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LE MESSENGER

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Remembrance Day – November 11

In Flanders Fields

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.
Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

—John McCrae, May 1915

Маки цвітуть на Фландрії полях

Маки цвітуть на Фландрії полях
Поміж хрестів рядами на гробах,
Де поховали нас. А в небі голубім
Лунає дзвінко жайворонів спів.
Не чути його через рев гармат внизу,
Ми мертві вже. Ще кілька днів тому
Живі були, сонце заходило за хмари,
Когось любили, й нас також кохали.
Тепер ми лежимо на Фландрії полях.
Продовжуйте боротись з ворогами.
Ми вам передаєм зболілими руками
Наш смолоскип. Вгору держіть цей стяг.
Бо як зламаєте довір'я тих, які лежать в гробах,
Ми не заснем, хоч маки розцвіли
На Фландрії полях.

—переклад С. Гурко, 6 грудня 2009

Вам дзвони не грали

Коли ви вмирили,
Вам дзвони не грали,
Ніхто не заплакав за вами,
Лиш в чистому полі
Ревіли гармати,
І зорі вмивались сльозами.
На ваших могилах
Хрести почорніли.
Калина схилилась додолу.
Спіть, орли-соколи,
Ми гостримо зброю
І ждемо на поклик до бою.

—відома пісня про наших
Січових Стрільці

See more on pages 4-5



See pages 10-11

ГОЛОДОМОР • HOLODOMOR 1932-33

Remembering 82 years
82-гі роковини Голодомору

Собор Архистратига Михаїла та Небесних сил безтілесних

Synaxis of Archangel Michael and the Bodiless Powers

■ 21 листопада Православна Церква відзначає свято Архистратига Божого Михаїла і всіх Небесних сил. Головна мета свята—звеличити і прославити святого Архангела Михаїла, а з ним й інших ангелів.

Архистратиг на грецькій мові означає начальник. Церква ставить Архангела Михаїла першим серед ангелів, оскільки він очолив боротьбу добрих ангелів проти ангелів, які виступили проти Бога, і переміг. Полум'яніючи любов'ю до Бога, Архангел Михаїл став на чолі всього ангельського війства і закликав його битися з дияволом та всіма слугами його.

Тому на іконах Архангела Михаїла часто зображають як озброєного полководця з вогненним мечем у руці як наймогутнішого захисника Божої слави, служителя істини, заступника християн, наставника, просвітителя заблуканих і грізного противника запеклих богозневажників.

[продовження на стор.2](#)



all of the armies of angels.

[continued on p.3](#)

■ The feast day of the Synaxis of Archangel Michael and other Bodiless Powers is commemorated on November 21 in the Orthodox Church. This feast day is dedicated to honouring and glorifying Archangel Michael and the other angels.

In Christian Tradition, Archangel Michael is one of the most important and first among the angels. His name means "Who is like God". He is given the title *Archistrategos*, which comes from the Greek meaning *Supreme Commander of the Heavenly Hosts*. He gained this name because he led the good angels in the battle against the fallen angels and was victorious.

Archangel Michael, with fiery love for and dedication to God, was placed at the head of the

Eastern Eparchy
Conference
Nov. 12-14, 2015

See page 21

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The Nativity Fast begins on November 28
and continues for forty days.

November 28-January 6 See pages 2-3



На многії літа, Владико!

Ваше Преосвященство, Єпископе Іларіоне!

Прийміть наші щирісердечні вітання з нагоди Дня Вашого Небесного Покровителя —3 листопада—Прп. Іларіона Великого. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха 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—Західної Єпархії.

Нехай Ваш Покровитель—Прп. Іларіон буде для Вас завжди, всюди і в усьому джерелом наснаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико!

Іс полла еті деспота!

—Консисторія УПЦК

The Nativity Fast begins on November 28. It is the last extended fast period of the calendar year. It continues for 40 days with the last day on the Eve of the feast day of the Nativity of Jesus Christ, January 6. The Nativity Fast is one of the four Canonical Fasting Seasons in the Church year. In Ukrainian tradition, this fast is also known by the popular name of *Pylypivka*, or St. Philip's Fast, because this fast period starts on the day following the saint's feast day.

Fasting before the Nativity feast day has been an ancient practice in Christianity. References to such a fast come from the fourth and fifth centuries from the writings of St. Ambrose, St. Augustine and St. Leo. While such fast periods could last a week or two, there was no set time limit at first. It was not until the 12th century that the Nativity fast was formally set at 40 days.

Falling during the winter, the Nativity fast is designated for the sanctification of the winter period with the renewed spiritual unity with God, and in preparation for the Nativity of Christ. St. Leo the Great states that the Nativity fast is our sacrifice to God for His gift of the harvest and fruits of the earth that we have collected.

The Nativity Fast was established to allow us through repentance, prayer and fasting to cleanse ourselves before the Nativity of Christ, so that with a clean heart, soul and body, we might reverently meet the Son of God, Who has come into the world, and so that in addition to bringing the usual gifts and sacrifices, we might bring Him our clean hearts and a desire to follow His teachings.

Abstaining from foods alone is only a diet. It does not bring salvation to our souls without "spiritual fasting". Genuine fasting includes prayer, repentance, abstaining from our own cravings and addictions, cultivating our virtues, engaging in charitable acts, and other spiritual practices. Moreover, fasting is not a goal

in itself. It is a tool, a means to subdue and control our bodies and cleanse it from sin. The purpose of fasting is to focus on the most important thing, the Kingdom of God. It is a means of putting on virtue in reality, here and now. Through it we are freed from dependence on worldly things. We fast faithfully and in secret, not judging others, and not holding ourselves up as an example.

—www.antiiochian.org; www.archangel.kiev.ua

Fasting Guidelines for the Nativity Fast

- The fast is divided into two periods. From November 28 to January 1, traditional fasting discipline is observed. No meat, dairy, fish, wine and oil are consumed. Wine and oil may be consumed on Tuesdays and Thursdays. Similarly, fish, wine, and oil are permitted on Saturdays and Sundays. From January 2 through January 6, traditional fasting discipline is observed. No meat, dairy, fish, wine and oil are consumed. Wine and oil may only be consumed on Saturday and Sunday during this period.

- Abstinence involves refraining from such food and drink, smoking as well as entertainment activities, such as dancing, parties and performances.

- Relaxation and dispensation from fasting from foods are given to children, pregnant and nursing women, the elderly, the ill, those with such medical conditions as diabetes. However, these individuals may still practice other aspects of fasting, such as prayer, almsgiving and other spiritual disciplines.

—www.antiiochian.org

Собор Архистратига Михаїла ...

продовження зі стор. 1

Також Михаїл може бути представлений як архистратиг Сил Небесних, одягнений у військові обладунки, або ж скаче на коні. Архангел Михаїл часто зображується на північних дверях іконостасу.

Свято на честь Архистратига Михаїла та усіх безтілесних Сил встановили у 4 ст. Це свято називається собором тому, що цього дня Церква вшановує собор-зібрання усіх безтілесних Сил разом з Архангелом Михаїлом, а також собор—зібрання людей на землі для прославлення Небесних Сил. Східна Церква від 4 ст. святкує ще пам'ять святого Архангела Михаїла 19 вересня (н. ст.) на згадку про те, що він зберіг свій храм від знищення у Колосах. Про давню традицію шанування Церквою ангелів свідчить також храм на честь св. Архангела Михаїла, що його збудував в передмісті Константинополя імператор Костянтин Великий (274-337).

Це свято також, окрім Архистратига Михаїла, звеличує усі ангельські хори. Вшанування Ангелів у Східній Церкві почалося ще в 3 столітті, а в 4 вже було загальнопоширене: на помісному Лаодикійському соборі, який засудив і відкинув еретичне поклоніння ангелам, як творцям і правителям світу, затвердили їх православне (правильне) шанування. Ще від 5 ст. у Церкві існує традиція, де ангелів поділяють на три чини, по три хори в кожному залежно від їхнього служіння: серафими, херувими і престоли; господства, власті і сили; начала, архангели й ангели.

Святий Архистратиг Михаїл є покровителем міста Києва. Небесним покровителем української столиці Архангела Михаїла вважають з давніх часів: в архівах збереглися міжнародні угоди, підписані князями Володимиром Великим та Ярославом Мудрим і скріплені персями-печатками із зображенням крилатого воїна. За легендами, верховний воєначальник небесних сил допоміг війську князя Святополка перемогти половців, з'явившись над Софією Київською у лицарських латах. Неподалік від того місця

1108 року Святополк побудував Михайлівський Золотоверхий собор. Як свідчать історичні літописи, Архистратига зображали на гербах Мономаховичів, Київського воєводства, Київської губернії, Києва. Символ Архистратига є і на головній хоругві часів Богдана Хмельницького та на численних козацьких прапорах. Як і на сучасному гербі Києва та прапорі міста. Скульптури Архистратига Михаїла встановили на майдані Незалежності та на фронтоні Михайлівського Золотоверхого собору.

Кожна людина, що звертається до Архистратига по допомогу, пізнає велику силу його заступництва. Акафіст до Св. Архистратига Михаїла є могутньою молитвою про захист від ворогів видимих і невидимих, про благодатну допомогу у боротьбі зі своїми пристрастями та лихими звичками, напоумлення на шляху Божому та зцілення від різноманітних недугів. Нагадуючи нам біблійні події та дивовижні випадки з церковного життя, Акафіст розкриває глибину піклування Архангела Михаїла про спасіння всього роду християнського, полум'яного служіння, в усьому згідного з волею Божою.

—www.archangel.kiev.ua, www.cerkva.info, www.risu.org.ua

Молитва

■ Святий і великий Архангеле Божий Михаїле, незбагненої і надвічної Тройці перший серед Ангелів предстоятелю і роду людського заступнику й охоронителю, що скрушив з воїнством своїми главу прегордого Денниці на небесах і завжди перемагаєш злобу й підступи його на землі! До тебе вдаємося з вірою і тобі молимося з любов'ю: будь нездоланним щитом і міцним забором святей Церкви і православної Батьківщині нашій, охороняючи їх вогневидним мечем твоїм від усіх ворогів видимих і невидимих. Не позбав, О Архангеле Божий, допомоги й заступництва твого нас, що прославляємо нині святе ім'я твоє; бо хоч і многогрішні ми, та не хочемо в беззаконнях наших загинути, але щоб повернутися нам до Господа і Він оживив нас для добрих діл. Амінь.

UKRAINIAN ORTHODOX CHURCH OF CANADA

UKRAINIAN ORTHODOX CHURCH OF CANADA

LE MESSENGER

<p>ВІСНИК випускається щомісячно ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ з благословення Його Високопреосвященства ЮРІЯ, АРХІЄПІСКОПА ВІННІПЕГУ І СЕРЕДНЬОЇ ЄПАРХІЇ, МИТРОПОЛИТА КАНАДИ, ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ</p> <p><i>Протоієрей Тарас Удод</i> ГОЛОВА ВИДАВНИЧОЇ СПІЛКИ "ЕККЛЕЗІЯ" <i>Маруся Кавецька</i> ГОЛОВНИЙ РЕДАКТОР ВІСНИКА</p>	<p>THE HERALD is published monthly by "ECCLESIA" PUBLISHING CORPORATION for THE UKRAINIAN ORTHODOX CHURCH OF CANADA with the blessing of His Eminence, the Most Reverend YURIJ, ARCHBISHOP OF WINNIPEG AND THE CENTRAL EPARCHY METROPOLITAN OF CANADA PRIMATE OF THE UKRAINIAN ORTHODOX CHURCH OF CANADA</p> <p><i>Very Rev. Archpriest Taras Udod</i> PRESIDENT "ECCLESIA" PUBLISHING CORP. <i>Marusia Kaweski</i> EDITOR-IN-CHIEF, THE HERALD</p>
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Різдвяний піст—це останній багатоденний піст року. Він починається 28 листопада за новим стилем і закінчується 7 січня. Говіння триває 40 днів і тому в Церковному уставі називається ще Чотиридесятницею, так само, як і Великий піст. Оскільки заговини на піст припадають на день пам'яті святого апостола Пилипа, то його ще називають Пилипівкою.

Установлення Різдвяного посту, як і інших багатоденних постів, припадає на давні християнські часи. Уже з IV століття святий Амвросій Медіоланський і блаженний Августин згадують у своїх творах Різдвяний піст. У V столітті про давність Різдвяного посту писав святий Лев Великий,

Молитва на початок Різдвяного Посту

Господи Боже наш, надіє християн всіх країв землі і тих, хто сьогодні перебуває далеко від дому. Ти призначив святі дні посту в часи Старого Заповіту через пророків Твоїх, і в Новому—через Апостолів і Євангелістів. Сподоби ж усіх нас у чистоті час посту провести, віру твердо зберегти і Заповіти Твої виконувати на протязі усіх днів життя нашого. Благаємо Тебе, Владико Милосердний: пристав до нас Ангела Твого, щоб охороняв нас немічних у всіх ділах наших і допомагав нам, щоб ми були слухняними й погоджували найперше Тобі, та щоб сподобилися гідно причаститися Святих Твоїх Тайн.

Прийми, Господи, поклони наші і дотримування посту, слуг Твоїх (імена), і всім нам подай благословення через Христа Ісуса, Господа нашого, з яким благословенним є Ти, з Пресвятим, Милосердним і Животворним Твоїм Духом, сьогодні, і повсякчас, і на віки вічні. Амінь.

Synaxis of Archangel Michael... (continued from p.1)

He was called upon to do battle with the devil and all of his followers.

Since that time, Archangel Michael has been the Supreme Commander over all of the Heavenly Powers. This role is symbolized in icons depicting him with a fiery sword in hand as the mighty defender of God's glory, the servant of Truth, protector of Christians, mentor and enlightener of the lost and formidable fighter against hostile blasphemers. As Supreme Commander of the heavenly Host, he may also be depicted in a suit of armour or on a horse. Archangel Michael's image can commonly be seen on the north door of the iconostasis.

The feast day honouring Archangel Michael and the other Bodiless Powers was established in the 4th century. This day was called Synaxis because the Church commemorates the gathering of all bodiless powers together with Archangel Michael, and the gathering of people on earth for the glorification of the heavenly powers. The Orthodox Church also honours Archangel Michael on Sept. 19 to commemorate his protection of the church at Colossae. Emperor Constantine in the third century had a church built and dedicated to Archangel Michael in a suburb of Constantinople attesting to the long tradition in the Church to pay reverence to the angels.

Ukrainian Orthodox have a close relationship with this Holy Archangel, who is much revered in Ukraine. Historical records show the Archangel's patronage extends from ancient times. Archangel Michael is the protector of the city of Kyiv and all of Ukraine. His image is seen on the Kyiv city coat of arms and city flag. Sculptures of the Archangel have been placed in the centre of Kyiv in Independence Square and at St. Michael's Golden-domed monastery. International agreements, signed by the Emperors Volodymyr and Yaroslav, carry a seal of the Archangel Michael. Legend attributes the intervention of Archangel Michael to the victory of Emperor Svyatopolk over the invading Polovtsi tribe. To commemorate the vision above St. Sophia Cathedral of the Archangel in military dress, Svyatopolk had built in 1108 the St. Michael the Archangel Golden-domed Cathedral nearby. The Chronicles note that Archangel Michael's image was used on the coat of arms of Kyiv provincial leaders as well as for the capital. His image was

Про Святих Ангелів

■ На початку, коли ще не було ні світу, ні людини, Бог сотворив святих ангелів. Ангели—духи безтілесні (тому невидимі) і безсмертні, як і наші душі; але їх Бог обдарував силами та здібностями, вищими за людські. Розум у них досконаліший за наш. Вони завжди виконують волю Божу, вони безгрішні, і тепер благодаттю Божою так утвердились у здійсненні добра, що й грішити не можуть. Слово "ангел" означає "вісник". Багато разів ангели з'являлися видимим чином, приймаючи на себе тілесний вигляд, коли Бог посилав їх до людей сказати чи сповістити Свою волю. Кожному християнинові Бог дає при хрещенні ангела-охоронителя, який невидимо охороняє людину в усьому її земному житті від бід та напастей, застерігає від гріхів, оберігає в страшну годину смерті, не залишає і після смерті. Ангели зображуються на іконах у вигляді вродливих юнаків, на знак їхньої духовної краси. Їхні крила означають, що вони швидко виконують волю Божу.

—www.parafia.org.ua; www.risu.org

Римський єпископ. Спочатку Різдвяний піст у різних християн мав неоднакову тривалість: від семи днів і більше. На соборі 1166 року, що відбувся при Константинопольському Патріярхові Луці та візантійському імператорові Мануїлі, було прийнято постанову для всіх християн дотримуватися посту протягом сорока днів перед великим святом Різдва Христового.

Різдвяний піст припадає на зимовий час. Він призначений для освячення четвертої пори року таємничим оновленням духовної єдності з Богом і підготовкою до святкування Різдва Христового. За словами Льва Великого, Різдвяний піст—це наша з вами жертва Богу за зібраний урожай та плоди землі, які Він нам дав.

Різдвяний піст встановлений для того, щоб ми до Різдва Христового очистили себе покаанням, молитвою і постом, щоб з чистим серцем, душею і тілом могли благоговійно зустріти Сина Божого, який явився в світ, і щоб окрім звичайних дарів і жертв принести Йому наше чисте серце і бажання слідувати Його вченню.

Без молитви і покаання піст стає всього лиш дієтою. Піст тілесний без посту духовного нічого не приносить для спасіння душі. Справжній піст пов'язаний з молитвою, покаанням і утриманням від пристрастей і пороків, викоріненням злих справ, прощенням образ. Піст—не мета, а засіб підкорити свою плоть і очиститися від гріхів. Сутність посту виражена в церковній пісні: "Постуючи від їжі, душе моя, і не зчищаючись пристрастей, марно втішаєшся невживанням (їжі), бо якщо піст не принесе тобі виправлення, то ти будеш ненавидима Богом, як фальшива, та станеш подібною до злих демонів, що ніколи не їдять".

—www.archangel.kiev.ua

also present on the banners of Bohdan Khmelnytskyi and flags of Cossack leadership. Reverence for the Archangel was brought to Canada by Ukrainian Orthodox faithful. Over the past century, many Ukrainian Orthodox churches in Canada have been named after Archangel Michael. Today, 11 churches in the UOCC carry the name of this Archangel.

Each person who appeals to him for intercessory help will experience the great power of this Archangel's mediation. The Akaphist to the Holy Archangel Michael is a powerful prayer for protection against seen and unseen enemies. It can aid us in the battle with one's passions and bad habits. It can help us to stay on God's path. It can help us in healing from various illnesses. The text of the Akaphist recalls the Biblical events and wondrous moments in the church life of Archangel Michael. It reveals the depth of Archangel Michael's care for the salvation of all of Christianity. It shows his zealous service, complying in all with the will of God. Archangel Michael is regarded as the angel of justice and God's judgement as well as the angel of mercy and forgiveness. He carries out God's plan for the world and humanity. Notably, Archangel Michael is acknowledged widely across world religions as well as throughout many branches of Christianity. As Supreme Commander of the Heavenly Powers, the Holy Archangel has become the patron guardian of the Catholic Church, Vatican City, the Jewish people, police officers, the military, grocers, mariners, paratroopers, paramedics, firefighters and the sick.

—www.archangel.kiev.ua, www.cerkva.info, www.risu.org.ua



The Holy Angels

■ In the beginning before the earth was formed and before humans were created, God created the holy angels. Angels are bodiless, invisible beings with immortal souls, like humans. God granted them greater powers and abilities than He gave to humans. Their mind is more perfect than the human mind. They always carry out the will of God. They are without sin. The grace of God has permeated their being to such a level that they are incapable of sinning when carrying out their good works. The word angel means "messenger". Angels have appeared to humans many times in a visible body form when God sent them to announce to people or to proclaim His will. At baptism, God gives to each Christian a guardian angel who protects this person by unseen means throughout their earthly life. Guardian angels protect humans from suffering and misfortune, keep us from committing sins, guard us and accompany us during our death, and remain with us even after we depart from this earthly life. Angels are usually depicted in icons as handsome youths to symbolize their spiritual beauty. The wings that are depicted symbolize that they quickly fulfill the will of God.

—www.parafia.org.ua; www.risu.org

Consistory Office

will be closed

Wednesday, November 11, 2015
for Remembrance Day

Deadline for Submissions

■ December issue 2015

— Deadline: November 13, 2015



National War Memorial in Ottawa, Ontario

■ Remembrance Day in Canada takes place on November 11. It is a federal, statutory holiday. It was on this day in 1918—on the eleventh hour of the eleventh day of the eleventh month—that fighting ended in World War I. Since that ti-

me, every year on November 11 Canadians honour and show respect to the men and women of the Canadian Armed Forces who lost their lives during WWI and WW2. We also remember the Canadian soldiers who have taken part in conflict zones around the world in the 70 years since the Second World War.

As a symbol of remembrance, Canadians wear a red poppy on their lapel, flags are flown at half-mast on government buildings and two minutes of silence is observed at 11:00 a.m. to remember the war dead. Remembrance Day memorial services and programs are held at the federal, provincial and civic levels. Churches also hold special Remembrance Day pray services. UOCC churches hold *Panakhida* memorial services and remember the many Ukrainian Canadians who took part in the First and Second World Wars. At the national level, the Prime Minister of Canada lays a wreath in a ceremony of commemoration at Canada's National War Memorial in Ottawa. War veterans attend commemorative ceremonies, taking a place of honour.

Approximately, 100,000 Canadian soldiers died in the First and Second World Wars. Since October 1947, more than 2,300 Canadian forces personnel have given their lives in service to their

country while participating in peacekeeping, foreign military operations, domestic operations and training. Canada mobilized almost two million soldiers during the first two World Wars. This is a significant contribution considering that the population only reached between 8-11 million during those years. The Canadian Armed Forces also mobilized soldiers to fight in the Korean War and to serve in numerous conflict zones around the world since then. Canadian Forces have also participated in international peacekeeping operations. Most recently, since 2014 the Canadian military has been involved in the coalition fighting in Iraq and Syria against ISIL, the terrorist group responsible for tyranny against thousands of Christians. This year, the Canadian military began a military training program with the Ukrainian army. Remembrance Day has been especially meaningful for our Ukrainian Orthodox faithful because our spiritual homeland of Ukraine is defending itself from Russian-backed terrorists and an incursion of Russian military in its eastern oblasts and Crimea.

This Remembrance Day let us show our respect for the brave Canadian Armed Forces personnel, past and present, who have protected our country

Матері

Не плачте матусю,
я ще повернусь.
До вашого серця
не раз пригорнусь.
Згадаю дитинство, стареньке село,
як весело й мирно
колись в нас було.

А зараз нас мучать,
вбивають, стріляють.
На вірну смерть
їти заставляють,
та я всеж піду, пробачте мені,
моя Україна палає в вогні.

Її хочуть знищити, та я їм не дам.
Ми дякуватиме нашим дідам,
що Україну вільною зробили,
за волю її життя положили.

А ми, що ж тепер—в неволі будем?
Чи в кривавий відбій
до москалів піддем?
Ні мамо, я українець
і цим горджуся
Не плачте матусю, я повернусь...

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and citizens through their service and by giving their lives. We are grateful for this sacrifice. May we also remember our brothers and sisters in Christ in Ukraine who are presently defending their homeland, the land of our ancestors.

The Warrior Saints

■ Since the times of early Christianity, the Church has seen off soldiers to battle. There are liturgies before battles, prayers for protection and victory over the enemy, and individual soldiers receive Holy Communion before meeting the enemy. Ukrainian Orthodox Tradition has a long history of prayer and worship during times of war. The Ukrainian Orthodox Church has always remembered its soldiers who have gone into battle to protect Christ's Truth, freedom and the independence of the motherland. Today, we understand the reality of what this means for the Ukrainian Church to care for its people under war-time conditions. It provides spiritual and material support to Ukrainian soldiers defending their homeland during the 20-month long anti-terrorism operation. Chaplains work on the front lines alongside the soldiers, serving worship services and providing solace before and after battles. Individual parishes collect food and needed items for the soldiers and humanitarian aid for people living in the conflict zone.

