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Beginning of Great Lent

March 14, 2016

Початок Великого Посту

14-го березня, 2016 р.Б.

See our Great Lent features pp. 4, 19

Молитва Св. Єфрема

Господи і Владико життя мого! Духа лінивства, безнадійності, владолюбства і пустомовства не дай мені (доземний поклін).

Духа ж чистоти, смиренномудрости, терпеливості і любові дай мені, рабові Твоєму (доземний поклін).

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

Боже, очисти мене, грішного (з малим поклоном 12 разів).

(Знова прочитати молитву повністю до кінця, і доземний поклін.)



Fasting and Great Lent

■ The Feast Day of the Resurrection of Jesus Christ is the most important feast day of the year for Orthodox Christians. This day is also referred to by other names: Holy Pascha, which is taken from "Passover," and "Easter," which is commonly heard in North America. The Orthodox Church will celebrate Pascha on May 1 this year. Before meeting this feast day, the Church has prescribed a period for the preparation of our mind, body and soul called the Triodion season. The central part of this season is Great Lent, the 40-day season of spiritual preparation preceding Pascha.

The Triodion

The Triodion begins 10 weeks before Pascha. It consists of three main parts: Three pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The main theme of the Triodion is repentance, which means mankind's return to God, our loving Father. This annual season of repentance is a spiritual journey with our Saviour. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands.

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Св. Григорій Палама

■ У другу неділю Великого Посту, яка пропадає цього року на 27-го березня. Церква вшановує пам'ять свт. Григорія Палами, архієпископа Солунського.

Св. Григорій Палама, архієпископ Солунський, народився в 1296 році в Малій Азії. Під час турецького нашестя сім'я переселилася до Константинополя і знайшла притулок при дворі Андроника II Палеолога (1282-1328). Батько святого Григорія займав високу посаду при імператорові, але незабаром помер, і сам Андроник взяв участь у вихованні і освіті хлопця. Володіючи прекрасними здібностями і великою старанністю, Григорій без зусиль освоїв всі предмети, які складали повний курс тогочасної вищої освіти. Імператор хотів, щоб хлопець присвятив себе державній діяльності, але Григорій, ледве досягнувши 20 років, віддалився на Святу Гору Афон в 1316 році (за іншими відомостями, в 1318) і став послушником в монастирі Ватопед, де під керівництвом старця, преподобного Никодима Ватопедського (пам'ять 11 липня), прийняв постриження і почав шлях подвижництва.



St. Gregory Palamas commemorated on March 27, 2016 and November 28.

St. Gregory Palamas

■ The second Sunday of Great Lent, which falls on March 27 this year, is dedicated to St. Gregory Palamas. This Sunday was originally dedicated to St. Polycarp of Smyrna, but after St. Gregory was glorified in 1368, a second commemoration of St. Gregory Palamas was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Who is Gregory Palamas and why is he so important to 21st Orthodox Christians? St. Gregory Palamas, Archbishop of Thessalonica, was born in 1296 in Constantinople, which is modern day Istanbul, Turkey. St. Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328). When he died soon after, Andronicus himself took on raising and educating the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects comprising the full course of medieval higher education of the day. The emperor hoped that the youth would devote himself to government work. However, 20-year old Gregory withdrew to Mount Athos in 1316 (other sources say 1318) and became a novice at the Vatopedi monastery under the guidance of the monastic Elder St. Nicodemus (July 11).

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[продовження на стор.2](#)

Березень 2016 – Місяць священничого покликання



Улюблені брати і сестри в Христі!

"Не занедбуй дарування, що перебуває в тобі і дане тобі за пророцтвом з покладанням рук священства".

(1 Тимофія 4:14)

■ В цей місяць покликання ми звертаємося до достойних кандидатів, які б відізналися на заклик Господа приєднатися до священничого служіння.

Бог кличе нас до служби Йому у різних видах служіння. Один з цих видів є пасторське служіння. Місія священника—працювати у Божому Винограднику зі смиренністю, щоби проповідувати віру і поширити Правдиве Слово Боже. В своєму другому листі до Тимофія свяятий апостол Павло чітко пояснює всі подробиці священничого служіння, вказуючи на ціль, завдання, і особисті якості необхідні для цього служіння. "Тримайся взірця здорового вчення, яке ти чув від мене, з вірою і любов'ю, в Христі Ісусі. Бережи добрий заповіт Духом Святим, що живе в нас". (2 Тим 1:13) Духовенство має подвійну місію: проповідувати Євангеліє, і передавати Живу Традицію Церкви.

Цей виклик до священнослужіння стає ще більш необхідним з теперіш-

нім станом духовного занепаду світу. Ідуть війни на історичних християнських землях, примітне жорстоке переслідування християн, конфлікт і насильство на нашій історичній батьківщині Україні, та й швидка секуляризація нашого мирного канадського суспільства, де людські права такі розвинені, що скоро буде можливим законно покінчити своїм життям. На цій ниві залишається ще багато духовної роботи, щоб повернути вівці до стада Господнього, і щоб Євангеліє досягло кожне вухо у нашому канадському суспільстві.

Божий заклик служити Йому може дійти до нас у несподіваний час. Такий приклад знаходимо у Євангелії від Святого Івана, коли Ісус вибирав Своїх перших апостолів-учеників. "Наступного дня Ісус захотів йти до Галилеї; і знаходить Пилипа, і каже йому: йди за Мною". (Ін 1:43) Пилип не очікував цього.

[продовження на стор. 3](#)

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St. Gregory Palamas...

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There, he was tonsured and began a path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After Elder Nicodemus reposed, St. Gregory spent the next 11 years in spiritual struggle and service. At the small Glossia skete, the abbot began to teach St. Gregory the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great 4th C desert ascetics: Evagrius Ponticos and St Macarius of Egypt. The experienced use of mental prayer, or prayer of the heart, requiring solitude and quiet, is called Hesychasm, from the Greek word for calm or silence. Those practicing it were called hesychasts.

St. Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, the threat of Turkish invasions saw him and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood. St. Gregory combined his priestly duties with the life of a hermit, spending five days in silence and prayer. He celebrated divine services and preached sermons. His homilies often evoked both tenderness and tears.

Events in the Eastern Church of the 1330s propelled St. Gregory to become one of the most significant universal apologists of Orthodoxy, and a great teacher of hesychasm. About the year 1330, the learned monk Barlaam had arrived in Constantinople from Calabria in Italy. He received a university chair in the capital city and began to expound on the works of St Dionysius the Areopagite. Barlaam said it was impossible to know the essence of God, and declared mental prayer a heretical error. Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor. He ridiculed the teachings of the monks about the methods of prayer and about the

uncreated light seen by the hesychasts.

At the request of the Athonite monks, St. Gregory replied with verbal admonitions at first, and later put his theological arguments in writing—*The Triads in Defense of the Holy Hesychasts* (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to Barlaam, the so-called Hagioritic Tome. At the 1341 Constantinople Council in the church of Hagia Sophia, St. Gregory debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of St. Gregory Palamas that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy.

However, Barlaam's disciple, the Bulgarian monk Akyndinos wrote a series of tracts accusing St. Gregory and the Athonite monks guilty of causing church disorders. The patriarch supported Akyndinos and called St. Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when Isidore ascended the patriarchal throne St Gregory Palamas was set free and was made Archbishop of Thessalonica. In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. The people of Thessalonica did not immediately accept St. Gregory, and he was compelled to live in various places. At one point, St. Gregory was beaten, captured, ransomed and returned to Thessalonica.

St. Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, St. John Chrysostom appeared to him in a vision with the words "To the heights! To the heights!" St. Gregory fell asleep in the Lord on November 14, 1359 and was recognized as a saint in 1368.

—www.monachos.net

Св. Григорій Палама ...

продовження зі стор.1

Через рік йому явився у видінні святий євангелист Іоан Богослов і обіцяв своє духовне заступництво. Мати Григорія разом з його сестрами також прийняла чернецтво.

Після упокоєння старця Никодима чернець Григорій продовжив свої молитовні подвиги і послуги 11 років на Афоні. Він поселився в невеликій усамітненій обителі Глосії. Настоятель почав вчити юнака зосередженій духовній молитві (ісихазму), яка поступово розроблялася і засвоювалася ченцями, починаючи з великих пустельників IV століття, Євагрія Понтійського і преподобного Макарія Єгипетського. Афонські монахи-ісихасти, творячи чисту молитву, досягали бачення Божественного світла. За час перебування в Глосії майбутній святий повністю пройнявся духом ісихазма і прийняв його для себе за основу життя. У 1326 році, через загрози нападу турків, він разом з братією перебрався в Салонікі, де й був рукопокладений в сан священика.

А тим часом в 30-их роках XIV століття в житті Східної Церкви наблизилися події, які поставили святого Григорія в ряд найбільш значних вселенських апологетів Православ'я і принесли йому визнання великого вчителя ісихазма. Близько 1330 року до Константинополя з Калабрії приїхав вчений чернець Варлаам. Він отримав кафедру в столичному університеті і почав тлумачити твори Діонісія Ареопагіта. Незабаром Варлаам поїхав на Афон, оголосив ісихазм єрессю. Варлаам вступив в суперечку з

ченцями і намагався довести тварність Фаворського світла.

Св. Григорій письмово виклав свої богословські доводи. До 1340 року афонські подвижники разом зі святителем склали відповіді, на твердження Варлаама—так званий "Святогорський томос". На Константинопольському Соборі в 1341 році в храмі Святої Софії відбулася суперечка святого Григорія Палами з Варлаамом, яка була зосереджена на природі Фаворського світла. 27 травня 1341 року Собор прийняв положення святого Григорія Палами. Вчення Варлаама було засуджено як єресь.

Лише за три роки до своєї смерті святий Григорій повернувся в Салонікі. 14 листопада 1359 року святий Григорій Палама віддав душу Богові.

—www.cerkva.in.ua

Ordination anniversaries:
Bishops, Priests, Deacons

MARCH

Anhel, Very Rev. Archpriest Petro	—March 05, 1995
Krochak, Very Rev. Mitred Archpriest Taras	—March 07, 1982
Kutash, Rt. Rev. Mitred Archpriest Dr. Ihor	—March 23, 1969
Melnyk, Rt. Rev. Protopresbyter John	—March 15, 1982
Palamarchuk, Rt. Rev. Mitred Archpriest Alexander	—March 13, 1983

May God Grant them Many Blessed Years! Ha Многії Літа!



ВІСНИК

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МИТРОПОЛИТА КАНАДИ,
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

Протоієрей Тарас Удод
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Dear Brothers and Sisters in Christ!

"Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership" (1 Timothy 4:14)

■ In this month of March, we make this appeal to worthy candidates to heed the call of the Lord to join the holy priesthood.

God calls each of us to serve him in different ways. One of these ways is through the ordained ministry. The priest's ministry is to labour in the vineyard of the Lord as a humble servant to proclaim the faith and teach the True Word of God. In his second letter to Timothy, St. Paul clarifies the details of this service, explaining the purpose, tasks involved and personal traits needed for mission service. "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Jesus Christ." (2 Tim 1:13) Ordained ministers have a two-fold mission to preach the Gospel as well as passing on the living tradition of the Church.

Heeding this call to ordained ministry becomes even more vital considering the spiritual ills befalling the world today. We see complex wars in historic Christian homelands, the brutal persecution of Christians, conflict and violence in our ancestral home Ukraine and the rapid secularization of our peaceful Canadian society where our "human rights" have advanced so much that we may legally take our own lives. In this light, there is much work to be done to return the Lord's sheep to the fold, and so that the Gospel may reach every ear in Canadian society.

The Lord's call to serve Him may come at an unexpected time for us. We see such an example in the Gospel of St. John when Jesus selected His very first disciples. "The following day Jesus wanted to go to Galilee, and He found Philip and said to him, 'Follow Me.'" (Jn 1:43) Philip was astonished. Undoubtedly, he had been setting about his own plans for the day, and had been unprepared for the Saviour's appeal. Yet, faithful Philip did not hesitate responding to this call.

Other disciples also immediately responded to the Saviour. "Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, 'Behold the Lamb of God!' The two disciples heard him speak, and they followed Jesus." (Jn 1:35-38) We read in the Gospel that St. Andrew not only promptly followed Christ, but he rushed to bring others with him. St. Peter left behind a family and a good fishing business, and became one of the most prolific missionaries and founders of the Church.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev 3:20) When we hear the Saviour knocking, standing before us as He did with Philip and calling us to service, how will we react? At first, we may wish to open the door when the Lord knocks, yet we hesitate. Like Philip, we may not feel that we are ready, preoccupied with worldly concerns. We may feel that our affairs are

not in order, or that we have not saved up enough money, or that our family life will suffer, or that we are not quite ready to leave behind our secular lifestyle.

Taking our examples from the Holy Disciples, we ought to always be ready to take up our cross and serve the Lord in whatever capacity He asks—regardless of how ill-prepared we might feel. Our limited human understanding does not always provide us with the full picture. Standing in the shallows of the River Jordan next to St. John the Baptist that day, did St. Andrew ever imagine that he would stand a cross on the hills of the future city of Kyiv, planting the seeds of the True Word for the Ukrainian people? We should note that none of the disciples died of starvation from their ministry—they met their ends in martyrdom or old age. The disciples were surrounded by followers and students and helpers who assisted with their every need. Therefore, let us bear in mind that the Merciful and Loving God cares for all of us greatly, and provides the opportunities, the talents, the means and the helpers required for His ministry. We need only to pray for His help and to remain of pure intention to "open the door" and let Him enter.

During the Divine Liturgy when the ordination sacrament takes place, the bishop proclaims the newly-ordained priest worthy, chanting the ancient Greek word "Axios!", and the faithful respond likewise—that truly he is a worthy candidate. Thus, we pray for a new generation of good and earnest candidates who will respond like Philip and Andrew when the Lord seeks us to service.

On the eve of our centenary, the Ukrainian Orthodox Church of Canada has a great need for both deacons and priests who would work in Canada in the vineyard of the Lord. We appeal to youth as well as to those now in lay occupations, but who desire to serve the Church. Candidates would follow the many excellent clergy who have served in the UOCC since its foundation. Our theological institution, St. Andrew's College in Winnipeg, Manitoba, is able to assist qualified candidates to fulfill the calling to priestly ordination to work for the glory of God and the salvation of His flock.

*With archpastoral blessings,
—† Yuriy, Metropolitan*

Березень 2016...

продовження зі стор.1

Напевно, він мав свої справи у того дня, і не був готовий прийняти заклик Господа. Але побожний Пилип відізвався зразу на цей заклик.

Другі ученики також відгукнулися на заклик Господа. "Наступного дня знову стояв Іоан з двома з своїх учнів. І, побачивши Ісуса, сказав: 'Ось Агнец Божий'. Почувши від нього ці слова, обоє учнів пішли за Ісусом" (Ін 1:35-38). Ми читаємо в Євангелії, що святий Андрій не тільки раптом пішов за Христом, але поспішив кликати і других. Святий Петро залишив родину свою і риболовство, і з часом став одним із значних місіонерів і засновників Церкви.

