Saskatoon, SK (\$1,155.00)  
• Michael Szul, Toronto, ON (\$772.50)  
• Helen Trochluk, Toronto, ON (\$300.00)  
• Elizabeth Wolanski, Edmonton, AB (\$210.00)  
• Anne Zenchyshyn, Swan River, MB (\$950.00)  
**\$40.00**  
• Marshall & Victoria Triska, Vegreville, AB (\$1,645.00)  
**\$30.00**  
• Joseph & Sonja Galichowski, Two Hills, AB (\$719.00)  
• Janice Derewianka, Winnipeg, MB (\$7,253.00)  
• Mary Hniteckyj, Winnipeg, MB (\$315.00)  
• Helen & Morris Kitt, Sherwood Park, AB (\$180.00)  
**\$25.00**  
• Tania Cholowsky, Hamilton, ON (\$110.00)  
• Lawrence & Ilona Gushulak, Fort Frances, ON (\$395.00)  
• Walter & Mary Kolanitch, Saint-Leonard, QC (\$640.00)  
• Iris Osadchuk, Vita, MB (\$149.00)  
• Henry & Vicky Pohranychny, Edmonton, AB (\$473.25)  
• Anne Tymchak, Edmonton, AB (\$380.00)  
• Evelyn Wasylshen, Winnipeg, MB (\$1,548.00)  
**\$20.00**  
• William Pich, Dauphin, MB (\$319.00)  
• Maria Zajcew, Winnipeg, MB (\$340.00)  
**\$15.00**  
• Doreen Jurychuk, Hamilton, ON (\$435.00)  
**\$10.00**  
• Rt. Rev. Fr. Dr. Ihor Kutash, Montreal, QC (\$4,668.36)  
**METROPOLITAN ILARION MUSEUM**  
**AUGUST, 2014**  
**\$100.00**  
• Tony & Sharon Harras, Regina, SK (\$4,000.00)  
• Emil & Orasia Yereniuk, Edmonton, AB (\$6,364.22)  
**SEPTEMBER, 2014**  
**\$100.00**  
• Pauline Ignash, Winnipeg, MB (\$2,797.00)  
• Roman & Anastasia Yereniuk, Winnipeg, MB (\$747.00)  
**\$50.00**  
• V. Rev. Fr. Roman & Genia Bozyk, Winnipeg, MB (\$8,368.89)  
• Maurice Bugera, Winnipeg, MB (\$1,646.00)  
• Nick & Shirley Kalyniuk, Rossburn, MB (\$100.00)  
• Walter & Diane Saranchuk, Winnipeg, MB (\$6,085.00)  
**\$20.00**  
• Maria Zajcew, Winnipeg, MB (\$340.00)  
**OCTOBER, 2014**  
**\$1,000.00**  
• Ukrainian Women's Association of St. John's Cathedral, Edmonton, AB (\$5,525.00)  
**\$500.00**  
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$35,530.00)  
**\$200.00**  
• St. Mary the Protectress Ukrainian Orthodox Villa, Winnipeg, MB (\$700.00)  
**\$150.00**  
• Edward Klopoushak, Regina, SK (\$22,553.75)  
**\$109.22**  
• Anastasia Craig, Edina, MN (\$943.57)  
• Olga Wasson, Reseda, CA (\$109.22)  
**\$100.00**  
• Albert & Cecilia Kachkowski, Saskatoon, SK (\$1,185.00)  
• Peter & Mary Maruschak, Winnipeg, MB (\$3,400.00)  
**\$100.00**  
• Taras Toroshenko, Edmonton, AB (\$900.00)  
• L. & J. Weaver, Victoria, BC (\$345.00)  
**\$50.00**  
• Grace Karpiak, Winnipeg, MB (\$3,760.00)  
• Orest Yusypchuk, Edmonton, AB (\$50.00)  
**\$25.00**  
• Rt. Rev. Oleh A. & Maria Krawchenko, Winnipeg, MB (\$9,865.39)

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- Glen & Ethel Tacey, Strathmore, AB (\$165.00) **\$20.00**
- Irene Krawchuk, Winnipeg, MB (\$45.00)

NOVEMBER, 2014

**\$100.00**

- USRA, Provincial Executive, Winnipeg, MB (\$550.00)

DECEMBER, 2014

**\$500.00**

- UWAC Hanka Romanchych Branch, Saskatoon, SK (\$2,700.00)

**\$200.00**

- Taras Shevchenko Housing, Hamilton, ON (\$200.00)

**\$100.00**

- Pauline Semeniuk, Yorkton, SK (\$3,300.00) **\$50.00**
- Vicky Armanios, Toronto, ON (\$50.00)
- Dorothy & Taras Korol, Canora, SK (\$1,060.00)
- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)
- Fred & Geraldine Russin, Winnipeg, MB (\$50.00)

MONASTERY TRUST FUND

SEPTEMBER, 2014

**\$250.00**

- UWAC National Executive Edmonton, AB (\$250.00)

PRESS-FUND (ECCLESIA)

JANUARY, 2014

**\$100.00**

- Taras Shevchenko Home For The Aged, Burlington, ON (\$100.00)

**\$26.25**

- Ben Hladun, Prince Albert, SK (\$308.50)

FEBRUARY, 2014

**\$50.00**

- Maurice Bugera, Winnipeg, MB (\$1,646.00)
- Mary Zymowec, Montreal, QC (\$2,015.00)

MARCH, 2014

**\$125.00**

- Ray & Olga Nikiforuk, North Battleford, SK (\$160.00)

**\$100.00**

- Ukrainian Women's Association, Ottawa, ON (\$150.00)

**\$75.00**

- Michael Prodan & Sylvia Kukurudz, Sidney, MB (\$75.00)

APRIL, 2014

**\$500.00**

- Estate of Rose Faryna, Edmonton, AB (\$19,300.00)

**\$100.00**

- Wes & Lesia Shipowick, Milton, ON (\$650.00)

MAY, 2014

**\$60.00**

- Lesia & Kenneth Halyk, Simcoe, ON (\$1,585.00)

**\$50.00**

- Valentyna Dmytrenko, Winnipeg, MB (\$200.00)
- Jean Rudko, Edmonton, AB (\$1,205.00)

JUNE, 2014

**\$125.00**

- UOC of Holy Trinity, Prince Albert, SK (\$1,488.75)

**\$50.00**

- Nadia Chmigelskaja, Edmonton, AB (\$500.00)

JULY, 2014

**\$200.00**

- Ukrainian Womens Association of St. Elias Parish, Edmonton, AB (\$650.00)

**\$100.00**

- M Zaleschuk, Standard, AB (\$100.00)

**\$75.00**

- Ivan Zwetkow, Kirkland, QC (\$75.00)
- Halyna Matwijiw, Winnipeg, MB (\$45.00)

AUGUST, 2014

**\$75.00**

- Leona Procyshyn, Yorkton, SK (\$250.00)

**\$60.26**

- Estate of Anne Krawetz, Edmonton, AB

SEPTEMBER, 2014

**\$50.00**

- Joana Janis, Edmonton, AB (\$1,842.05)
- William & Ann Ostash, Winnipeg, MB (\$60.00)
- Mary Zymowec, Montreal, QC (\$2,015.00)

OCTOBER, 2014

**\$200.00**

- Ukrainian Orthodox Men's Association Steppe Club-Saskatoon Branch, Saskatoon, SK (\$11,000.00)

NOVEMBER, 2014

**\$200.00**

- Walter & Vera Senchuk, Winnipeg, MB

(\$5,870.00)

- UOC of St. Elias, Edmonton, AB (\$1,125.00)

**\$100.00**

- John & Darlene Choma, Brantford, ON (\$150.00)
- UOC of Holy Trinity, Canora, SK (\$320.00)

**\$70.00**

- Violet Grygus, Edmonton, AB (\$210.00)

**\$50.00**

- Max & Mary Kotowich, Edmonton, AB (\$50.00)
- Terry & Vera Labach, Saskatoon, SK (\$1,950.00)

**\$25.00**

- UOC of Holy Trinity Metropolitan Cathedral, Winnipeg, MB (\$7,108.97)

DECEMBER, 2014

**\$250.00**

- Prometheus Foundation, Toronto, ON (\$250.00)

**\$100.00**

- Martha & Douglas Cooper, Qualicum Beach, BC (\$100.00)

**\$50.00**

- Jennie Dutchak, Ottawa, ON (\$565.00)
- Marcella Reeves, Edmonton, AB (\$50.00)

**\$26.75**

- Ben Hladun, Prince Albert, SK (\$308.50)

ST. MICHAEL'S HISTORICAL UOC GARDENTON

JANUARY, 2014

**\$100.00**

- Alex & Margaret Kindraka, Stoney Creek, ON (\$1,300.00)

**\$50.00**

- Gerald & Carol Machnee, Lockport, MB (\$230.00)

FEBRUARY, 2014

**\$100.00**

- Frank & Mariette Saprowich, Winnipeg, MB (\$200.00)

MARCH, 2014

**\$200.00**

- Pauline Machnee, Winnipeg, MB (\$1,001.00)

**\$150.00**

- Alex Suprowich, Winnipeg, MB (\$150.00)

**\$100.00**

- Peter & Mary Maruschak, Winnipeg, MB (\$3,400.00)

**\$50.00**

- Edward & Eva Goletski, Winnipeg, MB (\$250.00)

APRIL, 2014

**\$2,000.00**

- The William & Jean Teron Foundation, Kanata, ON (\$6,000.00)

**\$50.00**

- Paul & Iris Demianiw, Winnipeg, MB (\$125.00)
- Patrick & Helen Garrity, Winnipeg, MB (\$1,469.00)

- Dr Ivan J. Kowalchuk, Winnipeg, MB (\$150.00)

**\$20.00**

- Fred Budzey, Anola, MB (\$60.00)
- Baldwin Goncalves, Winnipeg, MB (\$20.00)
- Dmetro Hnytka, Winnipeg, MB (\$50.00)

MAY, 2014

**\$70.00**

- Judy Lehn, Winnipeg, MB (\$100.00)

**\$20.00**

- Alfred Posaluko, Winnipeg, MB (\$20.00)

JUNE, 2014

**\$200.00**

- John Smyrnew & Halyna Beznaczuk, Ottawa, ON (\$200.00)
- Alex & Margaret Kindraka, Stoney Creek, ON (\$1,300.00)

**\$150.00**

- Karen Christiuk, Dufrost, MB (\$450.00)
- Edward Klopoushak, Regina, SK (\$22,553.75)

