

# ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

WINNIPEG, MANITOBA, CANADA

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## Стрітення Господнє

■ За законом Мойсеевим, усі єврейські батьки мусили на сороковий день після народження своїх первістків (тобто перших синів) приносити їх у храм для посвячення Богу. При цьому належало, в подяку Богу, принести жертву. Цей закон було встановлено в пам'ять виходу євреїв з Єгипту—визволення від рабства, спасіння первістків єврейських від смерті.

Для виконання цього закону Матір Божа з Йосифом принесли немовля Ісуса у Єрусалимський храм, а для пожертви принесли двох голуб'ят (Див.: Лк 2:22-39). У цей час в Єрусалимі жив старець на ім'я Симеон. Він був праведним і благочестивим й очікував пришествя Спасителя. Йому було провіщено Духом Святим, що він не помре до тих пір, доки не побачить Христа Господнього. Симеон довго чекав виконання обіцянки Божої. За переданням, він жив близько 300 років. І ось, цього дня, з натхнення Святого Духа,

[продовження на стор.2](#)



## The Meeting of the Lord

■ The Meeting of the Lord is commemorated on February 15, or February 2 according to the Julian calendar. This Feast Day is one of the Twelve Major Feast Days of the Orthodox calendar. The Meeting of the Lord commemorates the event described in the Gospels when the Virgin Mary and Joseph brought the infant Jesus Christ to the temple on the fortieth day after His birth. They were fulfilling the Old Testament Law, which stipulated that on the fortieth day after the birth of a boy, or the eightieth day after the birth of a girl, the mother must bring a sacrifice to the doors of the temple. A lamb was given in sacrifice as a symbol of recognition of God's power and as a sign of gratitude, and a dove as a sacrifice for sins. After this, she was regarded as pure. This law also held that the eldest son be brought to the temple and dedicated to God.

At that time, by God's Will, the righteous Symeon met Christ. St. Luke writes of this meeting in his second chapter of his Gospel, "And it was revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ."

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## The Synaxis of the Primates of the Orthodox Churches

Full Coverage  
on pp. 1,3,4,5



Primates of the Orthodox Churches gathered in Switzerland from Jan. 21-27, 2016 to prepare for the Great and Holy Council.

Photo: N. Manginas

■ **CHAMBESY-GENEVA, SWITZERLAND**—The Synaxis of the Primates of the Orthodox Autocephalous Churches took place at the Orthodox Center of the Ecumenical Patriarchate in Chambésy-Geneva, in Switzerland during the week of Jan. 21-28, 2016. The meeting took place at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew. The Synaxis was attended by Ecumenical Patriarch Bartholomew, Patriarch Theodore of Alexandria, Patriarch Theophilos of Jerusalem, Patriarch Kirill of Moscow, Patriarch Irinej of Serbia, Patriarch

Daniel of Romania, Patriarch Neophyte of Bulgaria, Patriarch Ilia of Georgia, Archbishop Chrysostomos of Cyprus, Archbishop Anastasios of Albania, Archbishop Rastislav of the Czech Lands and Slovakia. Some Primates were unable to attend: Their Beatitudes Patriarch John X of Antioch and Metropolitan Sawa of Warsaw and All Poland, for health reasons, and Archbishop Ieronymos of Athens and All Greece, for personal reasons. Nevertheless, all three were represented by official delegations of their Churches.

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Patriarchs of the Orthodox Churches concelebrate the Divine Liturgy at St. Paul's church in Chambésy, Switzerland.

Photo: N. Manginas

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## Koliada at the Consistory

■ **WINNIPEG, MB**—The Consistory Office of the Ukrainian Orthodox Church of Canada in Winnipeg, Manitoba was filled with the cheerful sounds of the Christmas season on Jan. 15, 2016. Ukrainian bilingual school students from the Ralph Brown School in the Manitoba capital visited the Consistory Office on St. John's Avenue to carol for the staff. The enthusiastic middle-school students braved the freezing January temperatures to join in the annual tradition of caroling during the Christmas season.

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він прийшов у храм.

## Стрітєння Госпоне ...

продовження зі стор.1

І коли Марія з Йосифом принесли немовля Ісуса, Симеон зустрів Немовля (стрітєння означає зустріч), взяв Його на руки і, славлячи Бога, сказав: "Нині відпускаєш раба Твого, Владико за словом Твоїм, з миром, бо бачили очі мої спасіння Твоє, яке Ти приготував перед лицем усіх народів, світло на просвітлення язичників і славу народу Твого, Ізраїля". Цими словами Симеон з радістю говорить, що тепер він може спокійно відійти з цього життя в інше, за словом Божим, з миром, бо очі його побачили те спасіння, яке Господь приготував для всіх людей.

Симеон називає Господа, Який народився, "світлом на просвітлення язичників", тобто всіх племен і народів; і "славою народу Свого", тобто Ізраїля. Є два Ізраїлі—старозавітний і новозавітний. У Старому Завіті то був обраний народ єврейський, або ізраїльський, а в Новому Завіті—увесь віруючий християнський світ.

Йосиф і Матір Божа дивувалися Симеоновим словам. Симеон благословив їх і, звернувшись до Божої Матері, провістив їй про Немовля: "Ось лежить Цей на падіння і на піднесення багатьох в Ізраїлі і на знак сперечання,—і Тобі Самій душу пройме меч"; це означало, що Вона Сама переживе велике горе за Сина Свого, коли Він страждатиме. Праведний Симеон називається Богоприємцем, бо він прийняв на свої руки Бога Спасителя.

Тут же, у храмі, була благочестива вдова Анна-пророчиця, вісімдесяти чотирьох років, яка служила Богу постом і молитвою день і ніч. І вона впізнала Спасителя і, підійшовши, славилася Господа і говорила про Нього усім у Єрусалимі, хто очікував пришествия на землю Христа Спасителя. Виконавши все згідно зі законом. Божа Матір з Немовлям і Йосиф повернулися до дому.

Ця подія, коли святі Симеон і Анна зустріли у храмі принесеного Богою Матір'ю та Йосифом Немовля Христа і прославили Його, називається святом Стрітєння Господнього, тобто зустрічі Господа, і святкується Православною Церквою як одне з великих свят 15 лютого н. ст. (2 лютого ст. ст.).

—Закон Божий

## Koliada at the Consistory...

continued from p.1

The staff was pleased to see new faces among the students since many of the senior students had now moved on to high school.

The grade 4 to 7 students joyously sang a selection of classic and less familiar carols that included musical accompaniment with bells. They concluded with marvellously expressed *vinshuvannya*, the traditional greetings of well-wishing for the Nativity and New Year. Dobrodiyka Olha Harkava directed the students.



## The Meeting of the Lord...

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So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: 'Lord, now You are letting your servant depart in peace, for my eyes have seen Your salvation which You have prepared before the face of all peoples; A light to bring revelation to the Gentiles, and the glory of Your people Israel.'" (Lk 2:26-32)

The Meeting of the Lord began to be commemorated around the end of the 5th C, although there is evidence that it had been celebrated in Jerusalem a century before. One of the first references to its commemoration comes from the diary writings of a pilgrim about the 40th day after the Theophany, "The fortieth day after the Theophany is celebrated with the greatest solemnity. On this day there is a procession to the Church of the Resurrection where everyone gathers for the Liturgy which is served with the solemnity of the Paschal service. All the priests, as well as the bishop, give a homily, each explaining the text from the Gospel about the 40th day when Joseph and Mary brought Jesus to the temple. The celebration of this feast day spread from Jerusalem all over the East. It only took on special significance in the 6th C when the Emperor Justinian (527-565) declared the Meeting of the Lord to be a major feast day and decreed that it be celebrated throughout his empire.

According to Tradition, candles are blessed in Church on the Feast Day of the Meeting of the Lord. In Ukrainian tradition the faithful bring brightly decorated bundles of candles which are placed on a common table for blessing. Following the Divine Liturgy on this day, the candles are blessed and the faithful take them home as symbols of light and purification.

—www.risu.org.ua

### Тропар Свята

■ Радуйся, Благодатна Богородице Діво, бо з Тебе засяяло Сонце правди—Христос Бог наш, що просвічує тих, що в темряві. Веселися і ти, старче праведний, що прийняв у обійми Визволителя душ наших, Який дарує нам воскресіння.

Following the musical selection, His Eminence Metropolitan Yuriy expressed his delight at the student performance and praised their dedication to practice the Ukrainian traditions of the Nativity season. He concluded with a blessing and presented each student with an icon, calendar and booklet on a Nativity theme. His Eminence also invited them to part-take in the offered treats and fellowship with the staff. The Ralph Brown students, parent chaperones and Dobr. Olha had an opportunity to meet Chancellor Fr. Taras Udod and Consistory Office staff.

■ **ВІННІПЕГ, МБ**—15 січня 2016 р.Б. школярі з англійсько-української двомовної школи Ralph Brown у Вінніпегу, Манітоба колядували в Консисторії Української Православної Церкви в Канаді. Під керівництвом вчителя музики і співу добр. Ольги Гаркавої, діти проколядували з ентузіазмом вибрані колядки. Присутні були Його Високопреосвященство Митрополит Юрій, Канцлер протоієрей Тарас Удод та працівники Консисторії.

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## ВІСНИК HERALD

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• LE MESSENGER •

### ВІСНИК

випускається щомісячно  
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для  
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МИТРОПОЛИТА КАНАДИ,  
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ  
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Протоієрей Тарас Удод  
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AND THE CENTRAL EPARCHY  
METROPOLITAN OF CANADA  
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**KEYNOTE ADDRESS  
BY HIS ALL-HOLINESS  
ECUMENICAL PATRIARCH BARTHOLOMEW  
TO THE SYNAXIS OF  
THE PRIMATES OF THE ORTHODOX CHURCHES**

Geneva, January 22, 2016



His All-Holiness Ecumenical Patriarch Bartholomew I presents the keynote address to the Synaxis of the Primates of the Orthodox Churches in Geneva, Switzerland.

Photo: N. Manginas

*Your Beatitudes and beloved Brothers in the Lord, Primates of the local most holy Orthodox Churches and venerable representatives of brother Primates precluded from participating in this Synaxis, together with Your honorable entourages.*

■ Welcome to this sacred place of our most holy Church of Constantinople, this Centre dedicated to the service of Pan-Orthodox unity, which has for decades hosted and continues to host numerous Inter-Orthodox and Pan-Orthodox encounters hammering out and advancing the unity of the most Holy Orthodox Church. We wholeheartedly pray that Your sojourn here may prove for each of You satisfactory and pleasing in every way, while our work may be guided by the breath of the Paraclete in order to bear abundant fruit for the love and edification of the body of the Church to the glory of God.

As we know, this Synaxis of ours was to be held at our See, but extraordinary objective circumstances that prevented some of our brothers from traveling there imposed the relocation of our meeting here. We thank all of You for understanding the necessity of this change and for agreeing to come here in order to realize the sacred purpose of the present Synaxis.

Indeed, every Synaxis, that gathers us together, as entrusted by God's grace and mercy with the leadership of His most Holy Church, is sacred. However, this particular Synaxis has a very special character because it is bound to the fundamental ecclesiological principle of the Church's conciliarity inasmuch as its primary objective is to prepare the forthcoming convocation, God willing, of the Holy and Great Council of our most Holy Orthodox Church. Therefore, we have assembled here to perform a truly sacred obligation, which is precisely why we have an entirely particular need for the support and illumination of the Paraclete as well as of the favourable goodwill of each of us, beyond any other kind of interests, in order that our decisions may contribute to the realization of the Holy and Great Council, which we have already announced. For it is unto us that Divine Providence has assigned the great duty and privilege to give flesh and bones to the visions of our blessed predecessors, who more than fifty years ago conceived the notion of convening this Council. To us, then, belongs the great responsibility to reduce the time, which is already much detained, in order without further delay to transform the vision into reality. After all, this is expected of us not only by our late predecessors, but also by the faithful people of God, as well as even by Christians outside the canonical barriers of our Church. This is why every further postponement in realizing the Council will only satisfy the enemies of our Church and the Enemy that rejoices in evil.

Our Synaxis has a particularly special significance because it is called to settle matters and aspects that remain from the preparation and relate to the overall operation of the Holy and Great Council. In this regard, we wish to remind Your love of certain **basic principles**, which we have already accepted and established through formal decisions, and which we are naturally obliged to respect and maintain to the end.

## 1. On the Agenda

As known, the agenda of the Council was determined by Pan-Orthodox decision of the First Preconciliar Pan-Orthodox Consultation (1976) and includes the following ten items according to the order in the Acts of the Consultation:

- Orthodox Diaspora
- Autocephaly and its manner of proclamation
- Autonomy and its manner of proclamation
- The Diptychs
- The matter of a common calendar
- Impediments of marriage
- Adaptation of church regulations on fasting
- Relations of the Orthodox Churches with the rest of the Christian world
- Orthodoxy and the Ecumenical Movement
- Contribution of the local Orthodox Churches to the prevalence of the Christian ideals of peace, liberty, brotherhood and love among peoples, and the lifting of racial and other discrimination.

According to the prevailing By-Laws, each of the above items should pass through the stage of preparation in order to be examined by an Inter-Orthodox Preparatory Committee, which would repeatedly convene until it achieves unanimous formulation of the text in question, which should consequently be approved by a Preconciliar Pan-Orthodox Consultation in order finally to be referred *without further ado* to the Holy and Great Council.

Of the above items, eight have already passed through the stage of preparation and approval by Preconciliar Pan-Orthodox Consultations, while two of them—pertaining to Autocephaly and the Diptychs—have not received unanimous acceptance in the recurrent meetings of the Preconciliar Committee in order to receive final approval by a Preconciliar Consultation and to comprise items for discussion at the Holy and Great Council.

In light of the situation that has developed in this way, we were faced with the dilemma of either postponing the realization of the Holy and Great Council until agreement is also reached on these two items or else proceeding with its convocation contented with the eight items. On this question, there was a Pan-Orthodox decision to proceed with the convocation of the Council contented with the eight items, which received unanimous approval by Preconciliar Consultations.

Subsequently, our Synaxis in March 2014 unanimously decided to convene the Holy and Great Council in 2016 after a Special Inter-Orthodox Committee has previously undertaken the following actions by Pascha 2015:

- The revision of the texts agreed by the Third Preconciliar Consultation on the items: *Orthodoxy and the Ecumenical Movement; Relations of the Orthodox Churches with the rest of the Christian world; and, Contribution of the Orthodox Churches to the prevalence of peace*, etc.
- The editing of texts from the Second Preconciliar Consultation regarding: *Adaptation of church regulations on fasting; Impediments of marriage; and, A common calendar*.
- If possible ("it is desirable"), the discussion of the items of *Autocephaly* and the *Diptychs* by the Preparatory Committee in order to achieve unanimity.

This Special Committee completed its task within the prescribed time-frame with regard to points (a) and (b), working until the eve of Holy and Great Week 2015, but was unable, due to lack of time, to fulfill the expressed wish of the Synaxis on point (c).

Accordingly, the items that remained for the Holy and Great Council were the eight originally agreed, which received the approval of a Preconciliar Pan-Orthodox Consultation as foreseen by the By-Laws.

In the meantime, and despite what was unani-

mously agreed, certain Churches expressed their desire and even demanded that the Holy and Great Council be postponed until there is discussion and unanimous acceptance both on the items of *Autocephaly* and the *Diptychs*, as well as on the texts of the Second Preconciliar Pan-Orthodox Consultation (1982) on *Impediments of marriage* and *A common calendar*, which were not unanimously edited by the above-mentioned Special Committee. As far as the last two items, we cannot but express our surprise from such a demand, given that the decision of our Synaxis in 2014 did not at all foresee any radical revision of these texts, but simply their editing by the Special Committee; which is why the presiding chair correctly forbade any radical revision since this would constitute transgression or transcendence of the mandate given to the Committee by our Synaxis. The demand on the part of certain Churches to revise these texts would clearly require a new unanimous decision of the Synaxis of Primates, different to the one taken in 2014 about a simple editing of the texts, which editing by its very nature could not affect the core contents of the same texts.

Therefore, brethren, we find ourselves before the dilemma, presented to us by certain Churches, either to persist with the decision taken jointly in 2014 to convene the Holy and Great Council with the eight agenda items, which have already acquired unanimous Pan-Orthodox approval, or to delay the convocation of the Council until we achieve Pan-Orthodox agreement also on the items of *Autocephaly* and the *Diptychs* as well as the texts on *Marriage* and the *Calendar*. If we choose the latter, we shall require a whole series of meetings by the Preparatory Committee, which in accordance with the prevailing By-Laws for preparation of the Council, must conclude with unanimous approval of the relevant texts that must then be submitted for final approval by a new Preconciliar Consultation. Given these procedures, whether and when the Holy and Great Council is to convene would remain unknown and its ultimate cancellation would not be excluded. Our responsibility is indeed immense for whatever might transpire, and we are obliged to take this into consideration, before preferring what is better over what is good and what is greater over what is necessary if we go back on our original joint decision. Our most holy Church declares that it cannot assume the historical responsibility of delaying the convocation of the Holy and Great Council or the danger resulting from its cancellation.

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The Synaxis of the Primates of the Orthodox Churches met at the Patriarchal Stavropegy of the Orthodox Centre of the Ecumenical Patriarch in Chambésy, Geneva in Switzerland. The Orthodox Center of the Ecumenical Patriarchate was founded in June 1966. Its aims, as written in its Patriarchal and Synodic founding Tome, are: (1) to inform the Christian world of the West, and especially of Western Europe, about the Orthodox worship and the Orthodox teaching, tradition and Theology; (2) to study the theology and spiritual life of other Christian Churches and Confessions; (3) to assist the communication between the local Orthodox Churches, and thus to promote orthodox unity; (4) to promote the ecumenical spirit through the cultivation of relationships between Orthodoxy and other Christian Churches and Confessions aiming to promote the inter-Christian unity.

—www.ec-patr.org



## Keynote address...

continued from p.1

### 2. Remaining Matters

#### a) The Draft of By-Laws for the operation of the Holy and Great Council:

As known, the Special Committee that recently met in Athens to compose a draft for the procedural By-Laws of the Holy and Great Council did not manage to complete its task, finally approving only four of the sixteen proposed articles, which means that we must discover a way to conclude this work, if possible during the present Synaxis, by means of a special committee composed from our very own members, with the clear directive to complete its task during these days in order to submit it here to our plenary for approval so that there is no need of another Synaxis of Primates for the approval of the By-Laws.

#### b) The matter of inviting observers to the Holy and Great Council:

This matter is before us for purposes of deciding at this Synaxis in two forms: namely, regarding the invitation of observers (clergy, monastics and laity) both from within the Orthodox Church as well as from other Christian Churches and Confessions, especially from those with whom we are in theological dialogue. In our opinion, both of these categories should be invited to attend the sessions of the Council without, of course, the right to speak or vote, given that the Holy and Great Council is of immediate and vital interest both to Orthodox laity, clergy and monastics, but also to the rest of the Christian world. It should be noted that, during the sessions of the Second Vatican Council, our Church was invited to and did send observers.

If there is agreement on the principle of inviting such observers, then we must proceed to the determination of the manner in which they are represented, their number as well as their seating on the Council floor and every other question related to this matter.

c) The matter of the Council's authenticity must also concern this Synaxis. The Holy and Great Council will take place at a time when institutions are generally undergoing a crisis of authenticity, being disputed by contemporary people, something that, unfortunately, also tends to influence the domain of the Church. Conciliar decisions, which at other times enjoyed the respect of the clergy and the people as the voice of God ["it seemed good to the Holy Spirit and to us" (Acts 15:28)], are today challenged by a group of our faithful, sometimes even before they are formally taken and announced. We know that even the Holy and Great Council that we have decided to convene is questioned by some "defenders of Orthodoxy," who label it as a "robber council" before it has actually convened. What canonical validity will the decisions of the Holy and Great Council have, and what canonical repercussions will any disobedience toward these involve? We believe that this matter must be clarified by us in order to avoid confusion among the people of God and other unfortunate ramifications in the body of the Church.

d) Finally, it is necessary that we clarify a matter that emerged—unexpectedly, in our opinion—namely, the question of the precise meaning of the term *consensus*, which we accepted as a way of reaching decisions both during the preparation, as well as during the proceedings of the Holy and Great Council. On this matter, we should clarify the following issues:

First, the concept of consensus, and not unanimity, internationally signifies that if one or more delegations disagree with a specific proposal and choose to formulate their own, an effort must be made to accept the opinion or proposal of these delegations; however, in the case where consensus is not achieved on the counter-proposal, then this disagreement—should those disagreeing persist—is recorded, but does not invalidate the original position that resulted in the disagreement, while those disagreeing sign the original text and, should they so wish, record their disagreement. If someone declines to sign the text, this would imply veto, which would lead to an impasse.

A second matter that requires clarification is whether consensus refers to those present during the deliberations "of a body or requires the physical presence of all members of the body." If we accept the latter,



then any absence or else voluntary and deliberate absenteeism of some members would lead to dissolution of the body on the premise of lack of consensus.

The first of these matters emerged during the sessions of the Fifth Preconciliar Pan-Orthodox Consultation, where two delegations declined to sign the joint text for the reason that the position of their Churches were not accepted by all members of the Consultation; thus, we find ourselves before an impasse with regard to preparations for the Council because one of its basic texts remains unsigned by certain delegations.

The second matter emerged during the recent meeting of the Special Committee for preparing the draft of the Council's procedural By-Laws in Athens. At that meeting, certain delegations persistently sought to include a provision in the By-Laws, according to which, if one Church for any reason withdraws from the sessions of the Council, then the Chair is obliged to secure that Church's presence, otherwise the Council cannot continue its deliberations (i.e., is dissolved) since there is no consensus. That is our predicament if we regard consensus as applying not only to those present but also to those absent.

We wish to state forthrightly that our most Holy Church, and we personally, cannot conceive or accept the realization of a Council that would operate under the Damoclean sword of dissolution should one or more Churches decide to withdraw. It would be preferable for such a Council, operating under the threat of dissolution, not to be held at all.

The tradition of the Church knows numerous examples where conciliarity is applied in Councils, indeed even Ecumenical Councils, when certain Churches were absent—sometimes voluntarily, at other times involuntarily—from the sessions of the Council, without this at all preventing their operation. Many Council decisions were recognized retroactively by those who did not participate in them. So far as we know, dependence of consensus on physical attendance has no historical precedent.

We are, therefore, also called to deliberate on this matter fraternally and with love. We propose these issues to Your love, brethren, as outstanding for our deliberation and decision so that we might arrive at the Holy and Great Council in unanimity. Apart from these issues, there are some other matters of a practical nature, which we are called to resolve in light of the Council. By way of example, we mention some of these here:

a) The duration of the Council. We do not know what you think about this, but in our opinion, the number, scope and importance of the items for discussion will necessitate the duration of the Council to be at least two weeks, if we also bear in mind the liturgical and other events, which would be added to the sessions.

b) The procedure and placement of the Chair and Primates decided at our last Synaxis will create a *spacial distance between them and the members of their delegations*, which will complicate the communication between the Primates and their delegations. This practical matter needs to be resolved.

c) We must promptly create a common *Inter-Orthodox Secretariat of the Council*, which will work alongside the existing Secretariat for the



Preparation of the Council, assuming the difficult, albeit extremely important task of promoting the Council to the plenitude of the Orthodox Church, but also to the world beyond, publishing and circulating the agreed texts, so that the Council may discern the reactions of the faithful and the world in order to bear these in mind in its work as far as this is possible.

d) Finally, it will soon be necessary to confront the practical matter of the *financial cost* of the Council, which due to its magnitude exceeds the capacity of the Ecumenical Patriarchate. As you already know, throughout the preparation over decades for the Holy and Great Council, the Ecumenical Patriarchate bore the burden of the financial expense for many and repeated meetings of the Preparatory Committees and Preconciliar Consultations, as well as the Synaxis gatherings of the Primates. It did so and continues to do so gladly, from its deficiency. Nevertheless, we now require the contribution of each Church, according to its ability, toward a common fund controlled on an Inter-Orthodox level in order to respond to the large expenses demanded by such an undertaking as the forthcoming, with God's grace, Holy and Great Council. We are certain that all of the sister Churches appreciate this and will contribute, each according to their ability.