"Ось, стою при дверях і стукаю; якщо хто почує голос Мій і відчинить двері, увійду до нього, і буду вечеряти з ним, і він зі Мною". (Од 3:20) Коли ми відчуваємо, що Господь стукає у наші двері, а подібне сталося з апостолом Пилипом, як ми відповідаємо на цей поклик? В тій хвилині ми маємо бажання відкрити двері для Бога, але ми стримуємось. Як Пилип, ми можемо почувати себе не готовими до цього через свої життєві турботи. Може ми відчуваємо, що ще не полагодили свої справи, що не заощадили досить грошей, що наша родина страждатиме, і що ми не готові покидати наше світське життя.

Беручи за приклад святих апостолів, ми повинні завжди бути готовими нести свій хрест і служити Господеві як тільки можемо. Він кличе нас, не дивлячись на те, що ми відчуваємо, що ми ще не готові відповісти на заклик. Наше обмежене людське розуміння не завжди дає нам повне уявлення про справу. Стоячи у ріці Йордані біля святого Івана Хрестителя, чи святий Андрій міг уявити, що колись йому прийдеться ставити хрест на київських горах, і що він посіє насіння Слова Правдивого Божого в українському народі. Ми повинні зауважити, що ні один апостол не помер з голоду через своє служіння, а майже всі вони стали мучениками, або померли в старості. Апостоли завжди були в крузі послідовників, учнів, і помічників, які помагали їм у щоденних потребах. І по цьому слід пам'ятати, що Всемилолюбивий і Чоловіколюбний Бог дбає про нас, дарує нам можливість, таланти, і способи для служіння Йому. Найголовніше, ми повинні молитися про поміч, і мати чистий намір "відкрити двері", і дати йому ввійти в нашу душу і серце.

Підчас Святої Літургії, коли відбувається висвята, єпископ проголошує ново-висвяченого священника "гідним", співаючи старогрецьке слово "Аксіос", а вірні відповідають підтверджуючи, що кандидат дійсно гідний. Ми молимося за нове покоління достойних і чесних кандидатів, які готові відповідати подібно Пилипові та Андрієві на заклик Господній.

Напередодні століття її заснування, наша Українська Православна Цер-

ква в Канаді має велику потребу в дияконах і священниках, які б служили у Божому Винограднику. Ми звертаємося як до молоді, так і до тих зайнятих суспільним життям, але мають бажання служити Церкві. Кандидати будуть наслідувати приклад прикрасних священнослужителів, які служили в нашій Церкві від самого початку її заснування. Наша богословська школа, Колегія Св. Андрея, у Вінніпегу, Манітоба може допомогти охочим кандидатам підготуватися до священничого служіння і працювати на славу Божу і спасіння Його пастви.

*З архиєрейським благословенням,
—† ЮРІЙ, Митрополит*

Молитва 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 чоловіколюбно 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 війнству нашому з Ім'ям Твоїм перемогти. Погуби наміри і несправедливі насмілення 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 лиця вітру, так нехай розвіються їхні злі думки знищити державу нашу Українську. Господи, втихомир тих, хто противиться заповідям та постановам Твоїм. Поверни їм пам'ять Твоєї 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 війнам 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 єси 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!

continued from p.1

Are we willing to turn to Him? During Great Lent, the Church teaches us how to receive Him by using the two key means of repentance—prayer and fasting.

The Pre-Lenten Weeks

Before Great Lent begins, four Sunday lessons prepare us for the Fast, stressing important themes to carry into Lent. The first Sunday, called the Sunday of the Publican and the Pharisee, emphasizes the theme of humility. The Lord's parable in the Gospel of Luke 18:10-14 teaches that fasting with pride is rejected by God. For this reason, there is no fasting during the week following this Sunday, including on the Wednesday and Friday of that week. Usually, Wednesdays and Fridays are fast days throughout the year in remembrance of Judas's betrayal of Christ on Wednesday, and Jesus's crucifixion on Friday.

The second Pre-Lenten Sunday, called the Sunday of the Prodigal Son, carries the theme of repentance. Before we can return to God, we need to recognize that sin has distanced us from God. Like the Prodigal Son (Lk 15:11-32), we are in a self-imposed exile. As did the Prodigal Son, will we come to our senses and return to our Father?

The next Sunday has two names—Meat-fare Sunday and the Sunday of the Last Judgment. The second name refers to the day's Gospel lesson from St. Matthew 25:31-46. The Lord tells us that we will be judged at the end according to the love which we have shown for our brother. "Whatever you did for one of the least of these brothers of Mine you did for Me." Almsgiving goes hand-in-hand with fasting. This Sunday is called Meat-fare because it is the last day before the Lenten Fast begins that meat, fish or poultry is eaten before Pascha.

The last pre-Lenten Sunday also is known by two names: Cheese-fare Sunday and the Sunday of Forgiveness. This is the last day dairy products are eaten before the Fast. This day's Gospel lesson from Matthew 6:14-21 tells us that our fast must not be hypocritical or "for show". Our work and our appearance are to continue as usual and our extra efforts are to be known only by God. The Gospel reading also reminds us that God the Father will forgive us in the same manner as we forgive our brother. With this promise of forgiveness, Great Lent begins on the next day.

Prayer at the Beginning of Lent

■ O Lord our God, giving hope throughout each corner of the earth and to those far away at sea. You appointed holy days of fasting in the Old Testament through the prophets and in the New Testament through the New Apostles and Evangelists. Make us all worthy to conduct ourselves during the fast in purity, keep strong faith and to fulfill Your commandments all the days of our life. We beseech You, O Merciful Lord: send us Your angel to protect us in our weakness in all of our deeds, and to help us to be obedient and pleasing to You, and to be worthy to partake of Your Holy Communion. Lord, receive our worship and fasting of Your servants (*names*) and grant us the blessing of our Lord Jesus Christ, who You blessed with him, Your Most Holy, Merciful and Life-giving Spirit, now and ever and ever. Amen.

The Lenten Fast

Great Lent begins on March 14 this year and starts with Clean Monday. Clean Monday is a day of complete fasting, abstaining from food and beverage, except for some water. It should be noted that fasting rules are amended for some such as the ill, children and the elderly. The word "fast" means not eating all or certain foods. The difference between a fast and a diet is that fasting is accompanied by a set of spiritual practices such as prayer and good works. As Orthodox Faithful, we fast completely at certain times of great importance, and especially before receiving Holy Communion. Usually, fasting has in mind limiting the number of meals and the types of foods consumed.

The purpose of fasting is to remind us of the Scriptural teaching, "Man does not live by bread alone." The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully. The first sin of our parents, Adam and Eve, was eating from the forbidden tree (Gen 3:1-19). We fast from food, or a food item, as a reminder that we are to abstain from sinning and doing evil.

Fasting brings us a wealth of benefits. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or rich food. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

"Repentance is the gateway to life, freedom and God. Knowing how to repent comes through experience and good counsel."

Fasting is more than abstaining from foods. St. John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths. Do our words please God? Do we curse God or others? The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called "ascetic," referring to actions of self-denial and spiritual training which are central to fasting. Fasting is a spiritual exercise. It teaches us spiritual discipline. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, forgiving Father.

General Fasting Rules

The Lenten Fast rules observed today were established within the monasteries of the Orthodox Church during the 6th to 11th centuries. These rules are intended for all Orthodox Christians, not just monks and nuns. The first week of Great Lent is especially stringent. A total fast is kept on Monday, Tuesday and Wednesday. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset.