**\$147.00**

- Roman & Anastasia Yereniuk, Winnipeg, MB (\$747.00)

**\$100.00**

- William Kalistchuk & Janice Kalistchuk, Mississauga, ON (\$100.00)
- Helen MacPherson, Burlington, ON (\$525.00)
- Joseph Naherniak, Winnipeg, MB (\$100.00)
- Adele Quarrington, Ottawa, ON (\$150.00)

**\$50.00**

- anonymous, London, ON (\$625.00)
- Marjorie Onysko, Kenora, ON (\$50.00)
- Walter & Diane Saranchuk, Winnipeg, MB (\$6,085.00)
- Olga Toews, Oshawa, ON (\$175.00)
- Sonia Wasylshyn, St Andrews, MB (\$80.00)

**\$35.00**

- Bill & Marta Kostyniuk, Vernon, BC (\$620.00)

**\$25.00**

- Philip Alexiuk, Steinbach, MB (\$25.00)
- Steve & Nadia Chornenki, Newmarket, ON (\$25.00)

- Albert & Cecilia Kachkowski, Saskatoon, SK (\$1,185.00)

- Victor Lahoda, Etobicoke, ON (\$210.00)
- Olga Petryk, Pinawa, MB (\$103.75)

**\$20.00**

- Joe & Kathy Kitt, Edmonton, AB (\$330.00)

- Anna Magas, Smoky Lake, AB (\$120.00)
- Andrew & Claudia Serray, Winnipeg, MB
- Evelyn Wasylshen, Winnipeg, MB (\$1,548.00)

JULY, 2014

**\$200.00**

- Pauline Machnee, Winnipeg, MB (\$1,001.00)

**\$100.00**

- Rev. Fr. Alexander & Olha Harkavyi, St Andrews, MB (\$943.00)
- Alex & Margaret Kindraka, Stoney Creek, ON (\$1,300.00)

- Sam & Mary Mandziuk, Ste Anne, MB (\$100.00)
- Peter & Mary Maruschak, Winnipeg, MB (\$3,400.00)

- Mary Paranych, Edmonton, AB (\$340.00)

- Anne Pleskach, Beausejour, MB (\$100.00)

- Frank & Mariette Saprowich, Winnipeg, MB (\$200.00)

- UOC of All Saints, St. Paul, AB (\$471.00)

**\$50.00**

- anonymous, Vita, MB (\$425.00)
- Paul & Iris Demianiw, Winnipeg, MB (\$125.00)
- Grace Karpiak, Winnipeg, MB (\$3,760.00)
- Pauline Semeniuk, Yorkton, SK (\$3,300.00)
- L. & J. Weaver, Victoria, BC (\$345.00)
- Roman & Anastasia Yereniuk, Winnipeg, MB (\$747.00)

**\$25.00**

- Maurice Bugera, Winnipeg, MB (\$1,646.00)

- Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$7,143.87)

- Michael & Faye Lozinski, Winnipeg, MB (\$195.00)

- Elizabeth Wolanski, Edmonton, AB (\$210.00)

**\$20.00**

- Donald & Diane Machnee, St. Andrews, MB (\$2,260.00)

- Bob & Donna Talbot, Ste Anne, MB (\$1,537.38)

**\$10.00**

- Iris Osadchuk, Vita, MB (\$149.00)

AUGUST, 2014

**\$50.00**

- Pauline Ignash, Winnipeg, MB (\$2,797.00)
- Bill & Stella Scherbatiuk, Winnipeg, MB (\$677.00)

SEPTEMBER, 2014

**\$200.00**

- UOC of Nativity of St. Mary, Oshawa, ON (\$200.00)

**\$100.00**

- Jean & Manuel D. Tanchak, Kanata, ON (\$500.00)

**\$50.00**

- Mykhaylo & Myroslava Khakhula, Toronto, ON (\$50.00)

NOVEMBER, 2014

**\$100.00**

- Ivan & Arlene Kowalchuk, Winnipeg, MB (\$135.00)
- Terry & Vera Labach, Saskatoon, SK (\$1,950.00)

DECEMBER, 2014

**\$200.00**

- Lorraine & Gerald Cairns, Winnipeg, MB (\$200.00)

**\$65.00**

- Valerie Badlo, Hudson, WI (\$65.00)

**\$50.00**

- Olga Holowasz, St. Catharines, ON (\$200.00)

USRA - TYC SYMPOSIUM 2014

JANUARY, 2014

**\$1,500.00**

- Ukrainian Self Reliance League, Canora, SK (\$1,725.00)

**\$1,000.00**

- Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$35,530.00)

**\$500.00**

- Bohdan & Linda Maslo, Edmonton, AB (\$500.00)

- Nestor & Myroslava Maslo, Edmonton, AB (\$7,100.00)

**\$250.00**

- Marshall & Nadia Opyr, Edmonton, AB (\$510.00)

FEBRUARY, 2014

**\$1,000.00**

- Ukrainian Self Reliance Association, Toronto, ON (\$1,000.00)

**\$500.00**

- Boris Balan & Olga Andriewsky, Toronto, ON (\$1,500.00)

- Fred & Luba Tsisar, Edmonton, AB (\$1,110.00)

**\$250.00**

- Orest & Olesia Talpash, Edmonton, AB (\$590.00)

**\$200.00**

- Edward Klopoushak, Regina, SK (\$22,553.75)

**\$100.00**

- Tommy & Zonia Ewanchuk, Edmonton, AB (\$100.00)

- Paul & Irene Garrick, Sturgeon Country, AB (\$290.00)

- Victor & Geraldine Nakonechny, Edmonton, AB (\$490.00)

- Roman & Anastasia Yereniuk, Winnipeg, MB (\$747.00)

**\$50.00**

- Andriy Harasymiw, Edmonton, AB (\$50.00)

MARCH, 2014

**\$500.00**

- George & Halyna Strohyj, Toronto, ON (\$500.00)

**\$40.00**

- Gerald Dwernichuk, Surrey, BC (\$40.00)

APRIL, 2014

**\$5,000.00**

- James & Louise Temerty, Toronto, ON (\$15,000.00)

**\$500.00**

- Most Rev. Metropolitan Yuriy Kalistchuk, Winnipeg, MB (\$2,028.00)

MAY, 2014

**\$500.00**

- Jaroslaw I. Balan & Dr. L.R. Boychuk, Edmonton, AB (\$3,270.00)

**\$300.00**

- UWAC Hanka Romanchych Branch, Saskatoon, SK (\$2,700.00)

JUNE, 2014

**\$2,000.00**

- Central Diocese UOCC, Regina, SK (\$2,300.00)

**\$250.00</**



■ The first significant wave of Ukrainian pioneers immigrating to Canada from Europe started at the end of the 19th century and ended with the outbreak of the First World War in 1914. About three quarters of these settlers came from the Austro-Hungarian region of Halychyna and about one-quarter came from the Austro-Hungarian region of Bukovyna, both of which are now part of Western Ukraine. This article focuses on some of the unique architectural and artistic characteristics found in pioneer Bukovynian churches in Canada.

The Ukrainians who came from Halychyna were generally Greek Catholic, while Bukovynians of both Ukrainian and Romanian ethnicity were Orthodox Christians. There are instances where Greek Catholic parishes transferred to Orthodoxy—sometimes splitting parishes into hostile factions. There seems to be no documented examples where a Bukovynian parish transferred to the Greek Catholic Church.

When they arrived in Canada, Bukovynians sometimes wrote to the Metropolitan of Chernivtsi, who headed the Orthodox Church in Bukovyna, asking him to send priests. The reply always was that the Russian Orthodox Church had jurisdiction over North America and that the settlers should seek out Russian priests. The tsarist government subsidized the Russian Orthodox Mission in North America, but that funding ended after the Bolshevik revolution in 1917. When the Ukrainian Greek Orthodox Church of Canada emerged in 1918, Bukovynian parishes were often the first to transfer to the new jurisdiction.

There is a particular style of church architecture called the Bukovynian style. Perhaps one of the best examples is found in the historic St. Elias Church built at Sirko, MB, in 1909 (See photo 1 below). Along with its belfry, St. Elias Church looks very much like a Bukovynian church displayed in the outdoor museum near Chernivtsi, Ukraine.



Photo 1: Historic St. Elias Ukrainian Orthodox Church and belfry at Sirko, MB. Note, the door on the corner of the church.

A Bukovynian style church is rectangular with a polygonal or rounded apse on the east side. Three crosses or tiny cupolas are evenly spaced across the roofline. While the west side is often flat, sometimes both ends are apsidal-shaped and the church seems nearly elliptical. The roof is either hipped or splayed at the ends. Brackets are often employed to support wide eaves.

In photo 2 above, we see the possible floor plan of a Bukovynian style church. The sanctuary is at the east side of the church because we face the east when we pray. Often the entrance is on the southwest corner. In other instances the entrance is on the west wall and there are also instances where a door is placed on both the west wall and the southwest corner. One explanation of

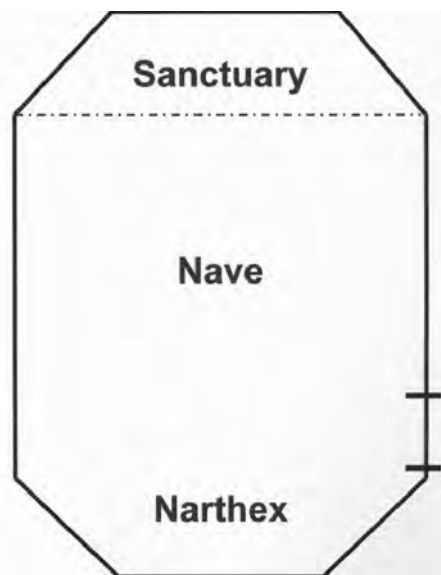


Photo 2: Floor plan

this positioning has been made in theological terms: The entrance to the Temple of Solomon was on the southwest corner. This arrangement of a southwest entrance can be found traditionally in Bukovynian churches in Ukraine. One also sees multiple entrances in the large cathedrals of Ukraine and in other Orthodox countries that accommodate processions and movement of the faithful when more than one part of the cathedral is in use.

Most, if not all, Bukovynian style churches in Canada were made of logs and the original roofs were usually thatched. In the Ukrainian homelands, master church-builders planed large logs that fit together tightly to form formidable walls. Since the trees in the Ukrainian settlement areas of the Prairie Provinces were never very large, the builders usually had to fill gaps between the logs with a mixture of mud, manure, and straw. When the walls dried, the settlers whitewashed them. As soon as the parish could afford to do so, the faithful would finish the church with a shingled roof and clapboard siding to cover the logs. Frequently, there is no wall between the narthex and the nave, as the floor plan in photo 2 above suggests. In some cases, a scant partial wall separates the narthex from the nave. The interior of St. John the Baptist Ukrainian Orthodox Church at Riverside, Saskatchewan, built in 1914-1915, demonstrates the use of this architectural device (See photo 3 below).