The Church also prays daily for the soldiers and for peace in the country, and holds funerals for the almost 8,000 military and civilians killed in battle. The Church is involved in after-care, bringing comfort to the wounded and families who lost loved ones. It also continues to pray for the reposed. No one is forgotten. The Church remembers all of the Orthodox soldiers killed on battlefields on Sept. 11, the feast day of the Beheading of St. John the Baptist.

Orthodox View on War

The Church regards war as a tragic but unavoidable event in the fallen world, something akin to disease or famine. At the same time, when Christians go to war it is with a certain intention and attitude. "The main motivation is to love your homeland, your family, parents and children," Fr Andriy, a military chaplain, told *Den'* newspaper on Sept. 30, 2015. Christian soldiers fight to protect and defend their homeland and people. They are guided by a sense of duty to their country and its people.

They are willing to sacrifice their lives for others. Our Lord Jesus Christ greatly values this kind of love, "Greater love has no one than this that one lay down his life for his friends." (Jn 15:13) The ultimate type of love is self-sacrifice for one's homeland and for its people. Fr. Andriy explains the reality of this message on the battlefield, "War is chaos and ruination and violence and in this context it is often easy for a person to forget their humanity." He adds, "Intention is the thing that the person takes into war, and it transforms a person with a weapon in their hands from a killer into a defender." Furthermore, the Christian soldier extends compassion to the defeated enemy or POWs, and treats them humanely.

Soldier Saints

Warrior Saint is the name given to the many saints who had been soldiers in their earthly life and went on to die a martyr's death. Later, they were revealed as our heavenly protectors. Some of the best known warrior saints are: St. George the Wonder-worker, St. Demetrius, St. Theodore the Recruit, St. Andrew the General and St. John the Warrior, among others. The 4th-century Christians began to commemorate martyrs. "They remembered their sacrifices and they remembered where they were buried. They built churches and chapels to house their remains, and they held services at least once a year to commemorate their martyrdoms," explained Dr. James Skedos, a Church historian. "Those who gave their lives for the Christian faith received the first commemoration," Dr. Skedos stated. The early Christians regarded these former warriors as having a boldness before God to intercede for the faithful, he notes. The Church recognized heroism and death in battle, but it was not a reason for canonization. They are saints because of their Christian conviction, their personal conversion to Christ, and not because they are soldiers.

The Warrior Saints have also been dubbed the misleading name of "soldier saints". This reflected their appearance

in icons—being equipped and ready for war with a spear or on horseback. These saints are often depicted holding crosses and wearing armour beneath a cloak of red, representing martyrdom. The majority of the warrior saints comes from the first few centuries of Christianity. Their prototype was Holy Martyr Longinus, the centurion who witnessed the Crucifixion and openly stated, "Truly this was the Son of God" (Mt 27:54). After the Crucifixion, Longinus was baptized by the apostles and left military service to teach about the Lord and the Gospel in his home territory of Cappadocia, for which he was beheaded. Most of the life stories of the warrior saints follow this same path: A Roman soldier or official becomes a Christian and can no longer participate in the pagan religious practices of the Roman military or with the cruel orders they receive, such as persecuting Christians. They are tortured and executed because they chose to follow Christ. Their strong faith in God while being tortured had led thousands to be baptized and follow Christ. Their life stories were told and retold in the 4th C, and the miraculous stories of healings attributed to their relics make these saints just as popular today.

On page 5 there are a few examples of these warrior saints and martyrs. Their life stories serve as examples and as an inspiration when we face challenges in our own contemporary lives. They can offer sound advice about our behaviour and actions when our Christian beliefs clash with peer pressure and expectations in our secular world. They help us answer the questions "how should I deal with this?" and "how should I act? The Orthodox prayerbook contains prayers to many of these "soldier saints". We can ask them to intercede on our behalf to deal with the same issues that they faced in their earthly lives.

—www.goarch.org; www.oca.org;
www.antiochian.org; www.cerkva.ua;
Armed Forces of Ukraine; www.den.ua;
www.risu.org; *A Daily Calendar of Saints; The Lives of the Saints*

Молитва за православних воїнів, які йдуть на битву

■ Господи Боже наш, Ти вислухав Мойсея, що простягнув до Тебе руки свої, і людей ізраїльських укріпив на Амалика, і ради Ісуса Навіна з ополченням попустив сонцю зупинитися на знак перемоги. Ти й нині вислухай нас, що молимося Тобі за воїнів цих, які зібрались на битву: благослови, і укріпи їх, і подай їм серце мужнє на супротивників та ворогів. Ангела світлого пошли їм, а ворогам—страшного і жахливого, щоб зупиняв їх і проганяв, і серця їх розслабляв, і сміливість їх на втечу перетворив. Відними від рабів Твоїх, що на битву нині вирушають, і від усіх нас будь-яке лихо, голод і пагубу, визволи нас від вогню, і меча, від нашестя ворогів, і від усякого нападу та повстання супротивників. Подорожуй разом з ними і подай їм усе для спасіння необхідне, навчи їх і врозуми, спаси, захисти, збережи, очисти, і радістю духовною наповни; душам і тілам їх будь заступником і захисником, і як Благий, і Милосердний, і Чоловіколюбчець прощення гріхів подай їм, а в день Судний помилуй їх і нас усіх, та благослови в усі дні життя нашого, щоб, від Тебе допомогу, і заступництво, і визволення прийнявши, славу і вдячність без жодної перешкоди завжди ми Тобі возсилали. Бо Ти єси кріпость і утвердження людям Твоїм, і Тобі славу возсилаємо з Єдинородним Сином і Пресвятим, і Благим, і Животворчим Твоїм Духом нині, і повсякчас, і на віки вічні. Амінь.

The Warrior Saints

St. Demetrius the Great Martyr



St. Demetrius was born into a wealthy Christian family in Thessalonica. During the times of Christian persecution, Demetrius was arrested and taken to be imprisoned. He was detained, waiting for the emperor to question him. However, Emperor Maximian was sidetracked, going to watch his favourite gladiator. After the match, Maximian's officers asked him what to do with Demetrius. Furious at the shocking loss of his champion gladiator, the emperor made the snap decision to have Demetrius executed without trial. Demetrius died a martyr for the Lord in about 306. His relics were kept in St. Demetrius church in Thessalonica.

St. John the Soldier



St. John the Warrior served in the imperial army of Emperor Julian. After he became a Christian, John faced a dilemma. He was dispatched to capture and kill Christians. John created the appearance of being a persecutor, but actually greatly assisted the Christians—freeing those who had been arrested, warning others of danger and assisting some to flee. John helped Christians and non-Christians alike. He donated to the needy, visited the sick and comforted the bereaved. When the emperor heard about this, he had John imprisoned. The emperor was killed in battle and John was freed. St. John is one of the soldier-saints who was not martyred. He died in old age

after living a long life of holiness. St. John appeared to a devout woman in a vision to describe his burial site, which has been forgotten over time. His relics were found and relocated to the church of the Apostle John the Theologian in Constantinople. The Lord granted the relics of St. John the Warrior the power of healing. Prayers to St. John are especially helpful as an intercessor in times of sorrow and difficult circumstances.

St. Theodore Stratelates-The General



St. Theodore had it all. The young and handsome commander in the Roman army of Emperor Hicinius enjoyed prestige and the favour of the emperor. After Theodore became a Christian, he turned his back on the good life, criticizing the emperor's foolish idol-worship, destroying the silver and gold idols to give the expensive pieces to the poor, and he lobbied the emperor to follow Christ. His fiery faith led many to Christianity. Theodore was tortured for his belief in Christ. The more he glorified God as he was being beaten, the more intense became his tortures. History has recorded in great detail the cruelty committed against Theodore. At first he received 600 lashes on his back, then 500 across his stomach. Then he was crucified and pierced through with arrows. Finally, he was stabbed with a sword. Over the centuries he has come to be regarded as the protector of soldiers who ask for his intercession. St. Theodore's wonderworking relics are buried in Constantinople at the Blachernae church.

St. Theodore's wonderworking relics are buried in Constantinople at the Blachernae church.

St. Minas the Martyr



St. Minas, or Menas. was born in Egypt in the 3rd C to pagan parents. Minas became a Christian as a youth. He embarked on a career in the Roman army. A period of intense Christian persecution began between the years 303-311. Roman soldiers had to arrest and torture Christians to make them renounce their faith. Minas remained true to his faith and resigned from a promising career in the Roman army. He lived alone in the mountains, but had a vision when he was about 50 years old that he would suffer martyrdom. Leaving the safety of the mountains, Minas went to the city and made public his Christian faith. He was arrested, imprisoned and horribly

tortured by being whipped and dragged along a road of sharp stones. St. Minas was eventually beheaded. Miraculous healing are associated with the intercession of St. Minas.

Holy Martyr Longinus the Centurion



The Holy Martyr Longinus the Centurion was a Roman soldier under the command of Pontius Pilate. He headed the detachment of soldiers on guard during the Crucifixion of Jesus Christ. Longinus and his soldiers witnessed Christ's last moments of the earthly life and the remarkable signs that appeared at His death. Longinus and his soldiers were also on guard at Christ's tomb, and were present at the Resurrection. These events had a life-changing impact on Longinus, who believed in Christ and confessed before everyone, "Truly this was the Son of God" (Mt 27:54). Soon after, Longinus and his soldiers were baptized by the apostles and decided to leave military service.

They headed to Longinus' home turf of Cappadocia to teach about Jesus. The impassioned words of those who had actually participated in the great events of Christ's Resurrection convinced the Cappadocians. Pilate was displeased with the rapid spread of Christianity in the area and he dispatched a company of soldiers to execute Longinus and his comrades. They were beheaded, and buried at the place where the saints were martyred. Longinus' head was sent to Pilate who had it thrown in a garbage dump. St. Longinus appeared to a blind widow in a dream, directing her where to find his head and healing her blindness.

Martyr Victor at Damascus



St. Victor of Damascus was a Roman soldier in the second century. When the emperor began a campaign to persecute Christians, Victor, who was a Christian, refused to offer sacrifice to the pagan deities. It was obligatory in the Roman army to demonstrate loyalty to the deities, the emperor and the state. Victor suffered cruel tortures—his eyes were gouged out and fingers were cut off. He suffered a martyr's death by being beheaded. St. Victor's prayers have brought powerful intercession and miraculous healing: blind soldiers suddenly received their sight, and a sorcerer gave up sorcery and turned to Christ.

St. George the Great-martyr



St. George the Victory-bearer grew up in a pious Christian family in Cappadocia. His father was martyred for Christ when George was young. George joined the Roman army. Soon, his bravery saw him appointed to the imperial guard and given a commander rank—all before his 30th birthday. When George heard that the emperor intended to intensify persecutions against Christians, he spoke out openly against this policy. In a dangerous move, George made known his Christian faith and called on all to acknowledge Christ. George was arrested and imprisoned. He was interrogated and subjected to extreme tortures. George prayer intensely and the Lord healed him after each torture session. George's miraculous

healings and his fortitude to bear this suffering led many to believe in God. Finally, George was beheaded. St. George is known as Victory Bearer for successfully enduring martyrdom.

St. Andrew Stratelates



St. Andrew Stratelates was a Roman army commander, but he was also a Syrian and a secret Christian, only preparing for baptism. Andrew gained his commander title during a battle against the Persians. He selected a detachment of elite troops and inspired them to call on the aid of Christ the Lord before they entered battle. The Persian army was completely routed. Some people were jealous of Andrew's military successes and denounced him as a Christian. Andrew was tortured and imprisoned. He was too popular a figure to be executed, so he was released. The state looked for another way to get rid of Andrew. God revealed to Andrew information about this plot against his life. Andrew fled with his soldiers to Tarsus, but was persecuted there. The group

stayed long enough to be baptized, then moved on to hide in the Armenian mountains. Inevitably, the Roman army caught up with them while they were at prayer. St. Andrew and his loyal soldiers were beheaded for refusing to denounce their faith in Christ.

Святий Отець наш Іван Милостивий, Патріярх Олександрійський

"Дайте йому; Він може наш Господь у скритому виді".

—Св. Іван Милостивий, цитата зі *Життя*

На 25-го листопада за григоріанським календарем (12-го листопада за юліанським) ми вшановуємо пам'ять Святого Отця нашого, Св. Івана Милостивого (його також звать Співчутливим—наприклад, так називається православний добродійний місійний дім у Торонто, St John the Compassionate Mission).

Св. Іван народився на Кипрі. Він був сином губернатора, Епіфанія, і народився в другій половині 6-го століття. Його виховували на справжнього християнина. Він одружився і мав дітей, але дружина й діти скоро упокоїлися. Та Господь замість них скоро дав йому і безліч духовних дітей, бо ж став він ченцем, і його вибрали наступником патріярха Федора як архипастира м. Олександрії.

Коли був ще він юнаком, Іван мав видіння красивої дівчини з вінцем оливок на голові. Вона сказала йому, що її називають Співчуття та, що вона найстарша дочка Великого Царя. Зараз же на пості Патріярха Іван мав під своїм розпорядженням великі ресурси Церкви. Він зрозумів, що це видіння неначе пророчий поклик наслідувати Великого Царя в Його безмежній щедрості та милосерддю.

Як одну з перших своїх дій він звелів виготовити список усіх убо-

гих та потребуючих у місті. На списку було кілька тисяч імен. Патріярх Іван проголосив, що вони мають бути під особливою опікою Церкви і назвав їх своїми "владиками й господарями" з огляду на їхній особливий стан при Дворі Царя—Ісуса.

Щедрість Патріярха Івана не мала границь. Він допомагав і багатим, коли була потреба, а не лише бідним. І вони віддячувались. Одного разу, один заможний чоловік подарував йому розкішне покриття на ліжку. Іван ужив його одну ніч, а тоді продав і роздав кошти убогим. Багач знову відкупив і знову подарував його Іванові. Так було декілька разів. Патріярх сказав з усмішкою: "Побачимо хто перший здасться". Іван таки не здався. Другого разу, один жебрак подумав скористати зі щедрості Св. Івана. Отримавши 6 срібних монет у відповідь на його просьбу, він передягнувся і повернувся попросити знову і йому знову дали 6 срібняків. Коли ж він у третє повернувся слуги Патріярха стали його проганяти, та Іван їх зупинив і звелів їм цим разом дати йому 12 монет, кажучи: "А може він то Христос, Який мене так випробує".

Св. Іван теж був щедрим у справах взаємовідносин. Одного разу, він очолював літургію і пригадав собі, що була справа поміж ним і одною

особою з нижчого духовенства, яко-го він був покарав через якийсь проступок. Патріярх зійшов з-перед Святого Престолу і впав на коліна перед ним, просячи прощення. Такий приклад щедроти, смирення та прощення перетворили чоловіка, і він потім став достойним священником.

Одного разу, хтось образив Патріяршого племінника Юрія і той попросив свого авторитетного дядька відомститися за нього. Св. Іван обіцяв виконати це так, що зауважить те все місто. Отож, покликав він цю людину до себе і довідавшись, що він мешкав у хаті, яка належала Церкві, він звільнив його від оплати оренди на цілий рік. Така "помста" загоїла взаємини поміж ворогуючими і всю Олександрію дійсно здивував такий приклад терпеливості в перенесенні образ та великої сили, що походить від прощення провин.

Патріярх Іван позвільняв багато рабів, а між ними дуже багато полонених, яких захопили в Єрусалими перські наїзники. Він за них дав викуп з церковної скарбниці. При цьому він завжди думав про те, як скоро проминає земне життя. Він замовив для себе домовину, але залишив її незакінченою. А ті, що її виробляли мали приходити до нього на кожне свято і запитувати чи не час уже її за-



кінчити.

Нарешті прийшла на це година десь поміж роками 616 та 620. В дорозі на відвідини імператора в Константинополі Патріярху приснився чоловік у блискучій одежі, який сказав йому: "Тебе кличе Цар прийти до Нього". Отож, поплив він до рідного острова Кипру, і там упокоївся в Бозі.

Його тіло потім перевезли в Константинополь, а потім у Венецію. Сьогодні воно лежить у каплиці присвяченій йому в Соборі Св. Мартина в Братиславі в Словацькій Республіці. Нехай його молитви пробудять у нас співчутливість та щедрість, якими постійно обдаровує нас Цар Слави, Якому він так примірно служив. Амінь.

—митр. прот. д-р Ігор Куташи

St. John the Merciful, Patriarch of Alexandria

"Give unto him; he may be our Lord in disguise."

—St. John the Merciful, quotation from his Vita

We celebrate the memory of our Holy Father, St. John the Merciful on November 25 on the Gregorian calendar, which is November 12 on the Julian. He is also called St. John the Compassionate, the name of an Orthodox benevolent mission house in Toronto, Ontario.

St. John was a native of Cyprus, and the son of its governor, Epiphanius. Born in the latter part of the 6th century. He was raised to be a true Christian. He married and had children, but soon after both wife and children died. The Lord quickly replaced them with countless more spiritual children after he became a monk and was chosen to replace Patriarch Theodore of Alexandria as Archpastor.

As a youth, John had a vision of a beautiful maiden with a garland of olives on her head who said that her name was Compassion and that she was the eldest daughter of the Great King. In his post as Patriarch, John found himself in command of the immense resources of his Church. He saw the vision as a prophetic challenge to follow the Great King in His boundless generosity and compassion. In one of his first acts, he commanded that a list be made of all the poor and needy in the city. It came to several thousand names. Patriarch John made them special wards of the Church, calling them his "lords and

masters" because of their special status in the Court of King Jesus.

Patriarch John's generosity knew no bounds. He assisted the wealthy in times of need as well as the poor—and they reciprocated. On one occasion, one rich man presented him with a magnificent bed covering. John used it for one night and then sold it and distributed the money to the poor. The rich man bought it back and again gave it to John. This occurred several times. The Patriarch said with a smile, "We shall see who tires first." It was not John.

It happened that a certain beggar decided to take advantage of St. John's generosity. Having obtained six silver coins in response to his begging, he changed clothes and came back to ask again and again received six coins. When he returned a third time, the Patriarch's servants began to chase him away, but John stopped them and told them to give him twelve coins, saying: "Perhaps he is Christ putting me to the test."

St. John was generous in matters of relationship as well. Once, as he was celebrating the Liturgy, he recalled that there was a matter between himself and a member of the lower clergy whom he had disciplined for some offense. He left the Holy Table and fell on his knees before the man, asking his forgiveness.

continued on p.7

Compassion: The Forgotten Virtue

■ Even a casual look at the world today would reveal an abundance of self-centeredness and fixation on ideologies. Compassion is well hidden. This, despite many of the world religions and the findings of psychologists teaching that mercy and compassion lead to favourable personal and social outcomes. The Hebrew prophet Ezra tells us, "For if you return to the Lord, your brethren and your children will find compassion with their captors, and return to this land. For the Lord your God is gracious and merciful, and will not turn away His face from you, if you return to Him." (2 Chr 30: 9). Buddha taught that, "Compassion is that which makes the heart of the good move at the pain of others. It crushes and destroys the pain of others; thus, it is called compassion. It is called compassion because it shelters and embraces the distressed."

Our Eastern Church Father St. Isaac of Syria links compassion to an essential characteristic of God Himself: "God's holy nature is so good and compassionate that it is always seeking to find some small means of setting us right." St. Isaac also points out that, "Among all God's actions there is none which is not entirely a matter of mercy, love and compassion: this constitutes the beginning and end of His dealing with us." (Brock, 1997). Research psychologists have suggested that compassion is a skill that can be developed by practice. This is certainly not inconsistent with what the Eastern Church Fathers teach about acquiring virtues such as compassion. For example, as St. Maximus the Confessor tells us in the Philokalia: "The principle of active accomplishment [practice] signifies the natural capacity for actualizing the virtues."

How can we know if we are compassionate? Some statements from a personal "compassion assessment" can help, such as: I reach out to people that I see are sad; I am deeply concerned with the well-being of mankind; It is easy to feel others' pain and joy; I would help a stranger in need; I have compassionate love for people despite nationality, political belief, race, religion or sex; I would sacrifice to help the less fortunate; helping others helps make life meaningful; even if they do wrong, I am willing to aid others in need. If you answered affirmatively to most or all of these statements, thank God! You would be high in compassion. The way in which compassion is exercised, both personally and societally, and the means used to do so, also need attention. St. Isaac of Syria (Wensinck, 1923) points out that, "The merciful [compassionate] if he be not just, is blind, in so far as he provides others from wealth which has [not] been gathered with justice and by his own labours,... [but] ... from [the] acquirements of falsehood, oppression, iniquity and cunning."

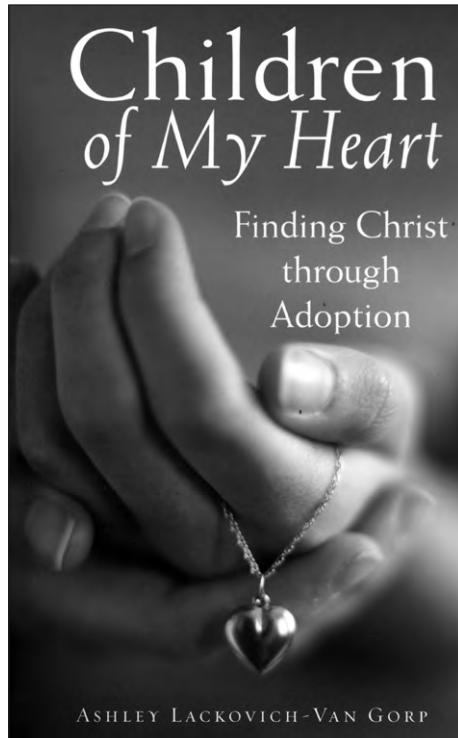
—Fr. George Morelli; www.antiochian.org

Book Previews

Children of My Heart by Ashley Lackovich-Van Gorp

■ Lackovich-Van Gorp, Ashley. (2014). *Children of My Heart: Finding Christ Through Adoption*. Chesterton, IL: Ancient Faith Publishing.

This 189-page book features an account of the author's personal experience as she struggles with understanding the Orthodox faith and embarks on adopting two children in Ethiopia. It is a story of a cradle Orthodox Christian woman finding Christ through the opportunities and people around her as well as through the choices that she makes to help her to better follow God. Her story speaks to many North Americans who have not been fully embracing the faith in their heart. Readers may share with the author the frustrations of going through the motions of practicing their beliefs and the feelings of dissatisfaction. The author counters the emotional weight of parts of the story with humour and descriptive commentary of the adoption of two children and new challenges. This book provides readers with an example of how God helps us cultivate our faith in modern

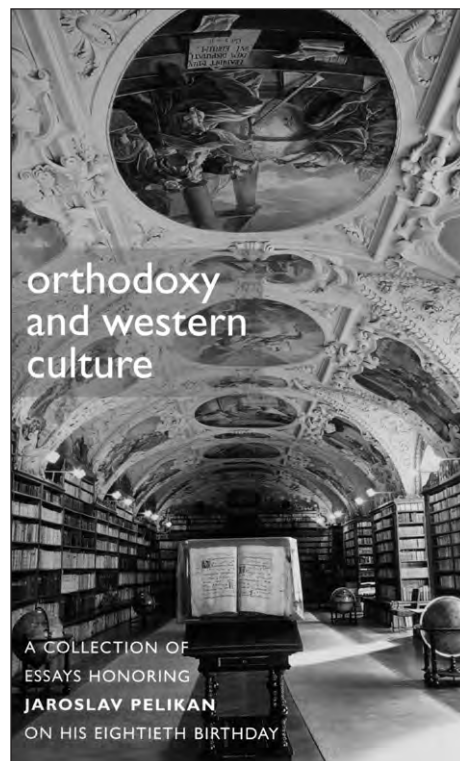


times and under contemporary conditions. This book has 25 chapters that deal with a particular aspect of her story. \$22.50

Orthodoxy and Western Culture by V. Hotchkiss, P. Henry and J. Pelikan

■ Hotchkiss, V. R. (ed.), Henry, P. (ed.), & Pelikan, J. (2005). *Orthodoxy and Western Culture: A Collection of Essays Honoring Jaroslav Pelikan on His Eightieth Birthday*. Crestwood, NY: St. Vladimir's Seminary Press.