From the second through the sixth weeks of Lent, the general fasting rules are practiced: Meat, animal products, such as dairy and eggs, fish, olive oil and wine and alcohol are not consumed during the weekdays. While no restrictions are prescribed on the amount of food consumed, moderation is always encouraged. Fish, oil and wine are allowed on some of the feast days that take place during the fasting period, such as the Feast of the Annunciation, Finding of the Head of St. John the Baptist, Palm Sunday and others.

Holy Week

The week before the Resurrection is referred to as Holy Week. It is a special time of fasting separate from Great Lent. Like the first week, a strict fast is kept during these seven days. Some Orthodox Christians try to keep a total fast on Holy Monday, Holy Tuesday and Holy Wednesday. Most eat a simple Lenten meal at the end of each day before going to the evening Church services. On Holy Thursday, wine is allowed in remembrance of the Last Supper. Holy Friday is kept as a strict fast day, as is Holy Saturday. Holy Saturday is the only Saturday in the entire year when oil is not permitted.

Not everyone will be able to follow these Lenten fasting rules. For example, children and those with medical conditions such as diabetes. The Church Fathers recommend that newcomers to fasting begin by resolving to faithfully do as much as they are able during the Lenten period. Each year as one matures as a Christian, fuller participation can be undertaken. Moreover, fasting involves our whole being. It is not just about abstaining from foods, but requires prayer. It is important to remember that fasting is not a law, but a voluntary way of remembering not to sin and do evil, and to help keep our focus on prayer, repentance and doing acts of kindness, for we "are not under the law but under grace" (Rom 6:14).

Молитва на початку Великого Посту

■ Господи Боже наш, уповаання всіх країв землі і тих, що в морі далеко. Ти призначив святі дні посту і в Старому Завіті через пророків Твоїх, і в Новому через апостолів і євангелістів. Сподоби ж усіх нас у чистоті час посту провести, віру тверду зберегти і заповіді Твої виконувати в усі дні життя нашого. Благаємо Тебе, Владико милосердний: пристав до нас ангела Твого, щоб охороняв нас немічних у всіх ділах наших і допомагав нам, щоб ми були слухняні й догоджали Тобі, та щоб сподобились достойно причаститися святих Твоїх Таїн. Прийми ж, Господи, поклоніння і постування рабів Твоїх (*імена*) і всім нам подай благословення ради Христа Ісуса, Господа нашого, що з ним благословенний Ти, з Пресвятим, Милосердним і Животворчим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.

Praying During Lent

Just as physical exercise is beneficial for our bodies, prayer is essential for our "spiritual health". The Prayer of Saint Ephraim the Syrian (*see sidebar p.1 and below*) is traditionally said many times throughout each day during Great Lent, in addition to our daily prayers. Other key prayers for Lent include Psalm 50 (51) that is a central prayer of repentance. There is also a special prayer to say before the start of Great Lent to give us strength on the Lenten journey (*see above*).

Easter, Bright Week and the Paschal Season

The Lenten Fast is broken following the midnight Paschal Divine Liturgy. With the proclamation, "Christ is risen!" the time of feasting begins. The week after Pascha is called Bright Week and there is no fasting. For the next 40 days, the Church celebrates the Paschal season. Joy and thanksgiving are the fulfillment of our Lenten journey. Let us prepare ourselves in body, mind and soul so that we may be worthy to greet the newly-Risen Christ.

—www.antiochian.org

Prayer of St. Ephraim the Syrian

■ O Lord and Master of my life, take from me the spirit of sloth, despondency, lust for power and idle talk. (*full prostration*)

But grant unto me, Your servant, a spirit of chastity, humility, patience and love. (*full prostration*)

Thus, O Lord and King, grant me to see my own faults and not to judge my brothers and sisters. For You are blessed unto the ages of ages. Amen. (*full prostration*)

O God, cleanse me, a sinner (*12 times, with bows from the waist*)
(*Read the entire prayer through once more from the beginning, followed by a full prostration.*)

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.

On the Great Council of the Orthodox Church

■ Already there is much talk about the Holy and Great Council of the Orthodox Church. Between now and June 19, 2016, when the council officially opens on the island of Crete, there will be many rumours and much spin. Some will be justified. Like other patriarchal institutions, Orthodox Churches are not normally known for their transparency. However, other chatter will be less than helpful. What follow are some brief clarifications on basic questions surrounding the council.

Is the Great Council an Ecumenical Council?

For Orthodox Christians, there has not been an Ecumenical Council since 787, with the Second Council of Nicaea that resolved the problem of iconoclasm, namely the debate about whether icons can or cannot be used for liturgical and devotional purposes. If you have been to an Orthodox Church recently, you know who won that argument! However, the Orthodox believe that it is the whole church that must convene—East and West—in order for a council to be considered ecumenical. In a world where Christians are so tragically divided, the Orthodox are reserved about boasting of an ecumenical council. In any case, an ecumenical council is normally recognized retrospectively.

It would perhaps be more appropriate and accurate to consider the Holy and Great Council as a continuation not only of the early ecumenical councils of the first Christian millennium, but also of the later "great" or "greater" councils of the second Christian millennium. Around a dozen or so such councils have convened through the centuries following the "great schism" of 1054 in order to resolve issues of doctrinal, canonical or administrative character.

However, there is indeed something very unique about this council—even beyond ecumenical councils and previous great councils. This is the first time in the history of Christendom that a council of ancient churches that claim apostolic succession has included so many individual and independent—autocephalous, and even national—churches. The early ecumenical councils of the first millennium assembled five churches, while the later great councils often convened with even fewer churches. By contrast, the Great Council that will convene in Crete this June will assemble fourteen recognized (or canonical) Orthodox churches from all over the world. These include the ancient patriarchates of Constantinople—that calls, convenes and chairs the council—Alexandria, Antioch and

Jerusalem; the modern patriarchates of Russia, Serbia, Romania, Bulgaria and Georgia; as well as the archdiocesan churches of Cyprus, Greece, Albania, Poland and the Czech Lands and Slovakia.

Where are the English documents?

Everyone is asking "Where's Waldo?" about the formal English translations of the official documents. Unfortunately, they do not exist. It is hard to believe, but amid the noise of endless argumentations and long-standing divisions, the preparatory process of the Holy and Great Council operated since the 1960s in Greek, Russian and French with no provision made for the use of the most global lingua franca. When the Romanian delegation only very recently suggested that English be added to the official languages of the council, the response was that the other languages were a Pan-Orthodox decision at an earlier Preconciliar Consultation; it would take nothing less to amend that. If nothing else, the mentality offers some insight into why more vital, even doctrinal matters would achieve such little headway during deliberations!

There are some English translations out there, but none of them is official. At least not until the Council's Secretariat from Geneva issues these in due course. Until that time, Greek, Russian, and French documents are available; but remember that the Russian and French versions are translations of the Greek and that, while translations may be sound, to a certain degree they are also interpretations by individual churches. Even with the help of the Holy Spirit, the Orthodox prelates do not speak in multiple tongues simultaneously.

Still, there is some light at the end of the tunnel: The Synaxis of the world's Orthodox primates, held in Geneva January 21-27, 2016, issued a resolution that English would be officially used during the proceedings of the council and will definitely be one of four official languages for the final message issued at the conclusion of the Great Council on June 26, 2016.

Is Ukraine really a bone of contention?