Not all pioneer churches built by Bukovynians were in the Bukovynian style. Many were influenced by the Hutsul and Boyko styles that were used in the homeland. An example of this is Canada's oldest Ukrainian church, which was built in 1898-1899. The parish of St. Michael at Gardenton was mostly populated by Bukovynians, but the church structure more resembles



Photo 3: Interior of St. John the Baptist Ukrainian Orthodox church at Riverside, SK, with a partial wall.



Photo 4: Eternal light from Descent of the Holy Spirit Ukrainian Orthodox Church, Brinsley, AB.

■ One of the more interesting aspects of pioneer churches built by Bukovynians is that the eternal light hanging before the iconostas is frequently in the form of a seraph. While it is a pleasant thought that a light should be always burning in a church, for practical reasons worshippers likely only lit these lamps for the duration of a service. Parishes likely ordered these handcrafted lamps from Bukovyna. The seraph lamps are usually of hand-carved wood. In some instances, the icon in the centre of the lamp is a print, but there are also examples where icons on the seraph lamps are hand-painted (See photo 4 above), such as the eternal light found in Descent of the Holy Spirit Ukrainian Orthodox church in Brinsley, AB, built in 1921. In other rare instances, there are seraph-shaped eternal lights that are made of porcelain. Thomas Aquinas wrote of the Seraphim: "...that these angels have in themselves an inextinguishable light, and that they also perfectly enlighten others."

the Boyko style. Many Bukovynian churches in Canada exhibit a mixture of these styles. In some instances Western Rite styles influenced the builders. In particular, the builders sometimes used windows with gothic arches because the window frames could be easily purchased locally.

During the period of 1909 to 1914, Bukovynian pioneers built a grand church made from logs with five domes in the Cossack Baroque style at Dickiebusch, AB. The only tell-tale sign that Bukovynians built Sts. Peter and Paul church is that the only entrance to the church is on the southwest corner of the building. Sts. Peter and Paul is one Bukovynian parish that did not transfer to the Ukrainian Orthodox Church of Canada. The overwhelming



Photo 5: Icon of St. Barbara decorated with necklaces in St. Mary the Protectress Ukrainian Orthodox church near Smoky Lake, AB. St. Barbara is a popular saint in Bukovyna.

■ When photographing churches in southern Manitoba, there were three separate churches built by Bukovynian pioneers in which parishioners decorated icons of female saints with necklaces made of red coral beads—the type commonly worn with the folk costumes from various regions of Ukraine. This practice was also found in Alberta. In photo 5 above we see an icon of St. Barbara that was decorated with red coral beads and a necklace of old silver coins. This icon is in St. Mary the Protectress Ukrainian Orthodox church located near Smoky Lake, AB, built by Bukovynians in 1903. These icons were probably placed in the churches prior to the birth of any of the existing parishioners. This practice demonstrates the deep faith of the Bukovynian pioneers and their gratitude to a particular saint for their intercession. The decoration of icons with jewelry is an ancient practice common in all parts of Ukraine, and other Orthodox countries.

majority of Ukrainians who came to Canada prior to the First World War emigrated with the intention of benefiting from the agricultural resources offered by the Canadian government. They primarily had been agriculturalists in their homelands, but some undoubtedly brought additional skills with themselves. We see this in the many richly-embroidered cloths on altars and throughout the churches. We see this in the handcrafted cemetery headstones. Other artistic embellishments made by pioneers for their temples were homemade candelabras, lecture stands, analogia icon stands, and all types of woodwork.

In the Ukrainian homelands, there were master craftsmen to build the iconostasis, but very few of these master craftsmen immigrated to Canada. A skilled local carpenter in a settlement community frequently made the parish iconostas without prior experience. The iconostas at Sts. Peter and Paul Ukrainian Orthodox cemetery chapel built around 1908 near Arbakka, MB, has three tiers of icons comprised of prints and the woodwork was lovingly fashioned locally.

continued on p.30



## Pioneer Bukovynian churches...

continued from p.29

When making the deacon doors, the carpenter created an artistic motif by nailing holes into the wood and then painting over the nail holes with a copper coloured paint.

As seen from the examples in this article, Ukrainian Canadian pioneer churches built by Bukovynian settlers often

have many appealing features. Some of these aspects are only found in churches built by Bukovynians, while other aspects are general to Ukrainian Canadian pioneer churches. It is to our credit that we still have preserved so much of our heritage in these buildings.

—Photos and text: S. Demchinsky.

\*For further information, write to the UOCC Heritage Subcommittee at [sterdem@sympatico.ca](mailto:sterdem@sympatico.ca).



Photo 6: Iconostas in St. Mary the Protectress Church near Smokey Lake, AB.

■ While many iconostases were not professionally made, parishes preserved them because they are works of great beauty, even if they were simply created. An example of this is the iconostas at St. Mary the Protectress church that was built between 1904-1906 in the Smoky Lake-Willingdon District of Alberta. It is covered with Russian Orthodox prints from the pre-revolutionary period. Most of these icons came from the E. I. Feshenko Company in Odesa. Photo 6 above shows the Royal Doors are particularly beautiful considering that they were not constructed by an iconostasis master.

## Supreme Court rules against prayer at city council meetings

■ OTTAWA, ON—The Supreme Court of Canada has ruled April 15, 2015 that the municipal council in the Quebec town of Saguenay cannot open its meetings with a prayer. In a unanimous decision, Canada's top court said reciting a Catholic prayer at council meetings infringes on freedom of conscience and religion. The ruling ends an 8-year legal battle that began with a complaint filed by atheist Alain Simoneau and *Mouvement laïque québécois*, a secular-rights organization against Saguenay Mayor Jean Tremblay.

Alain Simoneau filed a discrimination complaint with the Quebec Human Rights Tribunal because the Saguenay mayor and council pray before their official meetings. The tribunal ruled Simoneau had been discriminated against and ordered the mayor and council to pay compensatory and punitive damages of \$33,200. The court also ordered the City of Saguenay and the mayor to stop the prayers. The tribunal found Simoneau "experienced a strong feeling of isolation and exclusion" that was "more than trivial or insubstantial." The Supreme Court said Canadian society has evolved and given rise to a "concept of neutrality according to which the state must not

interfere in religion and beliefs." "The state must instead remain neutral in this regard," the judgment said. "This neutrality requires that the state neither favour nor hinder any particular belief, and the same holds true for non-belief. It requires that the state abstain from taking any position and thus avoid adhering to a particular belief."

The Quebec secular lobbying group, the *Mouvement laïque québécois*, involved in bringing the case before the Supreme Court said it is thrilled with the decision. "We are very happy, especially since it was a unanimous decision. So we could not ask for more," said the group's lawyer, Luc Alarie.

The Catholic Civil Rights League, which intervened with the Association of Catholic Parents of Quebec and the Faith and Freedom Alliance, was disappointed with the decision.

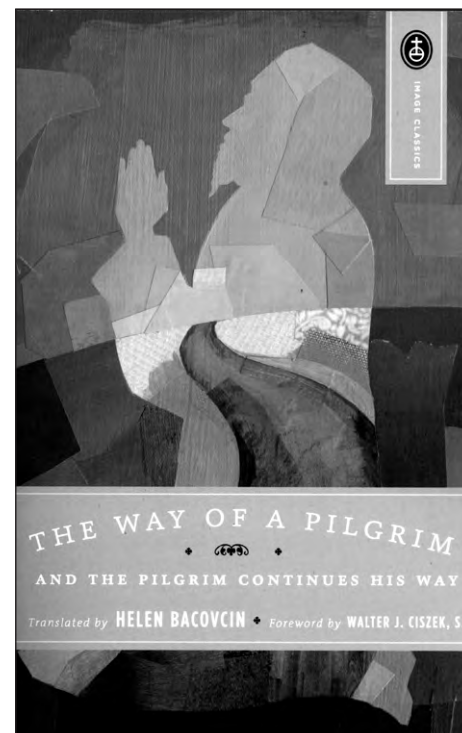
"This decision is particularly disturbing in terms of its impact in assessing the boundaries for state neutrality," said league executive director Christian Elia. "All would agree in the necessity of maintaining state neutrality, but with this decision the belief system of secularism and atheism is exalt-

## Book Previews

### The way of a Pilgrim A new translation by Helen Bacovcin

■ Helen Bacovcin (Trans). (2003). *The Way of a Pilgrim and The Pilgrim Continues on His Way*. Foreward. Walter J. Cizek. Toronto, ON: Image Books.

This enduring work of spirituality has charmed countless people with its tale of a 19th C peasant's quest for the secret of prayer. Now in an updated English translation, readers follow this anonymous pilgrim as he searches for the answer to one compelling question: How does one pray constantly? Through his journeys, and under the tutelage of a spiritual father, he becomes gradually more open to the promptings of God and sees joy and plenty wherever he goes. Ultimately, he discovers the different meanings and methods of prayer as he travels to his ultimate destination, Jerusalem. This 207-page book is divided into two sections. Part one features *The Way of the Pilgrim* and part two presents *The Pilgrim Continues on His Way*, featuring a



continuation of this journey.  
\$16.95

### The Illustrated Life of the Theotokos for Children by Georgia and Helen Hronas

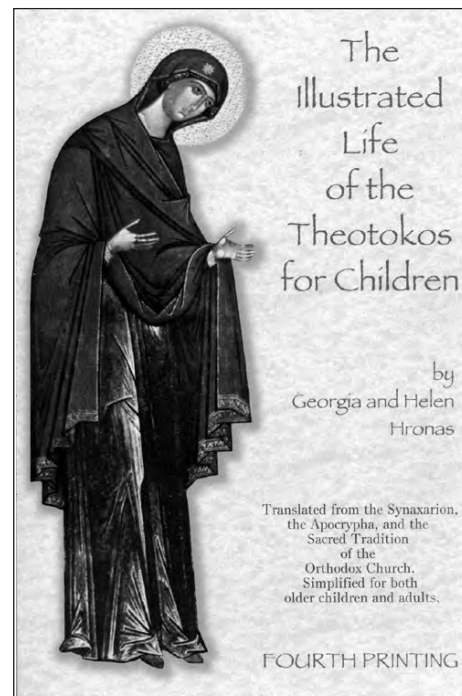
■ Georgia & Helen Hronas. (1990). *The Illustrated Life of the Theotokos for Children*. Minneapolis, MN: Light & Life Publishing.