*Dearly beloved and most esteemed brothers in Christ,*

We have briefly outlined the issues that, in our opinion, remain outstanding and await our resolution as Primates of the sister Churches. You will deem whether and which of these require immediate priority or if there are also other issues that should concern our present Synaxis. We look forward to Your observations in this regard.

Behind our proposals lies the conviction that all of us yearn with the same zeal for the convocation of the Holy and Great Council of our most Holy Church without further delay, as we have stated, given that "the appointed time is short" (1 Cor 7:29) since over fifty years of deferment and postponement have seriously exposed our Church in the eyes of adversaries and friends, not to speak also of God and History. Let us, therefore, advance swiftly with the task that lies before us, "looking to Jesus the pioneer and perfecter of our faith" (Heb 12:2), who through the intercessions of His All-Pure Mother and all the Saints, "will not leave us as orphans" (cf. John 14:18), but through the Paraclete, will unite us in the same place at the Council just as He unites us in His body and blood. "What is impossible for mortals is possible for God." (Luke 18:27)

"Therefore, brethren, rejoice in the Lord, and may the God of love and peace be with you." (cf. 2 Cor 13:11) Amen!



The Orthodox Academy of Crete on the Island of Crete where the Holy and Great Council will be held June 16-27, 2016.



continued from p.1

As part of the Synaxis, a Hierarchical Divine Liturgy took place on Jan. 24 at the St. Paul Holy Stavropegic church in Chambésy with His All-Holiness Ecumenical Patriarch Bartholomew presiding. Their Beatitudes and heads of the delegations of the Orthodox Churches concelebrated the Liturgy, with the exception of the head of the delegation of the Patriarchate of Antioch. The Synaxis working sessions were held in the apostolic spirit of "speaking the truth in love" (Eph 4:15), in concord and understanding.

The Secretariat of the Sacred Synaxis issued a communique on Jan. 28, 2016 announcing the results of the week of deliberations. The major decision

of the Primates was to confirm that the Holy and Great Council will be held and to set the date of the Council for June 16-27, 2016. It will be held at the Orthodox Academy of Crete in Kolympari of Chania on the Island of Crete. The Primates humbly invoked the grace and blessing of the Holy Trinity and fervently invite the prayers of the fullness of the Church, clergy and laity, for the period leading to and the sessions of the Holy and Great Council.

The Primates of the Orthodox Churches convened to finalize the texts for the Holy and Great Council. The items officially approved for referral to and adoption by the Holy and Great Council are: The Mission of the Orthodox Church in the Contemporary World, The Orthodox Diaspora, Auto-



Members of the delegations of the Orthodox Churches participate the Divine Liturgy at St. Paul's church in Chambésy.  
Photo: N. Manginas



Primates of the Orthodox Churches participate in working sessions of the Synaxis of the Primates.  
Photo: N. Manginas

## HOMILY BY HIS ALL-HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW

During the Divine Liturgy at the Church of St. Paul, Chambésy-Geneva, Switzerland, January 24, 2016

*Your Beatitudes and most honourable Brothers in Christ, Primates and Venerable Representatives of the Most Holy Orthodox Churches,*

*Beloved and precious children in the Lord, blessed people of God,*

■ Assembled here during these days at this sacred Centre of the Ecumenical Patriarchate in Chambésy for the sessions of the Synaxis of the Primates of the most holy Orthodox Churches, and already in the midst of our deliberations with the grace of the Paraclete, we have the joy and blessing of concelebrating at this time in order to glorify the All-Holy Name of the Trinitarian God, who grants all of us an abundance of gifts and benefits.

Your presence and participation demonstrates the significance and value of our Synaxis, whose results and proceedings will definitively contribute to our common journey, to the credible witness and completion of preparation for the Holy and Great Council of the Orthodox Church. We especially rejoice that, through the common Chalice of Life, we are sealing the unity and love of us all, strengthened by the Divine Eucharist, the Body and Blood of the Lord, in order to accomplish the very responsible and arduously difficult task of this Synaxis and our ecclesiastical ministry everywhere in general.

All of us are well aware of the burden and responsibility of serving as leaders in the local most holy Churches, especially in changing and demanding times when the witness of the Orthodox Church, as a voice of unity

and martyrdom, is rendered necessary and mandatory not only for the Orthodox or Christian people, but for the entire world.

At the end of our Synaxis, we shall be in a position to know about the particular details of the forthcoming Holy and Great Council. We fervently pray that no impediment shall prevent this ultimate mission of the Church of Christ.

Our Synaxis, together with the forthcoming Holy and Great Council, are both ecclesiastical actions par excellence because administration in the Church constitutes a gift that is equal in value to all other gifts; this is why it is not relegated to an inferior status, as some people deliberately endeavour to reduce it in order to promote or project other supposedly more "spiritual" gifts. The Theology of our holy Church well knows and ceaselessly witnesses to the fact that Eucharistic communion is the source of every ecclesiastical ministry, but also the guarantee and foundation of true life in Christ for our faithful, for whom his or her liturgical identity permeates every aspect of their life.

We are now standing at the crossroads of history. For the major difficulties that our contemporaries are encountering require responsibility that exceeds our ecclesial institutions. Christ is in the midst of history. Christ is in the heart of our life. He walks within time. He passes by us, just as He did in Jericho with the blind man. According to today's Gospel reading, can we hear him in the crowd? Can we see him, lost as we are in our poverty and mendacity?

The advent of the Holy and Great Council will serve as a testimony to the unity of the Orthodox Church. Its convocation, which we invoke by our prayer in the upcoming days, will mark a decisive step in the life of our Church. The Council is not merely an event, but must be understood as an all-encompassing process that deploys

nomy and its Manner of Proclamation, The Sacrament of Marriage and its Impediments, The Significance of Fasting and its Application Today, and Relations of the Orthodox Church with the Rest of the Christian World. According to a decision by the Primates, all approved documents will be published.

The Primates also discussed and determined the establishment of a Panorthodox Secretariat, the By-laws of the Council, the participation of non-Orthodox observers in the opening and closing sessions, and the budgetary costs related the Council.

In addition, the Primates expressed

itself in the past as well as in the future. We are determined to proclaim the message of Orthodoxy. We acknowledge that the only way to exit from the confessional isolationistic temptations passes through dialogue in constant exchange with the "other," whether our neighbour, Christian or not, or whether society in general, whether other religions or the entire creation, in order to invalidate the irreversible clash of civilizations which tempts the most worried of our co-religionists. Orthodoxy is a culture of dialogue through which God speaks to the world.

Nevertheless, in order to give consistency to the life and ministry of our Church, we must promote open and honest dialogue, without any compromise with what we are and with the hope that is within us, but also without any compromise with the compassion and love that we owe to the world.

It is our duty to listen and at the same time to speak this Word of God: in favour of persecuted Christians and minorities endangered throughout the world; in support of hundreds of thousands of refugees fleeing from war and suffering uprooting; in advocacy of the most vulnerable persons who are rejected; in defense of victims of terrorism and fundamentalism that misuse religion and abuse it for political reasons or even for purely nationalistic interests. Our hope is that the Council will serve as a catalyst for all of humanity, thanks to the power of unity that it will bear among the different Orthodox Churches.

Today, we pose a historical marker. And we entrust to the prayer of a larger number the advent of the Holy and Great Council. We are attached to the theological continuity of our faith in Jesus Christ, expressed in the teaching of the Apostolic Church and the Church Fathers. If our Tradition is so rich and truly alive, it must discover the appropriate words that speak to the challenges of our time.

their support for the persecuted Christians of the Middle East and their ongoing concern for the abduction of the two Metropolitans, Paul Yazigi of the Patriarchate of Antioch and Gregorios Yohanna Ibrahim of the Syriac Archdiocese.

The Synaxis concluded on the evening of Jan. 27, 2016 with the closing address by its president, His All-Holiness Ecumenical Patriarch Bartholomew.

—The Secretariat  
of the Sacred Synaxis;  
[www.patriarchate.org](http://www.patriarchate.org);  
[www.goarch.org](http://www.goarch.org); [www.amen.gr](http://www.amen.gr)

Conciliarity—which, as we have emphasized, is inseparably linked to the eucharistic identity of the Church—is an expression of the experienced "shared," according to Nicholas Cabasilas, ecclesiastical freedom of the blessed loving communion among persons. The "mystery of the Church," as a renowned contemporary theologian observes, refers "to the mystery of the Trinitarian God, to the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit." In this sense, conciliarity comprises a primary charismatic expression of the Body of the Church.

In this spirit of shared conviction and expectation, in a dialogue of love and freedom, we already intensely feel that the all-powerful grace of the All-Holy Spirit fills the hearts of all of us, supporting the work that we do in our successful and productive ministry for the benefit of the Orthodox Church and for the glory of the All-Holy Name of our God, who is worshipped in Trinity.

As we conclude our address to Your love, we urge and entreat You with fraternal affection, profound solicitude and much esteem, with the words of the Apostle Paul: "May the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ" (Heb 13:20-21); "to the king of the ages, immortal, invisible, the only God, be honour and glory forever and ever. Amen." (1 Tim 1:17)

—Presented here is an abridged version of the Homily of His All-Holiness Ecumenical Patriarch Bartholomew at the Jan. 24, 2016 Divine Liturgy during the Synaxis of the Primates of the Orthodox Churches. To read the full homily, see: [www.patriarchate.org](http://www.patriarchate.org)



## The Synaxis of the Three Holy Hierarchs

■ The Holy Orthodox Church commemorates the feast day of the Three Holy Hierarchs, St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom on February 12.

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus. It occurred because of a dispute that arose among the notable and virtuous men of that time. Some of them favoured St. Basil, while others preferred St. Gregory. Yet others preferred St. John Chrysostom. They quarreled among themselves over which of the three was the greatest. Furthermore, in order to distinguish itself from the others, each side assumed the name of its preferred saint; calling themselves Basilians, Gregorians, or Johannites.

Desiring to bring an end to the contention, the three saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor. They revealed to him that the glory which they have at the throne of God is equal, and instructed him to compose a common service for the three of them. The venerable John did so with great skill and beauty. St. John of Euchaita, who is commemorated on Oct. 5, is also the composer of the Canon to the Guardian Angel, the Protector of Human Life. In his old age, he retired from his episcopal See and again took up the monastic life in a monastery in Constantinople. He reposed

during the reign of Emperor Alexis.

In celebrating these three great teachers of the Church, the Church in its hymnody refers to them as "harps of the Spirit," "rays of light," "scented flowers of Paradise," "instruments of grace." The Gospel read at the Divine Liturgy is that of the Good Shepherd (Jn 10:9-16). This Gospel, always appointed to be read on feast days of canonized bishops, speaks to us of the God-given role of the episcopacy to watch over our souls.

In these three great shepherds of the Church, we see both a commonality and differences that can enlighten us in how we lead our lives as Christians. Honoured as supreme representatives of both the Church's doctrinal and pastoral ministries, these men give us true examples of what it means to be Orthodox.

**St. Basil the Great** (330-379), though known throughout Orthodoxy because of the Divine Liturgy that bears his name, was perhaps first and foremost a man of charity and compassion. Known as a protector of the weak and defender of the poor, St. Basil built hospitals, organized charities, cared for orphans and widows and emphasized acts of mercy on the part of all Christians. A great defender of the faith in powerful writings and homilies, and known as an organizer and reformer of monasteries, St. Basil more than anything else burned with a heart of compassion, living out the words of Christ, "Inasmuch as you do it unto one of these little ones, you do it unto me."

**St. Gregory the Theologian** (329-389), a friend and classmate of St. Basil, was made a bishop against his wishes. Facing many challenges in the See of Constantinople, St. Gregory spent the final years of his life in retreat. Out of his meditations on God came beautiful poetry and some of the most powerful defense of the doctrine of the Holy Trinity ever written. While active as a powerful and compassionate bishop in the world, St. Gregory never lost sight of "the kingdom of God within you." A man of prayer, inward spirituality and meditation, St. Gregory produced the fruit of the "hidden life in Christ," which each of us must develop within our own hearts.

**St. John Chrysostom** (345-407) became bishop of Constantinople after 12 years of priesthood in Antioch. Perhaps the greatest preacher the Church has ever produced, St. John's lifetime of sermons emphasize Christian morality and how we should conduct ourselves as Christians in the world. For St. John, our Christian faith encompasses every aspect of our lives and is to be manifested in every "word, deed, and thought."

In the lives and ministry of these three men, we see the fullness of what it means to be a Christian. In St. Basil we see mercy and compassion. In St. Gregory we see the development of an inner life grounded in an abiding personal relationship with Christ. In St. John we see a faith that permeates every aspect of our lives and calls us to conduct befitting the name Christian.



Are we a people of mercy and compassion? Are we a people who seek a personal inner life of prayer and meditation? Are we a people who live the life of a Christian rather than being a Christian in name only?

As we celebrate the Feast of the Three Holy Hierarchs, let us be inspired by these great teachers of the Church to strive toward the "prize of our high calling" and place Christ at the center of all we are and all we do.

—www.goarch.org;  
Very Rev. Stephen Rogers, reprinted  
from *The Word Magazine*,  
January 2001

## Свято Трьох святителів

■ Дванадцятого лютого відзначаємо пам'ять трьох великих учителів, проповідників і Отців Східної Церкви: св. Василя Великого, св. Григорія Богослова і св. Іоана Золотоустого. Це свято також має ім'я Трьох Святих-велетнів віри, духа, науки і святості. Три Святі Отці залишили глибокий слід у становленні християнської віри, вони передали нам чисту віру Нікейського Собору, пояснили догми про Святу Трійцю, Христове божество та Пресвяту Євхаристію. За такі заслуги у богослужінні Східної Церкви Три Святителі звеличені як рівноапостольні, органи Святого Духа, колони Церкви та вчителі вселенної:

Троє святителів жили в IV столітті, в часі становлення християнського обряду. Святий Василій і святий Григорій жили у Кападокії (Мала Азія), були близькими друзями, а святий Іоан Золотоустий походив з Антіохії і був молодшим за них на 20 років, проте усіх їх єднала апостольська ревність за святу віру і спасіння душ:

Троє Святих Отців проповідували у IV-V ст., в час, коли перетиналися дві культури-антична і візантійська, тож знаходилися вони в центрі великих світоглядних змін, що відбувалися на території всієї Римської імперії. Отці стали свідками вирішального моменту зіткнення язичницької і християнської традицій, і надходження нової епохи, яка завершила духовні пошуки пізньо-античного суспільства. Саме в такий непростий час проповідували Три Отці Церкви релігію аскези і

високої моралі, боролися з ересями, тлумачили Святе Письмо приймали участь у вирішенні трактування догмату про Святу Трійцю.

Хоч Три Святителі жили в IV ст., їх спільне свято було встановлено набагато пізніше—лише з XI ст. Пам'ять кожного з них окремо відзначали й давніше, проте саме в XI ст. внаслідок суперечки щодо їх значимості, сталося чудо—три єрархи з'явилися у сні митрополиту Іоанові Мавроподу, видатному піснетворцю і засвідчили свою рівність перед Господом. За їх волею відтоді стали відзначати їх пам'ять в один день, а Прп. Мавропод, за переданням, уклав гимни для цього дня. У піснеспівах, присвячених Трьом Святителям говориться про рівність патріархів поміж собою, про їх боротьбу за торжество церковних догматів, про особливий дар проповідання. Все ця празнична гимнографія репрезентує у яскравих поетичних образах. Також у піснеспівах використано образи Старого Завіту, що свідчать про потугу проповідей і поучень Святих.

Життя Трьох Святителів допомагає зрозуміти як закладалися основи християнської віри, яким був шлях кожного з них до самозречення і посвяти себе служінню Церкві. Життя Святих свідчить як відбувалася взаємодія античного спадку з християнською вірою, як закладалися основи єдності віри і розуму, науки і освіти, що не перечило істинному благочестю. Шляхетне походження і класична освіта стали фундаментом формування міцного

характеру і стійких переконань Отців, що заклали основи християнського віровчення. Про Святого Василя Великого (329-379), який походив з роду визначних патрициїв,—це одна з найсвітліших і найславніших постатей старовинної грецької Церкви. Він аскет, єпископ, бесідник, учитель, богослов і вчений. Він, безнайменшого сумніву, є найдосконалішим представником Церкви свого часу.

Святий Григорій Богослов (326-390) був сином єпископа у Назіанзі в Кападокії. Як і святий Василій, святий Григорій отримав всебічну освіту у високих школах. Святий Григорій відзначився як глибокий проповідник, що в основу християнської релігії поклав догму про Святу Трійцю. За свої богословські науки отримав назву Богослова.

Святий Іоан Золотоустий (347-407) походить з Антіохії, де довгі роки вів активну діяльність як ревний священик і невтомний проповідник. Він прославився як ревний і повний жертви пастир, незрівнян-

ний бесідник, учитель віри, який своїми глибокими проповідями захоплював великі маси народу.

У богослужінні свята особливо оспівуються і прославляються Три Святителі за їхню гарячу любов до Бога і ближнього, непохитну віру, світлі чесноти, Божу мудрість та заступництво. Особливо звеличується подібність патріархів Святей Трійці, яку вони так ревно прославляли.

Звеличення Трьох Святителів дають їм дуже докладні особистісні характеристики. "Великий"—свідчить про велич учителя, вихователя, теоретика; Богослов—про богонатхненність проповідника; Золотоустий—символізує "золото уст" подвижника і мученика, талановитого і блискучого оратора.

Три Святителі були найбільш шанованими ієрархами у Візантії. Їх вчення, богословські твори, проповіді і самі вони сприймалися Церквою як тверда основа православної віри, що навіки стало міцною опорою для християн.

—www.risu.org.ua

### Gospel Reading on the Feast Day of the Three Holy Hierarchs: St. John 10:9-16

■ "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."



# Сяюча краса Святих The Radiant Beauty of the Saints

## Преподобний Єфрем Сирін

"Увійди в себе самого, живи в своєму серці бо ж Бог живе там".

Під час Св. Великого Посту ми часто чули ім'я Св. Єфрема Сиріна, бо ж це він, натхненням Святого Духа, дав нам цю Молитву, яку говоримо щодня у цю пору Церковного Року:

"Господи й Владико життя мого! Духа лінивства, безнадійности, владолюбства й пустомовства не дай мені (доземний поклін).

Духа ж чистоти, покори, терпеливості й любові дай мені, рабу Твоєму (рабі Твоїй) (доземний поклін).

Так, Господи Царю! Дай мені бачити провини мої і не осуджувати брата мого (чи сестру мою), бо Ти благословений на віки віків. Амінь" (доземний поклін).

Пам'ять Преподобного Єфрема Сиріна особливо святкуємо 10-го лютого (28-го січня на юліанському календарі). Він народився около 306 р. в м. Нізібіс (сьогодні це турецьке місто Нусайбін недалеко від границі Сирії). Його батьки були вбогі землероби. Сам Єфрем був бурхливим та скоро гнівався, отожд, і було багато бійок та необдуманих вчинків. А також було в нього багато сумнівів про Бога. Одного дня його несправедливо заприторили у тюрму наче б то він украв овечку. У тюрмі йому приснився сон, в якому почув голос, який закликав його до покаяння. Скоро після цього його звільнили і він вирішив послухатися цього голосу.

Отож, він подався у гори і прилучився до пустельників, що там жили. Став він учнем Преп. Якова

Нізібійського (поминаємо його 13-го січня, тобто 26-го січня за григоріанським календарем), який був відданим аскетом. Під його проводом юнак став смиренным і покірним монахом. Яків довірив йому проповідувати та вчити і навіть взяв його з собою на Перший Вселенський Собор, який відбувся в м. Нікеї в р. 325, і проголосив, що наш Господь Ісус Христос дійсно Бог втілений (Син, Друга Особа Пресвятої Тройці). Після упокоєння Якова і впадку Нізібісу персянинам, Єфрем мусів покинути місто і нарешті поселився в м. Едесі (сьогодні місто Санлюрфа і Туреччини).

Єфрем поєднував свої подвиги аскета з дослідями Св. Писання. Він ділився тим, чого так здобував будучи обдарованим вчителем словом усним та писаним. Він також поборював ересь Аріяна, які твердили, що Ісус—не Бог а тільки перший із Божого творіння. Написав коментар на П'ятикнижжя Мойсея сирійською мовою, як також багато молитов та співів. Ми вже згадували Молитву Св. Єфрема Сиріна: "Господи і Владико життя мого", яку часто повторюємо щодня в часі Великого Посту. Вона закликає Християн задумуватися і перемінюватися. Багато його творів стали частиною православних молитов та Богослужінь.

Св. Єфрем Сирін—неперевершений чоловік молитви. Хоч писав він по-сирійському його твори скоро переклали на мови грецьку та вірменську, а переклади на латинсь-

ку та слов'янську зробили з тексту грецького. Він учив, що ціль людського життя—єднання з Богом і здобування божественної благодаті. Він писав: "Якщо Син Божий у тобі, то Його Царство також—у тобі. Царство Боже отожд у тобі, грішному. Увійди в себе самого, пильно шукай і без труду знайдеш його. На зовні тебе—смерть, а двері до неї—гріх. Увійди в себе самого, живи в своєму серці бо ж Бог живе там".

Радості не треба чекати тільки після смерті: зараз тут можна пізнати Божу любов змагаючись за духовним вдосконаленням. Єфрем учить, що людина може "виросити крила тут на землі і злітати вгору до височин" і там бачити трішки Божої Слави. Наскільки людина любить Бога. До тієї міри вона повністю задовольняється Божою любов'ю. Іншими словами, коли людина очищує себе і здобуває благодать Духа Святого, вона може ще тут на землі посмакувати насолоди Царства Божого. Вічне життя виростає, як насіння в Християнові через його зусилля, труди та змагання, за натхненням та допомогою Духа Святого.

А покаяння не тільки приносить зовнішнє оправдання чи прощення гріхів, а такі їх знищує цілковито. Сльози покаяння змивають і спалюють гріх і перетворюють людську природу. Через покаяння, пише Св. Єфрем: "Ти, о грішнику, перепливаєш [море життя]; ти воскреснеш себе з мертвих".

Св. Єфрем каже нам: "Браття, займаймося діяльністю тиші, посту. Молитов та сліз; збираймося докупити в Церкві; працюймо своїми руками; розмовляймо про Святих От-



ців; будьмо послухними істині; і слухаймо Святи Писання; щоб наші уми не стали безплідними (і не вирощували тернину злих помислів)". Це—добра порада в часі, коли ми завершуємо мандрівку Великого Посту і наближаємося до Світлого Празника Воскресення Господнього. Св. Єфрем продовжує: "І безумовно робімо себе гідними учасниками Божественних і пречистих Тайн, щоб наша душа очистилась від помислів невіри й нечистоти, і щоб Господь пробував у нас і визволяв нас від лукавого".