Thus claimed Erasmus in *The Economist*. And it certainly is for Moscow; however, not for many others. At the opening of the Synaxis, Patriarch Kirill in a thunderous tirade brought up the question of the disputed status of the Ukrainian Church to which Bartholomew responded serenely and unapologetically. Thereafter, Ukraine was hardly discussed in further deliberations or formal decisions, and was not men-



The Synaxis of Primates of the Orthodox Churches took place at the Orthodox Center of the Ecumenical Patriarchate in Chambésy-Geneva, in Switzerland during the week of Jan. 21-28, 2016.

Photo: N. Manginas

tioned in the final communiqué.

The truth is that, in the wake of the recent Synaxis last week, Moscow may just be proclaiming how it would like to think that the primates reacted and what it would like us to think that the primates resolved. For example, Moscow would have us believe that Constantinople cowered to Russian pressure by recognizing that Moscow's representative in Ukraine, whom Patriarch Kirill chose to include in his entourage of two in Geneva, heads the canonical Church in that country.

However, there was neither any apology from Constantinople for any of its activity in Ukraine, nor any compromise by Constantinople to its honourable desire to end church politics in Ukraine, nor again any promise by Constantinople about diminishing its relationship with the Orthodox faithful of Ukraine. Indeed, Ecumenical Patriarch Bartholomew underscored his historical and canonical right to respond to appeals or concerns from Orthodox faithful in Ukraine as the "daughter church" of Constantinople.

Why is the Council being held in Crete?

Even before the Synaxis of Primates was over, Moscow prided itself on rejecting Constantinople's proposal of Istanbul as the venue for the Holy and Great Council at the Church of Hagia Irene, which was the site of the Second Ecumenical Council, served as an imperial church since the 4th century, and, unlike other Christian monuments in Turkey, was never converted into a mosque.

The sole reason that the Orthodox Primates changed the venue of the Holy and Great Council was in order to assist Moscow to attend due to current political tensions between Russia and

Turkey as well as security concerns about recent terrorist attacks in Istanbul. The change exemplifies the unanimous flexibility and benevolent commitment of the Ecumenical Patriarch—sustained by the Holy Spirit—required to ensure that the council will convene in June of this year.

Something is certainly stirring in the Orthodox Church. And the sound will be louder and clearer in the weeks and months ahead. The Holy and Great Council is entirely without precedent in the history of Christianity. Some are afraid of its consequences for the purity of Orthodox doctrine; it may shed light on practices in isolated communities, which have long resisted and reacted against the modern ways of the West. But others see this as a unique moment in the life and witness of an ancient church; it is an opportunity for Orthodox theology to speak a prophetic voice of hope and light in a time of anxiety and uncertainty.

As Ecumenical Patriarch Bartholomew reminded the Orthodox primates gathered in Geneva last week, "This is the moment of Orthodoxy." In the words of Archbishop Anastasios of Albania: "The great council is not a facsimile of an ecumenical council." Whether described as an ecumenical council, or more aptly labeled a great council, the occasion in Crete next June is not just a new or another council; it is an extraordinary and exceptional event. It is meant to happen. The Spirit is moving. The world is waiting. Let us see what transpires among the attending bishops.

—John Chryssavgis

Archdeacon and theological advisor to Ecumenical Patriarch Bartholomew

www.firstthings.com



The Holy and Great Council of the Orthodox Church will take place June 16-27, 2016 at the Orthodox Academy of Crete on the Island of Crete.

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Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
березень 2016

Перша Неділя Св. Великого Посту: Торжество Православ'я

"Неописане Слово Отця, що прийняло тіло від Тебе, Богородице, описалось". (Недільний Кондак)

Сьогодні православні по всьому світі святкують перемогу Православ'я над останньою великою ересю. Єресь—це відхилення від правди Віри. Православ'я не має офіційного підручника віронавчання крім Нікео-Константинопольського Символа Віри, якого проголосили перші два Вселенські Собори 325-го та 381-го рр. Однак, цей Символ дає ґрунт для послідовної та чудової перспективи про те, Ким є Бог, і як Він відноситься до Свого створіння.

Він проголошує, що Бог—Єдиний. Він—Отець. І Він вічно народжує Сина, Який є Бог істинний від Бога істинного, що втілюється у просторі і часі, як конкретна Людина, Ісус з Назарета, Месія, Христос. Ісус є одна Боголюдська Особа, і в Ньому істоти Божа і Людська—в досконалій єдності, і не змішані а виразні. Це ж те, що нас спасає, як радісно проголошує Православ'я. Бог Син з любові погодився бути втіленим, як Людина, поєднуючи таким чином людську природу, яку ми розділяємо з Ним через це Боговтілення, з Божеством, бо ж Він завжди Бог істинний від Бога істинного. Саме це відкриває нам доступ до Раю. Це ж і дає нам можливість зростати до повноти потенціалу, за яким нас створив Бог: ставати повністю подібними до нашого Творця—богами через Благодать; Він же—Бог по істоті Свій.

Ця істина—понад людське розуміння, бо ж вона поєднує людськість—яка вже сама по собі глибоко

таємнича—з Божеством, яке безмежно вище від будь чого, що людина могла б зрозуміти. Цю істину треба прийняти вірою, з любов'ю та з подивом, і тоді вона осяє ясним світлом усе, що довкола віруючого. Ми бачимо і свій початок і свою ціль у несканній любові Божій. Ми бачимо шлях, по якому маємо йти, як також наші не раз пригнічуюче невдалі намагання йти по ньому. Ми бачимо невичерпні скарби прощення, настанови, заохочення та сили, якими завжди так щедро обдаровує нас Бог, щоб ми могли знову піднятися після кожного упадку, повернутися після кожного відблукання та постійно намагатися йти вперед до досягнення нашого такого високого покликання.

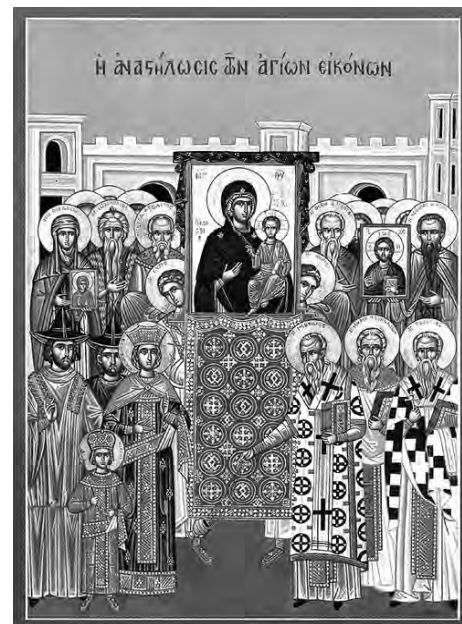
Та людський розум, який так захоплюється зовнішнім, так полонений впевненістю про свою геніальність, так намагається зробити раціональним те, що понад раціональним (а все ж таке, не є нерациональним). Отож, цю істину треба було захищати, а захищаючи її, знаходити й слова, які могли б висловити її, як тільки можна, а переважно тим щоб відкидати вислови, які не передають її належно. І так, хоч попередні Собори були проголосили істину, що Ісус—досконала людина, як і досконалий Бог, деякі церковники, які мали доступ до Імператора Лева Ісаврянина (685-741) додумалися до того, що не можна представляти Господа в образах, бо ж таким чином можна представити тільки людину, а не Бога. Тобто, як во-

ни вважали, такі образи поділяли б неподільного Христа, отож їх треба позбутися.