Now in its fourth printing, this book features all of the key events in the life of the Holy Mother of God based on translations from the Synaxarion, the Apocrypha and the Holy Tradition of the Orthodox Church.

The writing and events themselves are presented in simplified form designed for children as well as adults seeking straightforward synopses of these covering the period key events from Her life.

The 65-page book is divided into 18 chapters covering the period from the Theotokos' birth to Her dormition.

\$16.75



ed over other belief systems." "It is important to remember the automatic default decision is not secularism. Secularism is one system of belief. This is not the authentic, robust pluralism we should have in Canada," Elia added.

The idea that beliefs have no bearing on truth is "a great vacuum at the core of contemporary jurisprudence," said Constitutional lawyer and religious freedom expert Iain Benson. "This idea that we can avoid articulating what is good, true and beautiful in the public square leads to a diminished horizon of meaning in our common life." "Simply put, there is more to our life together than autonomy," Benson said. Benson also expressed concerns about legal decisions "that give too much weight to people whose feelings are hurt and can tend to diminish the importance of group initiatives." "What if the prayer in a community had been endorsed by all major religious traditions? Such a thing is easily possible. Why should the objection of an atheist or agnostic overrule all the

other believers?"

Evangelical Fellowship of Canada president Bruce Clemenger said the Saguenay decision "raises more questions than it answers." "It explains what the court feels is not acceptable, but it does not really clarify what is acceptable religious observances by state officials or at events that are sponsored by the government."

The decision could affect cities and towns across Canada as well as the House of Commons, though the Court did not rule on the Commons prayer, though acknowledging it takes place. Following the announcement of the ruling, some elected officials stopped reciting pre-council prayers. In Ottawa, Mayor Jim Watson replaced the prayer with a moment of silence.

—The Canadian Press;  
[www.theglobeandmail.com](http://www.theglobeandmail.com);  
[www.cbc.ca](http://www.cbc.ca);  
Canadian Catholic News;  
[www.catholicregister.org](http://www.catholicregister.org)



## Монастир Івана Милостивого у Малих Загайцях

**Володимир Рожко**—Кандидат церковно-історичних наук, історик-архівіст, дійсний член ІДВ у Вінніпезі і його представник в Україні, почесний професор Східноєвропейського Національного університету ім. Лесі Українки, викладач Волинської Православної Богословської академії

(продовження з минулого числа)

■ Зібрані і критично опрацьовані джерела дали змогу долучити цей науковий доробок до інших і написати, видати ряд праць, в яких історія святої обителі становить окремі підрозділи.

Липневий сонячний ранок зустрічаю в дорозі до Малих Загайців. Проїхали Дубно, Крем'янець. Нарешті по довгому чеканні нас, кількох пасажирів, забирає проїждже авто на Шумськ. Виходжу у с. Новостав, а звідти довга у 12 км розбита дорога до Малих Загаєць. Село Новостав, як і наступні Шамбур, Загайці, ніби пережили якісь природні катаклізми. Обшарпані будівлі, поламани огорожі, всюди якась пів руїна, а від колишньої бруківки лишилося 20 ям на квадратний метр. Іти по ній неможливо, переходжу на стежину, яка тулиться до так званого шосе. Праворуч розкинулись мальовничі береги Вілії: пагорби вкриті лісами, луги покриті травами, квітами, ліворуч поля пшениці, кукурудзи, ячменю. Земля у зеніті своєї родючості і багатства, однак ота "колгоспна безгосподарність" відчувається всюди: на полі, обійстях, дорогах.

Не зважаю на втому, довгу дорогу долаю з упертістю гімназиста-платуна. За спиною лишився Шамбур, маю оглянути його у зворотній дорозі, нині ж всі мої думки у Малих Загайцях, до яких добираюсь з натертими мозолями на ногах і втомою, але не піддаюся спокусі присісти. Нарешті—Малі Загайці. Довга вузька у суцільних вибоїнах вулиця веде мене до монастиря Св. Івана Милостивого. Пригадую, як приїжджали ми минулого разу сюди через Великі і Малі Дедеркали. Вузькою доріжкою піднімаюся на гору, де в усій своїй красі підноситься храм Св. Івана Милостивого, монастирські будівлі, які постали з руїн. Але не мають вони тої пишноти первісної, а якась сіра убогість в їх архітектурних формах і деталях.

Один із послухників запитує: кого я шукаю, рекомендує мені зустрітись з о. Олегом-економом монастиря. Справді, мені пощастило, о. Олег привітний, розумний священик. Під час знайомства називаю себе і причини відвідин. Отець Олег читає мої книги, деякі з них має у власній бібліотеці. Оглядаємо монастир, ведемо розмову про минуле і сьогодення святині. Нині монастирською братією з шести чоловік керує ігумен Геронтій, з яким мені, нажалі, не вдалося зустрітись. До нас приєднується чернець Платон, відкриває двері храму і перед моїми очима постає мистецька картина з іконостасу, стінних розписів, величі внутрішнього простору. Оглядаємо іконостас доби Ірини Ярмолинської і преподобного Іова Почаївського, давні підсвічники, образи, інші церковні речі.

Первісну ікону Св. Івана Милостивого викрали, натомість копія з XIX ст. В добу московського реального соціалізму, комунізму із зачи-

неної святині зникло безслідно багато церковних мистецьких речей, чисельні книги, документи.

Праворуч оновлена ікона, яка нещодавно постала у своєму чудесному сьвіті перед вірними. Бог продовжує показувати чудеса, закликає їх бути вірними Його заповідям, ставати на шлях спасіння і вічного життя.

З нами, студент IV курсу Почаївської Духовної семінарії, який має тут практику. На моє запитання: чого там вас вчать, повідомляє, що майже всі предмети читають російською мовою, вона залишається і розмовною в ректора, викладачів... Бажаю йому бути добрим українським душпастиром, а з о. Олегом і о. Платоном оглядаємо монастирське господарство. На їх господарському дворі машини, трактори, комбайни, сіють, садять, збирають врожаї. Життя ченця в усі віки—це довга і щира молитва, прощення і покаєння, важка фізична праця, неспання і т.д.

Мене вразило найбільше, що в цій нашій святині, яка належить до УПЦ-МП ввічливе щире, справді християнське ставлення до всіх, хто приходить до Святині. Тут, на відміну від почаївських ченців, переважно москалів і омосковлених молдаван, які витворили нестерпну аморальну атмосферу, яка тяжіє приниженнями, ненавистю, недовір'ям, зневагою, презирством, гордістю і українофобством над кожним прочанином, панує атмосфера любові, щирості...

Ніхто з ченців св. Обителі не запитав мене, до якої церкви я ходжу в Луцьку молитися Богу, якою мовою проказую молитви.

З подякою і найкращими побажаннями ченцям вірою і правдою служити Богові і Україні залишаю чернече товариство, іду оглядати святиню з низу гори, колишній монастирський став і стежкою через луги виходжу на центральну вулицю Малих Загайців, пряму по ній в зворотню дорогу. На моє здивування зупиняється бус, за кермом якого о. Олег, поруч студент семінарії і ми до самого центру Шамбура ведемо нашу розмову з минулого цієї великої святині Волинської землі.

Напроти замкової гори в Шамбурі висідаю і пряму до цього справжнього чуда природи. На її вершині мурована церква біліє новизною, предавню дерев'яну святиню змела московсько-більшовицька атеїстична повинь.

Неповторну у своїй архітектурно-мистецькій красі церкву Св. Луки, 1779 р. спалили місцеві перевертні-комуністи, поставили тим смолоскип московському сатані. У вогні пожежі зникли безцінні пам'ятки сакрального мистецтва волинських майстрів, іконописців, золотарів, людвісарів.

Довго стою на Замковій горі, думками літаю над пройденими за 46 років дорогами моїх наукових пошуків і знахідок, на яких бачив зграїща, руїни наших храмів Божих, сплюндрованих могил, осквер-



фото: Іконостас монастирського храму Св. Івана Милостивого.



фото: Ікона Св. Івана Милостивого.

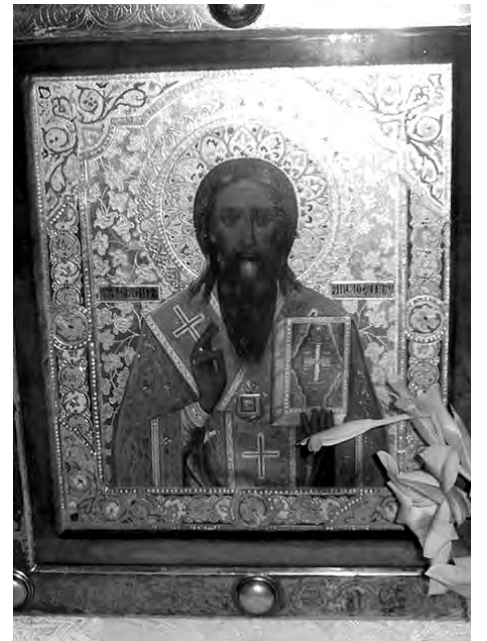


фото: Оновлений образ.

нених святинь, повалених хрестів і т.д. Так ворог віками вбивав нас, нашу душу, наше минуле і майбутнє. Молимо Бога, щоб подібне не повторилось.

Храм Св. Михаїла, 1885 р. у с. Новостав, де скінчилися мої пішохідні важкі, довгі дороги до храмів у селах при Вілії, також знищили місцеві атеїсти-комуністи за вказівками своїх московських керманівців. Оглядаю при дорозі Шумськ-Крем'янець невелику дерев'яну каплицю. Вона стоїть поруч проїжджої дороги, а праворуч від святині—ве-

ликий бар, з якого линуць п'яні голоси, нецензурні слова, брудна лайка. "Гарне" сусідство у церкві!

Не маю змоги запитати, чи відбуваються тут служби Божі, підійшов бус і я до самого Крем'янця перебираю думками побачене, почуте, щоб доповнити ними зібрані мною джерела і прийти до читача зі своєю новою об'єктивною науковою розвідкою про велику Святиню Волинської землі—монастир Св. Івана Милостивого, який вибудувала Боголюбива українська шляхтянка Ірина Ярмолинська.