This 231-page book is dedicated to the work of Jaroslav Pelikan on his 80th birthday. Pelikan is a prominent 20th C Church historian. The book contains a series of essays on the impact of Orthodoxy on Western culture by colleagues and former students presented for his celebratory year in 2003. Pelikan's own writings and his memoir have also been included in the book. It contains 7 chapters with guest essays, a forward, Pelikan's personal memoir and a bibliography of his works. This book is aimed at scholars interested in the history of culture, sociology of culture and multiple branches of theology and philosophy. \$25.95



St. John the Merciful ...

continued from p.6

This example of generous humility and forgiveness transformed the man, and he later became a worthy priest. On another occasion, someone had insulted the Patriarch's nephew, George, who asked his powerful uncle to avenge him. St. John promised that he would do so in such a way that all the city would take notice. He called the man to him and finding that he lived in a house owned by the Church, declared him excused from paying rent for a year. This "vengeance" restored the relationship between the men and Alexandria did indeed marvel at this example of patience in bearing insults and of the mighty power of forgiveness.

Patriarch John freed many slaves, including a multitude of captives taken in Jerusalem by the invading Persians, whose ransom he paid out of the Church's

coffers. He kept the transitory nature of earthly life always in mind. He commanded a coffin to be made for himself, but left it unfinished. The craftsmen were told to come to see him each feast day and to ask whether it was not time to complete it. The time finally came some time between the years 616 and 620. On his way to visit the emperor in Constantinople, the Patriarch dreamed that a man in shining garments visited him and said, "The King summons you." He sailed to his native island of Cyprus and reposed in the Lord.

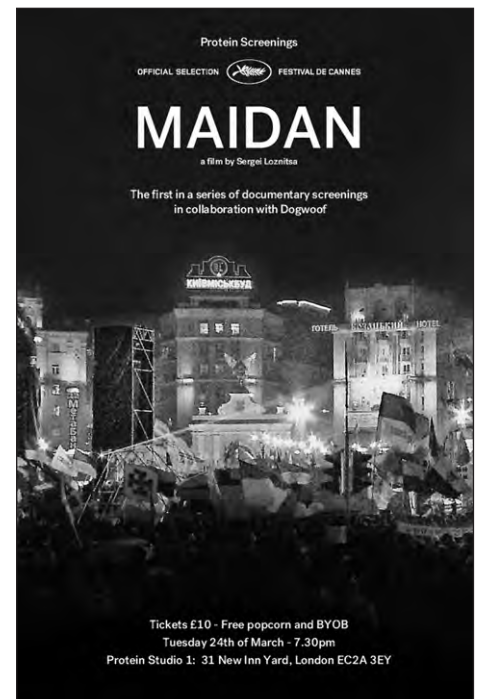
His body was later taken to Constantinople and then to Venice. Today it lies in a chapel dedicated to him in St. Martin's Cathedral in Bratislava in the Slovak Republic. May his prayers awaken in us the compassion and generosity continually showered upon us by the King of Glory whom he served so well. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Maidan Film Wins at Nuremberg Film Festival

■ NUREMBURG, GERMANY—The documentary film *Maidan* by Serhiy Loznytsia won the grand prize, the *International Nuremberg Human Rights Award 2015*, at the Nuremberg International Human Rights Film Festival on Oct. 6, 2015. The 9th annual festival ran from Sept. 30 to Oct. 7, 2015 in Nuremberg, Germany and is Germany's oldest and biggest human rights film festival. The biannual festival presents international film art with a conscience from all around the world. *Maidan* was first shown in May 2014 at the Cannes international film festival. Loznytsia's film depicts the revolutionary events in Kyiv, Ukraine, in close frames without commentary, letting the images of unfurling flags, burning barricades, and unarmed people speak for themselves.

—www.24.tv; www.en.nhrff.de



Winnipeg Commemorates WWI Internment

■ WINNIPEG, MB—A commemoration of the Internment of over 8,500 Ukrainians and other Central and East Europeans during WWI took place Oct. 24, 2015 in Winnipeg, Manitoba. The commemoration included a one day symposium and the unveiling of a statue on the grounds of the Manitoba Legislature. Between 1914 and 1920, 8,579 people of Central and East European origin were branded as "enemy aliens" and were forced into 24 internment camps located across Canada. One was located in Brandon, Manitoba. There were 5 receiving stations with one located in Winnipeg. The event was organized by the Ukrainian Canadian Congress-Manitoba Provincial Council.

The Endowment Council of the Canadian First World War Internment Recognition Fund and the UCC Internment Committee adopted resolutions designating October 28 as National Internment Commemoration Day in Canada. In their statement on National Internment Commemoration Day, the Ukrainian Canadian Congress stated, "On this day, we remember the victims of this injustice. And we are united in our resolve to bring an end to prejudice and discrimination, wherever they may appear. We encourage all Canadians to mark this important day of commemoration in their communities."

—UCC-MPC;
www.internmentcanada.ca



Cartoon Wins Orthodox Film Festival

■ KYIV, UKRAINE—The 13th International *Pokrova* Orthodox Film Festival concluded on Oct. 14, 2015 with an award ceremony at the Film House in Kyiv, Ukraine. There were 57 films from 5 countries competing for prizes in the categories of animation, short film, documentary and full-length feature film. This year, the film festival ran from Oct. 11-14, 2015 with a round table on the Orthodox film industry taking place on Oct. 12. The grand prize and best screen-play award went



to Serhiy Antonov for his animated cartoon *Seraphim's Incredible Journey*.

—www.news.church.ua

Нагородили призерів фестивалю православного кіно

■ КИЇВ, УКРАЇНА—У Києві 14 жовтня в київському Будинку кіно відбулася церемонія закриття XIII міжнародного фестивалю православного кіно *Покров*. Гран-прі фестивалю отримав мультиплікаційний фільм режисера Сергія Антонова за свою роботу *Незвичайна подорож Серафими*. На цьогорічному кінофорумі, що тривав чотири дні — з 11 по 14 жовтня — було показано 57 фільмів з 5 країн світу, автори

яких змагалися за головні нагороди фестивалю в номінаціях: анімаційне кіно, фільми короткого, документального й повного метражу. 12 жовтня відбувся круглий стіл *Православне кіно—це кіно світового масштабу*. 14 жовтня шість фільмів завершили програму конкурсних показів, після чого відбулося урочисте нагородження переможців.

—www.news.church.ua



Very Reverend Archpriest Taras Udod,
Chancellor of the Ukrainian Orthodox
Church of Canada,
Chair of the Presidium of the UOCC

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

■ As people of God, who both have "put on Christ" (by virtue of our baptism) and are called to "live in Christ" on an on-going and daily basis, we are all called to live with hope and live in the joy of our Lord's Resurrection. We thus proclaim the words of the Psalmist above, on Holy Pascha (Easter) morning, especially and, indeed, are called to live so every day!

I wish to repeat the above quote from the Psalmist and the preceding paragraph, from last month's column or "corner." This is so because I have

recently been reminded, as our "journey" begins in earnest for our new Consistory Board, that it is very easy to be joyful when things are easy... It takes character and fortitude, as our parents and elders have instilled in many of us—"треба мати хребет" [one needs to have and continually work on developing a back-bone] when we encounter the challenges that any of us who seek to serve God *inevitably* run up against!

I am drafting this message near the very end of October—following the Eparchial Assemblies in Yorkton and in Edmonton—but prior to the Eparchial Assembly in Toronto (Long Branch) in November.

These are a few thoughts and observations from two (of three) assemblies: Central, Western and Eastern. I did state at the end of last month's column that "...I will leave further introductions for next month's column." I wish to "introduce" to the Church the fine and dedicated delegates that I have had the pleasure of meeting further, again or for the first time. Both in Yorkton and in Edmonton I noted that when the Sobor met in July, and when we gathered as delegates, we were all participating in the sacred and holy work of stewarding the Church and her resources entrusted to our care by God.

To me, this is indeed both a sacred and holy trust as well as a sacred and solemn duty placed on each of us who seek and aspire to serve God.

I have observed that once again (at the Eparchial Assemblies, as at the Sobor in July) that we have gathered as

the people of God inspired by the Holy Spirit and doing our very best to be prudent, wise stewards over the blessed resources that God has entrusted into our care.

As we go forward with the mission of our beloved UOCC, and as we seek to discern the specific duties and responsibilities that have been placed upon us by virtue of the decisions of the 23rd Sobor, let us be wise stewards. This means that we manage our resources (shrinking as they may be) for the good welfare and benefit of all. We remain vigilant, but proceed with faith and courage, in tackling and confronting the challenges before us. And, perhaps above all, we are called to not be afraid to "speak the truth in love", *never to demoralize or hurt another*, rather to do the work of building up the Church that God has entrusted into our unworthy care.

The month of November includes the up-coming Eastern Eparchy Assembly, which I am very much looking forward to as I did with the Central and Western assemblies, to hear and learn from wise and faithful stewards.

I take this opportunity to invite as many delegates (and guests!) as possible to attend, and invite you all to share your thoughts and ideas about the further mission of our beloved UOCC. I am especially interested in learning about the effective stewardship efforts as practiced in all parts of our church across Canada and about how the Office of the Consistory may better serve the Church as a whole.

Then, less than a week later, *your* Consistory Board will be gathering for the first (three-day) meeting of this new term. It is with at least some trepidation that I do, nonetheless, look forward to this meeting. We are, after all, the "соборчик" of our beloved UOCC for the next five years.

As I concluded last month, I humbly ask our entire UOCC to pray for your newly-elected Consistory Board, to pray **that** we "come together" to pray **that** we grow to be faithful stewards over the resources that you—the membership of the UOCC—have entrusted into our care, and, most importantly, work together for the glory of God and for the salvation of mankind.

St. Petro Mohyla Institute Annual General Meeting



Saturday, November 7, 2015
10:30 a.m.

Study room, main level
St. Petro Mohyla Institute
1240 Temperance Street
Saskatoon, Saskatchewan

RSVP to:
info@mohylainstitute.ca
Tel. (306) 653-1944

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NOTICE OF 2015 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the

ST. ANDREW'S COLLEGE BOARD AGM
at **ST. ANDREW'S COLLEGE**

University of Manitoba Campus,
29 Dysart Road, Winnipeg, MB R3T 2M7

SATURDAY, DECEMBER 12, 2015 AT 12:30 P.M.

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF CANADA MEMBERS ARE MEMBERS OF THE FOUNDATION. YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

Walter Saranchuk, President

Joanne Rak, Secretary

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



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Кампус Університету Манітоби
29 Dysart Road, Winnipeg, MB R3T 2M7

В СУБОТУ 12-ГО ГРУДНЯ, 2015 О ГОДИНІ 12:30 ПОПОЛУДНІ

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
Є ЧЛЕНАМИ ФУНДАЦІЇ
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ.
ВАША ПРИСУТНІСТЬ ВАЖЛИВА І ПОТРІБНА.

ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

Володимир Саранчук, президент

Іванна Рак, секретарка

■ Акафістами називаються особливі хвалебні пісні на честь Спасителя, Божої Матері або святих. У буквальному перекладі з грецької, означає "гімн, при читанні якого не сидять". Першопочатково, цим словом називали конкретний твір-особливе хвалебне піснопіння *Акафіст до Пресвятої Богородиці*. Згодом, ця власна назва стала загальною—так почали називати цілий жанр церковних піснеспівів, що укладалися на прославу Ісуса Христа, Божої Матері, Святих чи значних церковних подій.

Усі акафісти складаються з особливих 25-ти пісень: 13 кондаків (коротких молитов) та 12 ікосів (більш розширених) та закінчуються розлогою молитвою. У них розкривається зміст свята чи головні події з Життя Святих, а також, оспівується святе та праведне життя угодників Божих, велич важливих подій, осіб і свят. Ікоси закінчуються співом *радуїся*, а кондаки—*Аллилуйя*.

Читати акафісти можна, як у храмі, так і вдома. Вони можуть бути частиною відправи спеціальних молебнів, а можуть читатися окремо. Іноді їх читають після ранкового або вечірнього молитовного правила. Акафісти на честь святих, переважно, читаються в день їх пам'яті.

Не дивлячись на розвиток богослів'я, літургики та церковної історії,

однозначно встановити походження та авторство першого акафісту не є можливим. В рукописній традиції цей акафіст передавався анонімно. Вчені висувають цілу низку гіпотез, називаючи різних авторів. У наш час більшість дослідників схильні датувати цей Акафіст в межах часу від правління імператорів Візантії Юстиніана I (527-565) до Іраклія (610-641) включно. Але інші акафісти, що наслідували цей перший, почали з'являтися не раніше часу занепаду Візантійської імперії. Найдревніший список Акафісту Ісусу Найсолідшому датується XIII ст. Ще через століття його було перекладено на церковнослов'янську мову. Аналіз змісту Акафісту Ісусу Найсолідшому дає підстави шукати його коріння на Афоні, де розвивалася традиція ісихастів. Це підтверджують древні рукописи афонських бібліотек XIII-початку XIV століття, де вже можна знайти перші списки та переклади цього твору.

Які саме бувають акафісти?

На даний час, існує неймовірна кількість акафістів, складених різними авторами, в честь Спасителя, Богородиці, святих людей та важливих нагод. Тим не менше, слід пам'ятати, що не всі такі акафісти отримали благословення церковної влади на використання. У такому випадку, вони є більш чи менш вдалими зраз-

ками сучасної літературної творчості, в багатьох випадках не шкідливі. Церква заохочує в першу чергу використовувати тексти, що отримали офіційне церковне благословення.

Участь у відправах акафісту

Слід зауважити, що популярність акафістів, особливо в останні сто-двісті років, можна пояснити лише тим, що вони написані зрозумілою, сучасною та простою мовою, й не вимагають від людини значних інтелектуальних зусиль для свого сприйняття та засвоєння. Натомість, богослужіння добового кола та грецькі богословські тексти в цьому плані багато складніші, і тому не так популярні. Отже, народну популярність акафістів та молебнів можна пояснити тільки послабленням інтересу до Літургії та інших уставних богослужінь. Отже, читання акафістів може бути лише додатком, але не заміною повноцінного літургійного життя православного християнина. Акафісти не можуть бути прочитані замість відвідування храмових богослужінь, замість участі в Таїнствах.

Максимальну користь вони принесуть нам лише тоді, коли будуть доповнювати собою центр богослужбового кола—принесення Євхаристії, а не підміняти її.

Правила читання акафісту

Читати акафіст вдома, як і будь-

яке домашнє молитовне правило, слід здійснювати перед іконами. Бажано перед іконою, того святого якому присвячений акафіст. Рекомендують робити це стоячи. Спочатку читають початкові молитви в число яких входять: *Царю Небесний, Святий Боже, Пресвята Тройце, помилуй нас. Отче наш*. Їх можна знайти у православному молитовнику. Потім читається перший кондак, за ним перший ікос, і так по порядку, до дванадцятського кондака і дванадцятського ікоса. Виняток становить тринадцятий кондак (він читається три рази), після нього слід перший кондак. Після читання акафісту читається молитва святому, якому написаний акафіст. Також є традиція після читання кондака і проголошення слів аллилуйя вимовляти особисті прохання, які зрозуміло є у кожної людини. Можна ще відзначити, що на церковних службах, як правило кондак і ікос читається святиками, а хваління яке входить в другу частину ікоса і починається зі слів *"радуїся ..."* співається хором. Не існує завченою інструкції по якій суворого потрібно діяти, а лише рекомендації. Головне щирість серця віруючої людини.

—www.orthodoxchristian.info/bible-lessons.in.ua; www.bogoslov.org; www.hram-feodosy.kiev.ua

What is an Akaphist?

■ An Akaphist is a special song of praise to Christ the Saviour, the Theotokos, the angels or the saints. Translated literally from Greek, its name means "a standing hymn." The Akaphist is an especially popular worship service among the Ukrainian Orthodox. Most churches and monasteries in Ukraine serve an Akaphist weekly for the saint to which their church is dedicated. The Akaphist has 25 verses: 13 Kondak and 12 Ikos verses and a concluding prayer. The content describes the key events in the life of the saint or the main themes about the important event. It also contains praises for the righteous life of the saints. The Ikos verses end with "let us rejoice" and the Kondak verses end with "Alleluia", meaning "praise God".

Background

The Akaphist to the Most Holy Mother of God is believed to be the first and oldest Akaphist. In fact, originally the term "akaphist" referred specifically to this work of praise to the Theotokos. Later, it became the general term for this whole genre of compositions for the glorification of Jesus Christ the Saviour, the Most Holy Theotokos, the venerable saints and significant events in the life of the Church.

The origin and authorship of the first Akaphist cannot be clearly established, despite the development of theological, liturgical and Church history scholarship. According to the scribe tradition, the manuscript for this Akaphist to the Theotokos was distributed anonymously. Scholars had proposed a variety of possible authors. They date the work anywhere from the fifth to the seventeenth centuries. Most scholars today agree that this Akaphist was composed sometime between the reigns of emperors Justinian I (527-565) and Heraclius (610-641). Other Akaphists that followed this first composition began appearing after the period of the decline of the Byzantine Empire. The earliest known Akaphist to

Jesus Christ the Saviour has been dated from the 13th C. A century later, this work had been translated into Church Slavonic. The content of the Akaphist to the Saviour suggests origins in Mount Athos, where there was practiced the Hesychast tradition. The first notes and translations of this work have been found in the ancient Athos libraries dated from the 13th-14th C.

Types of Akaphist

There is currently a prodigious amount of Akaphists composed by various authors who have dedicated them to the Saviour, the Blessed Virgin Mary, saints and important occasions. It should be noted that not all of these Akaphist compositions have received a blessing for use in the Church. Generally, some of these kinds are worthy examples of contemporary literary works, or, at least, not harmful. However, the Church encourages the faithful first to use the texts that have received official Church blessing for their use. There has been a recent abuse of the practice of composing Akaphists whereby some people pass off texts as "new compositions" of Akaphists. They turn out to be no more than Psalms verses used in place of genuine Kondak and Ikos verses.

Participation in the Akaphist

The Akaphist has gained rapid popularity over the past two centuries because it is written using clear, modern and simple language. The average person can easily grasp their meaning and learn their context. In contrast, the services of the liturgical cycle and Greek liturgical texts are more complicated, making them less popular among the general faithful. The public popularity of the Akaphist and *Moleben'* prayer service has been explained as due to a flagging interest in the Divine Liturgy and other foundational worship services. The faithful should bear in mind that the reading of an Akaphist can only be a supplement and not a replacement for an

all-embracing liturgical life for the Orthodox Christian. It is not enough to stay home and read an Akaphist. One also has to go to church to participate in the liturgical worship and Sacraments. Reading an Akaphist is not a substitute for the Sacraments. The Akaphist will bring us the most benefit when it is used as a complement to the liturgical cycle of worship.

Practice

Akaphists can be read at home as part of private prayer practice or in church with a group of faithful. They can be part of a special *Moleben'* prayer service, or they can be read on a separate occasion. Sometimes they are read after morning or evening prayers. The Akaphist dedicated to a saint is usually read on the day of their commemoration.

In private prayer practice at home, it is recommended to read an Akaphist before an icon, as one does during regular

daily prayers. It helps to have the icon of saint to which the Akaphist is dedicated. However, the Akaphist can still be read without an icon. Before starting to read the Akaphist verses, it is recommended to begin with the prayers "O Heavenly King", "O Holy God", "Most Holy Trinity", "Our Father". These prayers can be found in our prayer books at the beginning of the Morning and Evening Prayers. These prayers help us to focus our mind on the reading to come and to open our hearts to understanding the meaning of the verses. Next, we begin by reading the first Kondak, followed by the first Ikos and then each of the Kondak and Ikos verses in order up to and including the twelfth. The thirteenth Kondak is read three times, followed by reading the first Kondak once. Finally, we read the concluding prayer.

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Ікона Пресвятої Богородиці Всецариця Queen of All icon of the Mother of God

Akaphist to the Mother of God "healer of cancer" with anointing

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The Psychological Echo of the Holodomor

■ The Holodomor Famine of 1932-33 in Ukraine has been described as one of the greatest human tragedies of the 20th century. The international community has recognized it as a crime against humanity. Ukraine, Canada and many other countries and international institutions, such as the United Nations, formally acknowledged the 1932-33 Holodomor as genocide, or the deliberate

extermination of the Ukrainian people. Between seven and ten million people died of starvation in a man-made famine engineered by then-soviet dictator Joseph Stalin and his regime. They wanted to usurp Ukraine's fertile agricultural lands in the central, eastern and southern regions of Ukraine for large-scale industrial agriculture production. The independent-minded and patriotic

Ukrainian private farmers of the middle-class stood in their way.

The soviet regime used starvation and repression as tools to force collectivization on the population. They wanted to eliminate Ukrainian patriotism and culture to shift public dependency and loyalty to the communist state ideology and away from the close-knit egalitarian Ukrainian society. As a result, Ukraine lost 25% of its population and millions more were subjected to authoritarian measures. Ruthless persecution and a slick soviet propaganda campaign that manipulated the naïveté found in Western countries ensured the real story of the famine in Ukraine was silenced. Incredibly, it was not until the late 1980s-1990s that the world began to learn of these tragic events. Sadly, their veracity remains politicized and hotly-contested even today.

The Genocide of 1932-33 has impacted and continues to shape the survivors, their descendants, Ukrainians as an ethnic group and Ukraine as a nation-state. The Holodomor led to multiple consequences: economic, political, demographic, spiritual, religious, sociological and cultural, among others. According to genocide research by Reider and Elbert in 2013, massive organized violence, such as war and ge-

nocide, result in long-term consequences for mental health and psychosocial conditions. More investigation is needed on the famine's cultural-psychological impact on the Ukrainian mindset and the consequences for the future human development of the Ukrainian people and their way of life.

The Holodomor robbed ethnic Ukrainians in the eastern and south-central oblasts of their religious, intellectual and social life. A key cultural consequence stands out: The Holodomor led to a dramatic change in Ukraine's ethnic composition in the early 1930s.

This change subsequently had further cultural and human development effects for the ethnic Ukrainians in these regions of the country.

Historically, Ukrainians are an agricultural people. At this time in 1932, they lived in compact settlements or villages that provided a social support network. Going out to the fields to work the fertile lands, they practiced culturally distinct methods of land-management and animal husbandry. Before the genocide, Ukrainians comprised 96% of the rural agricultural population. Within two years, the ethnic Ukrainian composition changed dramatically: It fell by 20% in Ukraine's eastern and southern regions. Some oblasts lost up to half of their population.

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Famines in Ukraine in the 20th Century

■ There were three major famine periods in Ukraine during the first half of the 20th century. These famines took place in the farming belt of southern and eastern Ukraine, the part of Ukraine that first came under the Soviet Union. By far the most destructive was the Great Famine of 1932-33, called the Holodomor, meaning death by hunger. Countries around the world, including Canada, have recognized this famine as genocide—the deliberate extermination of a people.

Famine of 1921-1923

The famine of 1921-23 saw military units and mass repressions. Tens of millions of pounds of grain were taken from Ukraine, where there was a crop shortfall due to drought, and exported as food aid to famine-stricken regions of the Russian Federation. Meanwhile, 7 million people, of which 40% were children, needed food aid in Ukraine. The press in Russia and Ukraine was banned from reporting on the real situation in Ukraine, in contrast to the active soviet propaganda going on to help those affected by famine in the Volga region of Russia. This famine had devastating demographic consequences for Ukraine. Compounded by a cholera and typhoid epidemic, the number of dead was estimated between half a million to up to 2 million. The devastated and empty villages of south-eastern Ukraine—Donetsk, Zaporizhzhia, Kherson, Mykolaiv and Odesa—were resettled with Russians.

Famine of 1932-1933

The famine of 1932-33 was perhaps the most devastating and had the most far-reaching effects for the Ukrainian people. Estimates of the death toll ranged from 4 million up to 10 million people. While millions died from hunger, millions also perished from terrible diseases or violent death. It is notable that this famine did not begin as a result of crop failure or poor weather, as the other major famines in this half-century. This famine was in fact a genocide—a deliberate plan by the Stalinist regime to expand its collective agricultural system and squash Ukrainian cultural development and political rebellion. This famine was also marked by an enormous propaganda campaign by the soviet authorities to convince the world that all was well in Ukraine and any reports of a famine were fabricated.