Після 10 років проживання в Едесі, Св. Єфрем упокоївся доглядаючи жертв чуми, яка нівечила місто. Через його сильне заступництво, нехай дасть він нам силу зростати в радості та спокою через щире покаяння—постійне навернення до Бога і Його досконалого шляху.

—митр. прот. д-р Ігор Куташи

## Venerable Ephraim the Syrian

"Enter into yourself, dwell within your heart, for God is there."

During the Great Fast we have often heard the name of St. Ephraim the Syrian. It was he who gave us this prayer, by the inspiration of the Holy Spirit, which we pray each day at this time:

"O Lord and Master of my life!  
Take from me the spirit of sloth,  
faint-heartedness, lust of power, and idle talk,  
But give rather the spirit of chastity,  
humility, patience, and love to Thy servant,  
Yea, Lord and King!  
Grant me to see my own errors and  
not to judge my brother (or my sister),  
For Thou art blessed unto ages of ages. Amen."

St. Ephraim is particularly commemorated on February 10, which is January 28 according to the Julian Calendar. He was born about 306 in the city of Nisibis—today the Turkish town of Nusaybin on the border of Syria. His parents were poor farmers. He was quick-tempered and impetuous, and often fought and acted thoughtlessly. His faith was also mingled with profound doubts. One day, he was wrongfully accused of stealing a sheep and was imprisoned. While there, he heard a voice in a dream calling him to repent. Shortly thereafter, he was acquitted of the charge and

proceeded to heed the call he had heard.

This took the form of flight to the mountains to join the hermits. He became a disciple of a devoted ascetic, St. James of Nisibis, who is commemorated on January 26, or January 13 on the Julian Calendar. Under his guidance, the young man became a humble and contrite monk. James entrusted him with preaching and teaching and even took him along to the First Ecumenical Council held at Nicea in the year 325, which proclaimed that Our Lord Jesus was indeed God incarnate, that is, the Son of God, the Second Person of the Trinity. After James reposed and Nisibis fell to the Persians, Ephraim had to leave the city, eventually settling in Edessa, or modern Sanliurfa in Turkey.

Ephraim combined his asceticism with continual study of the Holy Scriptures. He shared what he learned as a gifted teacher both in the spoken and written word. He also denounced the Arian heresy which claimed that Jesus was not divine, but merely the foremost of God's creatures. He wrote a Syriac commentary on the Five Books of Moses, or the Pentateuch, as well as prayers and hymns. We have already mentioned St. Ephraim's *Prayer of Repentance*, "O Lord and Master of my life," which is recited many times daily during Great Lent. It summons Christians to mindfulness and transforma-

tion. Many other works of his have become a part of Orthodox prayers and liturgies.

St. Ephraim the Syrian is a man of prayer *par excellence*. Although he wrote in Syriac, his works were very quickly translated into Greek and Armenian, and translations into Latin and Slavic were made from the Greek text. He taught that the goal of life is communion with God and the acquisition of divine grace. He wrote: "If the Son of God is within you, then His Kingdom is also within you. Thus, the Kingdom of God is within you, a sinner. Enter into yourself, search diligently and without toil you shall find it. Outside of you is death, and the door to it is sin. Enter into yourself, dwell within your heart, for God is there."

Joy is not something to be awaited in the after-life: here and now it is possible to know God's love by striving for spiritual perfection. Ephraim teaches that one can "grow himself wings upon the earth and soar up into the heights" to glimpse there the Glory of God. To whatever extent one loves God, one is, by God's love, satisfied fully. In other words, as one purifies oneself and attains the grace of the Holy Spirit one can, while still here on earth, have a foretaste of the Kingdom of Heaven. Eternal life grows like a seed within the Christian by his efforts, toils and struggles inspired and aided by the Holy Spirit.

As for repentance, it produces not merely an external exoneration or jus-

tification of one's sins, but actually obliterates them. Tears of repentance wash and burn away the sin and transfigure human nature. In the font of repentance, writes St. Ephraim: "you sail yourself across, O sinner, you resurrect yourself from the dead."

In the words of St. Ephraim: "Brethren, let us practice stillness, fasting, prayers and tears; gather together in the Church; work with our hands; speak about the Holy Fathers; be obedient to the truth; and listen to the divine Scriptures; so that our minds do not become barren [and sprout the thorns of evil thoughts]."

These words are good counsel as we complete the journey of the Great Fast and approach the bright Feast of the Lord's Resurrection. St. Ephraim goes on: "And let us certainly make ourselves worthy of partaking of the divine and immaculate Mysteries, so that our soul may be purified from thoughts of unbelief and impurity, and so that the Lord will dwell within us and deliver us from the evil one."

After residing in Edessa for ten years, St. Ephraim reposed as he ministered to the victims of a plague that was devastating the city. May St. Ephraim, by his powerful intercession, help us to grow in joy and peace through heartfelt repentance—turning ever more and more to God and His perfect ways.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash





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

Beloved Brothers and Sisters in Christ,  
fellow pilgrims and seekers  
of the Kingdom of Heaven!

In the very first place—I beg your pardon—this issue of *Visnyk/The Herald* is later going to print, (and therefore to be received and read) and is later than usual due to our Editor's patience in waiting for me to finish this article for this column. Дякую, Маруся!

I hope and pray that all of us were—in ways that lead everyone of us to greater spiritual heights—blessed in the recent celebrations of the Birth of Our Lord, and in the "renewal" of our own baptismal covenant in the celebra-

tion of Our Lord's Baptism in the River Jordan. (Thank you specifically, here, to the Brothers and Sisters of Tolstoi, MB, and area whose gathering right on *Йордан* was indeed a blessing to me!)

We are now into a period of our "church year" during which many parishes across Canada, review the "business" of their church or parish. I am speaking of the Annual Meeting (or as many of us know, in Ukrainian, "річні збори громади"). (I am aware, of course, that in many rural settings, and especially in situations where there is an "округа" [a Parish District], these Annual Meetings are held in November or December, prior to the beginning of the New Year, as the "Schedule of Services" is usually set for the up-coming year.)

In light of this, our editor, Marusia Kaweski, conveyed on to me that she had received a few phone calls and emails in recent weeks regarding procedural questions about the conducting of the "business" of the local church or parish. I would like to offer a few thoughts, suggestions, and perhaps some ideas. However, I pause before doing so...

As many of us will know and be aware, (at least to some extent) our beloved UOCC was founded as a "lay movement" by faithful and divinely-inspired young men and women almost a hundred years ago. Our "organization," then known as the Ukrainian Greek-Orthodox Church of Canada, was to be, and still is, made up of **member** congregations (громади), and are now called parishes (парафії). This deliberate organizational structure therefore placed both "rights" **and** duties and responsibilities on every single, individual church or parish

member. This further meant that the responsibility for effective, sound, fiscally responsible stewardship and management of the local parish's assets was and remains with the local church or parish. The Annual Meeting is a collective annual review by the whole membership of how well "we," (the local parish or church,) are doing. (As a result—while an **ideal** "quorum," would be 100% of the membership, this is almost never achieved.)

In fact—our UOCC By-Laws, contain an appendix entitled "*Model By-Laws for Parishes and Missions ...*" In section 8. "General Meetings of Members," under the sub-section "A" Annual General Meeting, point (a) the **quorum** is 25% of the duly qualified members.

There is much more that could be written about good, effective, **local** church stewardship and management. Indeed, the "founders" of our UOCC foresaw the role that a "central, *head office*" could and, hopefully, would play in the on-going development of effective *local* stewardship and management. (*More on this in the future*).

What this means, though, is that there is another side to the "same coin." In order for the "central, *head office*" to provide *any* support, guidance, or leadership to local churches and parishes, **our** UOCC's "central, *head office*" needs to also be practicing effective, sound, fiscally responsible stewardship and management.

At the end of January, Dobr. Sonia and I were out in North Battleford, and in Saskatoon. As a result of numerous conversations (thank you all!), I was reminded that, while it may be a "steep learning curve" for this Chancellor and Chair of the Presidium in over-seeing the operations of the "central, *head office*"—the work and effort involved is very important and that sustained attention is very necessary.

Here is what I have learned (or had confirmed) over these last several months, and last several weeks in particular (during our UOCC's annual external audit):

1. **We** must never lose hope! Our Lord's Crucifixion on Friday was and is followed by His glorious Resurrection!
2. **We** (that is ALL of us,)—members, and especially leaders of our UOCC; hierarchs, clergy, laity (young and old), and Consistory Board members—are personally and collectively affected by numerous factors and circumstances "**within**" our church and wider community. The total number of us who have continued to pay our membership dues has continued to steadily go down for many years. This means that there are fewer and fewer of us seeking to sustain the same programs and services (which in almost all cases, are costing us more, and more). I hereby ask us all—we love our church, and more importantly, we are called to love and serve our God: *Let's pray that we all*

*can stop seeking someone to **blame** for this decline in members.* Instead, I ask us all to pray for guidance, and strength to discern and do whatever each of us can do to call our families, our friends and neighbours **back** to life and membership in our beloved UOCC. (This includes calling our brothers and sisters of the fourth-fifth waves of immigration to membership in the UOCC).

3. **We** (again, ALL of us)—are also personally and collectively affected by numerous factors and circumstances "**without**" (that is beyond) our church and wider community. Bearing in mind that there are fewer of us responding, we nonetheless must abide by ever-changing, and more stringent rules and regulations governing our parish life, activities, and finances, including dealing with the Canada Revenue Agency-Charities Directorate. This has taken and continues to take more time and effort, as well as greater competence of those volunteers who deal with such matters on behalf of our parishes. (This is certainly so in the Office of the Consistory).

The most important thing that I have learned (and have had confirmed for me many times over!) is that if our Office of the Consistory is to be of effective service to the membership of our UOCC, the Office of the Consistory must set the tone, and God-willing, *set the standard* of prudent, effective, fiscally responsible and *responsive* stewardship and management of our collective UOCC resources.

Our Consistory Board, and in particular, our Presidium has undertaken a very thorough review of our current and past practices with respect to our finances, as well as over-all governance and management. This is an intense and time consuming process, which over the first weeks of January (over our Різдво), included the "field visit" by the UOCC's external auditors. I have sought, however, at every juncture, to the best of my abilities, by the grace of God, to **not allow** for any blame or recriminations against anyone! We are *all in this together!* Those before us loved their church no less than we do. Those before us served with the best of intentions and did their best. Thank you, дякую!

Soon after receipt of this February *Visnyk/The Herald*, please watch your parish mail for the *Annual Report*, newsletter, and parish levy statement for 2016.

I kindly ask you all to please continue to pray for **all** of our leaders, and pray that those who labour and serve in and for the Office of the Consistory, as well as those who oversee and support this service on our behalf, (our Consistory Board) will be enlightened, strengthened and guided to continue to do so for the Glory of God, and the salvation of us all!

3 Божом!

## PASCHAL (EASTER) GREETINGS



Don't miss your chance to place your  
**Paschal (Easter) Greeting** in the Paschal Edition of  
*Visnyk / The Herald*.

**Deadline: Friday, March 18, 2016**

To support our Church newspaper, we encourage all our parishes,  
parish districts, community organizations and local businesses  
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For more information please call:  
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**WE APPRECIATE YOUR SUPPORT!**

## Deadline for Submissions

■ March issue 2016

— **Deadline: February 15, 2016**



## Ukrainian Language Braille Prayerbook Presented

■ **KYIV, UKRAINE**—A Ukrainian language prayerbook in Braille was presented in Kyiv, Ukraine on Jan. 21, 2016. Sufficient funds were collected from donors in Ukraine and abroad to print 400 prayerbooks for those with visual impairment. The volume includes morning and evening prayers, prayers before Holy Communion and Holy Confession, prayers for Ukraine and many others for various needs. The presentation began at the St. Michael's monastery with 11-year old Ostap Nesterovsky from Lviv, who is visually impaired, reading prayers from the new prayerbook. Those in attendance were moved to tears when young Ostap thanked all those involved in making this idea come to fruition, "Before, there was no way for the visually impaired to read prayers on their



Ukrainian language prayerbook in Braille.

own. Before, someone had to read for me." Vitaliy Tkachuk, who heads a youth organization in Volyn for the visually impaired, spearheaded the idea, partnering with the Church and seeking donors. The Ukrainian media helped to promote the campaign to raise funds to realize the project.

—5-канал; [www.cerkva.info](http://www.cerkva.info)

## Вийшов з друку молитовник українською мовою шрифтом Брайля

■ **КИЇВ, УКРАЇНА**—21 січня 2016 року у Києві в залі Свято-Михайлівського Золотоверхого монастиря презентували перший в Україні молитовник українською мовою шрифтом Брайля для незрячих. Було видано 400 молитовників шрифтом Брайля. До першого в Україні молитовника шрифтом Брайля увійшли молитви ранішні, вечірні, перед та після сповіді й причастя, за Україну та Українську Православну Церкву та багато інших молитов, адже кожен незрячий має таку саму духовну потребу як і людина зряча. Ініціатор ідеї молитовника—Віталій Ткачук, який є сам незрячим і очолює Волинський обласний осередок Всеукраїнської молодіжної громадської організації інвалідів з вадами зору Генерация у спішній дії. Також Віталій Ткачук розповів про нові ідеї для незрячих та висловив подяку всім, хто долучився до цього проекту, а особливо волинянам і тим українцям й громадянам інших держав, які пожертвували кошти. Всіх розчулив своїми словами при-



During the presentation of the Braille prayerbook, 11-year old visually-impaired Ostap Nesterovskiy from Lviv, Ukraine gave a demonstration by reading selected passages at the St. Michael's cathedral of the St. Michael's monastery in Kyiv, Ukraine.

сутній на презентації найменший незрячий 11-ти річний школяр Остатп Нестеровський із міста Львова сказавши: "Дякую всім людям, які реалізували цю ідею, бо раніше такого не було і незрячі не могли самостійно прочитати молитви. Для мене зазвичай їх хтось читав, а тепер я зможу сам молитися за Україну та Українську Церкву та при інших потребах".

—5-канал; [www.cerkva.info](http://www.cerkva.info)

## Quebec patient receives doctor-assisted death in Canadian legal first

■ **QUEBEC CITY, QC**—A Quebec City patient has died with the assistance of a doctor, in a Canadian legal first, CBC news reported Jan. 15, 2016. A spokeswoman for the authority that oversees health care in the Quebec City region confirmed to CBC News that one patient has received medical aid in dying and a second request is being considered. Quebec City health agency confirms 1 death and another request. It is the first known case since the province's assisted dying law came into effect on Dec. 10, 2015. There may be more cases, but health agencies in Quebec are not obliged to report them on demand. CBC and Radio-Canada have contacted most of the 28 regional health authorities requesting the number of cases of

medically assisted death since the law came into effect. Some authorities have refused to release the information, while others have confirmed to CBC that they have not had any requests for medically-assisted death. In December 2015, Quebec became the first province in Canada where it became legal for terminally ill patients to choose to die with medical help. In early January the Supreme Court of Canada granted the federal government a four-month extension to pass assisted dying legislation, rather than the six months requested by the government. The court also ruled that Quebec's assisted dying law can remain in effect.

—Steve Rukavina, CBC News

## Christmas Celebrations Banned in Somalia

■ **MOGADISHU, SOMALIA**—The government of Somalia has issued a ban on Christmas and New Year's celebrations in the Muslim country, saying the festivities "have nothing to do with Islam." "We warn against celebration of Christmas, which is only for Christians," Sheikh Mohamed Kheyrow, director of Somalia's ministry of religion, said on state radio. "This is a matter of faith. The Christmas holiday and its drum beatings have nothing to do with Islam." He said the ministry has sent letters to the police, national security intelligence and officials in the capital Mogadishu instructing them to "prevent Christmas celebrations." The announcement had echoes of Islamist militants al Shabaab, which controlled the capital Mogadishu until 2011. Among their edicts was to ban Christmas celebrations. It was not immediately clear what prompted the government announcement. Somalia is almost entirely Muslim, but it hosts thousands of African Union (AU) peacekeepers, including

from the majority-Christian countries Burundi, Uganda and Kenya. The country, which is struggling to emerge from two decades of fighting and chaos, has also seen a growing number of Somalis returning from Europe and North America, sometimes bringing foreign traditions and attitudes with them. Officials also said that Christmas celebrations may attract attacks from the Islamist militants al Shabaab. "Christmas will not be celebrated in Somalia for two reasons; all Somalis are Muslims and there is no Christian community here. The other reason is for security," Abdifatah Halane, spokesman for Mogadishu mayor, told Reuters. "Christmas is for Christians. Not for Muslims." Last Dec. 25, al Shabaab claimed responsibility for an attack on the main AU base in Mogadishu, which lasted several hours and left three peacekeepers and a civilian contractor dead.

—[www.theglobeandmail.com](http://www.theglobeandmail.com);  
Reuters News Agency

## Armenian Cathedral hosted Syrian Refugees

■ **MONTREAL, QC**—St. Gregory the Illuminator Armenian Cathedral of Montreal, Quebec hosted Syrian Armenian refugees on January 10, 2016. Faithful gathered first for the Divine Liturgy at St. Gregory Cathedral celebrated by Rev. Vazgen Boyadjian, assisted by deacons and Gomidas Choir. After the Liturgy, a lunch was offered at the cathedral's Marie Manoogian Hall by the parish council in cooperation with Hay Doun, to welcome the recently arrived Syrian Armenian families, under the patronage of His Grace Bishop Abgar Hovakimian, Primate of the Armenian Diocese of Canada. Nayiri Tavlian, Ana Papazian, Serena Kasparian, Gabriella Djerahian, Mary Keyork and Joseph Nammour, Hay Doun board members, were honoured by His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians with a letter of Pontifical Blessings and Appreciation. More than 300 Syrian Armenians enjoyed the meal and friendly atmosphere at the church and received gifts from the organizers.

Adrine Aghazarian, a member of St. Gregory's parish council, told the Montreal Gazette that this Christmas dinner was also about helping integrate Syrians of Armenian descent into

a new society and a new country. "All of them came here in 2015, they all fled the war and they all had their own stories," Aghazarian added. She cannot help but admire the courage of today's refugees who have arrived with hopes of building a new life in Canada. The Syrian refugees want to integrate and contribute to Canadian society, said Narod Odabasiyan, a director with Hay Doun, a non-profit organization that helps settle refugees. "They are resilient and they want to give back. They just need a door that is open enough and welcoming enough with open hearts to want to give them a chance," Odabasiyan said. Aghazarian tells the charming story of her grandmother blending into Canada. "My grandmother was in her 70s and she would always watch hockey back in the 1970s. The funniest thing happened every time the Canadiens were in nets, she would put a cross on one side of the TV set so that the Canadiens would win. And the next period, when the Canadiens went to other net, she moved the cross to the other side and would pray for the Canadiens. She loved hockey."

—Armenian Diocese of Canada;  
Montreal Gazette, Jan. 10, 2016



The parish hall of the St. Gregory the Illuminator Armenian Cathedral of Montreal, Quebec is packed with parish faithful and Syrians refugees of Armenian descent for Christmas dinner.



## Український фільм увійшов до п'ятірки номінантів на Оскар

■ ЛОС-АНЖЕЛЕС, КАЛІФОРНІЯ — У січні у Каліфорнії американська кіноакадемія обрала п'ять кандидатів, які будуть змагатися за звання найкращого документального фільму цього року премії "Оскар". Фільм "Зима у вогні" про протести на Майдані в Києві 2013-2014 рр. потрапила до списку головних номінантів, повідомляє ВВС. Відзначимо, що вперше в історії український фільм отримав можливість завоювати найпрестижнішу кінонагороду. Напередодні режисер фільму Євген Афінеєвський заявив, що очікує номінації, адже фільм цього



A shot from the film *Winter on Fire*: A scene from the tent camp in the centre of Kyiv, Ukraine.

заслуговує. Церемонія вручення "Оскар" відбудеться 28 лютого у Лос-Анжелесі. Нагадаємо, раніше "Зима у вогні" вже демонструвалася на Венеційському кінофестивалі та отримала перше місце на кінофорумі у Торонто.

—www.24tv.ua



A shot from the film *Winter on Fire*: People lay flowers at the barricades to commemorate those who perished Feb. 18-20, 2014.

## Перший художній фільм про Голодомор

■ ТОРОНТО, ОН—Назва стрічки про Голодомор, який зняли в Канаді називається "Тірий врожай", її режисер Аян Ігнатович має українське коріння. Його батьки втекли з України в часи Другої світової війни. Ігнатович каже—зняв цей фільм, аби показати, як українці стра-

ждали від рук радянської влади. Головні ролі у фільмі зіграли зірка "Зоряних воєн" і фільмів про "Супермена" Теренс Стам. А також—молодий британський актор Макс Айронс. На великих екранах стрічку покажуть в 2016 року.

—www.24tv.ua

### Молитва, що читається в дні неспокою та нашествия ворогів на державу

■ Господи Боже сил, Боже спасіння нашого. Ти Єдиний твориш чудеса. Поглянь в милості і щедротах на смирення рабів Твоїх і чоловічолобно вислухай і помилуй нас: бо вороги наші зібралися на нас, щоб погубити нас і знищити державу нашу та святині наші. Допоможи нам Боже, Спасителю наш, і визволи нас, заради слави імені Твого, і нехай до нас будуть додані слова, сказані Мойсеєм: будьте сміливими, стійте і побачите спасіння від Господа, бо Господь переможе за нас.

Так, Господи Боже, Спасителю наш, не пом'яни беззаконь і неправд людей Твоїх і не відвертайся від нас гнівом Своїм, але в милості і щедротах Твоїх відвідай смиренних рабів Твоїх, що до Твоєї милості припадають: повстань на допомогу нам і подай воїнству нашому з Ім'ям Твоїм перемогти. Погуби наміри і несправедні намісли тих, хто йде на нас війною.

Молимося до Тебе, Владико миру і спокою нашого, щоб як щезає дим, так нехай щезнуть вороги наші, і як прах розсипається від лица вітру, так нехай розвіються їхні злі думки знищити державу нашу Українську. Господи, втихомир тих, хто противиться заповідям та постановам Твоїм. Поверни їм пам'ять Твоїї заповіді: Блаженні миротворці, бо вони синами Божими назвуться. А для тих, хто противиться цій Твоїй заповіді, пошли гнів, скорботу і ангелів лютих, які вселять в них страх і пам'ять про те, що і вони себе християнами називають.

Нехай же Господи буде воля Твоя над нами і, якщо Твоє Провидіння буде таким, щоб покласти воїнам нашим у битві за Віру і Україну душі свої, то і їм прости гріхи їхні, і в день праведного Твого Суду подай вінці нетлінні. Але віримо і молимося Тобі Великодаровитий, Господи, що ти захистиш, втихомириш і напоумиш та до спокою приведеш всіх.

Бо Ти еси захист і перемога, і спасіння, для тих хто надіється на Тебе і Тобі славу возсилаємо Отцю, і Сину, і Святому Духу, нині і повсякчас, і навіки віків. Амінь!