## Orthodox News Religious Belief Declines Globally

■ KYIV, UKRAINE—The number of people claiming religious affiliation in Ukraine has dropped, especially for youth under 30, reported Gallup International in its April poll. About 30% of those polled claimed no religious allegiance. These numbers have been explained as the continuing impact of the communist ban on religion as well as the impact of the modern global scientific culture advocating an overreliance on human abilities. Nevertheless, religiosity is much more deeply engrained in Ukraine than in Europe and other parts of the world. Gallup International Association reported that a worldwide poll shows that ap-

proximately 23% declared themselves religious, and 13% atheist. The number of the non-religious has grown over the past decade. Traditional religious regions such as the European Union are losing religious adherents. The Czech Republic and France lead this region with about one third of their populations declaring themselves atheists. China, once a stronghold of Buddhism and a growing Christian population, now reports 47% of its population as atheist. Meanwhile, religious belief, particularly Christianity, is rising rapidly in Africa and in South and Central America.

—Channel 24 News





## Бл. п. Марія Шульга (1925-2015)

■ Ділимося сумною вісткою, що 10-го березня 2015 р. упокоїлася в Бозі раба Божя, Марія Шульга в Ошавському шпиталі внаслідок тяжкої недуги в Ошаві, Онтаріо.

Марія народилася 10-го серпня 1925 р. в побожній православній родині Йосифа і Анни Маковчик в с. Пересудовичі, на Західній Україні, яка в той час перебувала під владою Польщі. В родині було два брата Леон і Петро та 3 сестри Антоніна, Марія і Ольга. Дід і баба Маковчики доповнювали цілу сім'ю. Маленька Марія була гарною, ходила в школу, її батько Йосиф Маковчик їздив на заробітки до Канади під час великої економічної кризи в 1930-их роках. Але він повернувся до свого села, бо дуже любив свій нарід і рідну землю.

В 1939 р. вибухнула Друга світова війна, і цю частину України окупо-

вали радянські війська під диктатурою Сталіна. В 1941 р. наступила німецька окупація, але спочатку було спокійно у селі де Марія жила. А потім війна перекинулася на Європу, і у 1944 р. надходив фронт зі сходу на захід. Радянський Союз, зі своїм комуністичним режимом наближався. І щоб врятувати своє життя, вся родина Маковчик виїхала, аби забрали їх до Німеччини на роботу. Дід і баба Маковчик і брат Петро упокоїлися ще перед Другою Світовою Війною. Там в Німеччині пережили страх від бомбардування, недоїдання, словом, від воєнної завірюхи. В 1945 р. закінчилася війна. Вся родина опинилася в Бритійській Зоні Німеччини. Почалося організування таборів для біженців. Родина Маковчиків не змогла повернутися додому—там вже комуністичний ССРСР. Отже, пізніше почалася еміграція до Канади, та інших держав. Батько Марії обрав Канаду, бо він уже побував в Канаді. Зі своїми батьками Марія приїхала у 1949 р. до Катарекви, біля Кінгстон, ОН до знайомої сім'ї.

В 1949 р. Марія та Василь Шульга вінчалися в Українській Православній Церкві Св. Володимира на вулиці Батурст в Торонто. Отець прот. Петро Самець їх вінчав. Пізніше, вони переселилися в Вітбі, ОН, міс-

то яке граничиться з Ошавою. Там збудували хату, де Марія жила довгі роки. Бог поблагословив подружжя двома синами: Михайлом і Степаном. Її чоловік Василь працював на будівельному підприємстві. Марія виховувала синів разом з чоловіком, доглядала родину. Вона трудилася на маленькій фермі, де сім'я вирощувала малину та інше. І так життя розвивалося. В 1997 р. Василь упокоївся. Марія опікувалася і доглядала його вдома впродовж років його недуги.

Марія була побожною, гостинною, ходила на Богослужіння. З насолодою читала Святе Письмо. Була членкою парафії Св. Богородиці Діви Марії Української Православної Церкви в Канаді в Ошаві, яка з часом закрилася. Також, підтримувала парафію Св. Івана Хрестителя УПЦК в Ошаві. Разом зі своєю сестрою Ольгою встановили фонд в розмірі \$5,000 в пам'ять своїх батьків Йосипа і Анни Маковчик у Колегії Св. Андрея у Вінніпегу.

В останніх роках свого життя, Марія знедужала, мала трудність зі своїми недугами. Сини Михайло і

Степан допомагали, щоби вона жила у своїй хаті. Племінниці Ніна та Анна надали велику поміч. Отець Богдан Гладь давав пастирську обслугу, і за це йому щира і велика подяка.

Ввечері у четвер 12-го березня відбулася Панахида в Town Funeral Home, у Вітбі, ОН. Чин похорону відбувся в п'ятницю 13-го березня о 10 год. рано в храмі Св. Івана Хрестителя УПЦК в Ошаві, ОН. Відслужив прот. Богдан Гладь, настоятель парафії Св. Івана. Гарно співав церковний хор під проводом Люсі Айерленд. Похоронено рабу Божу Марію на українському цвинтарі Св. Марії Богородиці на вул. Блур (Схід) в Ошаві біля її чоловіка Василя.

Залишила в жалобі і смутку своїх люблячих синів Михайла і Степана, невістку Емілію, сестру Ольгу, Ніну і Анну, котрі їй багато допомагали, всю родину та близьких друзів. Молимо Єдиного Бога прийняти душу спочиної раби Божої Марії, там де праведні спочивають.

**Вічна пам'ять!**

## У річницю упокоєння

### Емма і Пилип Демчук У світлу пам'ять

■ У 20-ту річницю упокоєння дорогої мами і баби Емми (упок. 31-го травня 1995 р.Б.) і в 16-ту річницю упокоєння дорогого тата і діда Пилипа (упок. 31-го травня 1999 р.Б.), у їх світлу пам'ять складаємо, як "нев'янучий вінок" пожертву на Фундацію Української Православної Церкви в Канаді.

Нехай Господь Бог оселить душі спочилих у Царстві Небеснім.

**Вічна їм пам'ять!**



— сини: о. прот. Богдан і ґ добр. Оля, Михайло і Галина та внуки Джіна і Аніта



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

Щодня, у Вінніпегу в каплиці Святого Іларіона Консистоїї Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консистоїї. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос по-

чув 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  
E-mail: visnyk@uocc.ca or consistory@uocc.ca



## 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

## 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 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.





## Anita Mary (nee Marunchak) Drebot (1938-2015) In Memoriam

■ It is with sadness that the Ukrainian Orthodox Men's Association, TYC, of Regina, Saskatchewan extends its condolences to family and friends of **Anita Mary (Marunchak) Drebot** who fell asleep in the Lord on February 28, 2015 in Regina, Saskatchewan. The Funeral Rite was held at the Descent of the Holy Spirit Ukrainian Orthodox Sobor in Regina, Saskatchewan on March 12, 2015 with interment at Regina Memorial Gardens.

Anita was born on September 12, 1938 in Sudbury, Ontario. She grew up in Sudbury and moved to Regina, Saskatchewan in 1962. In Regina Anita met and married the Michael Drebot in 1965. They were blessed with four children Zenon, Olena, Lesia and Taras.

Throughout her entire life, Anita has devoted herself to promoting the Ukrainian culture. Anita was a long-time teacher of Ukrainian language for the school sponsored by the Association at the Descent of the Holy Spirit Ukrainian Orthodox parish in Regina. Growing up in Sudbury, Anita taught Ukrainian dance, language arts, and a variety of other Ukrainian cultural activities during the 1950s. During this time she also assisted many Ukrainian immigrants to learn the English language. Between 1956 and 1968, Anita was dedicated to her work as a youth organizer with the Ukrainian National Youth Federation (UNYF) in Eastern and Western Canada.

Over the years, Anita volunteered countless hours to provide leadership and to share her vast knowledge of the Ukrainian language, arts and culture in such activities as scripting and directing Ukrainian Christmas radio programs, serving as a resource person for public schools and libraries, choir and dance director, talent judge and organizing workshops for the University of

Regina Ukrainian Students' Club. Those searching ways and means to improve their knowledge of the Ukrainian language, arts, culture and history have found Anita to be an excellent resource, or *dzherelo*, to meet their ongoing needs. One of her many former students eloquently summed up her passion, "As I got to know Mrs. Drebot, I came to realize that her whole life revolves around teaching and passing on her knowledge of her culture."

While raising a family of four children, Anita completed her BA degree with Distinction, majoring in Slavic Studies, from the University of Regina in 1976. She was employed by the University of Regina as a sessional lecturer in Ukrainian studies from 1974 to 1983. Anita continued to teach adult Ukrainian language evening session classes until her passing. As well, she taught traditional Ukrainian embroidery and instructed beginner students at the Adult Ukrainian Language Immersion Course which was held at Crystal Lake, Saskatchewan for about ten years.

Anita had earned a reputation as being well-respected due to her nearly 60 years of teaching and advocacy of Ukrainian language, culture, traditions and history. She leaves as a legacy her many years of dedicated contributions to the Ukrainian community in Canada, and in Regina in particular. In 2006 she received the UCC's Nation Builders Award for Cultural Preservation and Development for her outstanding work in preserving and promoting the Ukrainian culture and heritage.

Anita was predeceased by her husband Michael. Left to pray for her eternal memory are her four children Zenon Drebot, Olena Bargh, Lesia Holmes and Taras Drebot; her five grandchildren A.J., Christina, Amanda, Kieran and Angelica; her two brothers Ted Marunchak and Morris Marunchak; and five nieces and nephews Stacia, Katusia, Alec, Jennifer and Peter; as well as many former students and friends.

**Вічна пам'ять!**  
**Memory Eternal!**



## Mike Sitko (1934-2015) In Memoriam

■ **Mike Sitko** of Yorkton, formerly of the Wadena district, beloved husband of Dorothy Sitko, fell asleep in the Lord on April 4, 2015. Mike Sitko was born on November 19, 1934 in Rose Valley Hospital, in Rose Valley, Saskatchewan,

the son of Steven and Martha (nee Lysyshyn) Sitko. He was raised on the family farm in the Hendon-Wadena district in Saskatchewan.

Mike was united in marriage to Dorothy Lessak on June 9, 1960. The couple farmed side-by-side in the Wadena district until 1994 when they retired and moved to Yorkton enjoying a different style of life. Mike and Dorothy enjoyed travelling. Their travels took them to Hawaii, Florida, California, central and western USA, the Maritimes and Alaska. Mike enjoyed sports, in particular curling and baseball, especially the Toronto Blue Jays.