Famine of 1946-1947

In the famine of 1946-47 Ukraine had been hit by drought. As a result, between 100,000 to 2.8 million people died of starvation. As of June 1, 1947, there were 1,074,314 who succumbed to famine. The victims of this famine were primarily Ukrainian farmers and those living in the villages. The starving population of the Ukrainian villages were forced to hand over their agricultural production that was sent to other regions of the Soviet Union. Ukraine was the chief supplier of grain to Leningrad and vegetables to Moscow. The USSR exported 1.7 million tons of grain in 1946 to European countries, which were also hit by drought.

—www.cerkva-nv.com

What is an Akaphist...

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Before the prayer and after the Kondak, there is also a tradition of expressing a personal petition, such as for the health of someone who is ill, or thanksgiving to the Theotokos or the saints for their intercession.

The Akaphist is commonly read in church with many people present.

It often takes place after a worship service, or sometimes during a designated time on its own. Notably, the *Akaphist to the Holy Mother of God* is read by Orthodox Churches throughout the world on each of the five Fridays of Great Lent. It provides a very practical spiritual preparation for the Holy Week and Paschal Services. The Akaphist is chanted at a measured pace to allow the faithful to absorb each word in their heart. As one would at home, the Akaphist in the group setting also begins with the prayers that we find in our prayer books. Typically, in a church setting the reading

of the verses is completed by the priest. The glorification parts of the Ikos, beginning with "rejoice...", are sung by a choir, cantor or the gathered faithful.

These steps outlined here are the most typical ways to read an Akaphist. We should remember that they are only recommendations. Most importantly, as with prayer, it is our intention and sincerity of heart that are most important, not our reading style or speed. An Akaphist or prayer read with inattention bring us little benefit, while a few heartfelt words to the Lord may have the most effect. The Akaphist is a powerful practice for offering praise and thanks and for appealing for aid to the Saviour, the Theotokos and the saints. Immersing oneself in the soothing tones of the chant with each rhythmic word penetrating our soul, the Akaphist is a wonderfully meaningful way to glorify and praise the Lord, the Holy Mother of God and all the saints.

—www.orthodoxchristian.info;
bible-lessons.in.ua; www.bogoslov.org;
www.hram-feodosy.kiev.ua

Holodomor Book Launch

■ KINGSTON, ONTARIO—*Tell Them We Are Starving: The 1933 Soviet Diaries of Gareth Jones* is a new book launched this year on the Holodomor-Genocide in Ukraine in 1932-33. It features the 3 pocket notebooks as well as a transcription of the contents that Welsh journalist Gareth Jones collected during a 3-week stay in the USSR during March 1933, when famine was devastating areas of the USSR, particularly Ukraine, the Kuban region of North Caucasus and the Lower Volga. The book is the second in the series of *The Holodomor Occasional Papers Series*, edited by Dr. Lubomyr Luciuk. The diaries constitute one of the most important independent, verifiable records of this famine in Ukraine. Jones is now recognized as the journalist most responsible for exposing the Great Famine. The diaries had been lost for over 50 years.



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Commemorative Booklet of the 80th anniversary of the Holodomor

■ In November 2013, Ukrainians around the world marked 80 years since the Holodomor, the Great Famine of 1932-1933. This special commemorative booklet highlights the historical, psychological, demographic and social consequences of this Genocide on the Ukrainian people. It features statements from Church leadership, government recognition, cultural expressions and an exclusive article on the impact of the Famine on the Ukrainian Orthodox Church. This booklet is produced as a special issue of the *Visnyk/The Herald* in English for North American readers to bring awareness to our Canadian society about the Holodomor and the lasting consequences of genocide.

The Psychological Echo...

(continued from p.10)

The authorities embarked upon culturally destructive social engineering. The empty villages were promptly resettled with non-Ukrainians, primarily Russians, who were also uprooted from their cultural roots. The non-Ukrainian population suddenly grew by 5.5 million. There was an immediate impact on the way of life. Many had no farming experience, but came to labour in blue collar industrial jobs. They spoke differently. They acted differently, according to unfamiliar values. According to research by Vollhardt and Milewicz in 2013, historical genocide deeply impacts relations between ethnic groups, shaping future intergroup relations. Ukrainian cultural development in these places of compact settlement was hard hit. The famine artificially fragmented and destabilized a once-unified Ukrainian society.

Going hand-in-hand with this factor, the Holodomor suddenly halted the intergenerational transmission of ethno-cultural information and socio-cultural experience. The elderly were some of the first to succumb to hunger. Children grew up as orphans. In the 1930s there were no grandfathers to regale growing boys with fascinating stories from the olden days. There were no grandmothers to arm their granddaughters with ancestral traditions. As a whole, genocide interrupted the historical and cultural memory of Ukrainian society. Ukrainian society lost its cultural heritage. Moreover, the soviet authorities made certain that the Ukrainian cultural experience failed to flourish. They decimated the Ukrainian intelligentsia—the artists, writers and

scholars. Churches were closed and the clergy was persecuted. The remaining population was "de-Ukrainianized" through oppression, while being forcibly russified and sovietized. During 1932-33, more than 2 million people were repressed as "enemies of the soviet state." As a result, the ethnic Ukrainian group lost its intellectual and creative potential and the vibrancy of its natural development with each generation.

Furthermore, the soviet regime launched a series of anti-religious measures starting in 1932 to liquidate all churches, church organizations and religious symbols. At first, administrative and economic measures were applied to the Orthodox Church and its clergy, followed by pressure tactics and repression. Churches and church organizations were closed. Clergy either starved with the population or were arrested and deported. As a result, Holodomor researchers in Ukraine determined that the Ukrainian Orthodox Church was effectively wiped out on the territory of Ukraine's southern and eastern oblasts. The enormous impact can still be felt today. Historically, churches formed the centre of village life. Without this traditional base of religious and social life, the Ukrainian villagers became vulnerable to the psychological manipulation and propaganda of the soviet regime. The loss of their traditional Orthodox way of life led to a sharp decline in religiosity and faith among the population. The Holodomor transformed the moral consciousness of the Ukrainian population.

The Holodomor broke people as individuals, causing permanent psychological harm. In their 2013 research, Bolton et al found genocide survivors to have significantly more mental health

and psychosocial issues. The trauma of experiencing starvation, anxiety over repression and the pain of losing family to hunger took a terrible psychological toll on the Holodomor survivors.

Famine research in Kyiv, Ukraine, recently studied a group of survivors in Ukraine who had been small children in 1932. Their results reveal a startling picture of the Holodomor's destructive influence on the morality, human development and mindset of the surviving generation. The overwhelming majority of the famine survivors suffered from inferiority, depression, anxiety and low self-esteem. Their mindset differed significantly from those in parts of Ukraine that did not experience famine. At least three quarters of the survivors still had the narrow-minded, stereotypical soviet mindset. At least two-thirds felt alienated by Ukrainian culture and possessed negative attitudes to Ukrainian language and culture. Sadly, this mindset of submissiveness, feelings of subjugation and fear of authority is being transmitted to their descendants from generation to generation through mental and behavioral stereotypes. According to Rieder and Elbert's study on post-genocide generations, the descendants of genocide survivors may be affected even more than their parents who experienced the famine directly.

These survivors carry another burden. In the years of totalitarian oppression after the Holodomor up until the collapse of the Soviet Union, survivors in Ukraine feared persecution for speaking about their experiences. They had to bury their memories. Moreover, soviet propaganda denounced their experiences as lies, leaving them emotionally confused. Also, victims and perpetrators continued to live alongside each other in the new sovietized society. It is small wonder that genocide victims often seek escape from reality in the face of such injustice.

The survivor's perplexing anti-Ukrainian attitudes in the study can be framed in terms of the psychological defense mechanisms of a genocide survivor. The Holodomor survivors were only small children when the frighten-



Bitter Memories of Childhood statue stands at the entrance to the National Holodomor Museum in Kyiv, Ukraine. A replica also stands at the Manitoba Legislature in Winnipeg, MB.

ing events began in 1932. Their childhood experience included the famine, the Stalinist repressions of the 1930s and the Second World War. The Kyiv University study reveals that three quarters of them watched their family members starve to death and were forced into deeming ways to find food. Two thirds were raised in orphanages. The mass separation of children from their parents meant that the social practices of the ethnic Ukrainians, their language, Orthodox beliefs and cultural patterns were not transmitted. Estranged from their family and culture, political repression kept them in a constant state of fear. Their human dignity was destroyed, turning them into voiceless slaves who had to devote their life to the collective farm and building communism. They knew of no other way but to interpret events through the prism of communist ideology and soviet propaganda. The soviet authorities blamed Ukrainian patriotism for the chaotic times. In the subconscious of the young and vulnerable famine survivors, they came to associate the horrors of the 1930s and death by starvation with all things Ukrainian. The fear of death is the strongest of human instincts, explaining why many Ukrainians living in the post-genocide oblasts in Ukraine today prefer to speak Russian and react to Ukrainian culture or language.

Holodomor researchers note that it will take decades to sift through documents, testimonies and evidence to investigate the famine's many outcomes. The main lesson for future generations is to inscribe the Holodomor in our collective cultural narrative. It is important that this painful chapter in history never be hidden or misconstrued again. Genocide research makes it increasingly clear that many of the current problems in Ukraine today are the generational after-effects of the Holodomor.

The depth and the scale of the artificial famine of 1932-33 turned out to be so great that its psychological echo can still be heard today. Only now that we are able to listen, can the healing begin. Morality, human and cultural development in this part of Ukraine changed rapidly in a very short time, but the population was denied its spiritual and cultural traditions to help them cope. Furthermore, the soviet authorities managed to frame the famine as a political issue, denying the victims their humanity even in death. The death of these 10 million people along with their vibrant culture, language and way of life can only be interpreted as a human tragedy.

We pray for the eternal memory of the victims.

—National Holodomor Museum;
www.territoryterror.org.ua;
www.risu.org.ua, SBU Archives;
Visnyk/The Herald Archives

Feature Film on Holodomor For Release in 2016

■ **TORONTO, ON**—The first full-length feature film, *Bitter Harvest*, about the Stalinist repression in Ukraine that led to the 1932-1933 Great Famine is set to be released in January 2016 in Canada. The plot features a love story set during one of the most horrendous periods of Ukraine's history. The film stars veteran actor Terence Stamp and new British acting sensation Max Irons in his first leading role. Produced by Canadian Ian Ihnatowycz, the film imparts the suffering of Ukrainians at the hands of Russia, a reality that continues today. Its relevance is undeniable and enlightening. Ukraine is once more a victim of Russian predation and once again a casualty of Russian propaganda and tepid concern by world leaders. "It is ironic that before we even finished our film we had yet another example of Russia's aggression against Ukraine," noted the film's producer. Filming on location in Ukraine wrapped up just days before the Revolution of Dignity began in November 2013. *Bitter Harvest* is an important movie that everyone should see. "Given the importance of the incident, and the fact that outside of Ukraine very few people know about these events, this story of genocide must be shown," Ihnatowycz explains his need to make this film. "Today, the Russian invasion of Ukraine also is not an object of attention, although Ukraine is one of the largest countries in Europe with 45 million people," he added. *Bitter Harvest* represents the first feature film to expose the world to the catastrophic Holodomor that took 7-10 million lives.

—www.unian.ua; www.newsweek.com

World Hunger Today

■ **LONDON, UK**—There are 795 million undernourished people in the world today, reports the World Food Program international organization. That means one in nine people do not get enough food to be healthy and lead an active life. Most of the world's hungry live in developing countries. Hunger and malnutrition are the biggest risks to health worldwide, even greater than such diseases as AIDS, malaria and tuberculosis combined. Asia has the most hunger with two thirds of the population undernourished. In Sub-Saharan Africa, one in four people are undernourished. In October 2015 the UN warned that South Sudan faces a concrete famine risk and urgent aid is needed. A military conflict has been underway in this region since 2013 making food production dangerous. Almost 4 million people need urgent assistance. Aid agencies have reported difficulties in delivering humanitarian aid to this conflict zone.

—www.wfp.org; www.theguardian.com



National Memorial Book of the Victims of the 1932-33 Holodomor in Ukraine: The National Holodomor Museum in Kyiv, Ukraine has produced a series of National Memorial Books—one for each of the 24 oblasts of Ukraine—to remember the victims from this oblast. Each book is three inches thick and lists the names of victims known to have perished during this famine. The museum in Kyiv has gifted a full set of these memorial books to the Canadian Museum of Human Rights in Winnipeg, Manitoba. The National Holodomor Museum in Ukraine diligently collects and archives documents, survivor stories, photographic evidence and various historical accounts to document the events of this tragic period in Ukraine's modern history.

St. John the Baptist Parish, Oshawa, ON, Hosts Wonderful Celebration

■ OSHAWA, ONTARIO—It was a wonderful day in Oshawa, Ontario, on Sunday, Oct. 4, 2015. The sun was shining, and it was a magnificent day as the St. John the Baptist parish held a mini-

celebration of its 80th anniversary. The parish was also blessed with having a visitation by His Grace Bishop Andriy.

His Grace was greeted with roses and kind words of welcome from Aurora Ho-

oper, Maria Kobylatsky, Sophia Slavchenko and Marta Strelchuk from St. John's Sunday School. As His Grace proceeded into the church, Tamara Nelipa, president of St. John's UWAC branch, presented the

kolach bread and salt according to Ukrainian custom. She was accompanied by parish executive president Dr. Paul Slavchenko who greeted Bishop Andriy.

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Parishioners and guests with Bishop Andriy following the Liturgy.



The children of the parish greeting His Grace at the doors of the church.



Fr. Bohdan and Fr. Lubomyr preparing to greet the Bishop



Bishop Andriy before the start of the Liturgy.



(left to right) Helen Plishka, Mabel Gonta and Julia Dobroshinsky, children of the founders of the parish who have been active since its inception.

St. John the Baptist Family Spiritual Retreat



Bishop Andriy addressing the participants of the retreat session.

■ OSHAWA, ONTARIO—On Oct. 16 and 17, 2015 St. John the Baptist parish in Oshawa, ON held an autumn spiritual retreat for families. The retreat program was led by Fr. Timothy Chrapko of St. Vladimir's Sobor in Calgary, AB.

On Friday evening teens and their parents gathered in the parish manse to take part in a session led by Fr. Timothy entitled, *From Me to We*. They explored and discussed the ways in which we are called to put others first, to show our love for God by manifesting our love for others.

Saturday afternoon's program was held at Evangelismos Greek Orthodox church in Oshawa as St. John's is in the process of constructing their new hall,

and is not yet able to host such events. Besides Fr. Timothy, who offered a session entitled, *Being the Church*, Fr. Geoffrey Korz of All Saints of North America Orthodox church in Hamilton, Ontario offered a special talk for parents and grandparents entitled, *How to Ruin Your Kids*. In it, he outlined the spiritual dangers and pitfalls of our North American society in regards to the authentic Orthodox Christian formation of our young people, as well as suggestions as to how these dangers and pitfalls might be avoided.

Fr. Timothy concentrated, as he had in his Friday evening presentation, on our baptismal calling as Christians, and how this calling can be fulfilled in our lives as parents, grandparents, children and youth.

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Armenians Sanctify Holy Myrrh

■ **ETCHMIADZIN, ARMENIA**—The sanctification of the Holy Myrrh took place on Sept. 27, 2015 at the Mother See of Holy Etchmiadzin in Armenia. Presiding over the sanctification service was His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, assisted by 12 archbishops. The Armenia Church was also commemorating on this day the Feast of the Holy Cross of Varag, the cherished commemoration of the miraculous revelation of the relic of the Lord's cross, brought to Armenia. Attending this special event in the Armenian Church were President of Armenia Serzh Sargsian and state representatives, Archbishops Mushegh and Shahan, representing His Holiness Aram I, Armenian Patriarch of Jerusalem Archbishop Nourhan Manougian, Vicar General of the Armenian Patriarchate of Constantinople Archbishop Aram Ateshian, representatives of sister Churches, and representatives of diplomatic missions in Armenia, Diocesan Primates of the Armenian Church and members of the

Brotherhoods of the Mother See and the Hierarchical Sees along with thousands of faithful from around the world. His Grace Bishop Abgar Hovakimian, Primate of the Armenian Diocese of Canada, and a delegation of the Canadian Armenian faithful led by Rev. Archpriest Zareh Zargarian, pastor of Holy Trinity Armenian Church of Toronto also attended the sanctification. His Holiness Karekin II proclaimed this Holy Myrrh to be the Chrism of Victory, "This Chrism prepared with confidence and hope in our newly-ordained life, blessed in this revered year commemorating the 100th anniversary of the Armenian Genocide, and with the intercessory prayers of our sanctified Martyrs, is hereby proclaimed to be the Chrism of Victory, with the belief that it shall seal the souls of our faithful with the courageous and undefeatable spirit of our Holy Martyrs, all of the Lord's witnesses and our forebears who defended our patrimony."

—www.armenianchurch.org



St. John the Baptist Family Spiritual Retreat...

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Fr. Bohdan Hladio taught the youth how to sing the main hymns from Vespers, and spoke to them about this beautiful service.

The women of Evangelismos parish prepared a delicious snack, which everyone enjoyed between the two main sessions. Bishop Andriy arrived in time for our wrap-up session and offered meaningful words of teaching and encouragement to all the participants. After the wrap-up session, Fr. Timothy served Vespers. The singing was led by Fr. Bohdan

and Dobr. Tania with the youth taking part as much as possible.

The retreat program was very successful and everyone, no matter what their age, derived great benefit from it. St. John's would like to extend their most heartfelt thanks to the Ukrainian Orthodox Church of Canada Foundation for their generous financial support in sponsoring this retreat. May their financial support, as well as the deep and meaningful teaching that was offered, bear much fruit in our parish and our Church, unto God's glory and the salvation of His people!

—Fr. Bohdan Hladio



The participants of the spiritual retreat for families.

Archeologists Discover Burial Vault from the Kingdom of Halych Period

■ **CHELM, POLAND**—Archeologists discovered several burial vaults during an archeological dig at the Blessed Theotokos church in Chelm, Poland dating from the 12th century. According to Dr. Mykola Belz, who is part of the dig and head of the Architecture and Art Department of the Lviv Polytechnical University, one of the burial vaults is clearly a royal burial tomb. The stone sarcophagus is boat-shaped and had been covered with a wooden board. A male aged 25-30 was buried here. "The tomb and its form connect

it to the inner circle of King Danylo of Halych. The lack of a stone covering suggests that it was not the king's son, but one of the nobles or someone close to the court," explained Dr. Belz. He supports the view that this is the burial vault of one of King Danylo's sons. According to the Chronicles, the sons of Danylo of Halych were also interred in the church together with their father. If the vaults date from 1260, then a DNA analysis will be made.

—www.zaxid.net: www.risu.org.ua

Археологи знайшли поховання сина Данила Галицького

■ **ХОЛМ, ПОЛЬЩА**—Під час археологічних розкопок у храмі Пресвятої Богородиці у польському місті Холм науковці виявили кілька поховань, що датуються XIII століттям. За словами учасник проекту з дослідження храму, завідувач кафедри реставрації архітектурної та мистецької спадщини Національного університету Львівська політехніка д-р Микола Бевз, одне із знайдених поховань, без сумніву, є князівським. Це кам'яний саркофаг у формі човна, який був накритий дерев'яною дошкою.

Там був похований чоловік віком 25-30 років. "З одного боку, саме поховання та його форма свідчать про те, що його можна прив'язувати до найближчого оточення Данила Галицького. Але відсутність кам'яної плити може свідчити, що це не був син короля, а хтось з бо-



ярства або наближеної шляхти", каже Микола Бевз. Втім, на думку науковця, ймовірною гіпотезою залишається те, що це поховання одного з синів короля Данила. З літописів відомо, що в соборі, окрім Данила Галицького, були поховані його сини. Микола Бевз каже, що якщо виявиться, що ці поховання датуються 1260-м й роками, тоді дослідники робитимуть аналіз ДНК.

—www.zaxid.net: www.risu.org.ua

St. John's Celebration...

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He extended a warm welcome on behalf of the parish and asked for God's blessings upon His Grace for good health and a long life.

Entering the church building, His Grace was greeted next by parish priest Fr. Bohdan Hladio. Accompanying Fr. Bohdan were recently-ordained Fr. Lubomyr Hluchaniuk and subdeacon Franko Diakowsky. Following this welcome, His Grace blessed all of those present and proceeded into the church, halting before the Altar.

Bishop Andriy was vested in the middle of the church. Each item was presented one at a time by Aurora, Maria, Sophia and Marta. His Grace was assisted by altar server Val Kobylatsky and reader Vladislav Yakovlev. Assisting at the Altar were Ilya and Romas Dimitrovas and Greg and Elijah Hooper.

The Hierarchical Divine Liturgy was concelebrated by His Grace Bishop Andriy, Fr. Bohdan and Fr. Lubomyr. Making this day more special was the wonderful singing of the church choir led by choir director Lucy Ireland.

After the Divine Liturgy, everyone was invited to gather on the church steps for a group picture. Following this, the faithful proceeded to the Romanian Orthodox church hall where the celebration continued. Fr. Volody-

myr Feskiw, parish priest at St. Anne's church in Scarborough, Ontario, arrived at the hall after the Divine Liturgy was completed in his parish to join the celebratory luncheon. Parish executive president Dr. Paul Slavchenko extended appreciation to everyone for attending and to all of those who helped put on this celebratory event. He especially thanked Fr. Bohdan for all of his work in organizing the day. Taras Hluchuk from St. Anne's parish and Michael Zienchuk from St. Demetrius Cathedral parish brought well-wishes from their parishes.

Fr. Bohdan then introduced the three remaining pioneers of St. John the Baptist church, Julia Dobroshinsky, Mabel Gonta and Helen Plishka. He asked them to rise to be recognized. Fr. Bohdan also congratulated Fr. Lubomyr on being appointed to his first parish of St. Volodymyr in Thunder Bay, Ontario.

Finally, Bishop Andriy gave his closing remarks. After a final prayer and blessing, everyone departed. Much appreciation is extended to all those who helped to make this day such a success. The parish wishes to thank Phil Ireland for taking all of the wonderful photographs of the celebration. And so ended another successful day in the history of St. John the Baptist parish in Oshawa.

—Carol Shewchuk

St. John the Baptist Riverside Celebrates its Centennial



THEODORE, SASKATCHEWAN—The Ukrainian Orthodox Church of St. John the Baptist, Riverside, near Theodore, Saskatchewan, celebrated its 100th anniversary on August 2, 2015. The three-day event was a tremendous success where nearly 300 friends and family

members gathered to celebrate and "re-live the memories" or to create new memories to treasure.

The festivities began on Friday, July 31, 2015 with a registration night and social. All of the guests enjoyed a great evening, exchanging many warm smiles and heartfelt welcomes. The follow-

ing day on Saturday, August 1, 2015 the fun-filled day started off with a pancake and sausage breakfast. The rest of the morning was spent greeting familiar faces and making new acquaintances. It was exhilarating to discover who belonged to which family and how many generations of family members were represented.

A Scavenger Hunt was introduced and the "keeners" dispersed to find the answers to the questions related to historical information about the church, hall and cemetery. An old fashioned picnic lunch followed on the hall grounds. As the adults relaxed and watched, the children participated in games and races played by previous generations. Tremendous participation, anticipation and effort were on display as the children raced across the finish line. Their eyes sparkled and their hearts rejoiced as they picked one of a wealth of prizes donated by the church committee. It was heartwarming to see their faces light up! Words cannot capture the feelings shown by the youth. Riverside certainly created memories for

them!