## Award-winning Maidan Film Wins Oscar Nomination

■ HOLLYWOOD, CA—The documentary film *Winter on Fire: Ukraine's Fight for Freedom*, directed by Evgeny Afineevsky, has received a 2016 Oscar nomination in the Documentary Feature Film category. Other films in the category include *Amy*, *Cartel Land*, *The Look of Silence*, and *What Happened, Miss Simone?* The film features the perspective of participants in the Revolution of Dignity unfolding in Kyiv, Ukraine and across Ukraine over the months of late November to February 2013-2014. Hoping for stronger

ties to the European Union, the people countered the former government's military forces which wanted to ally with Russia. This is the first Academy Award nomination for Evgeny Afineevsky and producer Den Tolmor. The winner will be announced Feb. 28, 2016 at the Oscars ceremony. The film has been available on Netflix since Oct. 9, 2015 and was widely shown on Ukrainian local television channels and in Ukrainian theatres in Fall 2015.

—www.oscar.go.com



A shot from the film *Winter on Fire*.

## Bitter Harvest Holodomor Film Opening in 2016

■ TORONTO, ON—The full-length feature film on the Holodomor, *Bitter Harvest*, hits theatres in 2016. This is the first such fictional drama produced in the West that is set against the backdrop of the Holodomor. The movie, also known as *Devil's Harvest*, is a Canadian epic romantic-drama film directed by George Mendeluk. He co-wrote some scenes in Richard Bachynsky Hooovers's original script. The film stars Max Irons, Samantha Barks, Barry Pepper and Terence Stamp. It is set during the Holodomor, the man-made famine of 1932-33 that killed millions of Ukrainians. The story centres on Yuriy, played by Max Irons, an artistic soul born into a family of Ukrainian Cossacks, who struggles to win the approval of his grandfather Ivan, played by Terence Stamp, and father Yaroslav, played by Barry Pepper, and to win the heart of Natalka, played by Samantha Barks. His life changes with the invasion of the Red Army and the subsequent persecution of his family and fellow countrymen as Stalin's regime of terror extends across Ukraine and

Eastern Europe. Director Mendeluk explained the making of this film, "I grew up with my mother describing how she and her family survived the terror of the Holodomor—the engineered genocide wrought by Stalin in Ukraine—where 7 million perished at a time when the world looked the other way. As you see in today's media, his long shadow still affects Ukraine today, but our story is essentially one of love triumphing over all that life throws at it." Producer Ian Ihnatowicz stated, "Given the importance of what happened, and that few outside Ukraine knew about it because it had been covered up, the story of this genocide needed to be told. It is relevant today. ...It is ironic that before we even finished our film we had yet another example of Russia's aggression against Ukraine." The movie began filming in Kyiv, Ukraine on Nov. 15, 2013—just before the Revolution of Dignity began later that month—and concluded filming on Feb. 5, 2014.

—www.collider.com



Max Irons as the idealistic Yuriy.



## 2nd Anniversary of the Revolution of Dignity Remembered

■ **KYIV, UKRAINE**—Ukraine and Ukrainian around the world will be marking the second year of the tragic conclusion of the Revolution of Dignity that occurred on February 18-20, 2014 in Kyiv, Ukraine and will be remembering the 117 *Nebesna Sotnya*, the Heavenly Hundred, the heroes of Ukraine who gave their lives defending others. During the Revolution of Dignity taking place November to February 2013-2014, the dictatorial regime of that time deliberately planned to put an end to the Maidan camp in downtown Kyiv by violent means. Over a hundred were killed by state security forces over three days of carnage, and hundreds more were left with debilitating injuries.

A few days later, still reeling from the attacks, Ukrainians were shocked to watch the swift annexation of their peninsula of Crimea and terrorist occupation of five oblasts in the east and south.



On Holy Week in April 2014, Ukraine was plunged into a hybrid proxy war with Russian-backed terrorists and Russian military that has officially been labelled an anti-terrorist operation going on in the Luhansk and Donetsk oblasts.

Ukraine is now into the second

year of a conflict that has resulted in a grave humanitarian crisis largely ignored in Europe. Almost 10,000 civilian and military have been killed and over 21,000 injured. The 6 mn residents of this region have had their lives shattered by violence with 800,000 living

along the front line. The number of displaced persons have reached 2.9 mn. Damage to vital infrastructure like water links, roads and power have left many towns and villages uninhabitable. Numerous acts of terrorism threaten security and lives in other parts of Ukraine. There are at least 100 prisoners of war still being held and many illegally incarcerated like film-maker Oleh Sentsov, from Crimea, who was given a 20-year sentence in Russia for his pro-Ukrainian stance. The trial in Russia is underway for captured Ukrainian pilot Nadya Savchenko, who maintained a record 93-day hunger strike last winter. The new Ukrainian government has been unable to assist much of its population, struggling with the enormity of the military, social and political issues. Volunteerism has come to the rescue and we witness ordinary citizens of Ukraine in daily acts of charitable kindness to help their fellow citizens.

## Victims of War



Triple amputee Mykola Nyzhnikovskiy

■ The consequences of the Revolution of Dignity and the conflict in the eastern oblasts are only now emerging. Soldiers, volunteers and residents in the conflict zones have physical injuries, and much of the country is suffering from psychological stress and conditions like PTSD. Much volunteer and media attention goes to helping soldiers and the war-wounded, but far less features the damage caused to the lives of ordinary citizens in Ukraine.

CTV's W5 news magazine program shone the spotlight on one such ordinary victim of war in its Jan. 30, 2016 episode. The program highlighted the plight of 11-year old Mykola Nyzhnikovskiy, who lives in the conflict zone, and the great efforts to help him by the third medical mission by the Canada-Ukraine Foundation to Kyiv, Ukraine. Mykola's story as narrated by W5 senior reporter Victor Malarek, highlights the impact and life-long aftereffects of war. Malarek explained that Mykola, his little brother and a few friends were playing

in a field that has been used as an artillery range. The boys found an undetonated rocket-propelled grenade, and Mykola stepped on it and it exploded. Mykola's brother Danylo was killed immediately. Mykola had devastating injuries, losing both of his legs and an arm and sustained severe shrapnel injuries to his face, head and body.

Ukrainian doctors lacked the technologies and expertise to help Mykola fully. Dr. Oleh Antonyshyn, lead surgeon and organizer of a series of medical missions to Ukraine, and his team stepped in last fall to assist with some repairs to his skull and face.



Mykola undergoes occupational therapy treatments in Montreal.



Mykola has confession with Fr. Ihor Kutash.

Then, Dr. Reggie Hamdy, Chief of Staff at Shriners Hospital for Children, in Montreal, Quebec, heard the story and offered treatments with prosthetics, and all additional medical treatment Mykola required for his head injuries as well as psychological counselling.

Mykola arrived in Montreal on Dec. 1, 2015 to begin treatments. "A triple amputee is quite severe," Dr. Hamdy said. "However, I can say with technologies that we have now and the prosthesis, he will be able to run, to play hockey. He will be almost a normal child." Mykola faces extensive therapies, physio, procedures and counselling, but, he is well on his way to recovery thanks to the staff at Shriners Hospital, the Canada-Ukraine Foundation and the Ukrainian Community in Montreal.

The touching story of Mykola is but one of thousands of people affected physically and psychologically by the conflict in Ukraine. The humanitarian crisis in Ukraine is our chance to act as Christians to assist those in need and to bring hope when we can.

—CTV W5; Ukraine-Canada Foundation; Toronto Star

\*To help Mykola or to assist on other humanitarian project, see:  
[www.HelpMykola.com](http://www.HelpMykola.com) or [www.cufoundation.ca](http://www.cufoundation.ca)

## Adopt a Soldier Campaign Launched

■ **WINNIPEG, MB**—The Ukraine War Amp's have launched a new project to assist Ukrainian soldiers and patriots injured in the conflict in Ukraine. The project, called Adopt a Soldier, establishes a unique bridge between the donor and the amputee. The donor selects a wounded soldier from a list to assist. Once the transfer is received, the soldier sends the donor a letter and photo. Soldier stories are also posted on the Ukraine War Amps website. It provides monthly stipends of approximately US \$50 to Ukraine's veterans. This is a small amount for Canadians, but makes a huge difference for the injured. The soldiers are often amputees and face an uncertain future because there is limited state support. Your donation would be helping people like Vadym Svydorenko, an army medic, who lay captured for 3 days in the cold before reaching hospital and losing both feet and hands to freezing. Vasyl Pelysh had his right arm crudely hacked off by terrorists because he had "Glory to Ukraine" tattooed on his arm. The War Amps have website and Facebook pages, and set up an Adopt a Soldier crowd funding site. The Ukraine War Amp's have successfully collected and delivered approximately US \$6,000 to the injured so far.

\*If you would like to assist the Ukraine War Amps or Adopt a Soldier project, see their websites for details:  
[www.ukrainewaramps.ca](http://www.ukrainewaramps.ca), or [www.youcaring.com/Adopt\\_a\\_Soldier](http://www.youcaring.com/Adopt_a_Soldier)



Vasyl Pelysh lost his right arm after being captured.



Theophany at St. Nicholas Parish in Hudson Bay, SK (See p.13)



(above) Fr. Michael immerses the cross in the lake. All Photos: Fr. Michael Faryna  
(below) Parishioners of St. Nicholas participate in the Great Blessing of the Waters.



(above) Fr. Michael serves the Great Blessing of the Waters.  
(below) Some parishioners of St. Nicholas immerse themselves in the sanctified lake.





## St. Nicholas Parish Celebrates Theophany With Traditional Water Immersion (See p.12)

**H**UDSON BAY, SK—The Ukrainian Orthodox faithful in Hudson Bay, Saskatchewan attended the Divine Liturgy at St. Nicholas Ukrainian Orthodox church to celebrate the Feast of Theophany on Jan. 19, 2016. Following the Divine Liturgy celebrated by Rev. Michael Faryna, the faithful then traveled to Ruby Lake, which took them on a 15-minute scenic drive north of Hudson Bay. There, Fr. Michael and the congregation took part in the Great Blessing of Water service at the lakeside.

An ice cross had been sawn out of the lake and a neat circle of open water had been made (see p. 12). The faithful followed the traditional Ukrainian practice of blessing open water out-

doors, despite the very cold temperature in the minus 30 degrees Celsius range. Then, after the Great Blessing of Water service, some of the congregation practiced another custom of Theophany—bathing in the newly blessed water. Six men braved the outdoor deep-freeze and entered the sanctified water for the ritual immersion three times. Refreshed in spirit, mind and body, the men emerged and returned with their families to their homes.

The Great Blessing of Water is held only twice a year—on Theophany eve on January 18 and following the Theophany feast day Divine Liturgy on January 19. At other times of the year, such as commemorating the patronal feast day of a church, the Lesser Bless-



ing of the Waters is served. The sanctification of the waters at Theophany remembers the Lord's baptism and the revelation of the Holy Trinity. It is also a visible expression of Orthodoxy's belief that creation is sanctified through Christ. Water serves as a symbol of creation. The Blessing affirms that humanity and the created world were created to be filled with the sanctifying presence of God.

After the service, the Holy Water is distributed to the faithful for home use. This water reminds us of our own baptism. It is also used to bless homes during the Theophany season. Blessing the home affirms that the baptized residents, their surroundings and their

responsibilities are sanctified through Christ and brought into the Kingdom of the Father through the Holy Spirit.

An important Theophany tradition in Ukrainian practice is holding the Great Blessing of Water outdoors at a river or lake. The faithful then bathe in the newly-blessed water outdoors. Bathing in sanctified water during Theophany symbolizes purification, cleanliness, and renewal. Commonly practiced in Ukraine, because temperatures are more favourable, the harsh winters of Canada meant that this custom had fallen out of practice by Ukrainians in Canada. It is indeed a joy to witness the renewal of our traditional Ukrainian practices at Hudson Bay.

## Symbols of Theophany



**WINNIPEG, MB**—A large cross made of clear ice was constructed outdoors next to the St. Mary the Protectress (Pokrova) Sobor in Winnipeg, MB. During the daytime (above) it is transparent. For night-time viewing (above right), spotlights have been set up to illuminate the clear ice in the Ukrainian national colours of yellow and blue. **Photos: Alec Moodrey**



## Леся Українка

*Горить моє серце, його запалила  
Гаряча іскра палкого жалю.  
Чому ж я не плачу? Рясними сльозами  
Чому я страшного вогню не заллю?*

*Душа моя плаче, душа моя рветься,  
Та сльози не ринуть потоком буйним,  
Мені до очей не доходять ті сльози,  
Бо сушит їх туга вогнем запальним.*

*Хотіла б я вийти у чистеє поле,  
Припасти лицем до сирій землі  
І так заридати, щоб зорі почули,  
Щоб люди вжахнулись на сльози мої.*

1893

**Ukrainka, Lesia**

born February 25, 1871 in Zvyahel, Volhynia,  
and died August 1, 1913 in Surami, Georgia.





## Khram at St. Michael's Ukrainian Orthodox Heritage Church

**W**INNIPEG, MB—St. Michael's feast day, or *Khram*, was celebrated on Sunday, November 22, 2015 at St. Michael's Ukrainian Orthodox Heritage church in Winnipeg, Manitoba. The parish was very honoured to have the newly-elected Chancellor Very Rev. Archpriest Taras Udod and Dobrodiyka Sonia Udod join the congregation on this day. It was indeed a blessing to have Fr. Taras concelebrate the Divine Liturgy along with parish priest Rev. Evan Maximiuk and Rt. Rev. Protopresbyter Dr. Oleg Krawchenko, who is attached to the parish. Fr. Taras gave a very inspiring and informative message at the homily and during the luncheon program.

On this feast day of St. Nicholas, the parish traditionally recognizes students who participate in Ukrainian language and Orthodox studies. They are congratulated and receive scholarships for attending Ukrainian camp, Ukrainian language credit courses, Grade 12 graduation and graduation from post-secondary studies at universities or colleges during the 2015 school year. On this feast day, the parish recognized 4 students: Mykola Kruk, Danylo Kruk and Halyna Kruk who attended PLAST summer camp during the summer, and Stefanie Ladanchuk who graduated with an Honours Diploma in Library Information and Technology from Red River College in Winnipeg, MB.



(left to right) President Helen Mayba, Mykola Kruk, Danylo Kruk, Halyna Kruk, Stephanie Ladanchuk.

St. Michael's parish has honoured several students over the past 8 years. The parish is proud of its youth and their achievements and encourages them to continue in Ukrainian and academic studies.

—Helen Mayba, parish council president

## Многая літа! Congratulations!

**Mike Sowa**  
of Wadena, Saskatchewan



## on the occasion of your 95th Birthday Celebration

бажаємо Божого благословення, міцного здоров'я і щастя!  
Wishing you God's blessings, health and happiness!

—The Sowa Family and Extended Family,  
Friends, and Your Parish Family

## Congratulations!

**W**ADENA, SK—Mike Sowa, who is the president and member of the All Saints parish in Wadena, Saskatchewan, celebrated a milestone year on Jan. 18, 2016, turning 95 years old. Despite the accumulating years, Mike has been blessed by God with good health, giving new meaning to the phrase that age is just a number. Never one to sit still, Mike is still an active and much-loved participant in Wadena community life—attending events and local activities, such as Remembrance Day ceremonies, going to church services, doing odd jobs outside, and keeping in touch daily with friends and family.

Mike is one of the last remaining World War II veterans in Canada. When Canada entered WWII in 1939, Mike signed up to the army as a volunteer along with thousands of other young men and women from the Ukrainian Orthodox community. He became a tank driver and served in the Strathcona Regiment, which was based out of Winnipeg. His service saw him stationed in Canada as well as took him to the front lines of fighting in the theatres of war in England and Italy. Ukrainians were the fourth largest ethnic group volunteering in the army. Mike and his fellow Ukrainian Orthodox servicemen soon petitioned the military to have their own Ukrainian Orthodox chaplain to hold their own Ukrainian Orthodox Divine Liturgies. Thus, it was later in the war that the army organized Ukrainian Orthodox chaplaincy and Mike's chaplain became Rev. Semen Sawchuk, a driving force for the organization of Ukrainian Orthodox chaplaincy in WWII. A belief in God was important to the servicemen, Mike recounts. "It was important to believe in God, who gave them protection during the fighting," Mike remembers.

After the war, Mike returned home to Canada to raise a family, to farming, and community life in Kuroki and Wadena, Saskatchewan. Now, at 95 years old, Mike has carried over the values from his army days to civilian life—a strong Ukrainian Orthodox faith and a life of service for others. He has assumed the role of service and leadership as a member of the All Saints Ukrainian Orthodox church, Wadena, Saskatchewan parish, and in the Kuroki and Wadena, Saskatchewan communities. Both in the army and in civilian life, Mike's leadership style is to set an example by doing. The fact that he has been president of Wadena parish for the past 25 years is a testament to the effectiveness of this leadership style.

Mike faithfully attends Church services, not only at his Wadena parish, but he travels with friends and family to support other parishes. He also works diligently behind the scenes to support the Church through volunteering and donations. Mike can often be found tending the trees and shrubs, doing repairs, and, in a fearlessness he earned as a tank-driver, he is often the first to climb the ladders to fix the roof and Church dome windows. He also plays a key role in fundraising, leading the varenyky-making sessions.

Mike Sowa is a good example of those many WWII veterans who were willing to sacrifice their own lives to defend their country and people, and they kept their faith even in the most difficult times. The service and leadership of Mike and his fellow WWII servicemen leave us much to emulate.

Mike's family, friends, fellow parish members and the entire community wish him many years of God's blessings!

Многая літа!



# Holy Trinity Cathedral in Saskatoon, Saskatchewan Celebrates St. Nicholas Day

**S**ASKATOON, SK—Holy Trinity Cathedral in Saskatoon, Saskatchewan had a special commemoration for the St. Nicholas feast day held on Sunday, Dec. 20, 2015. The cathedral was packed with faithful for the Divine Liturgy concele-

brated by Very Rev. Archpriest Taras Makowsky and Rev. Charles Baxter. Following the service, St. Nicholas icons were blessed and presented to the parish Sunday School children. St. Nicholas the Wonderworker is the patron saint of children.



PHOTO CAPTIONS:

- 1. Fr. Taras Makowsky sprinkles Holy Water on kolachi and fruit for the Panakhyda memorial.
- 2. Icons of St. Nicholas are ready to be blessed. They will be given to the Sunday School children of Holy Trinity Cathedral.
- 3. Parishioners and children hold candles during the service.
- 4. Fr. Charles Baxter sprinkles the St. Nicholas icons with Holy Water.
- 5. Fr. Taras Makowsky blesses the St. Nicholas icons.



## War Destroys Historic Monastery in Iraq

■ **IRBIL, IRAQ**—The oldest Christian monastery, St. Elijah's Monastery in Iraq has been reduced to a field of rubble, yet another victim of the Islamic State terrorist group's relentless destruction of ancient cultural sites, the AP reported on Jan. 20, 2016. New satellite photos obtained exclusively by *The Associated Press* confirm the worst fears of church authorities and preservationists—St. Elijah's Monastery of Mosul has been completely wiped out. The monastery, called Dair Mar Elia, is named for St. Elijah, the Assyrian Christian monk who built it between the years 582 and 590.

Imagery analyst Stephen Wood, CEO of Allsource Analysis, reviewed the pictures for the AP and estimated that bulldozers, heavy equipment, sledgehammers, and possibly explosives were used to turn the stone walls into this field of gray-white dust. It was destroyed completely.

The Islamic State group, which broke from al-Qaeda and now controls large parts of Iraq and Syria, has killed thousands of civilians and forced out hundreds of thousands of Christians, threatening a religion that has endured in the region for 2,000 years. Along the way, its fighters have destroyed buildings and ruined historical and culturally significant structures they consider contrary to their interpretation of Islam.

Now, St. Elijah's has joined a growing list of more than 100 demolished religious and historic sites, including mosques, tombs, shrines and churches in Syria and Iraq. The terrorists have defaced or ruined ancient monuments in Nineveh, Palmyra and Hatra. Museums and libraries have been looted, books burned, artwork crushed—or trafficked. The destruction of the monaste-

ry is a blow for US troops and advisers who served in Iraq and had tried to protect and honour the site, a hopeful endeavour in a violent place and time.

For 1,400 years, the compound survived assaults by nature and humans, standing as a place of worship recently for US troops. In earlier centuries, generations of monks tucked candles in the niches and prayed in the cool chapel. The Greek letters chi and rho, representing the first two letters of Christ's name, were carved near the entrance. Before it was razed, a partially restored, 27,000-square-foot stone and mortar building stood fortress-like on a hill above Mosul. Although the roof was largely missing, it had 26 distinctive rooms including a sanctuary and chapel.

In 1743, tragedy struck when as many as 150 monks who refused to convert to Islam were massacred under orders of a Persian general, and the monastery was damaged. For the next two centuries, it remained a place of pilgrimage, even after it was incorporated into an Iraqi military training base and later a US base.

In 2003, a wall was smashed by a tank turret blown off in battle. Iraqi troops had already moved in, dumping garbage in the ancient cistern. The US Army's 101st Airborne Division took control, with troops painting over ancient murals and scrawling graffiti. A US military chaplain, recognizing the monastery's significance, kicked the troops out, starting the Army's preservation initiative continued by a series of chaplains who toured thousands of soldiers through the ruin. The US military's efforts drew attention from international media outlets including The AP in 2008.

—The Associated Press



The 1,400-year old St. Elijah monastery near Mosul in Iraq prior to its destruction.



The St. Elijah monastery was built of sturdy stone and mortar that had withstood wars and neglect for centuries.

## UOCC Foundation Holds Annual Meeting

■ **WINNIPEG, MB**—The Ukrainian Orthodox Church of Canada Foundation held its Annual General Meeting 2015 on Saturday, Dec. 12, 2015, at St. Andrew's College in Winnipeg. Members from across Canada attended. Walter Saranchuk, president and chair of the board of directors, reported to the attendees on the activities of the UOCCF in 2015. The Foundation is now managing total assets of \$1,820,822. Also, grants in the amount of \$14,000 were awarded in the same fiscal year ending Sept. 30, 2015.

Walter Saranchuk thanked all those who supported the UOCCF through donations in 2015. He also extended gratitude to the directors who have ended their terms on the Board, outgoing Chancellor Rt. Rev Protopresbyter Victor Lakusta and Rick Horocholyn.

The members elected to the UOCCF board for 2016 are: Oleg Holowaty, president; Vasyl' Balan, Winnipeg; Ted Cholod, Vancouver; Yoris Gella, Montreal; Oleg Holowaty, Toronto; John Jurychuk, Hamilton; Geraldine Nakonechny, Edmonton; Roman Nychuk, North Battleford; Joanne Rak, Kelowna; Jim Shevchuk, Battleford; Keith Swinton, Winnipeg; Ernest Skakun, Edmonton; Tania Willumsen, Calgary.

Two additional directors are appointed by the Consistory Board. They are Chancellor, Very Rev. Archpriest Taras Udod, Winnipeg, and Presidium Treasurer, Bohdan Shumsky, Ottawa.

In his closing remarks, Walter Saranchuk informed the attendees that the focus of the UOCCF in 2016 will be to expand awareness of the Foundation to UOCC parishes and to increase the capital base of the Foundation. This allows for more grants to support meritorious projects and endeavours within the UOCC community.

All members of the Ukrainian Orthodox Church of Canada are also members of the Foundation, and every indication is that they are increasingly aware of the success of the Foundation since its incorporation in 2002. Finally, the newly-elected president Oleg Holowaty expressed special thanks to Walter Saranchuk for his long term service to the UOCCF and to the Ukrainian Orthodox Church of Canada.