Apart from farming, his Church and cantoring were a precious part of Mi-

ke's life. He served as president of the Ukrainian Orthodox church in Wadena, SK. At the age of 17, he took a cantor course at St. Andrew's College in Winnipeg, MB and began his 50 plus years of cantoring for many parishes of the Ukrainian Orthodox Church of Canada. He cantored at numerous churches, including: Wadena, Wynyard, Watson, Yorkton, Foam Lake, Drobot and Mamornitz.

Unfortunately, his health declined quicker than expected, forcing him to enter the Yorkton and District Nursing Home for 3 years.

He is survived by his wife Dorothy, seven nieces and nephews, extended family and many friends. At this time,

Dorothy wishes to thank relatives and friends for all the love and support received for the past three years.

The *Panakhida* memorial service was held on Monday, April 13, 2015 at 7:00 p.m. at Holy Transfiguration Ukrainian Orthodox church in Yorkton, Saskatchewan. The Funeral Rite was held on Tuesday, April 14 at 10:00 a.m. at Holy Transfiguration Ukrainian Orthodox church in Yorkton.

Memorials honouring Mike's life may be made to the Parkinson's Society for Research, 610 Duchess Street, Saskatoon, SK, S7K 0R1 or the Prostate Cancer Research, 29 Lower Level, 2nd Ave. N., Yorkton, SK, S3N 1G1.

**Вічна пам'ять! Memory Eternal!**

## Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в **травні** місяці.

Митрополит Іоан (Теодорович)	† 03. 05. 1971
Митрополит Михайл (Хороший)	† 18. 05. 1977
Протоієрей Варфоломій Войтович	† 03. 05. 1944
Протоієрей Іван Дмитрів	† 23. 05. 1954
Протоієрей Константин Желішкевич	† 11. 05. 1960
Протоієрей Григорій Кришталович	† 03. 05. 1963
Протоієрей Юрій Цукорник	† 19. 05. 1968
Протоієрей Миколай Пахолків	† 30. 05. 1975
Протопресвітер Григорій Василів	† 05. 05. 1993
Протоієрей Іван Чинченко	† 28. 05. 1993
Пресвітер Олександр Кравченко	† 31. 05. 1997
Протоієрей Теодот Глуханюк	† 23. 05. 1998
Пресвітер Василь Попович	† 30. 05. 1999
Протопресвітер д-р Григорій Удод	† 31. 05. 2000
Протопресвітер Максим Олесюк	† 13. 05. 2006
Протопресвітер Тимофій Міненко	† 30. 05. 2006

Добродійкам, що спочили в Бозі в **травні** місяці.

Добр. Домініка Огієнко	† 19. 05. 1937
Добр. Клеоніка Квасніцька	† 23. 05. 1973
Добр. Ксеня Хруставка	† 23. 05. 1982
Добр. Софія Стратійчук	† 29. 05. 1992

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 in **May**.

Archbishop Ioann (Theodorovich)	† 03. 05. 1971
Metropolitan Michael (Khoroshy)	† 18. 05. 1977
Archpriest Bartolomew Woytowich	† 03. 05. 1944
Archpriest Ivan Dmytriw	† 23. 05. 1954
Archpriest Kost' Zelishkewych	† 11. 05. 1960
Archpriest Hyrhoriy Kryshstanovich	† 03. 05. 1963
Archpriest George Tsukornyk	† 19. 05. 1968
Archpriest Mykolaj Pacholkiw	† 30. 05. 1975
Protopresbyter Hryhory Wasyliv	† 05. 05. 1993
Archpriest John Chinchenko	† 28. 05. 1993
Presbyter Alexander Krawchenko	† 31. 05. 1997
Archpriest Teodot Hluchaniuk	† 23. 05. 1998
Presbyter Vasili Popovich	† 30. 05. 1999
Protopresbyter Hryhory Udod	† 31. 05. 2000
Protopresbyter Maxim Olesiuk	† 13. 05. 2006
Protopresbyter Tymofy Minenko	† 30. 05. 2006

"Memory Eternal!" to all UOCC Dobrodiyskas who fell asleep in the Lord in **May**.

Dobr. Dominica Ohienko	† 19. 05. 1937
Dobr. Cleonica Kwasnytska	† 23. 05. 1973
Dobr. Ksenia Chrustawka	† 23. 05. 1982
Dobr. Sofia Stratychuk	† 29. 05. 1992

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



CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
Sunday - 3	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
June Sunday - 7	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>

WINNIPEG MISSION DISTRICT	
<i>Contact Office of the Consistory Tel: (204) 586-3093 ext 227</i>	
Sunday - 31	10:00 a.m. - Liturgy; Blessing Graves - Poplar Park
June Sunday - 7	10:00 a.m. - Liturgy; Blessing Graves - Sandhill
Sunday - 21	10:00 a.m. - Liturgy; Blessing Graves - Pleasant Home

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>	
Sunday - 3	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Dauphin</b>
Thursday - 7	10:00 a.m. - Liturgy - <b>G.P. Care Home</b> ; 2:30 p.m. - Obidnytsia - <b>PCH Dauphin</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Dauphin</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Dauphin</b>
Thursday - 21	10:00 a.m. - Liturgy - <b>Chapel</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Dauphin</b>
Thursday - 28	2:00 p.m. - Obidnytsia - <b>St. Paul’s Home</b>
Saturday - 30	10:00 a.m. - Liturgy - <b>Pine River</b> ; Blessing Graves - <b>Favor, Vimy Ridge</b>
Sunday - 31	10:00 a.m. - Liturgy - <b>Dauphin</b> ; 4:00 p.m. - Blessing Graves - <b>Garland</b>
June Monday - 1	10:00 a.m. - Liturgy - <b>Chapel</b>
Thursday - 4	10:00 a.m. - Liturgy - <b>G.P. Care Home</b> ; 2:30 p.m. - Obidnytsia - <b>PCH Dauphin</b>
Sunday - 7	10:00 a.m. - Liturgy - <b>Dauphin</b>
Saturday - 13	10:00 a.m. - Liturgy; Blessing Graves - <b>Rorketon</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Dauphin</b> ; 2:00 p.m. - Blessing Graves - <b>Dry River &amp; Zelena</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Dauphin</b>
Thursday - 25	2:00 p.m. - Obidnytsia - <b>St. Paul’s Home</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Dauphin</b> ; 3:00 p.m. - Blessing Graves - <b>Winnipegosis</b>

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Sunday - 3	9:00 a.m. - Liturgy; Blessing Graves - Roblin
Sunday - 10	10:00 a.m. - Liturgy; Blessing Graves - Rossburn
Sunday - 17	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>MacNutt</b>
Sunday - 24	10:00 a.m. - Liturgy; Blessing Graves - <b>Seech</b>
Sunday - 31	10:00 a.m. - Liturgy( <i>Khram</i> ) - <b>Lennard</b>
June Monday - 1	9:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Petlura</b>
Sunday - 7	10:00 a.m. - Liturgy - <b>Rossburn</b>
Sunday - 14	10:00 a.m. - Liturgy( <i>Khram</i> ); Blessing Graves - <b>Grandview</b>
Sunday - 21	10:00 a.m. - Liturgy( <i>Khram</i> ); Blessing Graves - <b>Menzie</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Lennard</b>

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>	
Sunday - 3	10:00 a.m. - Liturgy; Blessing Graves - <b>Sirko</b>
Sunday - 10	10:00 a.m. - Liturgy; Blessing Graves - <b>Senkiw</b>
	3:00 p.m. - Obidnytsia; Blessing Graves - <b>Sundown</b>
Sunday - 17	10:00 a.m. - Liturgy; Blessing Graves - <b>Dufrost</b>
Saturday - 23	10:00 a.m. - Liturgy; Blessing Graves - <b>Arbakka</b>
Sunday - 24	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Rosa</b>
Sunday - 31	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Vita</b>
June Sunday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Tolstoi</b>
Sunday - 14	10:00 a.m. - Liturgy; Blessing Graves - <b>Gardenton</b>
	2:00 p.m. - Obidnytsia - <b>Vita Shady Oaks</b>
Sunday - 28	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sirko</b>

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>	
Sunday - 10	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 17	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 24	9:30 a.m. - Liturgy; Blessing Graves - <b>Fort Frances</b>
June Sunday - 14	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 21	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 28	9:30 a.m. - Liturgy - <b>Fort Frances</b>

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>	
Saturday - 2	9:30 a.m. - Liturgy - <b>Rama</b>

PASCHALION						
Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
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
2018	Feb. 19	April 8	April 1	May 17	May 27	June 4

ПАСХАЛІЯ						
Рік	Початок Великого посту	Православна Пасха	Латинська Пасха	Вознесіння	Тройця	Початок Петрівки
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
2018	19 лютого	8 квітня	1 квітня	17 травня	27 травня	4 червня

Sunday - 3	9:30 a.m. - Liturgy; Blessing Graves - <b>Donwell</b>
Monday - 4	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>
Wednesday - 6	9:30 a.m. - Liturgy - <b>Canora</b>
Thursday - 7	2:30 p.m. - Moleben’ - <b>Norquay PCH</b>
Sunday - 10	9:30 a.m. - Liturgy - <b>Canora</b>
Sunday - 17	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Hudson Bay</b>
	3:00 p.m. - Obidnytsia; Blessing Graves - <b>Wysla</b>
Thursday - 21	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kobzar</b>
	Blessing Graves: <b>Kobzar Cemetery</b> ; 2:00 p.m. - <b>Arran Cemetery</b>
Friday - 22	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b>
	2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Saturday - 23	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Burgis</b> ; Blessing Graves - <b>Burgis Cemetery</b>
Sunday - 24	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Swan River</b>
	1:00 p.m. - Blessing Graves - <b>Swan River Cemetery</b>
	2:30 p.m. - Blessing Graves - <b>Durban Cemetery</b>
Saturday - 30	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sturgis</b>
	1:00 p.m. - Blessing Graves - <b>Preeceville Cemetery</b>
	2:00 p.m. - Blessing Graves - <b>Sturgis Cemetery</b>
Sunday - 31	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Mazeppa</b>
June Monday - 1	9:30 a.m. - Liturgy - <b>Canora (Heritage)</b>
	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>
Thursday - 4	2:30 p.m. - Moleben’ - <b>Norquay PCH</b>
Sunday - 7	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kamsack</b>
	1:00 p.m. - Blessing Graves - <b>Kamsack Cemetery</b>
Monday - 8	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Endeavour</b>
Sunday - 14	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Canora</b>
	2:30 p.m. - Blessing Graves - <b>Canora Cemetery</b>
Sunday - 21	9:30 a.m. - Liturgy - <b>Swan River</b>
	4:00 p.m. - Obidnytsia - <b>Mazeppa</b>
Friday - 26	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b>
	2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Sunday - 28	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Drobot</b>