Та невід'ємна властивість людини є те, що її можна представити й описати в словах та в образах. Казати, що так не можна робити по відношенні до Ісуса, це по суті відкидати, що Він справді Людина, а назавжди понад справжньою людськістю. І за цим слідує твердження, що Він насправді не поєднався з нашою людською природою. Отож, і не може справді розуміти нас і нам співчувати. Іншими словами, Його втілення не спасає нас, а просто дає нам ще одну причину прославляти й почитувати Його, але при тому тільки прагнути і ніколи не осягати єдності з Ним, бо ж ми впали люди, які не можуть самі себе спасти,—отож, і ніколи не осягнемо спокою та гармонії, і ніколи не здобудемо Рай, який, хоч і створений для нас і такий привабливий, але вічно закритий, недоступний нам.

Впродовж понад сто років, православні молилися, роздумували, страждали та нарешті осягнули повну перемогу радісної істини: а саме, що Ісус—дійсна Людина, як і дійсний Бог. І Його і Свого людей та й Свого Ангелів можна представляти в Іконах, написаних за особливим стилем, якого виробили, щоб разом виявляти і Його людськість і Його Божество. Він насправді прийшов до нас, щоб бути з нами назавжди, щоб підняти нас з наших гробів та привести нас до Раю.

Цю остаточну перемогу святку-



вали в Першу Неділю Великого Посту за наказом Цариці Феодори в р. 843-му (деякі джерела подають 842-му), і православні так святкують її щороку від того часу. Були часи коли до цих урочистостей також додавали й анатему прокляття проти єретиків, справжніх чи згаданих. Переважно це останнє тепер не роблять. Натомість православні в багатьох містах разом у цю неділю збираються в одному храмі, служать особливу вечірню і обходять храм у переможній процесії, тримаючи ікони. Дякуємо Богові за Його чудову милість до нас, за Його незламну й бездонну любов, і посвячуємо себе самих ставати все кращими іконами Його безмежної слави, сили та любові. Амінь.

—мистр. прот. д-р Ігор Куцаш

First Sunday of the Great Fast: The Triumph of Orthodoxy

"No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described." The Sunday Kondak

The first Sunday of the Great Fast is called the Triumph of Orthodoxy. On this day, Orthodox throughout the world celebrate the triumph of Orthodoxy over the last of the great heresies. A heresy is a deviation from the truth of the faith. Orthodoxy does not have an official compendium of doctrines apart from the Nicaea-Constantinopolitan Creed proclaimed by the first two Ecumenical Councils of 325 and 381, respectively. Nonetheless, this Creed lays the groundwork for a consistent and excellent perspective on Who God is and what He does for His creation.

God is proclaimed to be perfectly One. He is the Father. Also, He eternally begets the Son, Who is True God of True God, incarnate within space and time as the concrete human Person, Jesus of Nazareth, the Messiah, the Christ. Jesus is one Divine-Human Person, in Whom the Divine and human essences are in perfect union, yet unmixed but distinct. Orthodoxy joyfully proclaims that it is this which saves us.

God the Son has lovingly accepted to be fully incarnate as a human person, thereby linking the humanity that we share with Him as a result of this

Incarnation with Divinity, for He always remains true God of true God. It is this which opens the way to paradise for us. It is this which makes it possible for us to grow towards the potential with which God created us, to become like our Creator, gods by grace as He is God by essence.

This truth is beyond rational understanding for it links humanity—a profound mystery in itself—with Divinity, which is infinitely beyond human understanding. It must be accepted by a loving and wondering faith—and then it sheds a radiant light on all that is around the believer. We see our source and our destination as the ineffable love of God. We see the path which we must travel, as well as our sometimes dismal failure to do so. We see the inexhaustible forgiveness, direction, encouragement and strength which are always so generously extended to us by God—so that we may rise each time we fall, return each time we stray and continue pressing forward to our high calling.

Yet the human mind, bound up as it is in external realities, captivated by the sense of its own ingenuity, persists in trying to make rational that which is

beyond reason—but is nonetheless unreasonable. It became necessary to defend this truth and, in so doing, to find the words to express it as appropriately as could be—usually by paring away statements that did not portray it very well. Thus, even though the previous Councils had proclaimed the truth that Jesus is perfectly human as well as perfectly divine, some in the Church who gained the ear of the Emperor Leo the Isaurian (685-741) were of the mind that one could not portray the Lord in images because one could portray only the human nature and not the divine, and, therefore, such images or icons would divide the indivisible Christ.

Yet, one of the characteristics of a true human being is that they can be portrayed and described in words and in images. To say that this could not be done in Jesus's case was effectively to deny that He was truly human—that He must always and forever be beyond true humanity. It would follow that He did not truly unite with our human nature and could not truly identify with and have compassion towards us. In other words, His Incarnation would not save us, but simply give us another reason to worship and adore Him and forever yearn for Him. Since we are fallen and unable to save ourselves, we could never truly attain union with Him, never truly attain peace and harmony, never regain the paradise creat-

ed for us, but would forever remain tantalizingly closed to us.

For more than a hundred years, Orthodox have prayed, meditated, suffered and, finally, received the full victory of the joyous truth: Jesus is indeed truly human as well as truly divine. As can all of His people and His Angels, He can indeed be portrayed in icons in the particular style developed to do so which intends to convey both His humanity and divinity. He has truly come to us, to be with us, to raise us up from our tombs and bring us to paradise.

This final victory was celebrated on the First Sunday of the Great Fast at the command of the Empress Theodora in 843, although some sources say 842, and Orthodox have celebrated it ever since. There were times when anathemas against heretics, real or perceived, were also proclaimed at such celebrations for political reasons. This is usually no longer the case. Instead, Orthodox in many cities gather together in one church, celebrate a special Vespers and walk in a triumphal procession holding up icons.

We thank God for His wonderful mercy towards us, for His unfailing and unfathomable love. We dedicate ourselves to become ever better icons of His infinite glory, power and love. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Deadline for Submissions

■ April issue 2016

— Deadline: March 15, 2016

What has the Arab Spring meant for Christians?

■ Today, Christians are the most persecuted group in the world. World Watch Monitor, the human rights monitoring organization, takes a look at how Christians have fared in the aftermath of the Arab Spring five years after the start of the revolution, dubbed in the press as The Arab Spring. Their verdict: Very poorly. The Arab Spring started just over 5 years ago on Dec. 17, 2010 with a wave of protests in Tunisia followed by other Arab countries. It was positively acclaimed as a social movement demanding an end to human rights violations, government corruption and poverty.

Yet, so far, the outcome is largely contrary to what the original protesters intended, and since Christians are a minority in all Arab countries, they have been especially affected, mostly for the worse. In Egypt the revolution resulted in immediate new freedoms that Christians had not experienced earlier. However, after all the upheavals of the last few years, there was no assurance it would last. Egyptian Christian Diana Melek commented, "The revolution came to the Church, shaking it. The revolution shook all of us. They were sleeping and they were shaken awake and they got up, and then they went back to

sleep again. First I called it a miracle, it was full of flowers, so it was spring, it seemed a godly spring."

Christians across the Middle East thought that new governments would provide them with human rights, and the right to be free to believe in Jesus Christ. However, as elections were held, new hardline Islamist political parties, like the Muslim Brotherhood in Egypt, succeeded in getting into power. Under the old authoritarian rule, the position of Christian minority rights was safeguarded, to a certain extent. The ousting of dictators like Colonel Khaddafi in Libya and Hosni Mubarak in Egypt left a power vacuum that benefited Islamist fundamentalists, and also criminal gangs. The anti-Christian sentiments of these groups means that violence against both historical Christian minorities and new believers from Muslim backgrounds has increased.