There was no rest as everyone joined a hay ride tour of the homesteads where the parish pioneers settled. Fond memories and stories were exchanged about the residents of the homesteads and their families and their way of life during that early period of time. Then, it was back to the hall for countless games of Bingo, for those who wanted to play, or games of Cribbage and Kaiser in the tent, for those who wished to play cards. By this time of the day, the weekend visitors went to get ready for the delicious, authentic and traditional Ukrainian evening meal prepared by the parish members. All of the classic food items were served: *holubtsi*, *varenyky*, *nachynka*, *nalysnyky*, *buzhynyna*, ham, sausage, salads, and vegetables. To complete the meal, a dessert was served consisting of cake topped with ice-cream and hand-picked strawberries and raspberries.

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See additional photos on p.15



His Eminence Metropolitan Yuriy was greeted by Garry Gawryliuk and Cheryl Hoffman.



*(photo left) His Eminence Metropolitan Yuriy greeted by Shae-lyn Latiwka.
(photo above) Anniversary cake to commemorate this momentous event.*



Metropolitan Yuriy prays for St. John's departed parishioners during the Panakhyda.



Bukovynian-style cemetery on the St. John's church grounds.



Faithful at the Hierarchical Divine Liturgy marking 100 years of St. John's parish.



His Eminence Metropolitan Yuriy addresses the faithful after the worship service.

60th Anniversary Celebration

KELOWNA, B.C.—Sts. Peter and Paul Ukrainian Orthodox church in Kelowna, B.C. was honoured to celebrate the 60th Wedding Anniversary of Very Rev. Archpriest Isadore and Dobrodiyka Diana Woronchak on Sept. 27, 2015.

After the Divine Liturgy, Fr. Roman Trynoha read prayers asking for the Lord's blessing for Fr. Isadore and Dobr. Diana. A celebration in their honour was held at the parish hall. Parishioners and guests enjoyed a lunch followed by the cutting of the anniversary cake. After the meal, a short program was presented. Joanne Rak served as master of ceremonies. Messages of congratulations for Fr. Isadore and Dobr. Diana came from the parishes in Kamloops, Vernon and Kelowna, B.C., where Fr. Isadore had been serving prior to retiring. The program concluded with a toast to the anniversary couple after which the choir director Natallia Boyarskyi played her bayan to entertain

the gathering.

Isadore Woronchak and Diana Mayuk married on Sept. 30, 1955 at Pine River, Manitoba, with Fr. John Mayba serving the Sacrament. Fr. Isadore and Dobr. Diana were blessed with four children—two daughters and two sons. They also have 10 grandchildren and 10 great grandchildren. Fr. Isadore received his education degree and taught for 22 years in Kelowna. Following his long teaching career, he felt the call to the priesthood. With the support of Dobrodiyka Diana, Fr. Isadore was ordained as deacon on Jan. 26, 1986. He was ordained to the priesthood on May 15, 1988 in Victoria, B.C. Fr. Isadore has retired from full-time parish work, and is presently priest-emeritus attached to the Sts. Peter and Paul parish in Kelowna.

На многії літа!

—Andrew Feniuk, parish secretary



His Eminence Metropolitan Yuriy leads the Panakhyda service.



St. John's honours its senior members with corsages and the singing of Многая літа!



Children participate in old-style games and races.

Congratulations!

to

**V. Rev. Archpriest Isadore
and Dobr. Diana
Woronchak**



**Kelowna, B.C.
on the occasion of their
60th Wedding Anniversary
September 30, 1955
Многая Літа! Многая літа!**



Bukovynian traditions take place during the sanctification of the foods at the Panakhyda.



Rayne and Ryame Soanes perform dances during the after-lunch program.

Riverside...

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St. John parish was blessed to have attend the weekend events His Eminence Metropolitan Yurji, Archbishop of Winnipeg and the Central Eparchy and Primate of the UOCC, and Chancellor of the UOCC Very Rev. Archpriest Taras Udod. They joined the faithful for the evening supper as well as for the Hierarchical Divine Liturgy on Sunday. The parish members and visitors were truly honoured by their presence and felt in their hearts that it was a gift from God. The tables were no sooner cleared after supper when the band, The Old Country Lads, played such familiar tunes as waltzes and polkas that had both young and old dancing. The day ended with everyone physically spent and weary, yet still emotionally excited and looking forward to the events of Sunday.

The final day of the celebratory weekend, Sunday, August 2, featured the Metropolitan visitation and Hierarchical Divine Liturgy. The faithful gathered to attend the liturgy to mark the 100th anniversary of St. John the Baptist Ukrainian Orthodox church, Riverside, near Theodore, Saskatchewan. The over-flow crowd were seated in the shade of a tent adjacent to the church that was set up with audio-visual to allow the faithful to participate with those inside the church.

His Eminence Metropolitan Yuriy

was greeted in the church yard with a bouquet of roses that was presented by Shae-lyn Lastiwka. He was also greeted by parish executive president Garry Gawryliuk and director Cheryl Hoffman who presented him with the traditional *kolach* bread and salt. The Yorkton and Canora Chapters of the Order of St. Andrew served as an honour guard as His Eminence entered the church. There, he was met by parish district priest Very Rev. Archpriest Mel Slashinsky and Chancellor Very Rev. Archpriest Taras Udod. Altar servers Adon Hoffman, Kenton Lysak and Nikita Sereda assisted in vesting His Eminence accompanied by the singing of the Yorkton parish choir led by Gerald Yaholnitsky. During the first part of the liturgy until the Little Entrance, His Eminence remained in the centre of the church on the raised platform. This historical act is an ancient reminder of the time when the bishop came in procession from the main cathedral in Constantinople to the parish church of his visitation. During the Divine Liturgy, His Eminence presided over the consecration of the Body and Blood of Christ. After the liturgy, worship moved outdoors where the *Panakhida* memorial service was held. The *kolach* breads and fruit were sprinkled with Holy Water and all of the names of those interred in the Riverside cemetery were read. This *Panakhida* concluded with the singing of *Вічна пам'ять!* or Memory Eternal. Then, the

faithful came forward for the veneration of the Cross to conclude the worship services.

The honoured guests were invited to the Riverside hall for the meal, which was catered by Danny Rudey, and program. Fr. Taras intoned the prayer and blessing of the foods. At the luncheon program, the Riverside congregation recognized four of their long-serving members who have been the backbone of their spiritual family: Mary Gawryliuk, 93 years, Mary Kuzek, 87 years, Dora Lastiwka, 82 years and Nick Lastiwka, 77 years. Their immediate family presented the four with flower corsages. They were then honoured by those in attendance with the traditional singing of *Многая літа*, or Many Years.

The formal part of the program began after the dinner was completed. Ken Kraetz, former Deputy Premier of Saskatchewan, brought greetings on behalf of the Saskatchewan Government. His Eminence Metropolitan Yuriy greeted the faithful and gave an inspirational address. He congratulated and gave accolades to the Riverside congregation for their dedicated efforts and commitment to ensure that small rural churches, regardless of their size, can flourish with determination and through countless hours of volunteering. He noted that this work is a tribute to those no longer among us. His Eminence added that the forefathers of Riverside had a dream and a vision and the present-day devoted members are ensuring that this dream of establishing and maintaining this parish continues to flourish in the future.

Fr. Mel, priest of the parish, brought greetings on behalf of the parish district's congregations and from his family. He also thanked all those responsible for making this celebration one to remember. Garry Gawryliuk, Riverside congregation executive president, introduced the Anniversary Committee members: Garry Gawryliuk, Don Gawryliuk, Mary Gawryliuk, Rick Gawryliuk, Adon Hoffman, Cheryl Hoffman, Gerald Hoffman, Mary Kuzek, Val Kuzek, Dean Lastiwka, Terry Lastiwka, Dora Lastiwka and Nick Lastiwka as well as their spouses and families who contributed to the success of this anniversary celebration. He thanked them for their dedication, efforts and their care for their parish to make this day a huge success.

Special appreciation was extended to Gerald and Cheryl Hoffman who were the catalysts of the event. They spent many hours ensuring that the parish cemetery and the hall grounds were manicured like a park. The faithful gave the Hoffmans a standing ovation for their efforts. Garry Gawryliuk also provided a history of the church and its founding members. He recounted the fortitude, dedication and sacrifices that these families made in order to realize their dream

of having a place to worship. He related the history of the Riverside hall built in 1957 and its founders.

Cheryl Hoffman and Garry Gawryliuk thanked all of the guests for attending the celebration of this milestone for their congregation. Guests attended from many locations right across Canada from Victoria, B.C., in the West to Toronto, Ontario, in the East. The congregation members were overwhelmed with the numerous compliments from those in attendance for hosting such a splendid anniversary weekend.

Cheryl Hoffman related the symbolism of the pin that was given out with the red ribbons commemorating the celebration. This pin, representing the image of Riverside church, was designed by Cheryl and her husband Gerald. It was their donation to all of the guests present in memory of Alex Gawryliuk, Cheryl's father, who was one of the co-founders of the building committee of the hall. He would have been 100 years old on August 2. It was symbolic that on this day his vision would be remembered and transmitted to his daughter and her family in the true Ukrainian tradition of maintaining faith central in life.

The program concluded with Rayne and Ryame Soanes, two very talented Ukrainian dancers, performing for the gathering. The faithful appreciated the skill and energy displayed. For the rest of the afternoon, the visitors and parishioners had an opportunity for fellowship and visiting with friends from across Canada.

St. John the Baptist, Riverside, parish near Theodore, Saskatchewan extends its appreciation to all those who travelled from near and far to attend the 100th anniversary celebration. Gratitude is extended to the parish members who assisted in realizing this dream. Since its founding, the congregation has had many dedicated servants of God, who have inspired admiration in the current membership. The past members have instilled in the current congregation the idea that committed labour and selfless volunteering can lead to great accomplishments and positive results. They have put into practice Ukrainian Orthodox teachings about cooperation in labouring for the benefit of the church and congregation. While the present congregation is not as numerous as in the past, it maintains this loyal dedication to ensure that St. John's church, cemetery and hall will remain for many generations to come. The theme chosen for the anniversary weekend "*І за всіх...І за все!*" On behalf of all and for all" was realized by the parish which shared its resplendent and bountiful Ukrainian heritage in Saskatchewan. Glory be to God for a tremendously pleasing and spiritually fulfilling anniversary weekend celebration.

History of Riverside Church



■ The story of Riverside began a century ago—at the time it was a mere vision, a dream—and 100 years later—a reality. The need for a church emerged and several area farmers held a meeting. The founding members of the Church Building Committee were: Wasyl Franko, Wasyl Demenko, Prokop Gawryliuk, Onufrey Gawryliuk, Metro Lastiwka and Sam

Kuzek. These individuals pooled their resources and St. John's church was born. The land was donated by Metro Lastiwka. The serenity, peacefulness and the natural beauty of the land on the hill by the Whitesand River made it a perfect site for a place of worship.

Construction of St. John's the Baptist Riverside church began in May 1915 and was completed in July 2015. The carpenter heading the construction was George Halek. Applying the training and knowledge brought from Ukraine, he built a church that replicated the Ukrainian Orthodox style of church architecture back in his homeland of Ukraine. The faithful assisted in building the church from logs and finishing the interior with trimmed lumber. These dedicated individuals spent countless hours constructing the St. John's church. The building was completed with generous donations of time, funds and labour, which were not plentiful in those days. Overcoming life's difficulties, the parish's founders knew that this church would be a pillar of the community for the future, and would serve many families over the next century. The Riverside congregation had 46 family members two years after it was built, according to the parish records. This serves as a testament to the families that lived in this area. Today, the parish membership is 13 members, of which four members received special recognition at the Sunday lunch program.

Zanchera Franko, Hryori's wife, provides one example of such dedication. Zanchera had purchased one of the church bells with her first pension cheque. Over the next year, the members decided to plant trees around the church yard. Boys from families in the congregation were assigned to plant the trees, which were donated by George Halek. The boys dug out trees and transported them to the church yard. In time, these trees were replaced by caraganas seen in the yard today.

The Riverside hall was built in 1957. The building committee included: Sam Kuzek, Bill Kuzek, Pete Kuzek, Metro Lastiwka, Bill Lastiwka, Jim Lastiwka, Alec Lastiwka, John Gawryliuk, Alec Gawryliuk, Steve Gawryliuk, Bill Franko, Wasyl Franko, Wasyl Marchuk, George Halek, Nick Evanovich, Alex Wasyłowich, John Wasyłowich, Ted Surkan and Steve Surkan. Many renovations to both the church and hall took place over the years. Such work included replacing the siding, installing new windows, connecting electricity to the hall and church, renovating the interior, landscaping the cemetery grounds and building an addition to the hall with a modern kitchen, bathrooms and running water.



Hayride tour of the homesteads.



St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі



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

Конвокація 2015 • Convocation 2015

■ 17-го липня 2015 року у готелі Форт Геррі (Fort Garry) за участю Канцлера Його Високопреосвященства Митрополита Юрія та близько 175 гостей відбулася Конвокація Богословського Факультету Колегії Святого Андрея та урочиста церемонія вручення нагород. За традицією ця Конвокація була проведена спільно з Собором нашої Української Православної Церкви в Канаді, який відбувся 14-19-го липня 2015 року.

Почесна Варта Ордену Святого Андрея, членами якої є представники всієї Канади, урочисто відкрила захід, супроводжуючи академічну ходу. Ми дякуємо їм за їх відданість та безперервну підтримку.

Беручи до уваги цьогорічне святкування п'ятдесятої річниці перебування Колегії Святого Андрея на території Університету Манітоби, це була велика честь бачити серед почесних гостей Президента університету д-ра Давида Барнарда.

У першому ряді сиділи Його Високопреосвященство Митрополит Юрій, Канцлер та Первоієрарх Української Православної Церкви в Канаді, Його Високопреосвященство Митрополит Сотиріос, який представляє Вселенський Патріархат, а також Президент Університету Манітоби. Це відображає вагомую позицію Колегії Святого Андрея, позиціонуючи її як Колегію Української Православної Церкви в Канаді афільйовану до Університету Манітоби та до Світового Православ'я.

Ведучий урочистого заходу—Прот. Роман Божик, Декан Богословського Факультету, запросив Його Високопреосвященство Митрополита Юрія, Канцлера Колегії Святого Андрея представити кандидата на почесну сту-

піль Доктора Богослов'я—Високопреосвященнішого Митрополита Антонія. Після отримання ступеня Митрополит Антоній надихнув усіх присутніх своєю конвокаційною промовою.

Цього академічного року п'ятеро студентів Богословського Факультету успішно завершили свої навчальні програми та отримали відповідні ступені під час Конвокації, серед них: о. Михайло Соломко (Бакалавр Богослов'я), о. Богдан Статкевич (Бакалавр Богослов'я), Іподиякон Яків Мельник (Бакалавр Богослов'я), о. Любомир Глуханюк (Диплом Богослов'я), д-р Калінін Георгіу (Сертифікат Богослов'я).

Програма Конвокації також включала в себе представлення і вручення стипендій дванадцятьом зразковим студентам Богословського Факультету. Мало того, ми відсвяткували започаткування нової нагороди *Doreen and Charles (Sandy) Keir Award*, призначеної для відзнаки особливо талановитих студентів нашого факультету. Приємним був факт, що Даруся і Сенді особисто прибули із Оттави задля вручення цієї нагороди. Така щедрість допоможе не лише студентам в їх духовному та академічному зростанні, але й усій Українській Православній Церкві в Канаді в її подальшому служінні Господу, задля спасіння Його народу. Вручення степенів та нагород є можливим лише завдяки щедрості жертводавців, які відзначають важливість заохочення у наукових починаннях.

Конвокація закінчилась урочистим виходом, за яким послідував чудовий прийом, що надав можливість усім присутнім обмінятися своїми думками та враженнями.



(left to right) His Grace Bishop Andriy, His Grace Bishop Ilarion, His Eminence Metropolitan Sotirios, His Eminence Metropolitan Antony, His Eminence Metropolitan Yuriy, His Grace Bishop Daniel..



His Eminence Metropolitan Antony, Doctor of Divinity (honoris causa).



(left to right) Dean of Theology, V. Rev. Fr. Roman Bozyk, Chancellor His Eminence Metropolitan Yuriy, and four graduates: Rev. Frs. Bohdan Statkevych, Lubomyr Hluchaniuk, Michael Solomko and Subdeacon Jacob Mielnik.



(left to right) Charles (Sandy) Keir, Ivan Zhovnych, Doreen Keir.



Order of St. Andrew Honour Guard.

Camp Kolomayka 2015

■ **ALDERGROVE, BC**—Camp Kolomayka completed a successful children's summer camp session in August 2015. Located at Elks Camp near Aldergrove Lake Regional Park, Aldergrove, B.C., the camp marked its tenth year. Its slogan, "Де на світі я не буду, Коломайку не забуду", which translates as, "No matter where I may be in the world, I will never forget Kolomayka," was reflected in its popularity, reaching capacity registration even before the posted application deadline. Not only did the camp see many returnees, but Kolomayka also welcomed many new, younger campers. At this year's session, the participants ranged in age from 6 to 15 with male and female campers evenly represented. All four of the cabins located on the Elks-grove campground were filled with laughter and excitement throughout the two week period.

Every year the campers have an opportunity to experience a fun-filled, cultural and faith-based program including Ukrainian language classes, lessons on Orthodox faith, cultural arts and crafts, sports, games, wonderful food and, of course, amazing friends. This year was no exception. The camp offered an inspiring and educational program that consisted of daily religion, language and history classes. Campers were grouped by age and language ability in order to maximize their potential to learn and to enable the administrators and teachers to deliver material appropriate to their age and comprehension level. To increase interest in classes, Camp Kolomayka invested in new educational books and Bibles for the religion classes. Fr. Mykhailo Pozdyk and Fr. Roman Tsaplan, who served as priests for the camp, learned that the children took a keen interest in the colourful and age-appropriate lessons depicted in the books.

During the craft-making session, the campers painted murals and pet rocks, created their own diaries and nature-inspired collages, made beautiful masks, experimented with tiles, tie-dyed and decorated their own T-shirts, and, of course, creatively decorated their *pysanka* eggs. The campers participated in the sports sessions with excitement. Team leaders promoted teamwork by introducing exciting games like Octopus, Crazy Ninja, Capture the Flag and Four Ball, as well as classic team sports like soccer, basketball, and volleyball. On the weekend the campers played human battleship with water balloons and tarps. It was an unforgettable experience. However, the camp's favourite game still remains year-after-year the simple, yet exhilarating, Red Rover.

Music classes at this year's camp session focused on further expanding the camper's knowledge of Ukrainian songs from different genres, such as folk and lyrical. The campers' many talents emerged at the daily sing-off contests. The lyrics from "Лише у нас на Україні" and camp classics like "Як у нас на Україні" and "Водограй" were heard throughout the day, outside the music class. A little sparkle was added with the campers trying to rap in Ukrainian with a more modern twist to singer Tina Karol's "Ми—Україна." Dance classes created equal excitement among the campers. The children enjoyed familiarizing themselves with Ukrainian dance moves for the traditional *kolomayka* and *hopak* dances. Having an experienced dance teacher on site was an added bonus. The campers were introduced to different dance styles from the various regions of Ukraine. In the evenings, the campers took part in beloved activities, including favourites like flashlight tag, movie under the stars, *zabava*, Olympic Games, mystery night, scavenger hunt and talent show.

In order to maintain the appeal of the programming, a new environmental-nature class was added this year. Campers participated in daily hikes. They learned about different vegetation within a forest. They also had some free time to read their Bibles and ask questions within the context of scenic and fresh-smelling trees and the delightful sounds of bird songs. This was a most inspirational and spiritual experience.

Once again, workshops taught by community volunteers had been included in the programming based on the success of the previous year's experiences. This year Camp Kolomayka administration extends their sincerest gratitude to the community volunteers who led the workshops. The camp is grateful to Fr. Stephen Slipko who continued to enlighten campers on religious topics. Kaitlyn Darlene expanded the campers' knowledge of dance in the Ukrainian dance workshop. Yuliya Voloshyn brought enormous fun to line-dancing lessons. Alexy Hansen provided a high-energy workshop on Zumba and capoeira. Svitlana Besaga led the campers in a creative session with nature-inspired collages. The administration and campers greatly appreciated the time and expertise of the workshop leaders. Next year, it is hoped to continue holding the workshop sessions given their popularity among the staff and campers.

Camp Kolomayka's underlying theme was teamwork. The enthusiastic camp counsellors focused on promoting and nurturing healthy teamwork

2015 Camp Kolomayka



skills between all campers during separate classes, games and free-time in cabins. Cabin time provided an excellent opportunity to hold important conversations with the campers. It was a time for campers to freely explore and ask questions about a number of topics, such as bullying, gossiping, school, Facebook, money and etiquette as well as the qualities of a good friend and a teammate. In the future, more of these valuable discussions are planned.

Camp Kolomayka administration extends its gratitude to the staff for their effort and contributions to make Camp 2015 successful. The administrative team consisted of chair Amelia Chucko, secretary Kathy Miske and treasurer Bill Miske. Kathy Miske also served as camp administrator. Yuliya Shokalyuk returned as a camp director. The counsellors were a creative, bilingual and talented team of leaders: Taisiya Shokalyuk, Chelsea Miske, Daryna Pozdyk, Roman Pecuh, Natalia

Tsaplan, Elizabeth Sushko, Yaroslav Naftuyev, Alexei Sidelnikov and Vlad Prystay. Notably, most of the counsellors had been campers at Camp Kolomayka in previous years. For the administration, it was impressive to watch former campers take on leadership roles to instruct and lead a new generation of campers. The camp also expresses its appreciation to the wonderful kitchen staff, Sophie Deley and her splendid assistants, Mary Semeniuk and Dima Karaleva, for demonstrating that healthy food can also taste wonderfully delicious. They made the meal-time a favourite and most-anticipated part of the day. The camp also expresses its great appreciation to Camp Kolomayka's sponsors and donors whose generosity gave many children the Ukrainian camp experience. It is at this time in their young lives when the campers can feel the greatest benefit from the camp experience. God's blessing to all.



2015 Camp Kolomayka, dance.



Щиро запрошуємо Вас на
**ХРАМОВЕ СВЯТО
КОЛЕГІЇ СВ. АНДРЕЯ,
МИТРОПОЛИЧУ**

КАНОНІЧНУ ВІЗИТАЦІЮ

та

**РІЧНІ ЗБОРИ ЧЛЕНІВ
КОЛЕГІЇ СВ. АНДРЕЯ**

у неділю 13 грудня 2015 року

9:30 год. Архиерейська Свята Літургія
12:00 год. Храмівий Обід

Після обіду відбудуться
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

Просимо Вашої участі!

You are cordially invited to the
**ST. ANDREW'S COLLEGE
FEAST DAY,
ARCHPASTORAL VISITATION
and the
ANNUAL GENERAL MEETING
of ST. ANDREW'S COLLEGE**

on Sunday, December 13, 2015

9:30 a.m. Hierarchical Divine Liturgy
12:00 noon Luncheon

The ANNUAL GENERAL MEETING of the
MEMBERS OF ST. ANDREW'S COLLEGE
will follow the Luncheon.

*We hope you will join us for this
very special celebration of our College!*



St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі

ST. ANDREW'S COLLEGE IN WINNIPEG • UNIVERSITY OF MANITOBA
29 DYSART ROAD, WINNIPEG, MANITOBA R3T 2M7 TEL: (204) 474-8895 FAX: (204) 474-7624



Convocation 2015 • Конвокація 2015

■ The St. Andrew's College Convocation and Faculty of Theology Student Scholarship Awards Ceremonies were held, with all due ceremony, led by our Chancellor His Eminence Metropolitan Yuriy on the evening of Friday, July 17, 2015 at the Fort Garry Hotel in Winnipeg, MB with over 175 guests in attendance.

As tradition dictates, this Convocation was held in conjunction with the Sobor of our Ukrainian Orthodox Church of Canada on July 14-19, 2015.

The Order of St. Andrew Honour Guard, with representative members from across Canada, escorted the Academic Procession to and from the dais. We thank them for their devotion and continued support.

On the occasion of the celebration of the 50th anniversary of St. Andrew's College as part of the University of Manitoba community, it was a great honour to welcome Dr. David Barnard, President of the University of Manitoba, to the Podium Party of our Convocation.