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

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

For further inquiries, please call the Editorial Office or email [visnyk@uocc.ca](mailto:visnyk@uocc.ca)



## USRL Holds Strategic Planning Workshop

■ REGINA, SK—The Ukrainian Self-Reliance League (USRL) National Executive Committee held a strategic planning workshop at Selo Gardens, the independent living seniors' complex in Regina, Saskatchewan on Dec. 11-13, 2015. The sessions followed up on the committee's strategic planning process. Sixteen members of the various member organizations of USRL from across Canada attended the weekend sessions. Wayne Hellquist facilitated the workshop. He has helped the USRL with several of its previous planning sessions.

The results of the November 2013 planning session was reviewed by the 17 members attending the Friday evening session on Dec. 11. This session identified five strategic priorities for the USRL: (i) restructuring, (ii) communications, (iii) youth engagement, (iv) outreach and (v) resources.

Some of the workshop's objectives included: to review and define more definitively these five strategic priorities, to describe the necessary concrete steps and timelines required to implement them as well as organizational responsibilities. The major task was to create an operational plan. Another foundational objective was to ensure that the weekend's results would be both positive and possible to implement.

Before these objectives could be adequately addressed, it was essential for the workshop participants to create a vision

for the USRL for the next five years. This vision has to be for the benefit of the greater USRL community—the positive—and has to create a sense of purpose and achievability—the possible.

There were many factors which should be considered when attempting to define a new future for the USRL such as:

- Why does the organization and its membership exist and has this changed over the past number of years or decades?
- What are its relationships with the larger Canadian community and the Ukrainian Orthodox Church of Canada in particular? and
- What are the critical demographic and cultural issues having an impact on the USRL and its membership now and into the future?

Virtually all of the objectives set out for the workshop were achieved. Currently, the results are being compiled into a report which should be available early in the new year. A major part of the report will be an operational plan with timelines and the required resources, both human and financial, to achieve the identified tasks. While the strategic priorities remain unchanged, their ranking has been reassessed. The order of priority now are: (1) youth engagement, (2) communications, (3) outreach, (4) resources, and (5) restructuring. Not surprisingly, there is an urgent need for a concerted



Ukrainian Self-Reliance League strategic planning workshop participants: (left to right, front row) Sonia Bremner, Lesia Perritt, Wayne Hellquist, Tony Harras, Emil Yereniuk; (left to right, back row) Steve Senyk, Steve Pillipow, Daria Olynyk, Vivian Skakun, Suzanna Brytan, Mark Olynyk, Dennis Kuchta and Darcia Moskaluk-Rutkay.

Workshop participants not pictured: Fr. Michael Maranchuk, Cathy Luciuk, Gerald Luciuk, Yars Lozowchuk.

effort to reinvigorate CYMK, the Canadian Ukrainian Youth Association, and possibly some hybrid youth organizations.

The USRL National Executive wishes to thank all those who participated in the workshop for contributing selflessly with ideas to an open and critical

discussion of the issues and suggesting constructive solutions. The USRL also wishes to thank Wayne Hellquist for once again capably leading the discussions. He was able to draw from the participants a practical and constructive path forward for the organization and its membership.

## 2016 – Declared the Year of Saskatchewan Ukrainians

■ REGINA, SASKATCHEWAN—The Government of Saskatchewan declared 2016 to be the Year of Saskatchewan Ukrainians. Saskatchewan Premier Brad Wall made the official proclamation on Jan. 5, 2016 at the Legislature in Regina, Saskatchewan. This proclamation acknowledges the 125th anniversary of Ukrainian immigration to Canada, while recognizing contributions that Ukrainians have made to the province of Saskatchewan. Ukrainian Canadians are an important part of Saskatchewan's cultural diversity making up 13% of its population. They proudly share their identity and culture, thereby, enriching the communities where they live.

Events celebrating the 125th anniversary of Ukrainian immigration are being planned in the province and across the country. In the fall, Saskatchewan will be the centre of national celebrations when UCC-Saskatchewan hosts the XXV Triennial Congress of Ukrainian Canadians in Regina on Sept. 29-Oct. 2, 2016. The theme for this gathering of Ukrainian community leaders is "Engage-Inspire-Empower." The congress wraps up with a gala concert at the Conexus Arts Centre showcasing some of Canada's top Ukrainian entertainers.

—Ukrainian Canadian Congress  
Saskatchewan Provincial Council

## UNF Montreal Holds Annual Kutia

■ MONTREAL, QC—The Ukrainian National Federation (UNF) Montreal branch held its annual traditional Kutia with members of UNF, OYK, *Sriletska Hromada*, including members and representatives of the Montreal community on Sunday, Jan. 24, 2016 at the UNF hall in Montreal, Quebec. The official opening was given by UNF-Montreal president Dr. Artem Luhovy, preceded by an opening prayer by Rt. Rev. Mitred Archpriest. Dr. Ihor Kutash, parish priest of St. Mary the Protectress Ukrainian Orthodox church, and former UNF Montreal president. Dr. Luhovy remarked on past events and those to come: the 38th UNF National Convention held in Winnipeg

the newly-formed UNF Literary Circle and the upcoming meeting with Ukraine's newly-appointed ambassador to Canada His Excellency Andriy Shevchenko in February. He also noted that the community will be commemorating the 125th anniversary of Ukrainian settlement to Canada this year. A highlight of the Kutia, was the *Vertep* performed by the Montreal theater group *Stozhary*. It included a number of traditional Ukrainian Christmas carols. Donations were collected for humanitarian support to Ukraine. This *Spilna Kutia* is held throughout January in various Montreal Ukrainian organizations and church parishes and across Canada.

—UNF-Montreal

## Royal Mint Honours Ukrainian Settlement

■ WINNIPEG, MB—The Royal Canadian Mint in Winnipeg, MB will be issuing a special coin to commemorate the 125 Anniversary of Ukrainian Immigration to Canada. The coin, called Traditional Ukrainian Pysanka, is shaped like an egg with a characteristic pysanka design. It is a one-ounce fine silver coloured coin. The \$20 coin is 99.99% pure silver and is 45 mm long and 33mm wide. There will be 4,000 coins be minted which is expected to go on sale for \$114.95. This is the first time that the mint will be making an egg-shaped coin.

—UCC-MPC



## Census jobs

The 2016 Census is staffing 35,000 jobs across Canada

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early March to end of July 2016 (start date varies by assignment)

**Hours of work:**  
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**Rate of pay:**  
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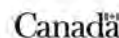
**Requirements:**  
must be 18 years of age or older and eligible to work in Canada



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# The Jordan River

Як в Йордані хрестився Ти, Господи, тоді об'явилася пошана Тройці, бо голос Отцівський свідчив про Тебе, улюбленим сином Тебе називаючи а дух у постатті голубинній ствердив Слово об'явлене. Слава Тобі Хресте Боже, що явився і мир просвітив.

Every year, on January 19, we commemorate the feast day of the Theophany of the Lord. In Ukrainian this day is popularly called *Йордан* (Yordan). This is the Ukrainian word for Jordan, which refers to the Jordan River in which St. John baptized Jesus Christ.

The Jordan River is one of the world's most famous rivers. It is the largest in Israel at about 300 kilometers in length. It is very crooked and winding and in places quite narrow. The Jordan River flows along Israel and the border of Jordan to the east, from which it gets its name. It passes through the Sea of Galilee and ends in the Dead Sea. Its source is Mount Herman where Syria, Lebanon and Israel meet. These are countries that we hear about in the news today and, unfortunately, from where people have to flee because of the war going on there. Many of these refugees have come to Canada to live. We must remem-

ber that even Jesus was a refugee when Herod proclaimed that all male children should be killed. So, Joseph and Mary took the young child to Egypt.

The Jordan River gets the most mentions in the Bible than any other river. There are actually 175 references in the Old Testament and about 15 in the New Testament. From the historic and religious points of view, the Jordan River is one of the world's most sacred rivers. The place where Jesus was baptized by St. John the Baptist is believed to be on the east bank of a large loop in the river opposite Jericho. This location was declared a United Nations World Heritage Site in 2015 (see p.19).

St. John the Baptist was Jesus's cousin, the son of Elizabeth and Zacharias. When John grew to adulthood, he went to live by himself in the wilderness to listen to God's Word. All he had to eat were foods he could gather in the wild like locust pods and honey. It was not an easy life, but God gave John an important task. He was sent to be a messenger and to prepare the way for the coming of our Lord Jesus Christ. The young man began preaching near the Jordan River, appealing to people to prepare for the coming of the Saviour by repenting of their sins and being baptized.

One day, Jesus came to hear John and asked to be baptized. John said to Him, "I need to be baptized by You, why are you coming to me?" Then Jesus answered, "Let us do this, John, to fulfill all righteousness." So John baptized Jesus in the Jordan River. As Jesus emerged from the water, the Spirit of God came upon Jesus in the form of a dove and a voice from heaven said "This is my beloved Son, in whom I am well pleased." In every baptism in our Orthodox Church the priest asks that the water in the font might be given "the blessing of Jordan."

Many Christian pilgrims journey to the place where Jesus was baptized. There is a special place in Jordan set aside as the Baptism Archeological Park. People take off their shoes and



**Dobrodiyka Jane**

socks and wade into the "sacred" stream in remembrance of the baptism of Our Lord. Many of Jesus's miracles took place on or near the Jordan River. See if you can find some of them in

## The Baptism of Jesus: St. Luke 3:21-23

■ "When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, 'You are My beloved Son; in You I am well pleased.'"

## Repentance for Beginners

■ "Christianity without repentance is hypocritical, a mockery, even dangerous. As St. John says in his First Letter, Chapter 1:8-10: If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

St. John further states, "For all have sinned and fall short of the glory of God" (Jn 1:23). However, many people just do not think of themselves in this way. In their own understanding their actions and thoughts are neither good nor bad, neither perfect nor imperfect. Insofar as these things are thought about at all, a soul is revealed that just muddles along, confident that it is normal and ordinary; neither in the need of the forgiveness of God, nor the faith that goes with that. Sin is what evil people do.

Repentance is the gateway to life, freedom and God. Knowing how to repent comes through experience and good counsel. The word most frequently used in the New Testament for repentance is *metanoia*, meaning an "about turn", a revolution in our attitudes arising from a change of mind and heart and a return to God. Changing our mind and heart means that we change the way we feel and think about our world.

Purification, forgiveness, the cutting out of the root of sin, not just the weeds that grow on the surface of things; this only comes about through repentance and we cannot do that for anyone else nor even bring them to the point of wanting to do it for themselves. Only God can disturb a soul sufficiently so as to prompt the first tentative steps towards repentance. In the deep soul surgery of true repentance that only comes from God, the soul begins to painfully and slowly open itself up to new and unwelcome truths about itself as a prelude to genuine forgiveness and new life. When we repent in this way we gain both self knowledge and self mastery by the grace of God and we are well on the way to recovery. However, if we avoid the issue, close our eyes and stop up our ears to the truth, then and we are dead already.

The Orthodox Church has a very practical, loving and healing ministry for all the believers—confession, the great healing sacrament. If you have come across confession before, either as an idea or in practice, you may be thinking about "sin lists," artificial or pathological guilt, judgementalism, formalism and the like. Nothing could be further from the truth when it comes to the Orthodox practice of confession before a priest. The priest in the prayers says: "I am only a witness..." and is there to facilitate the confession. The penitent stands before the icon of the Lord and His Cross and he unburdens his soul to the Saviour. Our Lord Jesus Christ only looks back with Infinite Love and Compassion and He heals that soul with his forgiveness and strengthens the change of heart with his grace. The person walks out of confession a free person.

Confession is not the whole story when it comes to repentance. Repentance has to be seen in the context of wider spiritual guidance. We need that guidance because we sometimes deceive ourselves through sin and we then fail to think and act for the highest good of ourselves and others.

—www.orthodoxresource.co.uk

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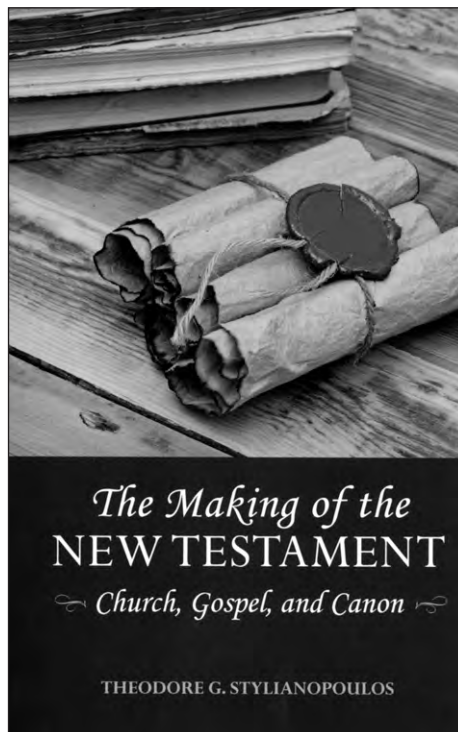
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## The Making of the New Testament by Theodore Stylianopoulos

■ Stylianopoulos, Theodore, G. (2014). *The Making of the New Testament: Church, Gospel and Canon*. Brookline, Mass: Holy Cross Orthodox Press

When we pick up our Bible or hear the Gospel and Epistle read during the Liturgy, do we ever wonder in our modern age how the New Testament was compiled? The author brings interested readers this 171-page book that examines this topic. It contains 8 chapters that cover areas such as the ministry of Jesus, the rise of the early Church and the meaning of canon. There is also a Foreword by Archbishop Demetrios of the Greek Orthodox Church in America. Previous reviews describe this book as a truly remarkable short study telling the extraordinary story of the making of the New Testament in light of the rise and growth of the ancient universal Church. Most importantly, it has impeccable academic quality with research references cited along with profound hermeneutical insights provided by the life of the Church and the patristic-biblical-exegetical heritage



for each chapter. This book is recommended for those seeking a short and concise volume that is still able to cover the topic in a complete way.  
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## Dear Readers,

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

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

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

— Editor

## Baptism Site "Bethany Beyond the Jordan", Al-Maghtas

■ The United Nations World Heritage Committee inscribed three new cultural sites on the World Heritage List in 2015. One of them was the site at the Jordan River where Jesus Christ was baptized. Situated on the eastern bank of the River Jordan, 9 kilometers north of the Dead Sea, the archaeological site consists of two distinct areas: Tell Al-Kharrar, also known as Jabal Mar-Elias (Elijah's Hill) and the area of the churches of Saint John the Baptist near the river. Situated in a pristine natural environment the site is believed to be the location where Jesus of Nazareth was baptized by John the Baptist. It features Roman and Byzantine remains including churches and chapels, a monastery, caves that have been used by hermits and pools in which baptisms were celebrated, testifying to the religious character of the place. The site is a Christian place of pilgrimage.



*The site on the Jordan River that is believed to be the location where Jesus of Nazareth was baptized by John the Baptist.*

Photo: UN World Heritage

—[www.whc.unesco.org](http://www.whc.unesco.org)

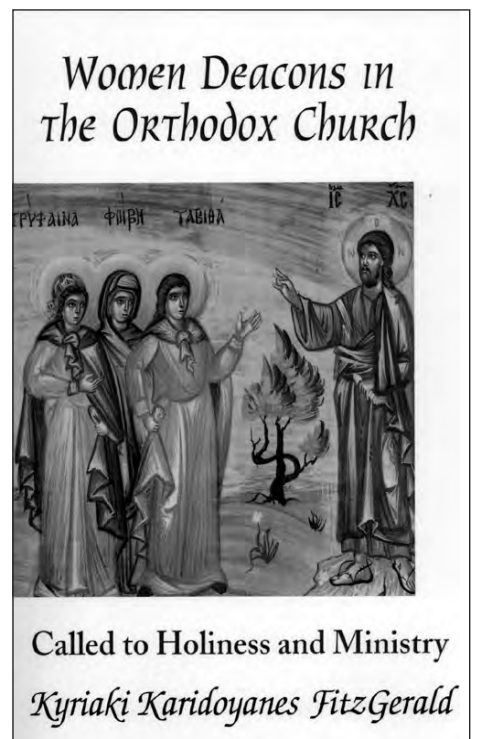
## Святе Богоявлення: Св. Лука 3:21-23

■ "І сталося, коли хрестився весь народ, і Ісус, охрестившись, молився, розкрилося небо, і Дух Святий зійшов на Нього в тілесному вигляді, як голуб; і був Голос з небес, Який говорив: Ти є Син Мій Улюблений, у Тобі Моє благовоління!"

## Women Deacons in the Orthodox Church by Dr. Kiriaki Karidoyanes FitzGerald

■ Karidoyanes FitzGerald, Kiriaki. (1998). *Women Deacons in the Orthodox Church: Called to holiness and ministry*. Brookline, Mass: Holy Cross Orthodox Press.

The role of women in the Church has been hotly debated by all Christian Churches, especially as it relates to ordained ministry. In the Orthodox Church, this conversation has focused on the existence of women's ordination to the diaconate. Over 226 pages, this book traces the development and growth of this ordained expression of ministry in the Christian East. By examining scriptural, patristic, and liturgical evidence, as well as the lives of the women saints identified as deacons, the author demonstrates that women were ordained as deacons to dynamic and evangelical ministries of prayer, teaching, pastoral care and social concern. The author also traces the decline of the order in the Middle Ages and explores recent attempts to restore it in the Orthodox Church. In various book reviews, this book is described as academically reliable and spiritually profound. This book contains 9 chapters with an introductory letter by His All Holiness Ecumenical Patriarch Bartholomew. Each chapter



of the book takes readers from the earliest recorded history of women deacons step-by-step to the decline of the order. The author also devotes chapters to the key issues surrounding deaconesses, such as ordination. The book concludes with additional materials contained in five appendices.  
**\$24.95**

## St. Nektarios of Pentapolis, Vol. I, II by Cleopas Strongylis

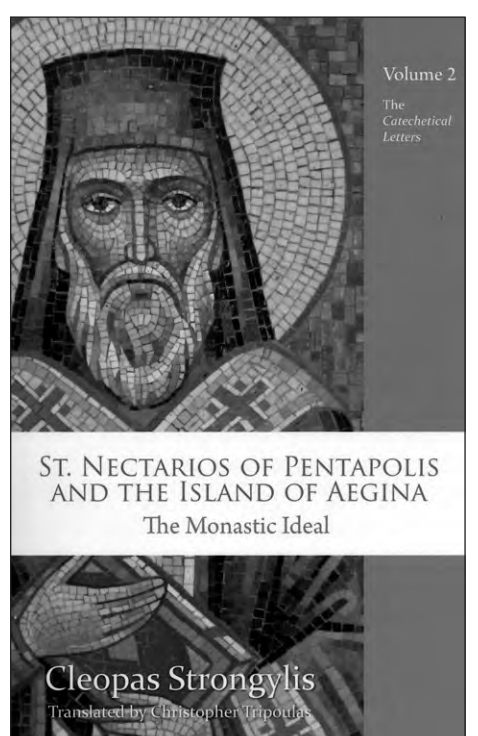
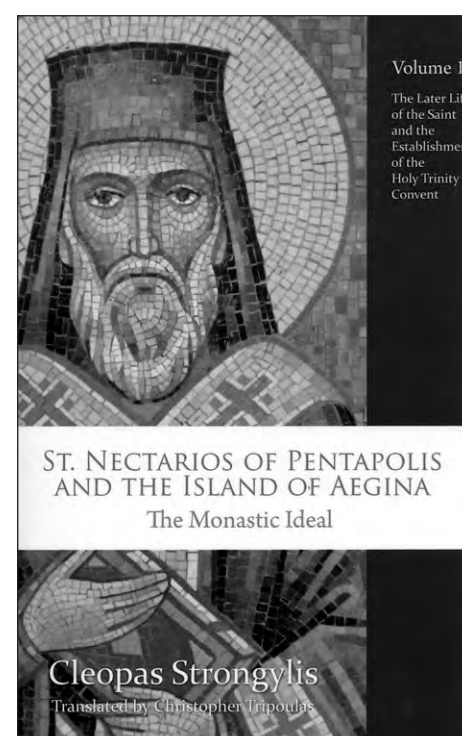
■ Strongylis, Cleopas. (2012). *St. Nektarios of Pentapolis and the Island of Aegina: The Monastic Ideal, Vol. I*. Trans: Christopher Tripoulas. Brookline, Mass: Holy Cross Orthodox Press.

*Strongylis, Cleopas. (2012). St. Nektarios of Pentapolis and the Island of Aegina: The Monastic Ideal, Vol. 2*. Trans: Christopher Tripoulas. Brookline, Mass: Holy Cross Orthodox Press.

This two volume set about St. Nektarios was produced to commemorate the 50th anniversary of his recognition as a saint. St. Nektarios is a modern saint whose ministry began at the turn of the 20th century. He is well known as the composer of the non-liturgical hymn *Agni Parthene*, or *O Pure Virgin*, that has gained popularity around the world. It has been translated into many languages including Ukrainian. Both

volumes of this two-book set contain personal correspondence and spiritual letters by the saint so that the readers may hear the voice of St. Nektarios speaking to them through the pages. Volume One includes 256 pages divided into 4 chapters each with multiple subsections. The chapters are prefaced by three letters of blessing from hierarchs of the Greek Orthodox Church as well as a Foreword by His All Holiness Ecumenical Patriarch Bartholomew. Volume one includes biographical information about St. Nektarios, his writings, and interviews with a variety of individuals about life and works of St. Nektarios as they witnessed it. Volume two contains two major chapters that focus on St. Nektarios's catechetical letters with teachings and interpretations.

**\$27.95 each volume**





## Тут молилися вояки УПА

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

А ти, коли молишся, "увійди"  
до своєї комірчини, зачини свої двері,  
і "помолися" Отцеві своєму, що в  
таїні; а Отець твій, що бачить  
таємне, віддасть тобі явно.

Мт. 6:6.

I

■ Українська Повстанська Армія народилася 14 жовтня 1942 року на Волинському Поліссі, була вона армією синів і дочок з українського народу, які стали на шлях боротьби з окупантами: нацистами, московськими комуністами, польськими шовіністами за свободу свого народу і вільну соборну Україну.

Історична Погорина вибрана 1942-1943 рр. головним місцем осідку УПА не було випадково, саме на Костопільщині між селами Великий Мидськ і Великий Стидин формувались загони козаків армії УНР, жовтень-листопад 1921 року, для Другого зимового походу під командою генерала Юрія Тютюнника. Це історичне місце в 1942-1943 рр. мало нових героїв—козаків, вояків УПА які із зброєю в руках боронили нашу свободу, віддавали своє молоде життя в ім'я матері України, свого народу. Тут на хуторі Гутвин між селами Малі Стидини і Тростянець розміщався штаб УПА, яку очолював полковник Клим Савур, начальник штабу полковник Леонід Ступницький, а недалеко штабу між селами Золотолин і Яполоть біля Горині на хуторі з 15 хат, який належав до села Тростянець, розміщувалися підстаршинська і старшинська школи *Дружинники*.

—Підстаршинська школа УПА *Дружинники*,—знаходимо в історичному джерелі,—приміщувалася на хуторах між с. Золотолин і с. Яполоть, над р. Горинню, на південь від м. Степані. На хуторі було біля 15 хат. Тут приміщувалися ще шпиталь з вишколом медсестер, окремий вишкіл дівчат і недалеко штаб полковника Леоніда Ступницького, відомого як полковник Гончаренко.<sup>1</sup>

Саме тут в Пригоринському чо-

тирикутному Ямпіль-Тростянець-Золотолин-Гутвин (біля Малого Стидиня)-Великий Стидин з березня 1943 року знаходились всі керівні, навчально-освітні, перевишкільні, господарські, інформаційні, шпиталь і інші структури УПА.