The Arab Spring has also given rise to the emergence of Islamic State which continues to make international headlines for its barbarity of ethnic cleansing of Christians in Syria and Iraq. Because of the on-going chaotic and threatening situation across the region, many of the last of the Christian communities continue to leave their native countries en



Armenian Genocide Memorial Church in Der Zor blown up by ISIS.

masse, which is a huge blow in the birthplace of the faith.

Since the Syrian civil war began in 2011, 700,000 Christians have fled the country. Syrian Christian Wael Haddad said, "We had to pray for Syria, maybe from 40 or 50 years ago. Every time we

asked 'Please, Lord, bring a revolution, a spiritual revolution. [God] shake, shake the nest!' ... But maybe we did not think about how the Lord will allow this to happen to His Church."

—www.worldwatchmonitor.org



Christian church on fire in Syria after an airstrike.



ISIS militants destroy Mosul's Church of the Immaculate Virgin.

Refugees: The Global Crisis

■ Perhaps the defining image of the past year has been that of the refugee. Their images fill news reports, huddled into perilously overcrowded boats, eking out an existence in refugee camps, desperately queuing at border posts, or trudging across dusty plains, carrying the fragments of their lives in plastic bags. There are more shocking images: desperate captives, kneeling at the feet of their black-clad executioners.

The media leaves the impression that the refugee crisis is largely defined by events in the Middle East—but refugees are a global phenomenon that are touching our lives now in Canada. Throughout the world, people are on the move—and millions of them are Christians. Here are some examples.

The United Nations identifies Syria as the "largest displacement crisis globally." More than half the Syrian population has left their homes: 7.6 million are internally displaced within the country, and 4 million are refugees outside it. Before the war, there were some 1.8 million Christians in Syria; now best estimates stand at between 700,000 and 800,000.

Pakistan has risen on the 2016 World Watch List to #6. The UN claims that some 4,000 Pakistani Christians have fled; the real number is thought to be about 10,000. They flee to Thailand where the government refuses them refugee status: they cannot work, are subject to police intimidation and live on handouts.

In Colombia, over six million people have been displaced—making it second only to Syria in the numbers of internally displaced people. Though most have fled from war zones, still many Christians are forced out of their communities by paramilitary violence and religious persecution.

In Myanmar the government continues its war against Christian minority groups such as the Kachin and the Chin. A reported 100,000 Christian refugees have crossed the border to China, with even more internally displaced.

Eritrea is the biggest source of asylum seekers in Europe. According to the Commission on the Inquiry on Human Rights in Eritrea, 5,000 people leave Eritrea every month, many of them are Christians.

—www.worldwatchmonitor.org

2016 – The Year of Christian Persecution

■ The persecution of Christians has increased across every region of the world, jumping 50% since 2013. Open Doors, the nonprofit organization monitoring Christian persecution in the world, released its annual year-end report *World Watch List 2016* summing up conditions for the past year. It highlights the 50 countries where it is most difficult to live as a Christian. These are the places where followers of Christ must keep their beliefs hidden and where living the gospel means facing beatings, imprisonment, discrimination, abuse and death. The Top 10 countries with the highest level of persecution of Christians in 2015 are: 1) North Korea, 2) Iraq, 3) Eritrea, 4) Afghanistan, 5) Syria, 6) Pakistan, 7) Somalia, 8) Sudan, 9) Iran, 10) Libya. For the fourteenth year in a row, North Korea is still the most difficult place in the world to be a Christian.

The list reports that persecution became more intense in more parts of the world in 2015. While North Korea remains the most precarious, the greatest increase in persecution was in Africa, especially sub-Saharan Africa. In the Middle East, Islamic State violence in Iraq and Syria has quickly amplified

the Christian exodus from the region that has also made a global impact.

Religious extremism—Islamic, Hindu and Buddhist—is the greatest source of persecution of Christians. Islamic extremism remains by far the most common driver of persecution: in eight out of the top 10, and 35 out of the top 50 countries, it is the primary cause. A rise in Islamic extremism sees Pakistan at its highest position ever, and Libya entering the top ten for the first time. As well as in the Middle East, Islamic extremism has a second and powerfully destructive hub in sub-Saharan Africa. It is not just about Islam. A rise in hardline Hindu nationalism in India has seen churches and pastors attacked with impunity. It enters the Top 20 for the first time.

Open Doors records show that worldwide there were well over 7,000 Christians killed for faith-related reasons in the reporting period, up by 3,000 from the previous year, excluding North Korea, Syria and Iraq, where accurate records do not exist. With these countries included the toll would be much higher.

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Second Year of the Revolution of Dignity Commemorated



Metropolitan Yuriy (centre) with the youth from Pokrova Sobor and U of M's Ukrainian Student Association members.

■ **WINNIPEG, MB**—All across Canada on Sunday, February 21, 2016, parishes of the Ukrainian Orthodox Church of Canada joined our brothers in sisters in Ukraine for the second year of remembrance of the *Nebesna Sotnya*, or the Heavenly Hundred heroes, and those who continue to perish defending the homeland of Ukraine. The *Nebesna Sotnya* died during the tragic events of Feb. 18-20, 2014 in the Revolution of Dignity in Kyiv, Ukraine.

The St. Mary the Protectress-Pokrova Sobor was the focus of commemorations in Winnipeg, Manitoba, with a Divine Liturgy, *Panakhida* memorial, lunch and a commemorative program. His Eminence Metropolitan Yuriy and Very Rev. Archpriest Alexander Harkavyi celebrated the Divine Liturgy, while St. Andrew's College theology students sang the responses. Both Pokrova's parishioners and visitors from across the city filled the Sobor for liturgical worship and for the commemorations. A *Panakhida* memorial for the fallen Heavenly Hundred heroes and defenders of Ukraine was served for their eternal memory. Metropolitan Yuriy eloquently spoke about the Revolution of Dignity in Ukraine, summarizing the events taking place in Kyiv from the early days of the Euromaidan in November 2013 to the tragic days of February 2014. His Eminence focused on the youth theme, which became central to the day's commemoration at Sobor. Often left on the sidelines of political decisions, he noted that the youth's vital participation in the *Maidan* propelled them to become a decisive new force in shaping their country. His Eminence noted that while Ukraine is forever changed

now, the struggle continues.

After venerating the cross, the faithful proceeded downstairs to the church hall for a light snack and commemorative program. In keeping with the youth theme mentioned by His Eminence, the Sobor commemoration program was unique because it had been organized and performed entirely by Ukrainian youth of Winnipeg, including the youth at Sobor.

Nataliia Obraztsova, the M.C. for the afternoon, opened the program with gratitude. She thanked everyone for attending this important day of remembrance for the Ukrainian people. She also thanked the University of Manitoba's Ukrainian Students' Association for organizing this commemorative program. She expressed gratefulness to St. Mary Protectress Sobor for opening its doors to the Ukrainian youth of Winnipeg, following the example of St. Michael's monastery in Kyiv, which provided refuge to the youth in the early days of the Euromaidan.

After this brief introduction, selected poetry was read by each of the participating youth: Artem Baranov, Nataliia Obraztsova, Tetyana Dyachyshyn, Liliya Glukha, Ivanka Babiak, Iurii Nesteruk, Mariia Klimovskaya, Anna Kresanova and Oleh Poshelyuzhnyy. Each youth selected a deeply personal poem to read. Before reading, they spoke about themselves and the meaning of the poem they chose. The readings were accompanied by slideshows and video clips, compiled by the youth, depicting the events of the Revolution of Dignity.