Sitting in the front row were our Chancellor His Eminence Metropolitan Yuriy, Primate of the Ukrainian Orthodox Church of Canada, with His Eminence Metropolitan Sotirios, representing the Ecumenical Patriarchate along with the President of the University of Manitoba. Thus, we see the significant position of St. Andrew's College—a College of the Ukrainian Orthodox Church of Canada affiliated with the University of Manitoba and World Orthodoxy.

The M.C., V. Rev. Fr. Roman Bozyk, Dean of the Faculty of Theology, invited His Eminence Metropolitan Yuriy, Chancellor of St. Andrew's College, to introduce the candidate for the Honorary degree of Doctor of Divinity (D.D. *honoris causa*), His Eminence Metropolitan Antony of the UOC of the USA.

After the Chancellor bestowed upon him the Honorary degree, His Eminence Metropolitan Antony inspired all present with his moving pastoral Convocation Address.

Five St. Andrew's College Theology students successfully completed their programs and received their degrees at Convocation: Fr. Michael Solomko (B. Th. *cum laude*), Fr. Bohdan Statkevych (B.Th.), Subdcn Jacob Mielnik (B.Th.), Fr. Lubomyr Hluchaniuk (Dip.Th. *cum laude*), Dr. Catalin Gheorghiu (Cert. Th. *magna cum laude*).

The program included the presentation of Scholarship Awards to twelve deserving Faculty of Theology students. At this time in the program, a new award was launched, the *Doreen and Charles (Sandy) Keir Award*, for a deserving student in the Faculty of Theology. The College was delighted that Doreen and Sandy were in attendance, flying in from Ottawa, to make this inaugural presentation.

May their generosity in creating this award assist the winning student in his spiritual formation and academic progress, as well as help the Ukrainian Orthodox Church of Canada in its continued service to the glory of God and the salvation of His people. The scholarships and bursaries are made possible thanks to the many generous donors who recognize the importance of encouraging and rewarding academic endeavours.

The Convocation Program concluded with the Ceremonial Recessional and was followed by a delightful reception which provided everyone with an opportunity for fellowship.

Photos: Bob Talbot



(left to right) Volodymyr Senchuk, Rosanne Maluk, Vera Senchuk, Ivan Zhovnych, Rt. Rev. Dr. Ihor Kutash.



(left to right) Dr. David Barnard, president U of M, His Eminence Metropolitan Antony, His Eminence Metropolitan Yuriy, His Eminence Metropolitan Sotirios.



(left to right) Ed Lyseyko, Vasyl Kobrii, Rosanne Maluk.



(left to right) Orysia and Dobr. Yustena Luchak, Ivan Savyak, Rosanne Maluk.



(left to right) Donna Kowalshyn, Oleh Romanyna, Rosanne Maluk.



(left to right) Paul Lasko, Taras Chuprovskiy, Rosanne Maluk.

The Patience of Job

Why do awful things happen to good people? Every day we see and hear news reports about the terrible misfortunes that people all over the world have to face and wonder why this is happening. The Bible can provide the answers to these questions and comfort during troubled times.

The Book of Job in the Old Testament is a story of a righteous man who experienced senseless tragedies and despairs. We can read about his reactions to these misfortunes. Job lived in the land of Uz, which is thought to be located between Arabia and Palestine. This land was noted for its fertile soil and its grain production. This story of Job takes place hundreds of years before the birth of Jesus. The book opens with an account of Job, who was possibly a chieftain or prince. He was a good, honest man with immense wealth and influence. Job respected God and followed all of His commandments. We are told that he had seven sons and three daughters, 7,000 sheep, 3,000 camels, 500 pairs of oxen, 500 donkeys and many servants. Yet, Job was not pleased with his children because they spent their time at parties, drank lots of wine and did not think God was important.



Here, we are given a glimpse into the appearance of a bad angel named Satan who tells God that Job serves the Lord just because it pays him in a material way. So then Satan is given permission to make a test of his accusation (Job 1:8-12). "Look at my servant Job," said God. "There is no one on earth who loves me as much as he does." Satan answered, "Job honours you because he is rich. You have given

him many flocks and much land. His family loves him, but see what happens if Job loses these things. He will curse you." So the Lord allowed Satan to test Job. The very next day one disaster after another hit. Job's children were partying as usual. On that day, a servant came to Job and told him that he had lost all his possessions. Job's sheep died in a terrible fire. Enemies stole his camels, oxen and donkeys. By evening Job was a very poor man. Worst of all, his children were swept away by a whirlwind. Then Job lost his health, breaking out with terrible sores all over his body. He stood up and tore his clothes and shaved his head to show he was very sad. Satan thought that Job would hate God because of all of these troubles. Still, Job was not angry with God. Instead he said, "I had nothing when I was born, and I will have nothing when I die. God gave many things to me. Now, God has taken these things from me, but I will still praise God."

When these terrible things happened, three old friends came to visit Job. They wanted to know what Job had done to deserve the punishment from God. No matter what Job said, his friends did not understand his suffering. Job's friends, who had come to comfort him, quickly moved from giving solace to flinging accusations. They were certain that Job was guilty of a crime. They demanded that he confess and repent. Job protested this wrong notion. He had done nothing to deserve his agony and suffering, and refused to abandon his trust in God.

A good portion of the Book of Job deals with the arguments presented by Job's friends. Nevertheless, Job poured out his heart to the Lord. He talked about the pain he felt. Job did not want to die because of his pain. He totally trusted God to do the right thing. Job was a good man, but sometimes, like any human being, he harboured doubts. By Chapter 14 Job begins to have new hope for the future. God spoke to Job out of a whirlwind. Job saw a vision of God creating the universe and controlling the weather, the oceans and the sky, and providing food for every animal. He talks about the ignorance, helplessness and smallness of man which brought Job to his knees. Suddenly, his problems seemed very small. Job repented, "I abhor myself and repent in dust and ashes." He rejoiced

and praised the Lord, and God gave Job back his health, his wealth and a new loving family. The final chapters in the Book of Job tell us that the Lord blessed Job more than he had in the beginning. Now, Job was granted 14,000 sheep, 6,000 camels and a 1,000 yoke of oxen. He had also seven sons and three daughters. After this, he lived long upon the earth for 140 years.

The story of Job shows us that pain inevitably afflicts every one of us. Suffering is unavoidable in this life. Today in modern society, we do not understand this problem any better than they did in Job's day. The Book of Job affirms that our life is in God's hands and that we must place our trust in Him. We are living in an era of high-speed global internet access, smart phones and



Dobrodiyka Jane

iPads. We have become used to expecting results to happen very quickly. When someone endures all kinds of trials, aggravations or provocations, we say that person has "the patience of Job". Job did not expect high speed outcomes, but waited patiently for God to provide help in His time.

The Book of Job

The Book of Job demonstrates the justice of God in light of human suffering. Its major theme is the profound theological problem of how the suffering of a just man relates to God in the midst of his testing. The theme of theodicy is explored throughout the book, with Job's friends attempting to provide the explanation for his suffering. St. Gregory comments that Job's friends typify teachers of false doctrines who pretend to hear hidden words from God in order to confuse the weak and to "cast a veil of reverence" over their preaching. One of Job's friends, Eliphaz, could not understand why God would allow a righteous man to suffer. The Fathers give four reasons why God allows suffering: (1) as a means of punishment when there is no hope for rehabilitation; (2) to bring the sinner to repentance; (3) to prevent future sins; (4) "that the power of God might be made known." (Jn 9:2,3)

The character of Job is a type of Christ who suffers unjustly and is rewarded for his godliness. Job did not blame God over injustice for the evils that had befallen him. In the Church, Job's words have been given a unique place at the end of the Divine Liturgy, "Blessed be the name of the Lord!" From his conception, man is shaped by God. God sets bounds on our spiritual attainments. We learn humility by the things we are unable to master that we may not be exalted by those things we have the power to do. Job is a book about the resurrection from the dead—the continual hope of the Old Testament prophets.

—The Orthodox Study Bible

Терпіння

У Біблії терпеливість є наполегливим прагненням досягнути мети, перенесенням випробувань або очікуванням виконання обітниць. Біблія прославляє терпіння як плід Духа (Гал 5:22), що має виявлятися в житті кожного послідовника Христа (1 Сол 5:14). Терпіння демонструє нашу віру в Божественний вибір часу, Його всемогутність і любов. Хоча більшість людей розглядають терпіння як пасивне очікування чи м'яку толерантність, християни беруть участь у боротьбі терпляче, долаючи труднощі. Терпіння не розвивається моментально. Божа сила й милосердя критично важливі для його розвитку. Випробовування є Його способом вдосконалити нашу терпеливість. Наше терпіння буде винагороджено наприкінці. У Біблії ми зустрічаємо безліч прикладів тих людей, чиє терпіння характеризувало їхнє життя з Богом. Ісус є нашим прикладом у всьому, і Він продемонстрував терпеливу витривалість. Як виявляти терпіння, що характеризує Христа? По-перше, ми дякуємо Богові. Першою реакцією людини зазвичай є "чому я?", але Біблія говорить радити Божій волі (Фил 4:4; 1 Пт 1:6). По-друге, ми маємо бачити Його цілі. Іноді Бог ставить нас у складні ситуації, щоб ми могли стати Його свідками. З іншого боку, Він може застосувати випробування для освячення нашого характеру. По-третє, ми пам'ятаємо Його обітницю. Наступного разу, коли ви опинитесь у несправедливій ситуації, природною реакцією є нетерпимість, яка призводить до стресу, гніву та розчарування, будучи християнами, ми більше не перебуваємо в кайданах природної реакції, ми маємо Господню силу, щоб реагувати з терпінням і цілковитою довірою до могутності та цілей Небесного Отця.

—www.gotquestions.org: Закон Божий

2015 Hetman Awards Presented

■ EDMONTON, AB—The 2015 Hetman Awards were presented in Edmonton, Alberta on Oct. 18, 2015. The Hetman Award is presented annually by the Ukrainian Canadian Congress-Alberta Provincial Council to recognize those who they feel have con-

tributed to Alberta's Ukrainian community. The recipients of the 2015 Hetman Awards from the UOCC community are: Ivanna Kruhlak, Mary-Ann Sech and Emil Yereniuk.

—UCC-APC

2015 Bulava Awards Presented

■ WINNIPEG, MB—The 2015 Bulava Award was presented to honourees in Winnipeg, Manitoba on Sept. 27, 2015. This is the second year that the award is being presented. The Bulava Award is given annually by the Ukrainian Canadian Congress-Manitoba Provincial

Council. It aims to recognize Manitobans who they feel have contributed their time and skills for the development of Manitoba's Ukrainian community.

—UCC-MPC



The recipients of the 2015 Bulava Award are: (first row, left to right): Sophia Kachor, Helen Garrity, His Eminence Metropolitan Yuriy, His Eminence Metropolitan Lawrence of the Ukrainian Catholic Archeparchy of Winnipeg, Dianna Bryk Grabinski, Myroslava Pidhirnyj, Lesia Szwaluk; (second row, left to right) Peter Monastyrsky, Maurice Lakusta, Kelvin Chubaty who accepted the award for the Ukrainian Museum and Village Society Inc., Danny Zabiaka, David Katsma, CNUF president, who accepted the award for Canada's National Ukrainian Festival, Roman Yereniuk and Suzan Zuk.

Photo: Norbert Iwan

64-ий ЄПАРХІАЛЬНИЙ З'ЇЗД СХІДНОЇ ЄПАРХІЇ

Української Православної Церкви в Канаді

13-14 листопада 2015 року

в Соборі св. Димитрія, м. Етобіко, ОН

ПРОГРАМА

П'ятниця, 13-го листопада

9:30 год. вранці – Свята Літургія

11:00 год. вранці – Реєстрація делегатів і гостей

11:30 год. вранці – Обід

12:30 після обіду – Перша Сесія: Відкриття з'їзду

- Молитва Царю Небесний та Вічна пам'ять за спочилих духовенства та вірних Східної Єпархії УПЦК
- Вітання і Вступне слово: Його Преосвященство Єпископ Андрій
- Вибори Президії
- Прийняття програми з'їзду
- Вибори Комісії (Номінаційної, Резолюційної)
- Інші вітання і слова:
- Його Високопреосвященство Митрополит Юрій
- Інформації Канцлера УПЦК – прот. Тарас Удод
- Звіт Колегії св. Андрія – прот. Роман Божик

2:30 після обіду – Перерва

2:45 після обіду – Друга Сесія: Звіти Єпархіяльної діяльності і проєктів (Дяківський курс, Сиротинець, Каплиця єпархіяльної резиденції, Єпархіяльна молодь, Табір Св. Софії, Веб-сторінка, Церковні свічки)

- Парафіяльні звіти й дискусія

6:00 год. ввечері – Вечеря

7:00 год. ввечері – Третя Сесія

- Парафіяльні звіти й дискусія
- Прийняття протоколу 63-го з'їзду
- Ділові питання

Субота, 14-го листопада

8:30 год. вранці – Реєстрація

9:00 год. вранці – Четверта Сесія: Звіт Єпархіяльної Ради (Статистичний, фінансовий і оперативний бюджет, Господарський, Єпархіяльне свято, Єпархіяльне свято 2016, Духовні рітрити для молоді)

- Звіт Контрольної Комісії
- Удільнення довір'я Єпархіяльній Раді

10:00 год. вранці – Перерва

- Звіт Номінаційної Комісії
- Обрання Єпархіяльної Ради на 2015-17
- Час неформального спілкування

12:00 півдня – Обід

1:00 після обіду – П'ята Сесія: Звіт Резолюційної Комісії

2:30 після обіду – Актуальна тема: Християнське Управління Фінансами і збирання коштів

- Заключне слово: Його Преосвященство Єпископ Андрій

4:30 після обіду – Вечірня

64th EASTERN EPARCHY CONFERENCE

Ukrainian Orthodox Church of Canada

Friday, November 13-14, 2015

St. Demetrius Sobor, Etobicoke, ON

AGENDA

Friday, November 13

9:30 a.m. – Divine Liturgy

11:00 a.m. – Registration of delegates and guests

11:30 a.m. – Lunch

12:30 p.m. – Session 1

- Conference Opening: Prayer: "O Heavenly King" and "Memory Eternal" for the departed clergy and faithful of the Eastern Eparchy of the UOCC
- Greeting and address: His Grace Bishop Andriy
- Election of the Presidium
- Acceptance of Conference Agenda
- Election of Committees (nominating, resolutions)
- Other greetings and addresses: His Eminence Metropolitan Yuriy
- Information from the Chancellor: Very. Rev. Archpriest Taras Udod
- Report from St. Andrew's College: Very. Rev. Archpriest Roman Bozyk

2:30 p.m. – Break

2:45 p.m. – Session 2 – Eparchial Activity Reports (Cantor's Course, Orphanage Project, Eparchial Residence Chapel, Youth Activities, St. Sophia Camp, Website, Church Candles)

- Parish Reports and Discussions

6:00 p.m. – Supper

7:00 p.m. – Session 3

- Continuation of parish reports
- Acceptance of Eparchy Conference 2014 minutes
- Business arising

Saturday, November 14

8:30 a.m. – Registration

9:00 a.m. – Session 4 – Reports from Eparchy Council (Statistical, Financial & Operating Budget, Maintenance, Eparchial Celebration, Eparchial Celebration 2016, Upcoming Youth Retreats)

- Audit Committee Report
- Granting of honourable discharge to the Eparchy Council

10:00 a.m. – Break

- Nominating Committee Report
- Election of 2015-17 Eparchy Council
- Informal time

12:00 p.m. – Lunch

1:00 p.m. – Session 5

- Resolutions Committee Report

2:30 p.m. – Focus Topic: Christian Financial Stewardship and Fundraising, Presenter: Peter Misiaszek

- Closing remarks: His Grace Bishop Andriy

4:30 p.m. – Vespers

Над берегами Пляшівки і Калинівки

Володимир Рожко—кандидат церковно-історичних наук, історик-архівіст, дійсний член ІДВ у Вінніпезі, Канада і його представник в Україні, почесний професор Східноєвропейського національного університету ім. Лесі Українки

продовження з минулого числа

2. Над берегами річки Стубли

По ньому настоятелем парафії у Варковичах був національно-свідомий священник родом з недалекого с. Дермань о. Андрій Кирилук, 1897 р. н., скінчив Волинську Духовну семінарію в Крем'янці 1926 р., а наступного 31 серпня був рукоположений в Почаївській Лаврі.²⁶ Цей високоосвічений, глибоко національно-свідомий душ пастир вірою і правдою служив на парафії у містечку Варковичі Богові і Україні. За велику посвяту для рідної церкви і свого народу московсько-більшовицькі окупанти 1939-1941 рр. мали намір вивезти священника на Сибір, але перешкодила їх злочинним намірам війна між вчорашніми союзниками Москвою і Берліном та чергова окупація нашої землі, на цей раз нацистськими окупантами.

З другим відродженням УАПЦ 1941-1944 рр. в Україні під проводом митрополита Полікарпа, о. Андрій Кирилук один із перших приєднується до рідної церкви і за це був замордований гестапівцем 8 березня 1943 року.²⁷ Його справу на парафії продовжив о. прот. Олександр Ляковський, 1884 р. н. в с. Ульбарів Лубенського повіту. Священник скінчив Волинську Духовну семінарію в Житомирі 1905 року. За висновками польської окупаційної влади 1937 року: "... настоятель парафії в с. Аристів Рівненського повіту в 1911-1938 рр. о. Олександр Ляковський прихильник української церкви..."²⁸

Отець Олександр Ляковський разом з дяком Уліяном Сангуш продовжили справу вірою і правдою служити рідній церкві і народу на парафії Різдва Пресвятої Богородиці у Варковичах. Впродовж всієї нацистської окупації священник правив служби Божі на рідній мові, був свідомим душпастирем і наставником.²⁹

По війні і новій московсько-більшовицькій окупації святиня, вірні, священники несли важкий хрест на Всеукраїнську Голгофу, а з постановою незалежної України у храмі Різдва Пресвятої Богородиці Варкович голосно лунає рідне слово і свя-

щенники разом з вірними прославляють ім'я Господнє українською мовою.

3. Дорогами нашого болю.

Червеневого недільного ранку схід сонця спостерігаю із вікна приміського потягу Луцьк-Здолбунів. Мої думки ведуть до незнайомих мені місць південної Волині: Княгинина і Варковичів з минулим яких, ознайомився із документальних та історичних джерел в Держархівах Волинської, Рівненської областей. Нині ж маю бажання оглянути, зазняти найцінніші речові джерела, зібрати усні на місцях.

В Здолбунові пересідаю на приміський потяг до Львова, який вщент заповнений пасажирами. Сьогодні неділя, День Конституції України, три вихідних дні, тому й приміські потяги переповнені, квитки на які набагато дешевші ніж на автотранспорт.

З вікна потягу милуюся м'якою червеною зеленню, квітами біля будинків, полями пшениць, ячмені, картопель, цукрових буряків і інше. Травень-червень на Волині і Поліссі вирощує і плекає найбільш повні і яскраві весняно-літні букети з цвіту.

А ось і Озеряни. Виходжу з переповненого вагону і питаю дорогу до невідомого Княгинина, але мене розчаровують місцеві жителі, що туди я маю чекати автобус аж до обіду, тому незважаючи на вік і хвору ногу, вирушаю пішки. На дорогах Південної Волині на яких мені доводилося бувати впродовж п'ятих десятиліть нічого не змінилося, та й напевне, за моє життя вони не покращають. Великі і глибокі ями, асфальт з них і каміння болоче вдаряє по підшвах ніг... Іду придорожною стежкою, щоб хоч якось полегшити ходьбу. Дорога біжить через поля на яких пшениця, ячмінь, цукрові буряки. Вбираю ту ранкову красу своїми очима і ховаю її на саме дно душі, бо ж маю зберегти і підняти звітди, коли буду писати оці рядки. Доходжу до Княгинина. В центрі села церква Чесного Хреста Господнього, 1737 р., біля входу на церковнище висока трьохярусна та-

кож дерев'яна дзвіниця. Оглядаю зовні храм, будований нашими далекими предками у суто волинському українському архітектурному стилі. Біля церкви багато малих кам'яних хрестів XVII ст. на козацьких похованнях. Окремі з них вже майже поховалися з ременами у землю, а зліва від вівтаря храму добре доглянута могила з високим металевим хрестом на табличці якого написано: "Сухолейстр Олександр Мусійович 1926-1943 рр. Воїн УПА".

Могили прикрашають живі квіти, вона добре доглянута, хоч святиня належить до УПЦ МП, а це вже визначає ставлення церкви до подібних могил, значна частина її кліру веде явну антиукраїнську політику.

Заходжу до храму, небагато вірних, в основному старшого віку жінки. Службу Богу в слов'янській мові проводить о. Василь, родом з с. Повча на Дубенщині, 30 років на цій парафії. Дуже слабенький церковний хор, виключно з старших жінок, які давно погубили свої голоси. Залишаю храм, щоб продовжити подальшу свою наукову подорож по Княгинину. До мене підходить староста церкви, запитує хто я?, показую свої документи і він заспокоюється та називає місця де пограбовано святині. Хочу запитати: чи я чимось подібний на грабіжника?—натомість з його допомогою знаходжу дорогу до городища, замковища. Піднімаюся на нього і перше, що кидається в очі—це суцільна руїна, сміттєзвалище для цілого села. До мене витріщаються напіврозваленими стінами колгоспні свинарники, які на глум нашому сумлінню і минулому вибудували на городищі, замковищі будівники комунізму, отого світлого майбутнього людства. Вони зазнали цілковитого фіаско, але із-за відсутності совіст і цинічно розпочали будівництво вже... капіталізму, який вони впродовж 70 років панування московської комуні проклинали. Вони і тут перші і не лише в Княгинині, скрізь в Україні розтягли, розкрали народне добро, вибудували собі новітні замки за рахунок обманутих і з цілковитим презирством ставляться

до законів, Конституції, День якої сьогодні відзначають...

Піднімаюся на високі земляні вали, на них подекуди покопані ями, сліди шукачів чорних археологів і скрізь на валах, городищі, замковищі кущі, кропива, будяки, великі кучі сміття, гною і різних решток. А колись тут вирувало життя, нині цілковита руїна...

Від місцевих жителів дізнаюся, що має бути автобус до Дубно із Мізоча. Користуюсь їх порадою і приїжджаю до Варковичів. Тут повно руху, гомону, поруч шлях Львів-Київ. У селі дві церкви. Новозбудована належить до УПЦ МП, Різдва Пресвятої Богородиці належить до Київського Патріархату. Закінчується служба Божа і чисельні вірні залишають святиню. На своє здивування зустрічаю тут випускника Волинської Духовної семінарії, 1996 р., о. Володимира Ковальчука родом з недалекого села Грушвиця. Розповідає про себе, парафіян, знайомить з керівником церковного хору вчителькою місцевої школи Ніною Семенюк. Дарую їм по примірнику своєї книги "Тарас Шевченко і Волинь". На довші розмови не вистачає часу, бо хочу оглянути ще городище, замковище, що на південний схід від центру села. Іду вулицями до нього, оглядаю чепурні хати, забудови при них, оточені фруктовими деревами на думку ідуть слова почуті ще в дитинстві: "Ой вишеньки, черешеньки...", а вони добре доспілі манять мої очі, однак мій вже вік і становище не дозволяють простягти руки до них хоч їх гілки торкаються часто моєї голови...

Городище у Варковичах не так засмічене і зруйноване як в Княгинині, однак і не доглянуте. А сюди можна було б возити туристів, студентів, учнів, проводити уроки про минуле рідного краю, виховувати патріотів.

Скрізь лише будяки, кропива, бур'яни. Саме ними проростає і нині наше минуле, але твердо віриться, що в Україні зміниться все на краще, насамперед наша духовність, наше ставлення до свого минулого, його пам'яток, багато з яких вже назавжди втрачено на дорогах віків.

Використані джерела:

26. ДАВО.—Ф. 46. - Оп. 9. - Спр. 4198. - Арк. 5.
27. ДАРО.—Ф.Р. - 281. - Оп. 1. - Спр. 3. - Арк. 19.
28. ДАВО.—Ф. 46. - Оп. 9. - Спр. 4745. - Арк. 2.
29. ДАРО.—Ф. Р - 281. - Оп. 1. - Спр. 6. - Арк. 15.