—Господарством цього вишкільного осередку завідував *Гонта*, він дбав про постачання, йому підлягали теж магазини й кухні... Був у нас також осередок пропаганди, з якого ми щоденно отримували радіовісті про події в світі й на воєнних фронтах. Доставляли сюди теж українські та німецькі газети і нашу підпільну пресу,—читаємо в тому ж історичному джерелі.<sup>2</sup>

Знаємо, що переважаюча більшість вояків, старшин УПА, викладачі, слухачі курсів військових і медичних, допоміжний персонал були глибокопобожними українцями. Оглядаючи вкотре цей історичний край в Пригоринні, задав сам собі запитання: а де ж молилися вояки УПА? Старанно аналізуючи документальні та історичні джерела (серед них і усні), відшукував відповідь на це важливе питання, відповідь об'єктивна, науково обґрунтована та глибока за змістом має стати складовою частиною історії України, її війська, церкви.

В цьому неправильної форми повстанському чотирикутнику у середньому Погоринні знаходилося чотири давні православні українські святині: церкви Св. Димитрія, 1887 року, дерев'яна на місці згорілої 1837 року у с. Золотолин, справжні перлини волинської дерев'яної архітектури храм Св. Михайла, 1752 р. в с. Тростянець, Покрови Пресвятої Богородиці, 1768 р. у с. Великий Стидин, церква Св. Юрія Переможця, 1779 р. в с. Яполоть до якої були приписані предання Архистратига Св. Михайла невідомо ким і коли побудована в с. Збужта Преображення Господнього, 1776 р. в с. Жалин.<sup>3</sup> Церква Св. Юрія Переможця в с. Яполоть не збереглася, стала вона жертвою московсько-більшови-



Церква Св. Михайла

цької вандей кінця 60-х рр. XX ст. Всі інші не лише збережені вірними по їх зачиненні місцевими атеїстами-комуністами згідно з інструкцій Москви, а й відреставровані, діючі. Церква Св. Михайла в с. Тростянець і новозбудована приписна Св. Іллі в с. Комарівка нині належить до УПЦ КП, інші дві, Св. Димитрія в с. Золотолин і Покрови Пресвятої Богородиці у с. Великий Стидиндо, УПЦ МП.<sup>4</sup> Аналізуючи речові, усні джерела зібрані автором, головним духовним осередком для вояків УПА, слухачів під старшинської, старшинської школи *Дружинники*, вишкільних і медичних курсів, інших повстанських структур був храм Св. Михайла в с. Тростянець в якому відбувалися урочисті Богослужіння за участю навколишніх вірних і повстанців.

Церква Св. Михайла, 1752 р. дерев'яна, та ж дзвіниця, побудована на місці попередньої місцевим українським шляхтичем Іваном Гойським. Її іконостас—довершений мистецький твір волинських майстрів, іконописців, а на дзвіниці дзвони степанських людвісарів з XVIII ст., саме вони скликали місцевих вірних, повстанців на служби Божі—ранні й вечірні, голосили сумом по вбитих вояках УПА, яких більше півтора сотні поховано в братських могилах біля святині, імена яких на хрестах-пам'ятника, поховані тут і безіменні герої, які віддали своє життя за волю України в боях з нацистами і московськими енкаведистами.<sup>5</sup>

Хто ж служив Служби Божі для вірних села Тростянець і вояків УПА? На це запитання дають відповідь документальні та історичні

джерела Держархіву Волинської області. З 1877 року церква Св. Михайла в с. Тростянець була приписаною до храму Св. Димитрія в сусідньому селі Золотолин.<sup>6</sup> Тобто священник був одночасно настоятелем храмів Св. Димитрія і Св. Михайла. В 30-40-х рр. довголітнім настоятелем, деканом був о. Аполоній Костецький<sup>7</sup>, а з 29 вересня 1937 року на його місце переведено з с. Мале Вербче о. Михайла Жильчука. "В зв'язку з непорозумінням священника Михайла Жильчука перевести з Малого Вербче до Золотолина того ж Костопільського повіту",—читаємо в листі архієпископа Волинського і Кременецького Олексія Громадського від 29. 11. 1937 р. до воеводи Волинського.<sup>8</sup>

Отець Михайло Жильчук (22. 05. 1896) українець, скінчив Волинську Духовну семінарію в Крем'янці, висвячений 27 липня 1926 року в Почаєві митрополитом Діонісієм Велединським, обнімає парафії в с. Золотолин, с. Тростянець Костопільського повіту,—такі короткі дані маємо про священника з наглядової справи польської поліції.<sup>9</sup>

Священник залишався на парафіях в часи першої московсько-більшовицької, нацистської окупації і боротьбі УПА проти обох окупантів. Свідченням того є історичні джерела, одне з яких ми прочитуємо, воно стосується переговорів між командою УПА і отаманом Поліської Січі Боровцем-Бульбою, яка відбулася 9 березня 1943 року.

—Переговори ці відбулися в с. Золотолин Стидинського району в Костопільщині, в приміщенні священника о. Михайла Жильчука.

далі буде



Церква Св. Димитрія

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3. Теодорович, М. *Історико-статистичний опис церков і парафій Волинської єпархії*. - Т. 2. - Повіти Рівненський, Острозький і Дубнівський.—Почаїв, 1889. - с. 564-592.
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5. Архів автора.
6. *Дев'ятсотліття Православ'я на Волині*.—Житомир, 1892.
7. Державний архів Волинської області.—Ф. 46. - Оп. 9. - Спр. 1879. - Арк. 1-2.
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9. ДАВО.—Ф. 46. Оп. 9. - Спр. 4150. - Арк. 2-3.
10. Петренко, Р. *За Україну, за її волю (спогади)*.—Торонто-Львів, 1997. - с. 105-107.

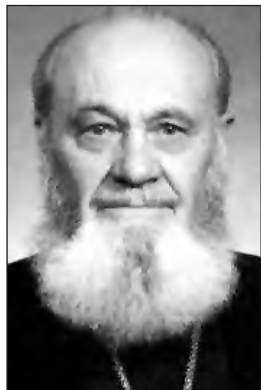




## ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 30 грудня 2015 року Божого, на 92-му році життя спочив у Бозі

### Бл. п. ієрей Михайло Самсін Rev. Michael Samsin of Blessed Memory (1924-2015)



■ **ВІННІПЕГ, МБ.** — 3 глибоким смутком Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 30 грудня 2015 р.Б. на 92-му році земного життя спочив у Господа раб Божий пресвітер Михайло Самсін в лікарні Seven Oaks у Вінніпегу, МБ. Отець Михайло народився 6-го червня 1924 р. у селі Тищиця (в колишній Польщі), Львівської області в Україні. Життя різко змінилося для 18 літнього Михайла, коли почалася німецька окупація. В один день депортували його разом з хлопцями з села на примусову працю оstarбайтерами в Австрію.

Отець Михайло перебував в Австрії з 1942 по 1947 рр., вперше, працював робітником, а потім, жив в таборах для переміщених осіб. Він не хотів повернутися додому в Радянський Союз, і вирішив емігрувати до Канади, поселившись у Вінніпегу. Він знайшов роботу у залізничних компаніях CN і VIA Rail де він працював двадцять сім років, і багато разів подорожував по всій своїй придбаній батьківщині Канаді. Незабаром, отець Михайло виявив талант співу тенора, і протягом десяти років співав *Символ віри* щонеділі як соліст в Соборі Святої Покрови у Вінніпегу. Він розвивав свій дар голосу, і вступив в компанію Вінніпег Опера в 1970 рр., де виконував свою улюблену роль Ель Ремендадо в опері Бізе *Кармен*. Протягом цього часу, він працював і на залізниці, і вчився в Університеті Манітоби, закінчивши зі ступенем бакалавра в 1981 році.

Дар співу і призвів отця Михайла до другої кар'єри духівника в Українській Православній Церкві в Канаді, після того як він пішов у відставку зі залізниці VIA Rail в 1984. В 28 лютого 1988 р. Б, він був рукоположений Митрополитом Васиєм в сан ієрея. Протягом багатьох років отець Михайло служив в різних парафіях УПЦК в Манітобі, поки його стан здоров'я дозволяв на те.

Оплакувати відхід о. Михайла залишилися: Добродійка Ірина (Свидінський), син Мирон (Кімберлі), брат Степан з Червонограда, Україна, і багато племінників і племінниць. Випередили о. Михайла своїм упокоєнням батьки Іван і Тетяна, брати Микола, Василь, Дмитро, Славко, і сестра Оля.

Чин Похорону священика розпочався 4-го січня 2016 о 7:00 год. вечора в Українському Православному Соборі Святої Покрови у Вінніпегу, МБ. Божественна Літургія і завершення Чину Похорону відбулися 5-го січня 2016 року о 10:00 год. ранку, також у Соборі Святої Покрови у Вінніпегу у служінні митр. прот. Григорій Мельника. Поховання тлінних останків відбулося на цвинтарі Глен Іден в Вінніпегу.

Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині отця Михайла і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

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

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

Вічна пам'ять!

—Від Канцелярії Консисторії

■ **WINNIPEG, MB**—It is with a profound depth of sadness that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that the servant of God, **Rev. Michael Samsin**, of blessed memory peacefully fell asleep in the Lord on December 30, 2015, at the Seven Oaks Hospital in Winnipeg, Manitoba, at the age of 92 years. Fr. Michael was born on June 6, 1924 in the village of Tyszcia in what was then Poland and what is now the L'viv oblast of Ukraine. Life changed suddenly for the 18 year-old when he and other youth in the town were deported after a day's notice by German occupying forces. They were sent to work as forced labourers, called Ostarbeiters, in Austria.

Fr. Michael was in Austria from 1942 to 1947, first, as a labourer and then, as a resident of a Displaced Persons camps. Refusing to return to what was then the Soviet Union, he chose to emigrate to Canada, settling in Winnipeg. He was employed by CN Rail and VIA Rail for twenty-seven years, travelling the length of his adopted country many times. Early on, Fr. Michael discovered a gift for singing tenor, and for a decade sang *The Creed* every Sunday as a soloist at St. Mary the Protectress Cathedral in Winnipeg. He furthered his gift by joining the Winnipeg Opera Company in the 1970s, where he performed his favourite role of El Remendado in Bizet's *Carmen*. All the while between time spent on the rails, he pursued a degree at the University of Manitoba, graduating with a BA in 1981.

Fr. Michael's gift for song led to a second career in the ministry of the Ukrainian Orthodox Church of Canada after retiring from VIA in 1984. On February 28, 1988, Fr. Michael was ordained into the Holy Priesthood by His Eminence Metropolitan Wasyly. For many years thereafter, he served parishes in rural Manitoba as needed, before experiencing health issues.

Left to pray for the eternal memory of Fr. Michael is his loving wife Dobrodiyka Irene (Swidinsky), son Myron (Kimberly), brother Stepan of Chervonohrad, Ukraine, and numerous nieces and nephews. He was predeceased by parents Ivan and Tetianna, brothers Mykola, Vasyly, Dmytro, Slawko, and sister Olya.

The Funeral Office for a Priest was held on Jan. 4, 2016, at 7:00 p.m. at St. Mary the Protectress Ukrainian Orthodox Sobor in Winnipeg, MB. The Divine Liturgy and the conclusion of the Funeral Rite followed on Jan. 5, 2016 at 10:00 a.m. at St. Mary the Protectress Sobor celebrated by V. Rev. Archpriest Gregory Mielnik. Interment took place at Glen Eden Cemetery.

The Office of the Consistory and the faithful of the entire Ukrainian Orthodox Church of Canada express their deepest sympathies to Fr. Michael's family. 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, **†Rev. Michael** in your prayers and liturgical commemorations, and to pray for the well-being of his beloved family.

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

Memory Eternal!

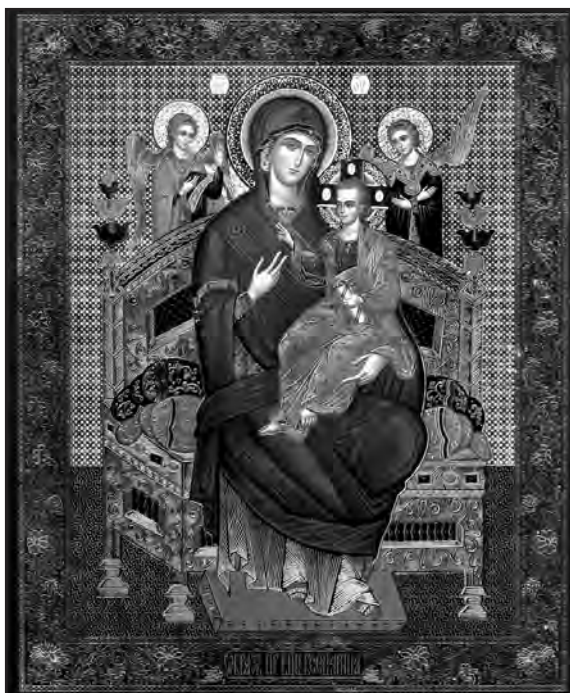
—The Office of the Consistory

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

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

Every first and third Tuesday of each month  
at 6:00 p.m.  
Service in English

All Saints UOC  
1500 Day St., Winnipeg, MB



Ікона прославилася  
чудесними зціленнями  
хворих на рак.  
Моляться про зцілення  
онкологічних захворювань.

This icon is associated  
with miraculous healing  
of cancer patients.  
Many pray  
with this icon  
for healing.



## Бл. п. Протопресвітера Федора Легенюка (1925-2015) У 1-шу річницю упокоєння



■ 18-го січня 2015 року на 89-му році земного життя упокоївся в Торонто **Протопресвітер Федір Легенюк**. Панахиду і Чин Похорону, відправлені 21-го і 22-го січня в Катедрі св. Володимира. Очолив його Високопреосвященніший Митрополит Юрій у сослуженні його Преосвященства Єпископа Андрія та духовенства Східної єпархії. Співали члени катедрального хору під проводом дяка Романа Николишина. Поховання відбулося на цвинтарі св. Володимира в Овквіл, Онтаріо.

Його Високопреосвященство Митрополит Юрій, у своєму прощальному слові, згадав про важливі події та заслуги в житті новопреставленого отця, його священнічі нагороди, включаючи найвищу—протопресвітерство від Митрополита Василія в 1996 році. Він підкреслив ревне служіння в УПЦК (62 роки) і талант до заохочування членів даної громади до розбудови церковних будинків та іконостасів (наприклад у Торонто, Сейнт Катеринс та в Скарборо в Церкві св. Анни, настоятелем якої був 17 років). Митрополит Юрій назвав отця протопресвітера "незвичайною людиною, епічною, в якій все було велике—і постать, і голос, і спів".

Настоятель Катебри св. Володимира, протопресвітер Богдан Сенцьо, також підкреслив дар Божого слова отця Федора, його невтомну, віддану працю на церковно-громадській ниві з постійною підтримкою добр. Марії та його патріотизм і любов до України. Його Преосвященство Єпископ Андрій нагадав засмученим присутнім, що отець Федір був довголітнім священником Східної єпархії УПЦК, був висвячений митрополитом Лларіоном в 1953 р., а останнім часом був приписаний до Катебри св. Володимира.

Після поховання відбулась тризна в Осередку Культури св. Володимира на оселі "Київ", яку молитвою та співом "Вічна пам'ять" розпочав отець Богдан та, на якій голова Братства св. Володимира в Торонто Валентина Родак поділилася своїми спогадами про спочилого отця: "Перегортаючи сторінки Ювілейної книги 50-ліття Української Православної Катедральної Громади св. Володимира в Торонто (1926-1976), яку впорядкував і Іван Дубилко, не один раз побачимо й ім'я о. Федора. Наведу декілька прикладів, які підкреслюють його активну початкову діяльність:

- від 1954-1959 року о. Федір був

в управі Братства св. Володимира під головуванням проф. Василя Іваниса. Почесним головою на той час був Владика Михайл,

- у 1956 році о. Федір брав участь у 30-літньому ювілеї громади св. Володимира,

- у 1959 році о. Федір, разом з добр. Марією, був учасником Першої учительської конференції українських православних шкіл у східній Канаді (Торонто). Обое брали участь і в наступних конференціях (Гамільтон, 1975 р.) та в Раді української школи (РУШ), на якій отець декілька разів читав доповіді,

- у святкуванні 50-ліття УГПЦ в Канаді (Торонто, 1968 р.) теж брав участь,

- на урочистостях з нагоди хіротонії Єпископа Миколая в Катедрі св. Володимира (20 і 21 грудня 1975 р.) було 24 священники. Між ними був і о. Федір.

- Вірні часто бачили отця на Єпархіяльних з'їздах, які відбувалися у приміщенні катебри.

Мені здається, що свою здібність як провідник, (в той час митрофорний протоієрей Федір) виявив, коли очолив Ювілейний комітет Східної єпархії для відзначення 1000-ліття України у Святю Православну Віру. Величаві, успішні та багатолюдні здвиги на оселі "Київ" з відповідними гаслами та прекрасними програмами відбувались впродовж семи років, від 1981 до 1987 року. Це—сім років відданої праці голови Комітету о. Федора, духовенства Східної єпархії та членів Комітету з підтримкою мирян нашої церкви.

Нераз згадувалось в пресі, що "велика подяка належить тим людям, які виконують і перевиконують свої завдання. До тієї категорії людей належить голова Ювілейного комітету о. Федір Легенюк. Він, і тільки він, їздив по всіх усядах, дглядав, щоб все було в порядку, на час і як слід приготуване".

Я почуваюсь щасливою і гордою, що мала нагоду співпрацювати з отцем у ті роки, будучи членом Комітету. Пригадую цікавий момент, коли члени редакційної колегії, нині покійні Володимир Марко і Петро Шкурка, та я, завершували працю над журналом-пам'яткою ювілейних святкувань, і я запропонувала помістити доповідь о. Федора, яку він виголосив на останньому здвигу 1987 року. "Виявилось, що тексту о. Федір не мав. Патріотичну доповідь з історичними фактами та закликом "З Богом у майбутнє 1000-ліття!" отець виголосив на пам'ять! Це був доказ його таланту, доброї підготовки, та знаменитої пам'яті. На щастя, активний член Комітету Петро Юрчак (голова Братства св. Володимира, 1997-2005) мав запис на тасьмі і мені довелося переслуховувати і переписувати доповідь із запису.

Слід підкреслити, що о. Федір постійно підтримував діяльність Братства своєю присутністю, чи то на Річних зборах, як наприклад в лютому 2000 року разом був з капеляном Братства о. Богданом та гостем з України о. Петром Бойком, чи очо-

лювані Владикою Юрієм панахиди по Т. Шевченкові та жертвам Голодомору в Україні й інші церковно-громадські події.

А ще, о. Федір і добродійка Марія були довголітніми передплатниками ОДУМ-івського журналу *Молода Україна*, та постійними слухачами одноіменної радіопрограми. В жовтні 1993 року редакція *Молодої України* (ч. 424, 1994), отримала листа від отця такого змісту:

"Високоповажана пані В. Родак! Прийміть від мене і моєї дружини найсердечнішу подяку і запевнення до Вас покліни за таку милу й приємну несподіванку, якою Ви, дорога пані Валю, до сліз зворушили наші найглибші почування та серед теперішнього духово-морального холоду—обігріли приятельським теплом наші серця. Це сталося минулої суботи на радіопрограмі *Молода Україна*, з нагоди 40-ліття священства і моєї душ пастирської праці в лоні нашої св. Української Православної Церкви в Канаді.

Дякуємо Вам, дорога пані Родак та достойній дирекції радіопередачі *Молода Україна*, і бажаємо всім Вам ще кращих успіхів у Вашій патріотичній і відданій праці для добра нашої прибраної Батьківщини—Канади та нашої спільної Матері Вільної України! Щастя Вам Боже! З великою до Вас пошаною, митрофорний прот. Ф. Легенюк і добродійка Марія." Ще шість місяців тому, я розмовляла з о. Федором в пансіоні ім. Івана Франка на Ройаль Йорк Ровд, після літургії, яку відслужив о. Б. Сенцьо, і на якій був присутній о. Федір, але, то вже не був той енергійний отець, якого я раніше знала.

Шановна родинно! Прийміть сердечні співчуття від членів Братства св. Володимира з приводу відходу

Вашого чоловіка, батька, дідуся. Нехай добрі діла і добра пам'ять про спочилого о. протопресвітера завжди будуть з нами, а Всевишній нехай оселить душу його в оселі там, де праведні спочивають. Вічна пам'ять отцеві Федору!

Від себе особисто, також, висловлюю глибоке співчуття добродійці Марії та її родині. Я довго пам'ятатиму щире відношення отця до мене, до моїх покійних батьків Вікентія і Євфросинії Літвінових та чоловіка Петра. Отець Федір з настоятелями Катебри брав участь у їхніх похоронах та належно провів їх в останню дорогу. Царство їм небесне!"

Під час тризни, теплими словами згадала о. Федора Ліля Тарасюк із Сейнт Катеринс, підкресливши, що отець був настоятелем храму св. Юрія одинадцять років (1966-1977). Петро Мельничук (Сейт Катеринс) гарно виконав пісню "Чуєш, брате мій" Б. Лепкого в пам'ять отця; а невістка Соня Климашко-Легенюк розповіла, подаючи приклади, якого люблячого, терпеливого, щедрого і дуже доброго дідуся мали внуки Захарій, Анастасія та Анрій в особі отця. Залишив він їм багато добрих спогадів!

Син Василь, як ведучий, щиро подякував присутнім за участь у похоронних відправах та за ласкаві слова і спогади про його дорогого батька о. протопресвітера Федора Легенюка. Сумна трапеза закінчилась молитвою, яку промовив катедральний священник прот. д-р Ярослав Буцьора.

Нехай канадська земля буде о. Федору легкою, а пам'ять про нього вічною!

**Вічна пам'ять!**  
**Memory Eternal!**

## Бл. п. Оріся Бугера (Федорчук) (1938-2012) В 3-тю річницю упокоєння Iris Bugera (nee Fedorchuk) In Memoriam

**Memory Eternal!**

Maurice, Children:  
Daniel (Brandi), Patricia (Bill)  
Grandchildren:  
Maura, Denica and Maya

\* 11-го вересня 1938 р.  
† 28-го листопада, 2012 р.

■ У третю річницю упокоєння Орісі, споминаємо і молимося, щоб Господь Бог оселив душу спочилої в царстві Своїм де праведні спочивають.

**Вічна їй пам'ять!**

Мирослав, Діти:  
Данило (Бренді), Петруся (Василь)  
Внуки: Мара, Деника і Мая.



\* September 11, 1938  
† November 28, 2012

■ On the 3rd anniversary since she fell asleep in the Lord, we cherish many fond memories and pray for her eternal rest in God's Heavenly Kingdom.





21 вересня 1936-11 травня 2014

■ В неділю 11-го травня 2014 року Божого спочив в Господу раб Божий д-р. **Олег Александр Троян** в Credit Valley Hospital, в м. Миссисагва, ОН, після трохрічної боротьби з раком.