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>	
Sunday - 3	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>
Wednesday - 6	10:00 a.m. - Liturgy - <b>Selo</b>
Saturday - 9	10:00 a.m. - Liturgy; Blessing Graves - <b>Moose Jaw</b>
Sunday - 10	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Descent of the Holy Spirit</b>
Wednesday - 13	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Saturday - 16	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Wednesday - 20	10:00 a.m. - Obidnytsia - <b>Parkside CH</b>
	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Thursday - 21	10:00 a.m. - Liturgy - <b>Selo</b>
Saturday - 23	10:00 a.m. - Liturgy; Blessing Graves - <b>Candiac</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Wednesday - 27	10:00 a.m. - Obidnytsia - <b>Parkside CH</b>
	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Saturday - 31	5:00 p.m. - Great Vespers - <b>Selo</b>
June Wed. - 3	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Sunday - 7	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>
Tuesday - 9	10:00 a.m. - Liturgy - <b>Selo</b>
Wednesday - 10	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Saturday - 13	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
	3:00 p.m. - Obidnytsia - <b>Moose Jaw</b>
Wednesday - 17	10:00 a.m. - Obidnytsia - <b>Parkside CH</b>
	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - <b>Descent of the Holy Spirit</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Saturday - 27	5:00 p.m. - Akathist - <b>Selo</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 3	9:30 a.m. - Liturgy; Blessing Graves - <b>St. Julien</b>
	4:00 p.m. - Blessing Graves - <b>Sniatyn Cemetery</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Melfort</b>
Sunday - 17	10:00 a.m. - Liturgy; Blessing Graves - <b>Gronlid</b>
Sunday - 24	10:00 a.m. - Liturgy; Blessing Graves - <b>Codette</b>
Saturday - 30	10:00 a.m. - Liturgy ( <i>Khram</i> ); Memorial Saturday; Blessing Graves - <b>Cudworth</b>

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ЦЕРКОВНИЙ КАЛЕНДАР – ТРАВЕНЬ –	
1. Пт. Мчч. Віктора, Зинона	17. Нд. 6-а, про сліпого. Мц. Пелагії, гл. 5
2. Сб. Прп. Йоана, свтт. Георгія, Грифона	18. Пн. Вмц. Ірини
3. Нд. 4-а, про розслабленого.	19. Вт. Прав. Іова, мч. Варвара
Прп. Теодора, гл. 3	20. Ср. Мч. Акакія, прп. Йоана, віддання Пасхи
4. Пн. Сщмч. Януарія, мч. Ісакія, свт. Максиміяна	21. Чт. ВОЗНЕСІННЯ ГОСПОДНЄ, ап. Йоана Богосл.
5. Вт. Прп. Теодора, прп. Віталія	22. Пт. Перенес. мощів
6. Ср. Преполовлення. Вмч. Юрія, мц. Олександри	Свт. Миколая Чудотворця
7. Чт. Прп. Сави Стратилата, прп. Олексія	23. Сб. Ап. Симона Зилота, блж. Таїсії
8. Пт. Ап. і єв. Марка	24. Нд. 7-а, свв. Отців. Рівноап. Кирила і Мефодія, гл.6
9. Сб. Свт. Василія, свт. Стефана, прав. Глафири	25. Пн. Свт. Єпифанія, свт. Германа
10. Нд. 5-а, про самарянку.	26. Вт. Мц. Гликерії, прмч. Макарія Канівського
Ап. сщмч. Симеона, гл. 4	27. Ср. Мч. Ісидора, прп. Микити, мч. Максима
11. Пн. Мч. Максима, ап. Ясона	28. Чт. Прп. Пахомія Вел., прп. Ісайї
12. Вт. 9 мчч. у Кизиці, мч. Аврамія	29. Пт. Прп. Теодора Освященного
13. Ср. Ап. Якова, свт. Доната, мч. Максима	30. Сб. Троїцька поминальна.
14. Чт. Пр. Єремії; сщмч. Макарія, блгв. Тамари	Ап. Андроника і св. Юнії
15. Пт. Свт. Афанасія Вел., мчч. Бориса і Гліба	31. Нд. 8-а. ДЕНЬ СВ. ТРІЙЦІ, П'ЯТДЕСЯТНИЦЯ
16. Сб. Мчч. Тимофія, Маври, прп. Теодосія	



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Sunday - 31	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Tarnopol</b>
<b>June</b> Monday - 1	10:00 a.m. - Liturgy; Blessing Graves - <b>Lepine</b>
Sunday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Melfort</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>St. Julien</b>
16-18	Priest's vacation
Sunday - 21	10:00 a.m. - Liturgy - <b>Codette</b>
Sunday - 28	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Brooksby</b>

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

Sunday - 3	10:00 a.m. - Liturgy - <b>Yorkton</b> 3:00 p.m. - Blessing Graves - <b>Yorkton City Cemetery</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Yorkton</b>
Thursday - 14	10:30 a.m. - Moleben' - <b>Yorkton Nursing Home</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Yorkton</b>
Thursday - 21	10:00 a.m. - Liturgy - <b>Yorkton</b>
Sunday - 24	10:00 a.m. - Liturgy; Blessing Graves - <b>Melville</b>
Sunday - 31	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sheho Town</b> 4:00 p.m. - Blessing Graves - <b>Insinger Town</b>
<b>June</b> Saturday - 6	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Ituna</b>
Sunday - 7	10:00 a.m. - Liturgy - <b>Yorkton</b> 4:00 p.m. - Obidnytsia ( <i>Khram</i> ) - <b>Rhein</b>
Thursday - 11	10:30 a.m. - Moleben' - <b>Yorkton Nursing Home</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Yorkton</b> 4:00 p.m. - Blessing Graves - <b>Westbrook</b>
Monday - 15	4:00 p.m. - Blessing Graves - <b>Polowyk</b>
Thursday - 18	2:00 p.m. - Moleben' - <b>Theodore Nursing Home</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Yorkton</b>
Saturday - 27	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Stornoway</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Yorkton</b>

**WESTERN EPARCHY—ALBERTA**

**VEGREVILLE PARISH DISTRICT**  
**Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz** **Tel: (780) 632-2078**

Saturday - 2	6:30 p.m - Vespers - <b>Vegreville</b>
Sunday - 3	10:00 a.m. - Liturgy - <b>Vegreville</b> 1:00 p.m. - Blessing Graves - <b>Royal Park</b> 2:00 p.m. - Blessing Graves - <b>Riverside</b>
Wednesday - 6	10:30 a.m. - Obidnytsia - <b>Century Park</b> 3:00 p.m. - Obidnytsia - <b>Heritage House</b> 6:30 p.m - Bible Study - <b>Vegreville</b>
Thursday - 7	10:30 a.m. - Obidnytsia - <b>St. Michael Manor</b>
Sunday - 10	10:00 a.m. - Liturgy; 1:00 p.m. - Blessing Graves - <b>Sich Kolomea</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Vegreville</b>
Tuesday - 19	7:00 p.m. - Educational program - <b>Lloydminster</b>
Wednesday - 20	7:00 p.m. - Educational program - <b>Vegreville</b>
Thursday - 21	7:00 p.m. - Educational program - <b>Camrose</b>
Saturday - 23	Blessing Graves: 11:00 a.m. - <b>Innisfree</b> ; 1:00 p.m. - <b>Ranfurly</b> ; 2:30 p.m. - <b>Lavoy</b>
Sunday - 24	10:00 a.m. - Liturgy; 12:00 p.m. - Blessing Graves - <b>Camrose</b>
Thursday - 27	10:30 a.m. - Obidnytsia - <b>Vegreville Care Centre</b> 6:30 p.m - Bible Study - <b>Vegreville</b>
Saturday - 30	6:30 p.m - Vespers - <b>Lloydminster</b>
Sunday - 31	10:30 a.m. - Liturgy - <b>Lloydminster</b>
<b>June</b> Wed - 3	10:30 a.m. - Obidnytsia - <b>Century Park</b> 3:00 p.m. - Obidnytsia - <b>Heritage House</b> 6:30 p.m - Bible Study - <b>Vegreville</b>
Thursday - 4	10:30 a.m. - Obidnytsia - <b>Homestead Lodge</b>
Saturday - 6	6:30 p.m - Vespers - <b>Vegreville</b>
Sunday - 7	9:30 a.m. - Liturgy (English) - <b>Vegreville</b>
Tuesday - 9	10:00 a.m. - Obidnytsia - <b>Mundare Mary Immaculate</b>
Wednesday - 10	6:30 p.m - Bible Study - <b>Vegreville</b>
Thursday - 11	10:30 a.m. - Obidnytsia - <b>St. Michael Manor</b>
Saturday - 13	10:30 a.m. - Liturgy - <b>Lloydminster (Mission)</b>
Sunday - 14	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Camrose</b>
Tuesday - 16	7:00 p.m. - Educational program - <b>Lloydminster</b>
Wednesday - 17	7:00 p.m. - Educational program - <b>Vegreville</b>
Thursday - 18	7:00 p.m. - Educational program - <b>Camrose</b>
Sunday - 21	10:00 a.m. - Liturgy ( <i>Khram</i> ); 12:00 p.m. - Blessing Graves - <b>Suchawa</b> 2:00 p.m. - Blessing Graves - <b>Zawale</b>
Wednesday - 24	10:30 a.m. - Obidnytsia - <b>Vegreville Care Centre</b>
Saturday - 27	6:30 p.m - Vespers - <b>Vegreville</b>
Sunday - 28	10:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Lloydminster</b>

**BONNYVILLE-ST. PAUL DISTRICT**  
**Priest: Rev. Fr. Peter Haugen** **Contact number: Cell: 1 (587) 252-2715**

Sunday - 3	10:00 a.m. - Liturgy; Blessing Graves - <b>St. Paul</b> 4:00 p.m. - Blessing Graves - <b>Stry</b>
Sunday - 10	10:00 a.m. - Liturgy; Blessing Graves - <b>Glendon</b>
Sunday - 17	10:00 a.m. - Liturgy; Blessing Graves - <b>Sandy Rapids</b>

Sunday - 24	10:00 a.m. - Liturgy - <b>Bonnyville</b>
Sunday - 31	10:00 a.m. - Liturgy - <b>Glendon</b>
<b>June</b> Sunday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>St. Paul</b>
Sunday - 14	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sandy Rapids</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Stry</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Bonnyville</b>

**KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT**  
**Priest: V. Rev. Archpriest Roman Trynoha** **Tel: (250) 572-2493**

Sunday - 3	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Vernon</b> 2:00 p.m. - Obidnytsia - <b>Kelowna</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Kamloops</b>
Thursday - 21	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Kelowna</b> 2:00 p.m. - Obidnytsia - <b>Vernon</b>
Sunday - 31	10:00 a.m. - Liturgy - <b>Kelowna</b> 2:00 p.m. - Obidnytsia - <b>Vernon</b>
<b>June</b> Monday -1	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kamloops</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Vernon</b> 2:00 p.m. - Obidnytsia - <b>Kelowna</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Kelowna</b> 2:00 p.m. - Obidnytsia - <b>Kelowna</b>

**VANCOUVER ISLAND PARISH DISTRICT**  
**Priest: Rev. Fr. Chad Pawlyshyn** **Tel: (250) 816-3329**

Saturday - 2	4:00 p.m - Vespers - <b>Victoria</b>
Sunday - 3	10:00 a.m. - Liturgy - <b>Victoria</b> 10:00 a.m. - Reader Service - <b>Parksville</b> 5:00 p.m - Vespers with Litia ( <i>Khram</i> ) - <b>Victoria</b>
Tuesday - 5	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Victoria</b>
Wednesday - 6	4:00 p.m - Vespers - <b>Parksville</b>
Saturday - 9	10:00 a.m. - Liturgy - <b>Parksville</b>
Sunday - 10	4:00 p.m - Vespers - <b>Victoria</b>
Saturday - 16	10:00 a.m. - Liturgy - <b>Victoria</b>
Sunday - 17	10:00 a.m. - Reader Service - <b>Parksville</b> 5:00 p.m - Vespers with Litia - <b>Victoria</b>
Wednesday - 20	10:00 a.m. - Liturgy - <b>Victoria</b>
Thursday - 21	4:00 p.m - Vespers - <b>Parksville</b>
Saturday - 23	10:00 a.m. - Liturgy - <b>Parksville</b>
Sunday - 24	4:00 p.m - Vespers - <b>Parksville</b>
Saturday - 30	10:00 a.m. - Liturgy - <b>Parksville</b>
Sunday - 31	10:00 a.m. - Liturgy - <b>Parksville</b>
<b>June</b> Monday -1	4:00 p.m - Vespers - <b>Victoria</b>
Saturday - 6	10:00 a.m. - Liturgy - <b>Victoria</b>
Sunday - 7	10:00 a.m. - Reader Service - <b>Parksville</b> 4:00 p.m - Vespers - <b>Parksville</b>
Saturday - 13	10:00 a.m. - Liturgy - <b>Parksville</b>
Sunday - 14	4:00 p.m - Vespers - <b>Victoria</b>
Saturday - 20	10:00 a.m. - Liturgy - <b>Victoria</b>
Sunday - 21	10:00 a.m. - Reader Service - <b>Parksville</b> 4:00 p.m - Vespers - <b>Parksville</b>
Saturday - 27	10:00 a.m. - Liturgy - <b>Parksville</b>
Sunday - 28	

THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the **Pysanka 2015-Paschal Appeal** with their generous donations and by placing **Easter Greetings**. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC. May God bless you for these good works.

—Editor

**ALL CANADA PILGRIMAGE**  
**Ukrainian Orthodox Church of Canada**  
**Historic St. Michael's**  
**Ukrainian Orthodox Church**  
**Gardenton, Manitoba**  
**SATURDAY, JULY 25, 2015**



Ordination anniversaries:  
Bishops, Priests, Deacons

MAY

Harkavyi, Rev. Fr. Alexander	—May 31, 1999
Kouchnir, Very Rev. Archpriest Volodymyr	—May 20, 1990
Kuzyk, Rev. Fr. Raymond Brent	—May 26, 1996
Shmyhelskyy, Rev. Fr. Myroslaw	—May 20, 2007
Skrumeda, Rt. Rev. Mitred Archpriest Michael	—May 20, 1973
Woronchak, Very Rev. Archpriest Isadore	—May 15, 1988

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



# CONSISTORY CHURCH GOODS SUPPLY

Tel: (204) 589-1191 (24-hour answering service) Fax: (204) 582-5241 Toll-free: 1-800-804-6040 (24-hour answering service)  
9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8 Hours: Monday to Friday 9:00 a.m.-5:00 p.m. email: churchgoods@uocc.ca

Prices in effect  
while quantities last.



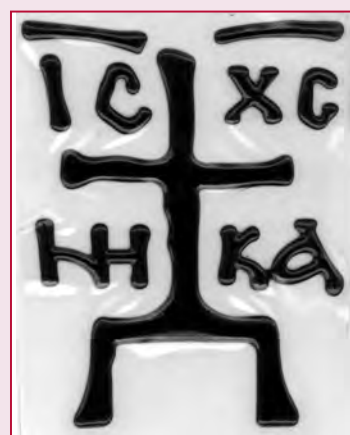
Wedding icons (set) Reg. \$80.00 Sale \$70.00



Hand cross 8" Sale \$9.95



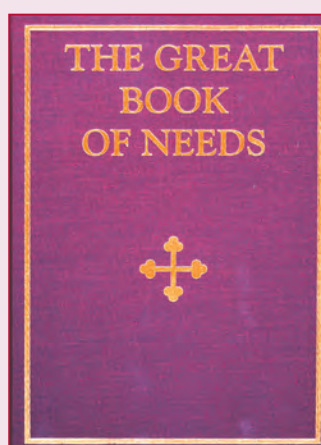
Summer Camp set \$ 19.95  
1. Guardian Angel prayerbook \$17.95  
2. Bracelet \$5.00  
3. Beeswax candles \$0.80 for 2



Sticker \$3.50  
(black, gold, silver)



Children's Book \$9.00



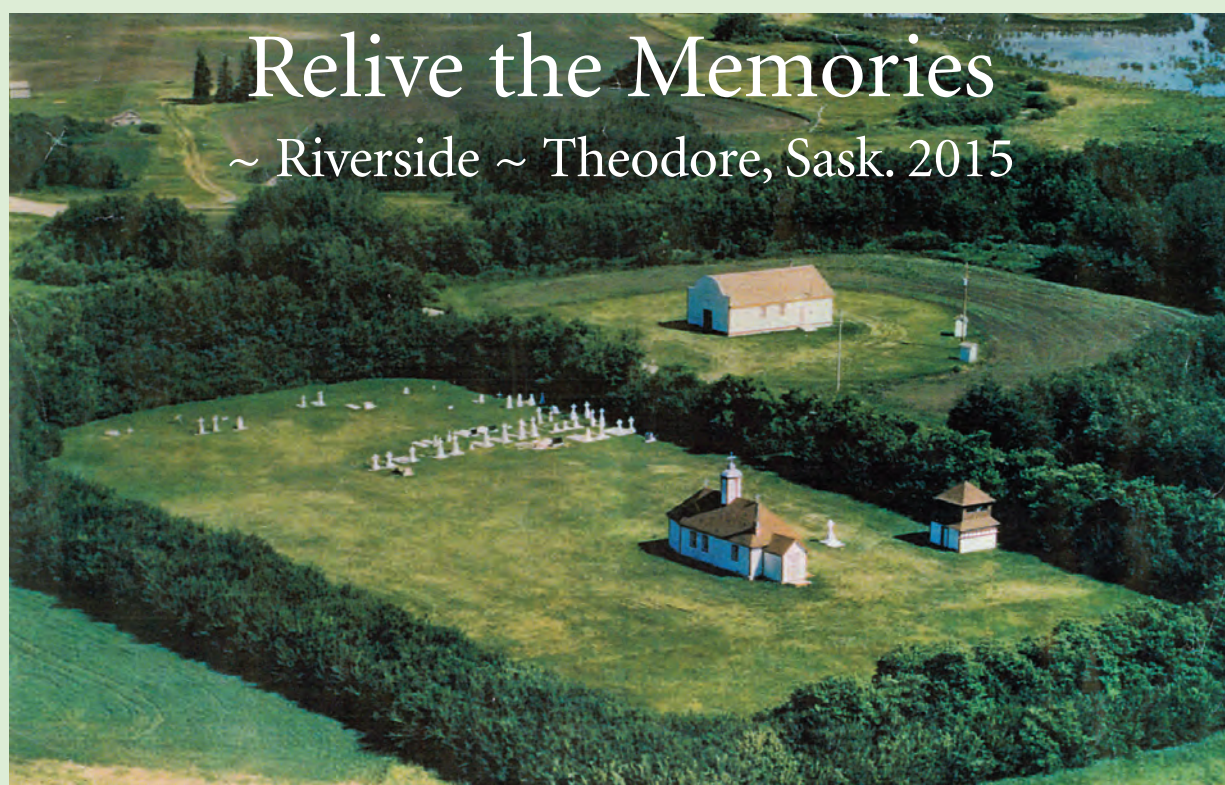
Book \$46.95 each  
Set of 4 volumes \$165.00



Cross pin \$6.95



Prosfora set \$149.95



## Relive the Memories ~ Riverside ~ Theodore, Sask. 2015

You are invited to attend  
100th YEAR ANNIVERSARY  
of the  
Ukrainian Orthodox church  
of Saint John the Baptist

**July 31st, 2015  
August 1st & 2nd, 2015**

Join us in honouring our  
ancestors and for  
a very special celebration.

*"I за всіх... I за все!"  
"On Behalf of All  
and For All"*

### PROGRAM:

**July 31** – 7:00 p.m. Registration & Social

**August 1** – 9:30 a.m. Pancake Breakfast

Daily Activities: Old Fashioned Picnic, Hayride Tour, Games,  
Races, Bingo, Cribbage, Kaiser, Children's Air Bounce Station

– 12:00 p.m. Barbeque Lunch

– 6:00 p.m. Supper

– 8:00 p.m. Dance with Live Band

**August 2** – 8:00 a.m. Coffee & Muffins

– 9:00 a.m. Divine Liturgy Church Service

– Metropolitan Visitation

– Dinner & Program to follow

Please reply by: July 1st, 2015

### COSTS

**Adult:** 3-day weekend \$75

Saturday \$50

Sunday \$35

**Children under 14:** free

### CONTACT:

Garry Gawryliuk (306) 782-1998

Email: garg@sasktel.net

OR

Cheryl Hoffman (306) 647-2130

Email: gerchehoffman@sasktel.net