Церква Різдва Пресвятої Богородиці.



Замковище у Варковичах.



Бл.п. Добродійка Марія Гупка (1921-2015) Dobrodiyka Mary Hupka of Blessed Memory

■ Відділ комунікацій Української Православної Церкви в Канаді з глибоким сумом повідомляє, що 15 жовтня 2015 р. Б. у м. Саскатуні, Саскачеван спочила у Господа раба Божа **Добродійка Марія Гупка** на 87-му році.

Чин Похорону почався у вівторок, 20-го жовтня 2015 р. о год. 7:00 вечора в Українському Православному храмі Всіх Святих у м. Саскатуні, Саскачеван, який відслужив прот. Петро Василенко. Божественна Літургія і завершення Чину Похорону відбулися у четвер 22-го жовтня 2015 р. о год. 10:00 ранку у Українській Православній Катедрі Св. Івана у м. Едмонтону, Альберта, який відслужив протопресв. С. Семотюк. Поховання тлінних останків відбулося на цвинтарі Св. Михаїла в Едмонтоні.

Випередили Добр. Марію своїм упокоєнням матір Параскева, батько Михайло Ткачук, і мачуха Тена Ткачук. У глибокому смутку по відході Добр. Марії залишилися вірний чоловік прот. Олексій, син Юрій, сестра Леся Сліпчук, брат Юрій Ткачук (Віра), племінниці і племінники Доріанна Мартинюк (Петро), Михайло Сліпчук, Лорі Ландро (Джефф), Данило Ткачук (Анна), Роббі Ткачук. Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині і приятелям Добр. Марії і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

Його Високопреосвященство Митрополит Юрій благословляє нашому духовенству і вірним молитовно згадувати новопреставлену рабу Божу **†Добр. Марію** в своїх молитвах та під час Св. Літургій, і молитися за добробут її родини.

*Сам Господи, упокой душу спочилої раби Твоєї **†Добр. Марії**, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилої раби Твоєї і створи їй вічну пам'ять.*

Вічная пам'ять! Метору Eternal!



■ 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, **Dobrodiyka Mary Hupka** of Blessed Memory, fell asleep in the Lord on October 15, 2015 in Saskatoon, Saskatchewan at the age of 87 years.

The Funeral Rite began at the All Saints church in Saskatoon, Saskatchewan, on Tuesday, Oct. 20, 2015 at 7:00 p.m. served by Very Rev. Archpriest Peter Wasylenko and other clergy from the Central Eparchy. Metropolitan-Emeritus John was also present. The Divine Liturgy and the conclusion of the Funeral Rite were held on Thursday, Oct. 22, 2015 at 10:00 a.m. at St. John the Baptist Ukrainian Orthodox Cathedral in Edmonton, Alberta, served by Rt. Rev. Protopresbyter Stephan Semotiuk. Interment followed at St. Michael's Cemetery in Edmonton.

Left to pray for her eternal memory are her faithful husband Very Rev.

Archpriest Alex and her son George. Also left to pray for her memory are: Her sister Lesia, brother George (Vera), nephews and nieces Dorianna (Peter), Michael, Lori (Jeff), Daniel (Anna), and Robbie. The Office of the Consistory and the faithful of the Ukrainian Orthodox Church of Canada express their deepest sympathies to family and friends of Dobrodiyka Mary. 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, **†Dobrodiyka Maria** in your prayers and liturgical commemorations, and to pray for the well-being of her beloved family.

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

Memory Eternal! Вічная пам'ять!

Maria (Tomaszczyk) Kostiuik (1925-2015)



Dec. 25, 1925- March 7, 2015

■ **Maria Kostiuik** fell asleep in the Lord suddenly yet peacefully on March 7, 2015 at the age of 89. Her deep faith helped her to live a long and blessed life. She will be deeply missed by her family and friends.

Maria was born on Dec. 25, 1925 into the family of Emilia (Prusak) and Ivan Tomaszczyk in the village of Hrab in the Lemkivshyna region of Ukraine. Maria had to leave her family in 1943, and was forced to work in Germany during the Second World War. After surviving the hardships of WWII, and unable to return to her home or to locate her family, Maria immigrated to Canada. She arrived in Montreal, Quebec, in January 1949 and went to work as a live-in worker for a French-Canadian family. Soon after, Maria met Ivan (John) Kostiuik at one of the weekly socials held at the local Ukrainian centre. They married in February 1951 at St. Sophie Orthodox Cathedral in Montreal and were blessed with three children: Christine, Gerald and Irene.

After a decade of searching, Maria finally reconnected with her family in

Ukraine in the late 1950s. Her parents were so happy to know that she had survived the war and had begun a new life in Canada. Maria's father was especially overjoyed as he had previously worked on the railroad in Winnipeg, Manitoba from 1927-1932.

The Ukrainian church, activities and culture were always very important in Maria's life. Maria and her husband Ivan had been members of St. Sophie Ukrainian Orthodox Cathedral parish in Montreal for 40 years and devoted their time and efforts to volunteer at parish events and bazaars. Maria would assist in the kitchen to make varenyky and holubtsi, or to serve food on feast days and special occasions. She was a member of the parish's UWAC Montreal branch, Daughters of Ukraine, and the Mazeppa Branch 183 Ladies Auxiliary of the Royal Canadian Legion.

In 1990 Maria and Ivan moved to Ottawa, Ontario, to live nearer to their daughter Irene and her family. There, they joined the Assumption of the Blessed Virgin UOC parish. Maria also became a member of the Lesia Ukrainka branch of UWAC in Ottawa. She continued to volunteer for church events, bazaars and feast days. Maria immersed herself even more within parish life after Ivan reposed in August 1993. She found herself recovering from complications after major surgery in 1995. She embroidered many table coverings for the altar, vestments for then-parish priest Fr. J. Buciora and four banners for the Ottawa church. She also embroidered numerous serviettes, embroidered shirts for the parish priests and other items such as pillows and bookmarks.

Maria passed on her love of Ukrainian traditions to her seven grandchild-

Ivan (John) Kostiuik (1925-1993)



Oct. 11, 1925-Aug. 6, 1993

■ In loving memory of our Tato and Dido, **Ivan Kostiuik**, who fell asleep in the Lord 22 years ago on Aug. 6, 1993. Ivan was born into the family of Chrystyna (Bojcun) and Stefan Kostiuik on Oct. 11, 1925 in the village of Ruda Sielecka in Lviv oblast in Ukraine. When

dren. She often recounted her life story to them in the hope that they would never have to endure such a war as she experienced. Maria remained living in her home and still gardening into her mid-80s. She baked *kolachi* breads, attended liturgical worship every Sunday and volunteered to assist at parish bazaars until a year before her passing. Maria only moved into an assisted retirement residence once her health declined.

The Funeral Rite was held on March 12, 2015 at the Assumption of the Blessed Virgin Ukrainian Orthodox church in Ottawa served by Fr. Ihor Okhrimchouk and Fr. Ihor Kutash from Montreal. Maria's grandchildren led the procession out of the church, carrying candles and the four banners that she had embroidered as a tribute to her memo-

the Second World War broke out, as a young man Ivan had to enlist in the army. He somehow made his way across France and then to England. He immigrated to Canada in 1948. He arrived in Montreal, Quebec, where he was able to reconnect with an aunt and her family. He worked for six months in Lethbridge, Alberta, on his uncle's farm before returning to Montreal to work as a cook. The beloved husband of newly-reposed Maria (Tomaszczyk), Ivan was a kind, hard-working and gentle man who loved his family. He especially enjoyed spending time with his seven grandchildren.

Never forgotten, and forever in our hearts.

Вічная пам'ять! Eternal Memory!

—Daughters, Irene Lind and Christine Kostiuik, and son, Gerald Kostiuik

ry. Interment took place later in the spring at the parish cemetery.

Maria is survived by children Christine in Burlington, Ontario, Gerald (Irene) in Mississauga, Ontario, and Irene (Dennis Lind) in Ottawa, Ontario, seven grandchildren: Katie, Steve, Andrew, Jason, Michael, Emily and Robert, and great-granddaughter Sophia. Maria is also survived by two sisters and one brother in Ukraine and their families.

We will forever *cherish, treasure* and *honour* their memory.

**Вічная пам'ять!
Eternal Memory!**

—Daughters, Irene Lind and Christine Kostiuik, and son, Gerald Kostiuik



25 березня 1921 - 6 вересня 2015

■ Анна Лобур спочила в Бозі в неділю, 6 вересня 2015 р. Б., проживши 95 років, в Домі опіки Пресвятої Родини в Вінніпегу, МБ, де, з уваги на стан здоров'я та похилий вік, перебувала останніх п'ять років свого земного життя. Анна була вже останньою спочилюю в Бозі дитиною її покійних родичів Стефана і Марії (з дому Андрусик), які прибули до

Бл. п. Анна Лобур (1921-2015)

Канади у 1890-х роках із Заліщиків, що на Тернопільщині, Україна. Перед нею упокоїлися її брати та їхні дружини.

Анна народилася 25 березня 1921 року в Сеньків, Манітоба, муніципалітет Франкліна. В ранньому дитинстві вона проживала і навчалася в школі в Вінніпегу, а згодом повернулася з родичами на ферму в Сеньків, де й закінчила свою освіту.

24 травня 1941 року в Соборі Покрови Пресвятої Богородиці у Вінніпегу вона повінчалася з Василем Лобур. Молоде подружжя почало фермувати в околиці Вудморе, Манітоба, і хоч це була нелегка праця, але вони не покладаючи рук працювали там аж до кінця 1970-х років, будуючи як свій власний дім, так і фермарські будівлі, з чого надзвичайно були раді і щасливі. Хоч праця була важка і виснажлива, проте вони завжди знаходили час для Укра-

їнської Православної церкви Різдва Пресвятої Богородиці в Сеньків, де були активними членами, а крім того займалися освітньо-виховною та культурною діяльністю в громаді. Бог благословив подружжя єдиною дочкою Ольгою (Оля), яка на жаль упокоїлася ще у 2004 р.

Чоловік Анни Василь відійшов у вічність у 1999 році. Після його смерті, Анна продовжувала жити на фермі. Там, вона почувалася щасливою серед своєї церковної родини та своїх приятелів і квітів, як кімнатних, так і городніх й свого овочевого городу. Довгими зимовими вечорами улюбленим заняттям її було вишивання, вона вишивала хрести на стіну, рушнички для великодніх кошачків, блузки для себе, доні, внучат і правнучат, чоловічі сорочки, а найбільша і найвагоміша праця—це три пари вишитих риз для о. Михайла, її зятя, котрого, за його піклування

нею, вважала своїм рідним сином.

Оплакувати її відхід залишилися її зять, митрофорний протоієрей о. Михайло Шкрумеда, дві внучки Лариса (Джейсон) і Таня Нікольс і правнуки Михайлик та Гейлі (дітки Лариси) і Джейден (синочок Тані), її похресники, племінніці і племінники та дружина одного з її покійних братів.

Чин Похорону в Соборі Покрови Пресвятої Богородиці у Вінніпегу, звершили оо. О. Гаркавий, В. Лакуста і М. Позняк, а розрішальну молитву прочитав Митрополит Юрій і виголосив останнє слово, за що всім їм сердечна подяка. Після Похоронного Чину відбулася похоронна тризна. Відтак, тлінні останки були відвезені і покладені на цвинтарі в Сенькові, МБ.

Нехай Милосердний Господь оселив душу її в Царстві Своїм Небеснім.

Вічна пам'ять!

—Родина



March 14, 1920 – October 2, 2015

■ **Eva Bilan** peacefully fell asleep in the Lord on Oct. 2, 2015 at St. Paul's Hospital in Saskatoon, Saskatchewan at the age of 95 years. Eva was born to Metro and Katherine Sawchuk on March 14, 1920 in Kozin, Ukraine. She immigrated to Canada in 1927 with her parents and

Eva Bilan (1920-2015) In Memoriam

four siblings. They settled on a farm in the Kylemore district near Wadena, Saskatchewan where she also attended school. Eva married John Bilan on Oct. 21, 1939. They started a family and farmed near Spalding, Saskatchewan until they retired in 1970. They continued to reside on the farm until moving to Yorkton, Saskatchewan in 1973. Following the repose of her husband John in 1990, Eva continued to maintain her own home until 2007. She then moved to Saskatoon to be closer to her family.

Eva and John were faithful members of the Holy Transfiguration UOC in Yorkton. Eva was a committed member of the parish's Olena Pchilka branch of UWAC, always participating in its fundraising and other activities. Eva was a personable individual with many friends. She enjoyed spending time with

her family. Her favourite pastimes were knitting, crocheting and gardening.

The *Panakhida* took place on Oct. 6, 2015 at 7:00 p.m. at the Holy Transfiguration Ukrainian Orthodox church in Yorkton, Saskatchewan. The Funeral Rite was held on Oct. 7, 2015 at 10:00 a.m. at the Holy Transfiguration Ukrainian Orthodox Church in Yorkton, Saskatchewan served by Very Rev. Archpriest Mel Slashinsky. The responses were sung by cantor Gerald Yaholnitsky assisted by members of the parish choir. The members of the Olena Pchilka branch of the Ukrainian Women's Association of Canada formed an honour guard. The cross-bearer was grandson Brad Borisko. The casket bearers were grandsons James Borisko, David Parkalub, Richard Bilan, Steven Bilan, Michael Bilan and T. J. Bilan. Interment took place at Yorkton Memorial Gardens.

Eva will be greatly missed by her five children: Marie (Michael) Parkalub of

Saskatoon, Joe Bilan of Ft. Saskatchewan, Alberta, Shirley (Mike) Borisko of Bruno, Ron (Josephine) Bilan of Saskatoon, Jerry (Clare) Bilan of Saskatoon; 13 grandchildren: Brenda (Darren) King, Lori (Dallas) Fitz, Dave Parkalub; Tracy (Graham) Bridges, Jody (Loren) Peck, Brad Borisko, James (Jennifer) Borisko, Debbie (Ashley) Medernach; Richard (Tracy) Bilan, Steven (Corinne) Bilan, Michael Bilan, Sarah (Phil) Squire, T.J. Bilan; 20 great grandchildren; and four sisters: Anne Wiebe, Minnie White, Lena Leland and Stella Hodge, as well as numerous nieces, nephews, other extended family and friends.

Eva was predeceased by her parents Metro and Katherine Sawchuk, her husband John, daughter-in-law Sharon Bilan, grandson Robert Borisko, five brothers: George, John, Fred, Mike and Peter as well as numerous brothers-in-law and sisters-in-law.

Eternal Memory! Вічна пам'ять!

Sophia Liss (1945-2015) In Memoriam



October 9, 1945-October 11, 2015

■ It is with deep sadness that the family announces that **Sophia Liss** of Rose Valley, Saskatchewan fell asleep in the Lord on October 11, 2015. Sophia was a devoted long-time member of UOCC parishes in Fosston and Wadena, Saskatchewan. Sophia received her education degree at the University in Saskatoon, Saskatchewan. In recent years, she resided on the family farm to care for her

mother. She will be remembered for her strength of character, for the passion that she gave to projects and for her devotion to family. Sophia was predeceased by her parents Mike and Myrtle, brother Alex and infant sister. Sophia will be dearly missed by her sister Mary and family, sister-in-law Marie and family, brother Mike and family, many nieces and nephews and their families, her many cousins, her parish family and many friends. The Funeral Rite took place at All Saints UOC church in Wadena, Saskatchewan. Sophia was interred at the Ukrainian Orthodox cemetery in Fosston, Saskatchewan next to her parents and other reposed family members.

Сам Господи, упокой душу спочилої раби Твоєї †Софії, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успішні вічний спокій подай, Господи, спочилій рабі Твоїй і створи їй вічну пам'ять.

Вічна пам'ять! Eternal Memory!

—The Liss Family

Anna Kuzek (1924–2015)

In Memoriam



April 6, 1924-September 29, 2015

■ **Anna Kuzek** fell asleep in the Lord peacefully on September 29, 2015 in Calgary, Alberta, at the age of 91 years. Anna was born on April 6, 1924 in Western Ukraine and immigrated to Winnipeg, Manitoba in 1958. She moved to Calgary in 2011 where she resided until her repose. Anna lived a full life dedicated to her family. Anna was predeceased by her husband Ken in

1999. She leaves to pray for her eternal memory her three daughters: Irena Morrissette, Marika Gray and Sonya Kallstrom; grandchildren Dennis, Diana, Brian (Michelle), Lovell, Michelle, Denis (Crystal), Tiana; great grandchildren Krista, Alex, Brannodyn, Breanna, Landon, Dorian and other relatives. The *Panakhida* took place on Oct. 8 at Cropo Funeral Chapel in Winnipeg, Manitoba.

The Funeral Rite served by Fr. Alexander Harkavyi was held on Oct. 9 at Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg. The cantor was Bill Drewniak. Interment took place at Glen Eden Memorial Gardens in Winnipeg.

With the souls of the righteous departed, give rest to the soul of Your servant, O Saviour.

*Memory Eternal!
Вічна пам'ять!*



Бл.п. Добродійка Лідія Боднарчук (1923-2015) Dobrodiyka Lydia Vodnarchuk of Blessed Memory

Відділ комунікацій Української Православної Церкви в Канаді з глибоким сумом повідомляє, що 12 жовтня 2015 р. Б. у м. Миссиссауга, Онтаріо спочила у Господа раба Божа **Добродійка Лідія Боднарчук** на 91-му році. Чин Похорону відбувся у п'ятницю, 16-го жовтня 2015 р. в Українській Православній каплиці Всіх Святих в землях України у м. Овквілл, Онтаріо. Поховання тлінних останків відбулося на цвинтарі Св. Володимира в Овквіллі.

Випередили Добр. Лідію своїм упокоєнням вірний чоловік Архипресвітер Михайло Боднарчук, та внук Марко. У глибокому смутку по відході Добр. Лідії залишилися діти: Еван (Берніс), Сільвія Бойчук, Мирон (Айлін), Ліса; внуки Михайло (Шеррі), Ліса (Куртіс), Соня; правнуки Матю, Кайтлін. Емма, Ліам. У Добр. Лідії брат Анатолій Кісілюк, і сестра Галя Слюзар. Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині і приятелям Добр. Лідії і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

Його Високопреосвященство Митрополит Юрій благословляє нашому духовенству і вірним молитовно згадувати новопреставлену рабу Божу **†Добр. Лідію** в своїх молитвах та під час Св. Літургій, і молитися за добробут її родини.

Сам Господи, упокой душу спочилої раби Твоєї **†Добр. Лідії**, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання.

Вічная пам'ять! Меторы Eternal!

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, **Dobrodiyka Lydia Vodnarchuk** fell asleep in the Lord peacefully on Monday, October 12, 2015 at Cawthra Gardens in Mississauga, Ontario, at the age of 91 years. The Funeral Rite took place at the All Saints of Ukraine Chapel in Oakville, Ontario on Oct. 16, 2015. Interment followed at St. Volodymyr Ukrainian Orthodox Cemetery in Oakville.

Dobrodiyka Lydia was predeceased by her beloved husband Archpresbyter Michael Bodnarchuk and grandson Mark. Left to pray for her eternal memory are her loving children: Evan (Bernice), Sylvia Boychuk, Myron (Aileen) and Lisa; grandchildren Michael (Sherri), Lisa (Curtis) and Sonya; great grandchildren Matthew, Katelyn, Emma and Liam; siblings Anatol Kisluk and Halia Sluzar. The Office of the Consistory and the faithful of the Ukrainian Orthodox Church of Canada express their deepest sympathies to family and friends of Dobrodiyka Lydia. 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, **†Dobrodiyka Lydia** in your prayers and liturgical commemorations, and to pray for the well-being of her beloved family.

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

Меторы Eternal! Вічная пам'ять!

Sam Lebedovich (1921-2015) In Memoriam



Sam Lebedovich fell asleep in the Lord on June 20, 2015 in Nanton, AB after a long life well-lived. Sam formerly resided in Calgary, Alberta, Surrey, British Columbia, and Roblin, Manitoba. He was born on a farm north of Roblin, MB, to parents who emigrated from Ukraine. Sam attended school in Roblin, graduating after completing Grade 12.

Sam enlisted in the Royal Canadian Air Force when the Second World War broke out, receiving his training and serving in Dauphin, MB, Edmonton, AB, Montreal, QC, and the Lethbridge, AB, area. He was always proud on Remembrance Day to be one of the surviving WWII veterans. Sam often told stories of his Air Force days. Those who

knew Sam would describe him as a great storyteller. Later, he attended radio college in Toronto, Ontario.

Sam married Martha Lesack in 1947. They lived for a year in Carmen, MB, before settling in Roblin. He became an electrician and started Roblin Electric, while Martha was an educator at the local school. The family were involved in the life of the local community and in their Ukrainian Orthodox Church parish. Sam was active in his local parish of the Ukrainian Orthodox Church of Canada. He served on the parish executive of the St. John the Baptist church in Roblin throughout 1948 until 1968, and he also served on the executive of the parochial district. Sam was very active in his community, including in the local branch of the Royal Canadian Legion, Roblin Curling Club, Chamber of Commerce and the Recreation Commission.

In 1968 the family moved to Surrey, B.C., to be reunited with members of both of their families. Shortly after moving to B.C., Sam contracted tubercular meningitis and spent two weeks in a coma and a total of 42 days in hospital. After a lengthy recovery, he began a career in real estate. Sam was active in many parish organizations in the Vancouver, B.C. area, serving as the founding president of the Vancouver chapter

of the Order of St. Andrew. Sam was a member of the Dormition of St. Mary parish executive in Surrey from 1968 continuously until 2000. He also served one term as a member of the Consistory Board of the UOCC. He was on the executive of the TYC branch in Surrey for over 20 years and served as Provincial TYC president. After studying parliamentary law and procedure at the University of Toronto just after the war, Sam participated as parliamentary advisor at several of the UOCC Sobors, OSA biennial conventions as well as TYC and CYC conventions. He had a very well-thumbed copy of *Roberts Rules of Order*.

Sam's contributions to public service also extended to assisting his ancestral homeland of Ukraine. He became treasurer for a national campaign to purchase computers that were distributed throughout Ukraine's regions to convey news after Ukraine's independence in 1991. In 1997 his children Bill and Marcia took him to visit Ukraine to meet three recently-discovered first cousins. Sam was very grateful to meet the people and to see in operation the computers that his fund-raising efforts realized.

After his wife Martha fell asleep in the Lord in 2001, Sam decided to move to

Calgary in 2003 to live nearer to his children. While in Calgary, he became active in St. Vladimir parish and its organizations in both the TYC branch and the chapter of the Order of St. Andrew. Sam purchased a small condominium in Nanton in 2010 that offered a fantastic view of the mountains. Sadly, he enjoyed less than a year there when he had a heart attack and went into care until his repose.

Sam was predeceased by his parents, his wife Martha, son Tommy and many beloved family members and friends. Left to pray for his eternal memory are: son Bill (Elena); grandchildren Adriana and Tomas; daughter Marcia (Dennis) Muldoon; grandchildren Alana (Tyler), Matt, and Christina; and great-grandchildren Sloane and Carter; brother Bill, sister Olga Hawryluk, sister-in-law Sylvia and brother-in-law Malcolm Campbell, and sister-in-law Anne Lesack. Sam will also be remembered by many treasured, extended family members and friends. The *Panakhida* prayer service was held on June 27, 2015 at St. Vladimir's Ukrainian Orthodox church in Calgary, AB. The Funeral Rite was held on July 6 in Surrey, B.C.

Eternal Memory! Вічная пам'ять!

Ordination anniversaries: Bishops, Priests, Deacons

NOVEMBER

Berezniak, Rt. Rev. Mitred Archpriest Pawlo	—November 30, 1975
Gembliouk, Rev. Fr. George	—November 09, 2003
Hladio, Very Rev. Archpriest Bohdan	—November 23, 1988
Hnatiw, Rt. Rev. Mitred Archpriest George	—November 08, 1964
Lomazkiewicz, Very Rev. Archpriest Slawomir	—November 14, 1985
Makarenko, Rt. Rev. Mitred Archpriest William	—November 16, 1980
Maluzynsky, Protodeacon Taras	—November 08, 1987
Mielnik, Very Rev. Archpriest Gregory	—November 18, 1984
Powalinsky, Rev. Fr. Patrick	—November 12, 2000
Pozdyk, Rev. Fr. Mykhaylo	—November 21, 2004
Slashinky, Very Rev. Archpriest Melvin	—November 19, 1989

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

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно від 2 до 4 тижнів.