Олег родився в Україні, в містечку Берегове на Закарпатті в 21 вересня 1936-го року. Він походив з шляхетної родини Підгаєцьких, Ревенків і Троянів. В своїй особі він поєднав захід і схід України, Волинь і Кубань. Його батько, Дмитро Троян був полковником кубанського війська. Його предки були полтавські козаки, які протягом 5 поколінь виховували 5 козацьких полковників. На Кубані родина Троянів була велика і багата. Вони жили біля Станиці Катеринівка. За скорення ногайських тубільців на Кубані Царця Катерина нагородила прапрудіда полковника Максима Олександровича Трояна гербом і зав'язала мир його вінчанням із донькою ногайського Хана з роду Каджар-Бей.

Молоденького Дмитра Трояна батьки вислали в Росію де він закінчив Царську воєнну академію в Петербурзі і був вибраний служити в Царській лейбгвардії для особистої охорони царя. За взірцеву службу цар його нагородив Георгіївськими хрестами і підняв до рангу полковника. Як вибухнула революція, полковник Дмитро Троян вернувся на Кубань і очолив полк кубанських козаків. Білшовики розбили їх, і Дмитро Троян втік через Грецію, Африку, Белгію і пішки добрався до Чехословаччини, до Подебрадів, де президент Симон Петлюра заклав український університет—Господарчу Академію—після втрати української незалежності в 1921-му році. Він це зробив, щоб військо Визвольних змагань могло там здобути вищу освіту на прожиття. Дмитро Троян вписався на Інженерний Факультет, і в студентський хор де більшість співаків були кубанські козаки, які його вибрали на старосту хору. В 1926-му році одержав диплом інженера цукроварення і переробки нафти.

Олегова матір, Надія Ревенко, в той сам час також вчилася в Господарчій Академії на Факультеті цивільної інженерії і мешкала у батьків Олени Теліги, якої батько був деканом академії. По матері Надія була нащадком волинських поміщиків-

## Бл. п. д-ра Олега Александра Трояна (1936-2014) У 1-шу річницю упокоєння

дворян Підгаєцьких біля Острога, її батько був професором математики в Київському Університеті аж поки більшовицьке підпілля його не вбило після революції. Вона була надзвичайно здібна, і в 1926-му році вона одержала диплом інженера. Це було рідко в Європі в тих часах.

В Подебрадах Дмитро Троян познайомився і одружився з Надією Ревенко. Вони поселилися на Закарпатті в селі Білки де Дмитро Троян став директором школи, а Надія вчителькою. Там їхні найближчими друзями стала родина лікаря, д-ра Петра Ключка, який був одружений з Липою Франківною, донькою Івана Франка. Їхнім синам—Тарасові і Мironові—часто приходилось бавити малого Олега Трояна, якого хресною мамою стала Анна Ключко (Франко).

В 1938-му році Закарпаття проголосило себе незалежною Закарпатською Україною, але не на довго, бо Угрозина окупувала її і почали переслідувати українську інтелігенцію і патріотів. На Дмитра Трояна наклали вирок смерті. Трояни вирішили втікати за кордон, спершу до Відня, де жила родина Ключків. Обставини життя були дуже важкі і Трояни переїхали до Німеччини. Вони жили напівночі в мальовничому містечку Госляр, куди з часом почали приїжджати українські втікачі. Родина Троянів зайнялася громадською діяльністю, а Дмитро дістав працю інженера. Після закінчення Другої Світової Війни, Трояни вирішили виїхати до Канади. В цьому їм допомогли пастер Фесенко і професор Іванис, останній декан Подебрагчої Академії.

В 1949-му році 13-ти літний Олег приїхав з батьками до Торонта і вступив до Riverdale Collegiate, де середню освіту закінчив з блискучими оцінками і одержав стипендію на дальші студії. Він поступив на факультет інженерії в Торонтівському університеті. Він скоро вивчив англійську мову, бо добре говорив по-німецькому і по-українському. В той сам час він почав вивчати латинську і японську мови. В 1958-му році Олег став один з перших випусків класу ядерних інженерів в Канаді в Торонтівському Університеті, де він згодом одержав титул Магістра Ядерної Медицини (1960) і Докторат Ядерної Фізики (1966).

В 1964-му році Олег одружився з Анною Степанюк, донькою Арсена і Софії Степанюк з Лондону, Канада. Він прийняв працю в AECL, Atomic Energy of Canada Limited, де працював 25 років ядерним фізиком і менеджером Фізики реакторів. В цей час він також 15 років викладав в аспірантурі як професор ядерної інженерії в університеті McMaster в Гамільтоні. Він дуже любив працю-

вати зі студентами і його часто просили бути суддею на Science Fairs в Торонті, Гамільтоні і Миссисагві.

В AECL його відділ ядерної фізики відповідав за "calandria" (ядерне серце) канадських реакторів CANDU. Він працював над проектуванням реакторів CANDU в Пикерінг, Брус і Дарлінгтон, також в Кореї і в Аргентині. Багато держав потребували його ядерну експертизу і він їздив як представник AECL до Америки, Кореї, Японії, Аргентини, Бельгії, і скрізь по Канаді. Він також був один із двох ядерних фізиків західного світу, який був обізнаний з реакторами чорнобильської атомної станції в Україні. В 1986-му році, після вибуху четвертого реактора в Чорнобилі, Олег дав багато інтерв'ю і доповідей про цей випадок, і до радив д-р. Гейл, який робив пересадки костного мозгу в Києві проти ядерного захворювання. При кінці того ж року, Олег пережив важку автомобільну аварію, яка припинила його професійну кар'єру.

Олег видав понад 25 професійних публікацій в світових наукових журналах, читав доповіді про аспекти ядерних реакторів CANDU на міжнародних ядерних конференціях в Канаді, Аргентині, Америці і Бельгії. Він також часто виступав в школах, інвестиційних клубах, професійних товариствах і суспільних організаціях на тему мирного використання атомної енергії. Він втішався міжнародною репутацією як фізик реакторів. Його вибрали президентом American Nuclear Society Niagara Finger Lakes Section, президентом Товариства Українських Інженерів і Асоціантів Канади, і головою Чорнобильської Комісії Українського Світового Конгресу Вільних Українців. Він також був членом Професійних Інженерів Онтаріо. Олег також знайшов час зорганізувати і очолювати протягом 10 років Sheridan Park Credit Union, і як член Supervisory Committee of the Lakeshore and District Chapter of Credit Unions. FESA—Федерація Інженерних і Наукових Асоціацій йому надала "Нагороду Членства" (1976), і Американська Ядерна Асоціація надала "Сертифікат Урядування" (1977).

Олег був глибоко віруючим православним християном. Він 48 років був членом парафії Катедрі св. Володимира в Торонті, де він займав посаду заступника голови парафіяльної ради під час головування Миколи Гетьманчука. Він був членом Ордена св. Андрея, СУС Фундації, Інституту св. Володимира і Українського музею Канади. Він дуже любив мистецтво і спів. Мав дуже милий баритон і 15 років співав в Катедральному хорі. Ще за студент-

ських часів брав лекції співу у маестра Ярошевича і народних танців у маестра Авраменка. Любив ходити з дружиною на виставки, на опери, і до музеїв, навіть як вони подорожували. З молодості любив спорт і вибився гравцем передньої оборони у футбольних командах Riverdale Collegiate і Торонтівського університету. Їздив на лещатах, бився на шпагах, стріляв із лука і грав гандбол. Любив природу і 5 років був "Таборовим Батьком" на Пластовій "Січі" в Графтоні, за що одержав грамоту. Тихий, тактовний, з гарним гумором, Олег швидко подружився з приятелями.

Чин похорону Олегові був величавий. Співслужили Його Високопреосвященіший Митрополит Юрій, Його Преосвященство Андрій, Єпископ Східної Єпархії, протопресвітер Володимир Сенцьо, митр. прот. Василь Макаренко і митр. прот. Володимир Макаренко, і прот. д-р Ярослав Буцьора. Співав хор Катедри св. Володимира під диригентурою д-ра Андрія Дмитришина. Дуже велика кількість квітів була надіслана до похоронного заведення, але на жаль не всі були підписані. За велику присутність духовенства, родини, колег, приятелів і знайомих, за їхні молитви, співчуття і грошові пожертви, головню велику суму на "Фонд Приятелів Озброєних Сил України", родина покійного складає щире подяку і лишається глибоко зворушена жертвами від слідувачих організацій: Відділ св. кн. Ольги Союзу Українок Канади, Інститут св. Володимира, Український документальний центр, Канадська українська мистецька фундація, Фундація Будучність, дирекція Кредитівки Будучність і Будучність Управління майном.

Спи дорогий Олеже спокійним сном аж до нашого воскресіння коли вернеться Господь Ісус Христос. Нехай пухом тобі буде канадська земля. Поет Борис Олександрів писав, що "Найгірше це загинути безслідно. Але коли зорею, вогневою. Ти проіскрив життя своє земне, Коли твій голос чуною луною, Торкав серця—то він не промине." Так, Олег Троян проіскрив життя своє земне і торкав багато сердець—він не промине.

В глибокому смутку залишилися: дружина Анна, син Максим з дружиною Іванкою і внуками Роксоляною, Софією, Маріянною і Данилом, і дочка Лада з чоловіком Ричардом Ведлін і внуками Маєю, Адріаном і Александром, та родина в Україні.

**Вічна пам'ять!  
Memory Eternal!**

### Questions,

please call our toll free number

**1-877-586-3093**

Please visit our **Website: www.uocc.ca**

### Notice to Contributors

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





## У річницях упокоєння Бл. п. Олексія та Марії Макаренко Бл. п. Добр. Олі Демчук



■ У п'яту та тринадцяту річницю упокоєння наших улюблених батьків, діда, бабу, прадіда та прабабу Олексія та Марії Макаренко, які відійшли у вічність 1-го та 10-го березня 2003 та 2011 р., та у четверту річницю упокоєння нашої улюбленої дружини, тітки, сестри та хрестної матері добр. Олі Демчук, яка відійшла у вічність 28-го лютого 2012 р. висилаємо в їхню світлу пам'ять пожертву, як нев'янучий вінок на їхню могилу.

Нехай пам'ять про цих жертвених та відданих працівників у Божому винограднику буде вічною.

Спіть з Богом!

—родини Макаренків, Демчуків та Буцьорів

## Michael Solohub (1932-2015) In Memoriam



December 7, 1932-December 24, 2015

■ **Michael (Mike) Solohub** fell asleep in the Lord on Dec. 24, 2015 at the age of 83 years. Mike was born on Dec. 7, 1932 to Peter and Kateryna Solohub, who had newly emigrated from Ukraine to Canada. Mike had 8 siblings whom he entertained daily with countless stories and adventures. As a child, he was curious, happy, fun-loving and charming. Mike earned the respect of everyone he met—from family and friends to colleagues and business partners. With a grade eight education, fierce determination and intelligence, Mike soon discovered his calling—as the town engineer. Mike dedicated his determined work ethic, impeccable problem-solving and other

talents to the town of Wynyard, helping to build it into the modern town of today. He was also a member and chief of the Wynyard Fire Department. During his tenure with the town of Wynyard, he earned numerous SUMA awards for his dedication and innovative ideas. Mike was named citizen of the year. Once he retired, Mike was able to become more involved in the Church as a member of the Nativity of St. Mary UOC parish in Wynyard. He took the skills that made him a success at work, and shared them with his parish. Mike served as president of the parish council and served as palamar. Mike also enjoyed greatly filling in as caretaker and groundskeeper. Under Mike's watch, the church and grounds were always in immaculate condition.

Mike married Eleanor on June 3, 1956. They spent fifty-nine and a half years in loving companionship, and raised four children. Mike provided well for his family, and was an attentive and kind husband and father. Mike loved children and was delighted to have 12 grandchildren and 8 great grandchildren.

Mike was a people person, making friends wherever he went. Mike's friends and family will remember him as a happy person. Being a natural born entertainer, he enjoyed making others

## У річницях упокоєння Бл. п. Івана та Ліди Шевченко Бл. п. Миколи Співака



■ В першу річницю упокоєння Бл. п. Микола Співак 18 травня 1932-19 листопада 2014.

В третю річницю упокоєння Бл. п. Івана Шевченка 16 травня 1927-20 грудня 2012.

У сороковий день упокоєння Бл. п. Ліди Шевченко 4 серпня 1939-18 листопада 2015 дружина п. Івана Шевченка та сестра Миколи Співака.

З жалобою і болем прощала громада Пр. Святої Тройці в місті Лондоні, ОН., дорогих та заслужених членів цієї парафії та активних членів Товариства приятелів ОДУМ. Нехай канадійська земля буде їм легкою, а пам'ять на віки залишиться з нами. **Вічная пам'ять!**

У їх пам'ять складаю на прес-фонд Вісника \$100.

—З жалем та смутком засмучена дружина Ольга Співак з сином Володимиром, невісткою Сузаною, внуками та правнуками.

—З жалем прощали батька та матір засмучені сини Федір з дружиною Оксаною, синами, внуками та правнуками: Андрій, Павло з дружиною Оленою ти сином, донька Оля Лисак з чоловіком Павлом та родиною.

laugh and bringing a smile to their face. Mike was always generous with those around him. He shared all that he had with others—money, time, kindness, love, many talents, a wealth of knowledge, his stories and his vegetable harvests.

Mike was predeceased by his parents, parents-in-law, two brothers, six brothers-in-law, three nephews and his grandson Jamie. Left to pray for his eternal memory are his loving wife Eleanor, his children Cindy and Vern Linn, Tammy Solohub, Michael and Colleen Solohub, Donna and Curtis Chorney; grandchildren Amber and Nat Vey; Riley, Alissa, Carleigh, Kristjan and Michael Arnason; Kristy Solohub-Partridge and Jon Partridge, Cole, Jesyka, Eryka and Kate Chorney; Great grandchildren Delane and Seth Whalen, Keeley, Brandon and Tyhlar Vey, Wyatt, Emmett and Lena Partridge; siblings Mary Gibeault, Bill and Edith Solobuh, Freda Solohub, Ann Bexmut-

ko, Olga Solohub, Pauline and Ed Sotnikow and Helen Blakely; in-laws Stella Bzdel, Lorna and Ed Greene, Orest Lysyk, Sylvia and Armand Dorais, and Sonia ManLennan and Terry Gregoire, and many nieces and nephews. He will also be remembered by his many friends and the Nativity of St. Mary parish community.

The Funeral Rite took place on Jan. 2, 2016 at the Nativity of St. Mary UOC church in Wynyard, Saskatchewan served by Very Rev. Archpriest Mel Slashinsky. The palamar was Nick Kaweski, and the cantor was Zennovia Duch. For the procession, the cross bearer was Terry Greene and banner bearer was Gerald Mydan. The casket bearers were Cole Chorney, Riley Arnason, Nathaniel Vey, Kristjan Arnason, Michael Arnason and Jonathan Partridge. Michael was interred at the Pleasantview Cemetery in Wynyard, Saskatchewan.

**Memory Eternal!**  
**Вічная пам'ять!**

## Молитва за померлих

■ Пом'яни, Господи Боже наш, у вірі й надії на життя вічне спочилих рабів Твоїх (імена) і, як Благий і Чоловіколюбче, що гріхи відпускаєш і неправду знищуєш, ослаб, відпусти і прости всі провини їх вільні й невольні, визволи їх від вічної муки і вогню геєнського і даруй їм причастя й насолоду вічних Твоїх благ, що Ти приготував для тих, хто любить Тебе. Бо вони хоч і згрішили, але не відступили від Тебе, а несумнівно в Отця, і Сина, і Святого Духа вірували, у Тройці славного Бога і Тройцю в Єдиниці православне до останнього подиху свого сповідували. Тому милостивим будь до них, і віру в Тебе замість діл прийми, і зі святими Твоїми, як Щедрий, упокой, бо немає людини, щоб жила і не згрішила. Бо Ти один без усякого гріха, і правда Твоя — правда вічна; і Ти один Богмилости і щедрот, і чоловіколюбства, і Тобі славу возсилаємо, Отцю, і Сину, і Святому Духові, нині, і повсякчас, і на віки віків. Амінь.

## Ordination anniversaries: Bishops, Priests, Deacons

FEBRUARY

Hnatiw, Rt. Rev. Protopresbyter Peter

—February 17, 1963

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





August 3rd, 1934-December 29, 2014

■ **Edward (Ed) German** peacefully and unexpectedly fell asleep in the Lord after suddenly taking ill on December 29, 2014 at the age of 80 years at Regina General Hospital in Regina, Saskatchewan. He was surrounded and comforted by his loving wife and family.

Edward was born on August 3, 1934 in Rhein, Saskatchewan, and was the eldest child of John and Polly (Slowski) German. He began grade 1 at Bridok School and completed his high school education at Yorkton Collegiate in Yorkton, Saskatchewan. After graduating, he attended the teaching college in Moose Jaw, Saskatchewan, from 1953-1954. He then began his teaching career in Verdant Valley in the fall of 1954. Later that year on October 9, Ed married Alice Derkatch. He took a teaching position in 1955 at his childhood school,

Bridok school, and taught there for six years. He then took up a teaching position at Canora Composite High School in 1961, and simultaneously completed his BA and BEd degrees from the University of Saskatchewan in summer school between 1961 and 1965. He later took on the positions of vice principal and later principal until his retirement in 1987. He was a devoted teacher and dedicated much of his time to extracurricular activities, including coaching high school football, basketball, track and field, air cadets, as well as minor hockey for many years.

Edward was an active member of the Holy Trinity Ukrainian Orthodox church in Canora, Saskatchewan. He served many terms as parish council president, and as Canora Parochial District Council president. As a representative for the Canora parochial district, he attended many Sobors in Winnipeg, Manitoba. Within his Holy Trinity parish, Edward taught Sunday School at first and later served as church elder until his repose. Edward was active in parish organizations, participating as a member of the Order of St. Andrew and TYC. He also served as Canora District director for St. Petro Mohyla Institute in Saskatoon, Saskatchewan.

Ed loved his farm and enjoyed working the land with his son Dwayne for several years. He was always busy and

active. He was very handy and multitalented, tackling any projects from mechanics to carpentry. Whether he was in the garden, or helping his children and grandchildren with their projects, Edward was always busy.

Ed's children and grandchildren were his pride and joy. He was always their number one fan. He loved to listen and dance to Aly, Colt, and Dwayne's fiddle and guitar music, attending all of their performances. He often spent hours on the phone, listening to the children play him all of his favourite tunes. Gido always said "Tune er' up kids. Play me a rip-snortin' tune!" He cheered his hardest in the stands at the rink, ball diamond, football field, and dojo, and could instantly recall his grandchildren's season statistics.

Ed always loved sports. He played a key role as a catcher and cleanup hitter for the Donwell Supers and the Canora Supers. He also played hockey with the Canora Flames. As an avid fan, he cheered for the Toronto Maple Leafs, the New York Yankees, and the Saskatchewan Roughriders. To this day, his family still cheers for Gido's three favourite teams.

Edward maintained a great interest in his heritage and family lineage. His future wish was to visit and find his family in Ukraine, but he did not have time to realize this dream.

Ed was predeceased by his parents

John and Polly German and his in-laws Joe and Olga Derkatch. Left to pray for his eternal memory are: his wife, Alice; daughter, Charlotte (Chris) Edie of Kenora, Ontario; son, Dwayne (Donna) German of Kenora, Ontario; daughter, Leanne (John) Soini of Calgary, Alberta; and grandchildren: Alysen German, Colt German, Bryce Edie, Carleigh Edie, Skylar Soini, and Keelan Soini; sister Violet (John) Rusnak of Salmon Arm, B.C.; brother John Ross "Bob" (Phyllis) German of Winnipeg, MB; sister-in-law Jean (Al) Kobylka of Kenora, ON; brother-in-law Laurie (Mary) Derkatch of Mikado, SK; and numerous nieces and nephews.

The *Panakhida* was held on January 2, 2015 and the Funeral Rite held January 3, 2015 at the Holy Trinity UOC parish in Canora, Saskatchewan served by Rev. Michael Faryna. Edward was interred at the Canora Cemetery in Canora.

*A hero to us all  
Your helping hand was always first  
To support us in any way you could  
Your voice was always raised in praise  
Your words were wise and understood  
You will continue to guide us  
With your love and support  
With an everlasting presence  
Until we meet again*

**Memory Eternal!**  
**Вічна пам'ять!**



September 2, 1921-December 19, 2015

■ **Vera Senkiw** fell asleep in the Lord on Dec. 19, 2015. Vera was born on Sept. 2, 1921 in Zaleschee, in the Volyn oblast of Ukraine to Daniel and Zinovia Husak. Vera, together with her parents, three older brothers—Gordon, Nicholas and John—and younger sister Laurica, immigrated to Canada in May 1928. The family initially settled in Northern Saskatchewan, but within a few days decided to relocate to the Wishart area so that they could be closer to friends. The family settled on a farm 8.5 miles west of Wishart.

Vera attended Round Hills School. After completing grade eight, she had to discontinue her education in order

to help her parents on the farm. Soon, Vera met Pete Senkiw and they were married at the Holy Ghost Ukrainian Orthodox Church in Ituna, Saskatchewan on Oct. 12, 1940. They lived for a time in Sudbury, Ontario, where Pete worked in a nickel mine. They returned to farming in Saskatchewan, eventually settling on the Senkiw family homestead. Once they returned to Saskatchewan, Vera and Pete began their family, raising three sons and a daughter: John (1941), Bill (1943), Orest (1948), and Marusia (1954). The couple farmed until Pete fell asleep in the Lord on Nov. 11, 1969. Vera remained on the family farm, while her brother Peter took over farming the land. After her brother fell asleep in the Lord in 1996, Vera leased the land and moved into a house in the town of Wynyard. Vera loved living in Wynyard, and was able to remain there until a month before her repose.

Vera had many interests and passions in her life. Family was most important to her. She looked forward to visits from children, grandchildren and great grandchildren. Vera was also very nurturing, so no one left her house hungry. She loved to cook, and espe-

cially to bake. Vera also saw education as being essential. She dreamed of becoming a teacher, but set aside her ambitions to take care of her family and the farm. Instead, she encouraged her children to receive their post-secondary education. Vera was also an avid reader and books became a great enjoyment throughout her life. Another great interest of Vera's was gardening. She grew many vegetables, fruits and flowers. She also loved crafts, sewing clothes and pillows, quilting, embroidering, crocheting and making *pysanky* Easter eggs.

Vera was proud of her Ukrainian heritage, practicing many historical traditions and commemorating many of the feast days. She was of strong faith. For her whole life, Vera was an active member of parishes in the Ukrainian Orthodox Church of Canada, first in Wishart, then in Wynyard. She sang in the choir in both parishes. Vera did get to use her teaching skills, and taught Sunday School in the parishes.

The *Panakhida* was held on Dec. 30, 2015 and the Funeral Rite took place on Dec. 31, 2015 at the Nativity of St. Mary UOC church in Wynyard, Saskatchewan served by Very Rev.

Archpriest Mel Slashinsky. The palmar was Nick Kaweski, and the cantor was Zinovia Duch. For the procession, the cross bearer was Lyle Reynolds and banner bearers were George Kostyuk and Perry Keep. The casket bearers were Steven Senkiw, Robert Senkiw, Andrew Senkiw, Paul Matheson, Randy Rudnitski and Mervin Husak. Vera was interred at the Pleasantview Cemetery in Wynyard, Saskatchewan.