ATTENTION!

Duplicate Baptismal and Marriage certificates

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

Please allow 2 to 4 weeks for processing.

You can now pay with:



Just say Interac!

CENTRAL EPARCHY—MANITOBA

PORTAGE LA PRAIRIE-BRANDON
Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053

Sunday - 1 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 8 10:00 a.m. - Liturgy - **Portage la Prairie**
 Sunday - 15 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 22 10:00 a.m. - Liturgy - **Portage la Prairie**
Dec. Sunday - 6 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 13 10:00 a.m. - Liturgy - **Portage la Prairie**
 Sunday - 20 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 27 10:00 a.m. - Liturgy - **Portage la Prairie**

ST. IVAN SUCHAVSKY CATHEDRAL IN WINNIPEG
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta
Tel: (204) 253-2434 Cell: (204) 990-9056

Sunday - 8 10:00 a.m. - Liturgy - **St. I. Suchavsky**
 Sunday - 15 10:00 a.m. - Liturgy - **St. I. Suchavsky**
 Saturday - 21 9:30 a.m. - Liturgy - **St. I. Suchavsky**
 Sunday - 22 10:00 a.m. - Liturgy - **St. I. Suchavsky**
Dec. Friday - 4 9:30 a.m. - Liturgy - **St. I. Suchavsky**
 Sunday - 13 10:00 a.m. - Liturgy - **St. I. Suchavsky**
 Saturday - 20 10:00 a.m. - Liturgy - **St. I. Suchavsky**
 Sunday - 27 10:00 a.m. - Liturgy - **St. I. Suchavsky**

ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN
Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704

Sunday - 1 10:00 a.m. - Liturgy - **Dauphin**
 Thursday - 5 10:00 a.m. - Liturgy - **Gilbert Plains PCH**
 2:30 p.m. - Obidnytsia - **Dauphin PCH**
 Sunday - 8 10:00 a.m. - Liturgy - **Dauphin**
 Wednesday - 11 10:00 a.m. - Remembrance Day Service - **Credit Union Place**
 Sunday - 15 10:00 a.m. - Liturgy - **Dauphin**
 Saturday - 21 10:00 a.m. - Liturgy - **St. George Chapel**
 Sunday - 22 10:00 a.m. - Liturgy - **Dauphin**
 Thursday - 22 2:00 p.m. - Obidnytsia - **St. Paul's Home**
 Sunday - 29 10:00 a.m. - Liturgy - **Dauphin**
Dec. Thursday - 3 10:00 a.m. - Liturgy - **Gilbert Plains PCH**
 2:30 p.m. - Obidnytsia - **Dauphin PCH**
 Friday - 4 10:00 a.m. - Liturgy - **St. George Chapel**
 Sunday - 6 10:00 a.m. - Liturgy - **Dauphin**
 Sunday - 13 10:00 a.m. - Liturgy - **Dauphin**
 Thursday - 17 2:00 p.m. - Obidnytsia - **St. Paul's Home**
 Saturday - 19 10:00 a.m. - Liturgy - **St. George Chapel**
 Sunday - 20 10:00 a.m. - Liturgy; St. Nicholas Concert; Brunch (Auditorium) - **Dauphin**
 Sunday - 27 10:00 a.m. - Liturgy - **Dauphin**

ROBLIN-ROSSBURN/OAKBURN PARISH DISTRICTS
Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177

Sunday - 8 10:00 a.m. - Liturgy - **Rosburn**
 Sunday - 15 10:00 a.m. - Liturgy - **Sich**
 Sunday - 22 10:00 a.m. - Liturgy (*Khram*) - **Sandy Lake**
 Sunday - 29 10:00 a.m. - Liturgy - **Roblin**
Dec. Sunday - 13 10:00 a.m. - Liturgy - **Roblin**

VITA PARISH DISTRICT
Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297

Sunday - 8 9:30 a.m. - Liturgy; Pot-luck dinner; Remembrance Day Program - **Tolstoi**
 Sunday - 15 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Sirko**
 2:00 p.m. - Obidnytsia - **Vita Shady Oaks**
 Sunday - 22 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Rosa**
Dec. Sunday - 13 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Vita**
 Soup/sandwich lunch; Annual Meeting - **Vita Hall**

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE
Priest-in-Charge: Rev. Fr. Bohdan Statkevych Tel: (204) 261-3952

Sunday - 8 9:30 a.m. - Liturgy - **Fort Frances**
 Sunday - 15 9:30 a.m. - Liturgy - **Kenora**
 Sunday - 22 9:30 a.m. - Liturgy - **Fort Frances**
Dec. Sunday - 13 9:30 a.m. - Liturgy - **Fort Frances**
 Sunday - 20 9:30 a.m. - Liturgy - **Kenora**
 Sunday - 27 9:30 a.m. - Liturgy - **Fort Frances**

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT
Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133

Sunday - 1 10:00 a.m. - Liturgy - **Swan River**
 Monday - 2 2:00 p.m. - Moleben' - **Gateway Lodge**
 Thursday - 5 2:30 p.m. - Moleben' - **Norquay PCH**
 Sunday - 8 10:00 a.m. - Liturgy - **Stenen**
 Tuesday - 10 10:00 a.m. - Liturgy - **Canora**
 Sunday - 15 10:00 a.m. - Liturgy - **Hudson Bay**
 Saturday - 21 10:00 a.m. - Liturgy - **Swan River**
 Sunday - 22 10:00 a.m. - Liturgy - **Canora**
 Friday - 27 1:30 p.m. - Moleben' - **Eaglestone Lodge**
 2:30 p.m. - Moleben' - **Kamsack PCH**
 Saturday - 28 10:00 a.m. - Liturgy - **Canora**
 Sunday - 29 10:00 a.m. - Liturgy - **Kamsack**
Dec. Thursday - 3 2:30 p.m. - Moleben' - **Norquay PCH**
 Friday - 4 10:00 a.m. - Liturgy - **Canora**
 Sunday - 6 10:00 a.m. - Liturgy - **Swan River**
 Monday - 7 2:00 p.m. - Moleben' - **Gateway Lodge**
 Wednesday - 9 1:30 p.m. - Moleben' - **Canora**
 Sunday - 13 10:00 a.m. - Liturgy - **Canora**
 Friday - 18 1:30 p.m. - Moleben' - **Eaglestone Lodge**
 2:30 p.m. - Moleben' - **Kamsack PCH**
 Saturday - 19 10:00 a.m. - Liturgy - **Swan River**
 Sunday - 20 10:00 a.m. - Liturgy - **Sturgis**
 21-1 Priest's vacation

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA
Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445

Saturday - 7 5:00 p.m. - Great Vespers - **Selo**
 Sunday - 8 10:00 a.m. - Liturgy (English) - **Descent of the Holy Spirit**
 3:00 p.m. - Obidnytsia; Remembrance Day - **Moose Jaw**
 Wednesday - 11 10:45 a.m. - Remembrance Day - **Selo**
 Saturday - 21 10:00 a.m. - Liturgy; Holodomor Commemoration - **Candiac**
 Sunday - 22 10:00 a.m. - Liturgy; Holodomor Commemoration - **Descent of the Holy Spirit**
 12:00 p.m. - Holodomor presentation - **Descent of the Holy Spirit**
 Saturday - 28 5:00 p.m. - Great Vespers - **Selo**
 Sunday - 29 10:00 a.m. - Liturgy (*Khram*) - **Candiac**
Dec. Wednesday - 2 6:15 p.m. - Akaphist & Bible study-Orthodoxy class
 Friday - 4 10:00 a.m. - Liturgy - **Selo**
 Saturday - 5 5:00 p.m. - Great Vespers - **Selo**
 Sunday - 6 10:00 a.m. - Liturgy (English) - **Descent of the Holy Spirit**
 Wednesday - 9 6:15 p.m. - Akaphist & Bible study-Orthodoxy class
 Saturday - 12 10:00 a.m. - Liturgy - **Moose Jaw**
 Sunday - 13 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**
 3:00 p.m. - Obidnytsia - **Candiac**
 Wednesday - 16 10:00 a.m. - Obidnytsia - **Parkside CH**
 Saturday - 19 10:00 a.m. - Liturgy - **Selo**
 Sunday - 20 10:00 a.m. - Liturgy; St. Nicholas celebration - **Descent of the Holy Spirit**
 Sunday - 27 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**

NORTH BATTLEFORD-GLASLYN-HAFFORD DISTRICT
Priest: Rev. Fr. Bohdan Demczuk Tel: (306) 373-8920

Sunday - 1 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **North Battleford**
 Sunday - 8 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Hafford**
 Sunday - 15 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **North Battleford**
 Sunday - 22 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Glaslyn**
 Sunday - 29 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **North Battleford**
Dec. Sunday - 6 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **North Battleford**
 Sunday - 20 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **North Battleford**

MELFORT-NIPAWIN-WAKAW PARISH DISTRICT
Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510

Sunday - 1 10:00 a.m. - Liturgy - **St. Julien**
 5-9 Priest's vacation
 Sunday - 15 10:00 a.m. - Liturgy - **Codette**
 Saturday - 21 10:00 a.m. - Liturgy (*Khram*) - **Lepine**
 Sunday - 22 10:00 a.m. - Liturgy - **Melfort**
 Sunday - 29 10:00 a.m. - Liturgy - **Gronlid @ Melfort**
Dec. Sunday - 6 10:00 a.m. - Liturgy - **Gronlid @ Melfort**
 Sunday - 13 10:00 a.m. - Liturgy; District Annual Meeting - **Melfort**
 Sunday - 20 10:00 a.m. - Liturgy - **Codette**
 26-31 Priest's vacation

YORKTON DISTRICT PARISH
Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998

Sunday - 1 10:00 a.m. - Liturgy - **Yorkton**
 Tuesday - 3 7:00 p.m. - District Annual Meeting - **Yorkton**
 Saturday - 7 10:00 a.m. - Liturgy - **Ituna**
 Sunday - 8 10:00 a.m. - Liturgy - **Yorkton**
 Wednesday - 11 11:00 a.m. - Remembrance Day - **Sheho**
 Thursday - 12 10:30 a.m. - Moleben' - **Yorkton Nursing Home**
 Sunday - 15 10:00 a.m. - Liturgy - **Yorkton**
 Sunday - 22 10:00 a.m. - Liturgy - **Yorkton**
 4:00 p.m. - Yorkton & District Congregational Memorial - **Yorkton**
 Sunday - 29 10:00 a.m. - Liturgy - **Yorkton**
Dec. Sunday - 6 10:00 a.m. - Liturgy - **Yorkton**
 Thursday - 10 10:30 a.m. - Moleben' - **Yorkton Nursing Home**
 Sunday - 13 10:00 a.m. - Liturgy - **Yorkton**
 14-27 Priest's vacation

WESTERN EPARCHY—ALBERTA

VEGREVILLE PARISH DISTRICT
Priest: V. Rev. Archpriest Slawomir Lomazkiewicz Tel: (780) 632-2078

Sunday - 1 10:00 a.m. - Liturgy (English) - **Vegreville**
 11:30 a.m. - Panakhyda/Remembrance Day - **Vegreville**
 2-15 Priest's vacation
 Tuesday - 17 7:00 p.m. - Educational program - **Lloydminster**
 Wednesday - 18 7:00 p.m. - Educational program - **Vegreville**
 Thursday - 19 7:00 p.m. - Educational program - **Camrose**
 Sunday - 22 10:00 a.m. - Liturgy - **Vegreville**

continued on p.27

ЦЕРКОВНИЙ КАЛЕНДАР — ЛИСТОПАД —

- | | |
|--|--|
| 1. Нд. 22-а. Прор. Йоїля, блж. Клеопатри, гл.5 | 17. Вт. Прп. Йоаникія Вел., сщмч. Никандра |
| 2. Пн. Вмч. Артемія | 18. Ср. Мчч. Галактіона, Єпістимії |
| 3. Вт. Прп. Іларіона Великого, мчч. Дасія, Гаїя | 19. Чт. Свт. Павла, прп. Луки |
| 4. Ср. Рівноап. Аверкія, 7 отроків Ефеських | 20. Пт. Мчч. у Мелітині: Іерона, Ісихія, Валерія |
| 5. Чт. Ап. Якова брата Господнього, свт. Ігнатія | 21. Сб. Собор Архистратига Михаїла |
| 6. Пт. Мч. Арефи, блж. Єлезвоя | 22. Нд. 25-а. Мч. Онисифора, |
| 7. Сб. Дмитрівська поминальна. Мч. Маркіяна | прав. Матрони, гл.8 |
| 8. Нд. 23-я. Вмч. Димитрія Солун., | 23. Пн. Ап. Родіона, мч. Ореста лікаря |
| мч. Луппа, гл.6 | 24. Вт. Вмч. Мینی, мч. Віктора, прп. Теодора |
| 9. Пн. Мч. Нестора Солунського | 25. Ср. Прор. Ахії, свт. Йоана Милостивого |
| 10. Вт. Мц. Параскеви-П'ятниці, мч. Терентія | 26. Чт. Свт. Йоана Золотоустого, мц. Манефи |
| 11. Ср. Прмц. Анастасії, прп. Аврамія | 27. Пт. Ап. Филипа, |
| 12. Чт. Сщмч. Зиновія, мц. Зиновії | новомучеників українських |
| 13. Пт. Апп. Стахія, Амплія, прп. Спиридона | 28. Сб. Мчч. Гурія, Самона, прп. Паїсія, |
| 14. Сб. Безр. і чуд. Косми і Даміяна | початок Різдяного посту (Пилипівка) |
| 15. Нд. 24-а. Мч. Акиндіна, | 29. Нд. 26-а. Ап. і єв. Матвія, |
| прп. Маркіяна, гл.7 | прав. Фулвіяна, гл.1 |
| 16. Пн. Мчч. Акепсима, Йосифа | 30. Пн. Свт. Григорія Чудотворця |

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Saturday - 28 6:30 p.m - Vespers - **Lloydminster**
 Sunday - 29 10:30 a.m. - Liturgy - **Lloydminster**
 11:30 a.m. - Panakhyda/Holodomor Memorial - **Lloydminster**
 3:00 p.m. - Obidnytsia - **Camrose**
Dec. Wednesday - 2 10:30 a.m. - Obidnytsia - **Century Park**
 3:00 p.m. - Obidnytsia - **Heritage House**
 6:30 p.m - Bible study - **Vegreville**
Thursday - 3 10:15 a.m. - Obidnytsia - **Homestead Lodge**
Saturday - 5 6:30 p.m - Vespers - **Vegreville**
Sunday - 6 10:00 a.m. - Liturgy; 1:00 p.m. - AGM - **Vegreville**
Tuesday - 8 10:00 a.m. - Obidnytsia - **Mary Immaculate Mundare**
Wednesday - 9 6:30 p.m - Bible study - **Vegreville**
Thursday - 10 10:00 a.m. - Obidnytsia - **St. Michael Manor**
Saturday - 12 10:30 a.m. - Liturgy - **Lloydminster-Mission**
Sunday - 13 10:00 a.m. - Liturgy; 11:30 a.m. - St. Nicholas celebration - **Camrose**
Tuesday - 15 7:00 p.m. - Educational program - **Lloydminster**
Wednesday - 16 7:00 p.m. - Educational program - **Vegreville**
Thursday - 17 7:00 p.m. - Educational program - **Camrose**
Saturday - 19 10:00 a.m. - Liturgy - **Vegreville**
Sunday - 20 10:00 a.m. - Liturgy; 11:30 a.m. - St. Nicholas celebration - **Vegreville**
Wednesday - 23 10:30 a.m. - Obidnytsia - **Vegreville Care Center**
Saturday - 26 6:30 p.m - Vespers - **Lloydminster**
Sunday - 27 10:030 a.m. - Liturgy; 12:00 p.m. - St. Nicholas celebration - **Lloydminster**

BONNYVILLE-ST. PAUL DISTRICT

Priest: Rev. Fr. Peter Haugen Contact number: **Cell: 1 (587) 252-2715**

Sunday - 1 10:00 a.m. - Liturgy - **St. Paul**
 Sunday - 8 10:00 a.m. - Liturgy - **Nowa Bukowina**
 Sunday - 15 10:00 a.m. - Liturgy - **Sandy Rapids**
 Sunday - 22 10:00 a.m. - Liturgy - **Glendon**
 Sunday - 29 10:00 a.m. - Liturgy - **Bonnyville**
Dec. Sunday - 6 10:00 a.m. - Liturgy - **St. Paul**
 Sunday - 13 10:00 a.m. - Liturgy - **Nowa Bukowina**
 Sunday - 20 10:00 a.m. - Liturgy - **Bonnyville**

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

Priest: V. Rev. Archpriest Roman Trynoha Tel: (250) 572-2493

Sunday - 1 10:00 a.m. - Liturgy - **Kamloops**
 Sunday - 8 10:00 a.m. - Liturgy - **Vernon**
 2:00 p.m. - Obidnytsia - **Kelowna**
 Sunday - 15 10:00 a.m. - Liturgy - **Kamloops**
 Sunday - 22 10:00 a.m. - Liturgy - **Kelowna**
 2:00 p.m. - Obidnytsia - **Vernon**
 Sunday - 29 10:00 a.m. - Liturgy - **Vernon**
 2:00 p.m. - Obidnytsia - **Kelowna**
Dec. Sunday - 6 10:00 a.m. - Liturgy - **Kamloops**
 Sunday - 13 10:00 a.m. - Liturgy - **Vernon**

Sunday - 20 2:00 p.m. - Obidnytsia - **Kelowna**
 Sunday - 27 10:00 a.m. - Liturgy - **Kamloops**
 10:00 a.m. - Liturgy - **Kelowna**
 2:00 p.m. - Obidnytsia - **Vernon**

VANCOUVER ISLAND PARISH DISTRICT

Priest: Rev. Fr. Chad Pawlyshyn

Tel: (250) 816-3329

Sunday - 1 10:00 a.m. - Liturgy - **Victoria**
 10:00 a.m. - Reader Service - **Parksville**
 4:00 p.m. - Vespers - **Parksville**
Saturday - 7 10:00 a.m. - Liturgy - **Parksville**
Sunday - 8 4:00 p.m - Vespers - **Victoria**
Saturday - 14 10:00 a.m. - Liturgy - **Victoria**
Sunday - 15 10:00 a.m. - Reader Service - **Parksville**
 5:00 p.m. - Vespers with Litia - **Victoria**
Friday - 20 10:00 a.m. - Liturgy - **Victoria**
Saturday - 21 4:00 p.m - Vespers - **Parksville**
 10:00 a.m. - Liturgy - **Parksville**
Sunday - 22 4:00 p.m - Vespers - **Parksville**
Saturday - 28 10:00 a.m. - Liturgy - **Parksville**
Sunday - 29 5:00 p.m - Vespers with Litia - **Parksville**
Dec. Thursday - 3 10:00 a.m. - Liturgy - **Parksville**
Friday - 4 4:00 p.m. - Vespers - **Victoria**
Saturday - 5 10:00 a.m. - Liturgy - **Victoria**
Sunday - 6 10:00 a.m. - Reader Service - **Parksville**
 4:00 p.m. - Vespers with Litia - **Parksville**
Saturday - 12 10:00 a.m. - Liturgy - **Parksville**
Sunday - 13 5:00 p.m - Vespers with Litia - **Victoria**
Friday - 18 10:00 a.m. - Liturgy - **Victoria**
Saturday - 19 4:00 p.m. - Vespers - **Victoria**
Sunday - 20 10:00 a.m. - Liturgy - **Victoria**
 10:00 a.m. - Reader Service - **Parksville**
Saturday - 26 4:00 p.m - Vespers - **Parksville**
Sunday - 27 10:00 a.m. - Liturgy - **Parksville**

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current E-mail addresses at the Consistory

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Consistory Office	consistory@uocc.ca
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Marusia Kaweski	visnyk@uocc.ca
Mikhail Pavenski	mpavenski@uocc.ca
Mariya Kortchevich	vitalstats@uocc.ca
Walter Senchuk	archives@uocc.ca

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в листопаді місяці.

Пресв. Іван Магас	† 13. 11. 1966
Прот. Василь Мельничук	† 26. 11. 1978
Протопресв. Епіфаній Чижів	† 27. 11. 1991
Прот. Ілля Хіль	† 17. 11. 1994
Прот. Віталій Метулинський	† 25. 11. 1995
Протопресвітер Андрій М. Тетеренко	† 15. 11. 2000
Архимандрит Олександр (Щербань)	† 28. 11. 2004
Протопресвітер Петро Блажук	† 15. 11. 2008

Добродійкам, що спочили в Бозі в листопаді місяці.

Добр. Ольга Денисюк	† 30. 11. 1919
Добр. Ева Кусий	† 28. 11. 1957
Добр. Софія Майба	† 07. 11. 1965
Добр. Марія Улян	† 30. 11. 1972
Добр. Розалія Фик	† 07. 11. 1982
Добр. Надія Стус	† 05. 11. 2010

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

Memory Eternal!

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

Presbyter John Magas	† 13. 11. 1966
Archpriest Wasyl Melnychuk	† 26. 11. 1978
Protopresbyter Epiphaniy Chyziw	† 27. 11. 1991
Archpriest Elia Chil'	† 17. 11. 1994
Archpriest Vitalij Metulynsky	† 25. 11. 1995
Protopresbyter Andrew Teterenko	† 15. 11. 2000
Archmandrite Alexander (Shcherban)	† 28. 11. 2004
Protopresbyter Peter Blazuk	† 15. 11. 2008

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

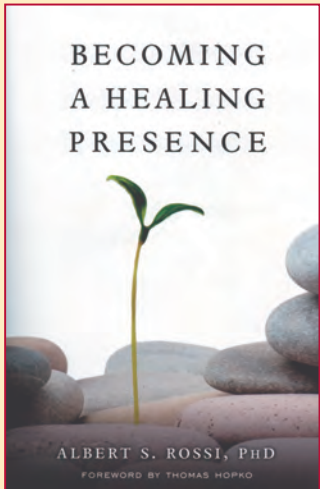
Dobr. Ol'ha Denesiuk	† 30. 11. 1919
Dobr. Eva Kusey	† 28. 11. 1957
Dobr. Sophia Mayba	† 07. 11. 1965
Dobr. Maria Ulan	† 30. 11. 1972
Dobr. Rosaline Fyk	† 07. 11. 1982
Dobr. Nadia Stus	† 05. 11. 2010

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

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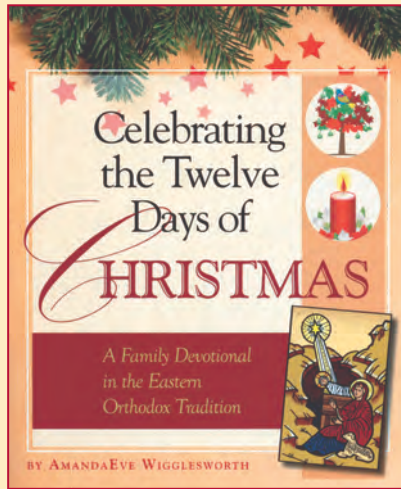
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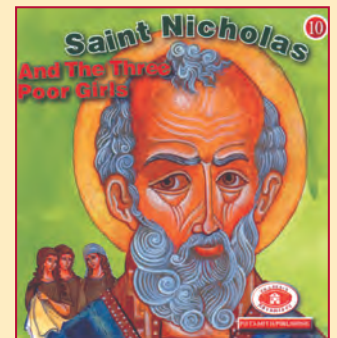
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- ✓ supports educational programs, missions, outreach projects and resource materials
- ✓ is committed to attracting and retaining Ukrainian Orthodox Youth and filling our churches with their voices



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під патронатом катедри св. Володимира

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