Vera was predeceased by her parents Daniel and Zinovia, husband Pete, son John, grandson Michael, brothers Gordon, Nick, John and Peter, sisters Stephania and Laurica, and daughter-in-law Linda. Left to pray for her memory are Vera's son Bill (Claudia), son Orest, daughter Marusia (Don), daughter-in-law Connie, nine grandchildren: Cary, Tracy, Annamarie, Robert, Andrew, Michelle, Steven, Stefanie and Natalie, six great grandchildren: Bella, Leo, Valentina, Hilary, Thomas and Michael, two sisters, Olga and Nadia, many nieces and nephews, and friends. Vera was a devoted, kind and gentle person who will be missed by all who knew her.

**Memory Eternal!**  
**Вічна пам'ять!**

## Пожертва на Фундацію Української Православної Церкви в Канаді

■ Український Православний Собор св. Димитрія в Етобікок, Онтаріо пожертвував \$700 в пам'ять тих парафіян св. Димитрія, які упокоїлися протягом 2015 року. Собор св. Димитрія зволів, що ця щедра пожертва була направлена до Фундації Української Православної Церкви в Канаді. Пожертва зроблена в розмірі \$100 на кожного покійного члена.

Члени парафії св. Димитрія, які упокоїли в 2015 р. є наступні: Стефанія Троценко, Рассел Лукас, Люба Митнович, Петро Згорніков, добродійка Лідія Боднарчук, Володимир Валегрський, Василь Чемерис.

## Donation to the Ukrainian Orthodox Church of Canada Foundation

■ St. Demetrius Sobor of the Ukrainian Orthodox Church of Canada in Etobicoke, Ontario has made a memorial donation in the amount of \$700 to the UOCC Foundation. This generous donation, in the amount of \$100 per member, is made in memory of St. Demetrius parish members who reposed during 2015.

The names of the St. Demetrius parish members who reposed in 2015 are: Stefania Trocenko, Russel Lukas, Luba Mytnowych, Peter Sgornikow, Dobrodiyka Lydia Bodnarchuk, Walter Valigrosky and Wasil Chemeris.



CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
Sunday - 7	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
March. Sunday - 6	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>

ST. IVAN SUCHAVSKY CATHEDRAL, WINNIPEG	
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta</i>	
<i>Tel: (204) 253-2434 Cell: (204) 990-9056</i>	
Sunday - 14	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>
Monday - 15	9:30 a.m. - Liturgy - <b>St. I. Suchavsky</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>
March. Sunday - 13	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>St. I. Suchavsky</b>

ST. NICHOLAS GONOR, 6594 HENDERSON HWY.	
<i>Priest: Rt. Rev. Protopresbyter Dr. Oleg Krawchenko Tel: (204) 582-9068</i>	
Sunday - 28	10:00 a.m. - Liturgy
March. Sunday - 27	10:00 a.m. - Liturgy

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Brent Kuzyk Tel: (204) 638-4704</i>	
Monday - 15	10:00 a.m. - Liturgy - <b>St. George Chapel</b>
Sunday - 28	9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Annual Meeting - <b>Dauphin</b>
March. Thurs. - 3	10:00 a.m. - Liturgy - <b>Gilbert Plains PCH</b> 2:30 p.m. - Obidnytsia - <b>Dauphin PCH</b>
Sunday - 13	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>Dauphin</b>
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Sunday of Orthodoxy - <b>Dauphin</b>
Thursday - 24	2:00 p.m. - Obidnytsia - <b>St. Paul’s Home</b>
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Memorial Sunday - <b>Dauphin</b>

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Sunday - 7	10:00 a.m. - Liturgy - <b>Roblin</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Rossburn</b>
March. Sunday - 6	10:00 a.m. - Liturgy - <b>Rossburn</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Roblin</b>
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>Lennard</b>

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 389-2324</i>	
Sunday - 21	10:00 a.m. - Liturgy - <b>Vita</b> Soup-sandwich lunch; Annual Meeting - <b>Vita Hall</b>

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rev. Fr. Bohdan Statkevych</i>	
<i>Tel: (204) 261-3952</i>	
Sunday - 14	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 24	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 28	9:30 a.m. - Liturgy - <b>Fort Frances</b>
March. Sunday - 13	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 20	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 27	9:30 a.m. - Liturgy - <b>Fort Frances</b>

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Michael Faryna Tel: (306) 563-5133</i>	
Monday - 1	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>
Tuesday - 2	10:00 a.m. - Blessing of Homes - <b>Canora</b>
Wednesday - 3	10:00 a.m. - Blessing of Homes - <b>Canora</b>
Thursday - 4	10:00 a.m. - Blessing of Homes - <b>Swan Plain-Norquay</b> 2:00 p.m. - Moleben’ - <b>Norquay PCH</b>
Friday - 5	10:00 a.m. - Blessing of Homes - <b>Endeavour-Sturgis</b>
Saturday - 6	10:00 a.m. - Blessing of Homes - <b>Swan River</b>
Sunday - 7	10:00 a.m. - Liturgy - <b>Canora</b>
Monday - 8	10:00 a.m. - Blessing of Homes - <b>Stenen-Hyas</b>
Wednesday - 10	10:00 a.m. - Blessing of Homes - <b>Burgis-Mamornitz</b>
Thursday - 11	10:00 a.m. - Blessing of Homes - <b>Mazzepa-Donwell</b>
Friday - 12	10:00 a.m. - Liturgy - <b>Canora</b>
Saturday - 13	10:00 a.m. - Blessing of Homes - <b>Swan River</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Swan River</b>
Monday - 15	10:00 a.m. - Liturgy - <b>Canora</b>
Friday - 19	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b>

Please note:  
current E-mail addresses at the Consistory

Metropolitan Yuriy  
V. Rev. Archpriest Taras Udod  
Consistory Office  
Henry Kuzia (UOCC Foundation)  
Serhij Obratstov  
Andrew Serray  
Henry Kuzia  
Valentyna Dmytrenko  
Marusia Kaweski  
Mikhail Pavenski  
Mariya Kortchevich  
Walter Senchuk

metropolitan@uocc.ca  
chancellor@uocc.ca  
consistory@uocc.ca  
uoccfdn@uocc.ca  
churchgoods@uocc.ca  
aserray@uocc.ca  
finance@uocc.ca  
finance2@uocc.ca  
visnyk@uocc.ca  
mpavenski@uocc.ca  
vitalstats@uocc.ca  
archives@uocc.ca

16-27	2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Sunday - 28	Priest’s vacation
March. Thurs. - 3	10:00 a.m.- Liturgy - <b>Canora</b>
Saturday - 5	2:00 p.m. - Moleben’ - <b>Norquay PCH</b>
Sunday - 6	10:00 a.m. - Liturgy - <b>Canora</b>
Monday - 7	10:00 a.m. - Liturgy - <b>Swan River</b>
Sunday - 13	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>
Saturday - 19	10:00 a.m. - Liturgy - <b>Canora</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Hudson Bay</b> 10:00 a.m. - Liturgy - <b>Kamsack</b>
Friday - 25	5:00 p.m. - Sunday of Orthodoxy Vespers - <b>St. Mark’s, Yorkton</b> 1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b> 2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Saturday - 26	10:00 a.m. (CDT) - Liturgy - <b>Swan River</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Sturgis</b> 5:00 p.m. - Passia - <b>Canora</b>

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Michael Maranchuk Tel: (306) 757-0445</i>	
Sunday - 7	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>
Saturday - 13	5:00 p.m. - Akaphist - <b>Selo</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Wednesday - 17	10:15 a.m. - Obidnytsia - <b>Parkside CH</b> 6:15 p.m. - Akaphist & Bible study - <b>Descent of the Holy Spirit</b>
Saturday - 20	10:00 a.m. - Liturgy - <b>Moose Jaw</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Wednesday - 24	10:15 a.m. - Obidnytsia - <b>Regina CH</b> 6:15 p.m. - Akaphist & Bible study - <b>Descent of the Holy Spirit</b>
Saturday - 27	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
March. Wed. - 2	6:15 p.m. - Akaphist & Bible study - <b>Descent of the Holy Spirit</b>
Saturday - 5	5:00 p.m. - Akaphist - <b>Selo</b>
Sunday - 6	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b> 3:00 p.m. - Obidnytsia - <b>Moose Jaw</b>
Wednesday - 9	6:15 p.m. - Akaphist & Bible study - <b>Descent of the Holy Spirit</b>
Saturday - 12	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Regina</b> 5:00 p.m. - Forgiveness Vespers - <b>Regina</b>
Monday - 14	5:00 p.m. - Canon of St. Andrew - <b>Descent of the Holy Spirit</b>
Tuesday - 15	5:00 p.m. - Canon of St. Andrew - <b>Selo</b>
Wednesday - 16	10:15 a.m. - Obidnytsia - <b>Parkside CH</b> 5:00 p.m. - Canon of St. Andrew - <b>Descent of the Holy Spirit</b>
Thursday - 17	5:00 p.m. - Canon of St. Andrew - <b>Descent of the Holy Spirit</b>
Saturday - 19	10:30 a.m. - Liturgy - <b>Candiac</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b> 5:00 p.m. - Sunday of Orthodoxy - <b>St. Mark’s, Yorkton</b>
Wednesday - 23	10:00 a.m. - Obidnytsia - <b>Regina CH</b> 6:15 p.m. - Liturgy of Presanctified Gifts - <b>Descent of the Holy Spirit</b>
Saturday - 26	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b> 5:00 p.m. - Passia - <b>Canora</b>
Wednesday - 30	6:15 p.m. - Liturgy of Presanctified Gifts - <b>Descent of the Holy Spirit</b>

NORTH BATTLEFORD AREA	
<i>Priest: Rev. Bohdan Demczuk Tel: (306) 373-8920</i>	
Sunday - 7	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>North Battleford</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Hafford</b>
Sunday - 21	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>North Battleford</b>
28 - March 6	Priest’s vacation
March. Sunday - 13	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>North Battleford</b>
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>North Battleford</b>
Sunday - 26	10:00 a.m. - Liturgy - <b>Hafford</b>
Sunday - 27	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>North Battleford</b>

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 7	10:00 a.m. - Liturgy - <b>Gronlid @ Melfort</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Melfort</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Gronlid @ Melfort</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Melfort</b>
March. Sunday - 6	10:00 a.m. - Liturgy - <b>Codette</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Melfort</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Gronlid @ Melfort</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>St. Julien</b>

YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
Sunday - 7	10:00 a.m. - Liturgy - <b>Yorkton</b>
Thursday - 11	10:30 a.m. - Moleben’ - <b>Yorkton Nursing Home</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Yorkton</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Yorkton</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Yorkton</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Yorkton</b>
March. Sunday - 7	10:00 a.m. - Liturgy - <b>Yorkton</b>
Thursday - 10	10:30 a.m. - Moleben’ - <b>Yorkton Nursing Home</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Yorkton</b>
Monday - 14	6:00 p.m. - Canon of St. Andrew - <b>Yorkton</b>
Saturday - 19	7:00 p.m. - Confession - <b>Yorkton</b>
Sunday - 20	9:00 a.m. - Confession; 10:00 a.m. - Sunday of Orthodoxy - <b>Yorkton</b> 5:00 p.m. - Mission Service Orthodoxy
Saturday - 26	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - <b>Sheho Town</b> 7:00 p.m. - Confession - <b>Yorkton</b>
Sunday - 27	9:00 a.m. - Confession; 10:00 a.m. - Sunday of Orthodoxy - <b>Yorkton</b> 5:00 p.m. - Mission Service Orthodoxy

WESTERN EPARCHY–ALBERTA	
VEGREVILLE PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078</i>	
Tuesday - 2	Blessing of Homes - <b>NE Vegreville</b>
Wednesday - 2	10:30 a.m. - Obidnytsia; Blessing of Rooms - <b>Century Park</b> 3:00 p.m. - Obidnytsia; Blessing of Rooms - <b>Heritage House</b> 6:30 p.m - Bible study - <b>Vegreville</b>
Thursday - 4	10:15 a.m. - Obidnytsia; Blessing of Rooms - <b>Homestead Lodge</b>

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Saturday - 6	Blessing of Homes - <b>Innisfree-Suchava</b>
Sunday - 7	10:00 a.m. - Liturgy (English) - <b>Vegreville</b>
Tuesday - 9	10:00 a.m. - Obidnytsia - <b>St. Mary Immaculate - Mundare</b>
Wednesday - 10	Blessing of Homes - <b>Vegreville Town</b> 6:30 p.m - Bible study - <b>Vegreville</b>
Thursday - 11	10:00 a.m. - Obidnytsia; Blessing of Rooms - <b>St. Michael Manor</b>
Saturday - 13	10:30 a.m. - Liturgy - <b>Lloydminster-Mission</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Camrose</b> 2:00 p.m - Blessing of Homes - <b>Tofield</b>
Monday -15	10:00 a.m. - Liturgy - <b>Vegreville</b>
Tuesday - 16	6:30 p.m. - Educational program - <b>Lloydminster</b>
Wednesday - 17	6:30 p.m. - Educational program - <b>Vegreville</b>
Thursday - 18	6:30 p.m. - Educational program - <b>Camrose</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Vegreville</b>
Wednesday - 24	10:30 a.m. - Obidnytsia; Blessing of Rooms - <b>Vegreville Care Center</b>
Saturday - 27	6:30 p.m - Vespers - <b>Lloydminster</b>
Sunday - 28	10:30 a.m. - Liturgy - <b>Lloydminster</b>
March. Wed. - 2	10:30 a.m. - Obidnytsia - <b>Century Park</b> 3:00 p.m. - Obidnytsia - <b>Heritage House</b> 6:30 p.m - Bible study - <b>Vegreville</b>
Thursday - 3	10:15 a.m. - Obidnytsia - <b>Homestead Lodge</b>
Saturday - 5	6:30 p.m - Vespers - <b>Vegreville</b>
Sunday - 6	10:00 a.m. - Liturgy (English) - <b>Vegreville</b> 3:00 p.m. - Obidnytsia - <b>Camrose</b>
Wednesday - 9	6:30 p.m - Bible study - <b>Vegreville</b>
Thursday - 10	10:00 a.m. - Obidnytsia - <b>St. Michael Manor</b>
Saturday - 12	10:30 a.m. - Liturgy - <b>Lloydminster-Mission</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Sich Kolomea</b> 5:00 p.m. - Great Vespers - <b>Vegreville</b>

Memory Eternal!

“Memory Eternal!” to all UOCC clergy who fell asleep in the Lord in January.

Metropolitan Wasyly ( <i>Fedak</i> )	† 10. 01. 2005
Presbyter Luke Berezitsky	† 17. 01. 1942
Presbyter Petro Zapariniuk	† 10. 01. 1967
Mitred Archpriest Dmytro Denisiuk	† 09. 01. 1969
Presbyter Teodor Kysliuk	† 18. 01. 1969
Presbyter Peter Stefiuk	† 24. 01. 1969
Archpriest Ivan Kulish	† 06. 01. 1975
Protopresbyter Kasian Kwasnitsky	† 28. 01. 1976
Protopresbyter Mykhailo Fyk	† 12. 01. 1988
Mitred Archpriest Stefan Zuzak	† 02. 01. 1999
Protopresbyter Mykhailo Pawlyshyn	† 06. 01. 2009
Archpriest Michael Sokyрка	† 31. 01. 2013
Mitred Archpriest Meroslaw Kryschuk	† 08. 01. 2013
Rt. Rev. Protopresbyter Fedir Leheniuk	† 18. 01. 2015

“Memory Eternal!” to all UOCC Dobrodiyykas who fell asleep in the Lord in January.

Dobr. Ludmila Metiuk	† 16. 01. 1944
Dobr. Halyna Zelizkevich	† 06. 01. 1962
Dobr. Yustina Melnychuk	† 31. 01. 1978
Dobr. Stefania Sass	† 29. 01. 1987
Dobr. Lidia Hluchaniuk	† 23. 01. 1996
Dobr. Anna Gerus	† 07. 01. 1999
Dobr. Ol'ha Moroz	† 11. 01. 2007

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

Monday -14	6:30 p.m. - Canon of St. Andrew - <b>Vegreville</b>
Tuesday - 15	6:30 p.m. - Canon of St. Andrew - <b>Lloydminster</b>
Wednesday - 16	6:30 p.m. - Canon of St. Andrew - <b>Camrose</b>
Thursday - 17	6:30 p.m. - Canon of St. Andrew - <b>Sich Kolomea</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Vegreville</b> 5:00 p.m. - Great Vespers - <b>Vegreville</b>
Tuesday - 22	6:30 p.m. - Educational program - <b>Lloydminster</b>
Wednesday - 23	10:30 a.m. - Obidnytsia - <b>Vegreville Care Center</b> 6:30 p.m. - Educational program - <b>Vegreville</b>
Thursday - 24	6:30 p.m. - Educational program - <b>Camrose</b>
Saturday - 26	6:30 p.m - Vespers - <b>Lloydminster</b>
Sunday - 27	10:30 a.m. - Liturgy - <b>Lloydminster</b>

BONNYVILLE-ST. PAUL DISTRICT  
Priest: Rev. Peter Haugen Cell: 1 (587) 252-2715

Sunday - 7	10:00 a.m. - Liturgy - <b>St. Paul</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Nowa Bukowina</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Glendon</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Bonnyville</b>
March. Sunday - 6	10:00 a.m. - Liturgy - <b>St. Paul</b>
Saturday - 12	10:00 a.m. - Liturgy (District Memorial Saturday) - <b>St. Paul</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Nowa Bukowina</b>
Monday -14	6:00 p.m. - Canon of St. Andrew - <b>St. Paul</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Bonnyville</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Stry</b>

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT  
Priest: V. Rev. Archpriest Roman Trynoha Tel: (250) 572-2493

Sunday - 7	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 14	10:00 a.m. - Liturgy - <b>Vernon</b> 2:00 p.m. - Obidnytsia - <b>Kelowna</b>
Sunday - 21	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 28	10:00 a.m. - Liturgy - <b>Kelowna</b> 2:00 p.m. - Obidnytsia - <b>Vernon</b>
March. Sunday - 6	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Vernon</b> 2:00 p.m. - Obidnytsia - <b>Kelowna</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Kamloops</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Kelowna</b> 2:00 p.m. - Obidnytsia - <b>Vernon</b>

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:



Вічна Пам’ять!

Священнослужителям, що спочили в Бозі у лютому місяці.

Митрополит Андрей ( <i>Григорій Метюк</i> )	† 02. 02. 1985
Архиєпископ Олександр ( <i>Новицький</i> )	† 12. 02. 1970
Архиєпископ Іов ( <i>Скакальський</i> )	† 18. 02. 1974
Протоіерей Юрій Пелешук	† 12. 02. 1952
Протоіерей Андрій Горбай	† 17. 02. 1969
Протоіерей Іван Пестун	† 12. 02. 1970
Протопресвітер д-р Дмитро Стратійчук	† 20. 02. 1973
Протопресвітер д-р Петро Семець	† 06. 02. 1985
Протоіерей Тарас Славченко	† 18. 02. 1985
Протоіерей Микола Овчаренко	† 25. 02. 1986
Протоіерей Євген Левицький	† 21. 02. 1990
Протопресвітер Павло Шадурський	† 09. 02. 1998
Протопресвітер д-р Іван Стус	† 12. 02. 2004

Добродійкам, що спочили в Бозі у лютому місяці.

Добр. Марія Магас	† 01. 02. 1975
Добр. Наталія Гліцька	† 27. 02. 1984
Добр. Олена Гикава	† 03. 02. 1994
Добр. Ольга (Оля) Шкрумеда	† 07. 02. 2004
Добр. Ольга (Оля) Філь	† 27. 02. 2009
Добр. Оля (Оля) Демчук	† 28. 02. 2012

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

Memory Eternal!

“Memory Eternal!” to all UOCC clergy who fell asleep in the Lord in February.

Metropolitan Andrey ( <i>Metiuk</i> )	† 02. 02. 1985
Archbishop Alexander ( <i>Novitsky</i> )	† 12. 02. 1970
Archbishop Iov ( <i>Skakalsky</i> )	† 18. 02. 1974
Archpriest Yuriy Peleshuk	† 12. 02. 1952
Archpriest Tymofy Horbay	† 17. 02. 1969
Archpriest Ivan Pestun	† 12. 02. 1970
Protopresbyter Dr. Dmytro Stratychuk	† 20. 02. 1973
Protopresbyter Dr. Peter Sametz	† 06. 02. 1985
Archpriest Taras Slavchenko	† 18. 02. 1985
Archpriest Mykola Owcharenko	† 25. 02. 1986
Archpriest Eugene Levitsky	† 21. 02. 1990
Archpriest Pawlo Shadursky	† 09. 02. 1998
Protopresbyter Dr. Ivan Stus	† 12. 02. 2004

“Memory Eternal!” to all UOCC Dobrodiyykas who fell asleep in the Lord in February.

Dobr. Maria Magas	† 01. 02. 1975
Dobr. Natalia Glitsky	† 27. 02. 1984
Dobr. Olena Hykaway	† 03. 02. 1994
Dobr. Olga Skrumeda	† 07. 02. 2004
Dobr. Olga Fil'	† 27. 02. 2009
Dobr. Ol'ha (Olya) Demczuk	† 28. 02. 2012

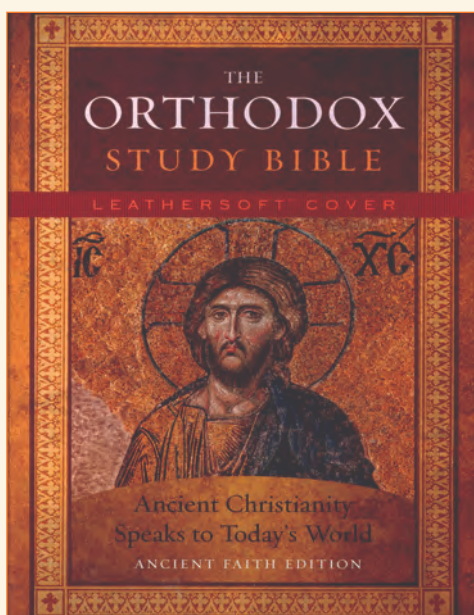
Dear Readers! If there are errors or omissions in this column, please let us know.  
Thank You.



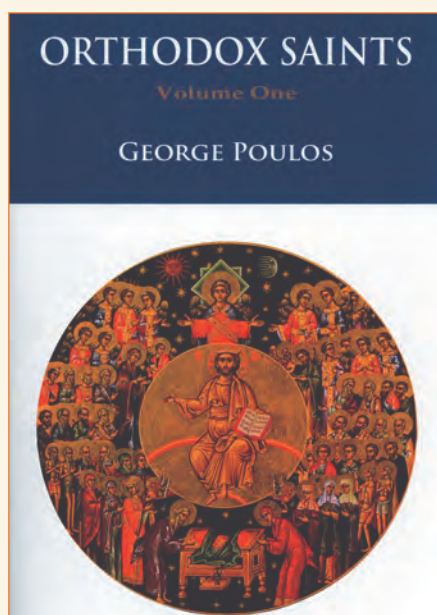
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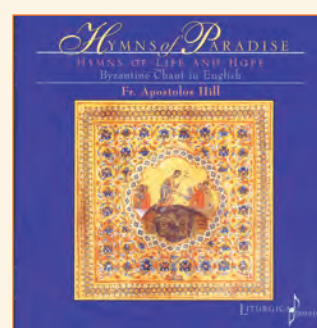
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