Like many in Canada's Ukrainian community, these youths watched these his-

torical events of 2013-2014 unfold in Ukraine in the media. They actively got involved to supply aid for the Maidan and to hold rallies in Winnipeg to raise awareness among fellow Canadians. Currently, the students have turned their attention to supporting Ukraine's soldiers and volunteers, defending their homeland. Each of them also had a personal connection to the Revolution of Dignity and soldiers fighting on the front lines through relatives and friends.

A moving poem was read by Artem from Mariupol about the importance of unifying the east and west of Ukraine. Mariupol in Donetsk oblast is a strategic target for the Russian-backed terrorists and invading Russian military. The residents are bravely defending their city. Tetyana has an uncle now on the front lines in the conflict zone. Nataliia's father was on the Maidan during the night of the storming by security forces, and she shared his impressions: He arrived on the nearly-empty Maidan that night. When the attack began, he believed that the Lord helped to protect the depleted Maidan to withstand the might of the dictatorial regime's interior forces.

In addition to the poetry, the youth made a video that took the audience chronologically through the highlights of the 94 days on the Maidan. As well, the song of the Revolution of Dignity, *Стіна, or The Wall*, by the rock group Okean Elzi was played.

Next, Dennis Volkov, head of the UCC's Euromaidan Committee, gave a presentation about humanitarian aid for Ukraine, followed by an opportunity for questions. The committee has

refocused its efforts from the Euromaidan in Kyiv to the needs of those on the front lines.

As the program drew to a close, Nataliia acknowledged that the events in far-away Ukraine have even touched Pokrova Sobor. Sylvester Harenko, a member of Pokrova Sobor, lost his nephew Serhiy in the fighting in eastern Ukraine in January 2016. Condolences were extended to Sylvester. Then, all of the faithful rose to sing the sorrowful Lemko folk song, *Плюве кача* (*Plyve kacha*) requiem song for the *Nebesna Sotnya* and subsequent fallen heroes.

Fr. Alexander, parish priest of Sobor, offered some final thoughts and a prayer to close the afternoon memorial program. He explained that the parish had let the youth take the lead in organizing the commemorative program on this second anniversary of the Revolution of Dignity. He observed that not only did they put together a creative, engaging program, but it also proved to be a worthy memorial for the fallen heroes. Fr. Alexander noted that this moving program challenged some of the misconceptions that older generations may have about how much the youth understand the meaning of these revolutionary events or appreciate their cultural history. This program demonstrated that Ukrainian Canadian youth understand the Revolution and war in Ukraine in a deeply personal way. At the same time, they are striving to build a future through unity. The faithful and visitors of St. Mary the Protectress Sobor were deeply moved—some even to tears—by the efforts of the youth, and offered their sincere thanks.

Christian Persecution...

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A vivid example comes from Canon Andrew White, an Anglican pastor who had been working in Iraq until he had to leave in 2014. He recounted that four Christian children under 15 years of age were beheaded on the spot when they refused to convert to Islam because they said that they loved Jesus. Also, around 2,400 churches were attacked or damaged, which is over double the number from the previous year. Both Christians and their property are in peril.

As a result of persecution, Christians are fleeing their homes and countries, facing the indignity of becoming unwanted global refugees, or displaced persons in their home countries. Never before in recorded history have so many Christians been on the move. According to the UN, a record 60 million people have been displaced globally. A great number of these are Christians, especially in places like Syria, Iraq and Nigeria, where anti-Christian violence has driven hundreds of thousands of Christians from their homes. There is also localized persecution: Christians are driven out of their communities,

refused burial, denied jobs or education. Churches are torn down because of local opposition or mob rule. For millions of Christians, the everyday persecution happens in their village, or even among their family.

The combination of persecution and outward migration is emptying the historic Christian homelands of the Middle East region. For example, Iraqi census data from 1987 estimated the Christian population at 1.4 million, reported the Catholic newspaper, *Crux*. Today, Iraq's Catholic bishops estimate that there may be no more than 200,000 Christians left.

At the same time, Christian persecution has spawned Christians around the world to actively live their faith and stand beside their persecuted brothers and sisters, providing practical aid, speaking up on their behalf, and demonstrating mercy, compassion and forgiveness, rather than hatred, exclusion and revenge. For example, we witness in Canada many churches and church organizations sponsoring refugees and aiding their settlement.

—www.opendoorsuk.org
www.worldwatchmonitor.org

Звернення

Єпископату Української Православної Церкви в Канаді в пам'ять Революції Гідності в другу річницю 18-20-го лютого 2014 р. в Києві, Україна

Всечесному духовенству і вірним УПЦК,

Слава Ісусу Христу!

■ В другу річницю трагічної Революції Гідності 18-20 лютого 2014 р. у Києві, Україна, ми схилиємо свої голови в пам'ять її жертв. Єпископат Української Православної Церкви в Канаді закликає духовенство і вірних молитовно вшанувати пам'ять тих 107 загиблих відомим нам як героїв Небесної Сотні.

Рік тому Єпископат УПЦК, у складі делегації Постійної Конференції Українських Православних Єпископів поза межами України, відвідав Київ та співслужив Панахиду (див. фото) в пам'ять тих, хто віддав своє життя за український нарід. Під час Революції Гідності з листопада 2013 року по лютий 2014 р. диктаторський режим колишнього уряду України спланував вбивства і акти насильства проти свого власного беззбройного народу. Герої Небесної Сотні самовіддано пожертвували своїм життям заради утвердження на своїй батьківщині основ людських прав і свобод, на сьогодні і для майбутніх поколінь.

Як виявилось, протягом останніх двох років, то був тільки початок героїчних жертв звичайних громадян України. Збройний конфлікт в східних областях України вже забрало близько 10,000 душ. Шість мільйонів жителів цього регіону потерпають і життя їх зруйновано війною. Два мільйони змушені були покинути свої дома. Окупація Криму Російською Федерацією призвела до репресій Української Церкви і громадян України на півострові, та в зоні конфлікту на сході. Також, численні теракти загрожують безпеці та життю населення в інших частинах України. Ми дуже стривожені величезними стражданнями в нашій духовній батьківщині.

Як ми можемо допомогти нашим братам і сестрам в Україні? Ми як православні християни в першу чергу повинні підтримувати їх молитвою і просити Бога допомогти страждаючим. Ми також повинні молитися вдома та на богослужіннях за вічну пам'ять тих, які загинули на Майдані в Києві два роки тому, і для тих, які гинуть щодня на фронтах зони конфлікту. Ми шануємо цих звичайних людей, які стали героями захищаючи свою батьківщину та нарід. Благаймо Господа охоронити і надавати добре здоров'я захисникам України.

Господь уже благословив нас надією. Ми тішимся велечезними гуманітарними актами щедрості і співчуття у вигляді волонтерства в українському суспільстві та в діаспорі. Ці дії любові до ближнього віддзеркалюють нашу любов до Бога. Єпископат закликає віруючих УПЦК продовжувати свою участь у кампаніях гуманітарної допомоги Україні. Ваші зусилля не тільки підтримують страждаючих в Україні, але й допомагають нам—православним християнам у Канаді—стати досконалими через милосердя і доброзичливість супроти інших. Це—Богоугодне діло.

Це також закріплює надію про ріст значимості Церкви в українському суспільстві. Революція Гідності підсилила авторитет Церкви серед народу. І Церква продовжує свою важливу роботу у створенні моральної основи для будівництва демократичного суспільства. Діяльність Церкви стає ще більш важливою тепер, коли український народ веде нещадну боротьбу з внутрішніми ворогами—корупцією, хабарництвом і жадібністю, та з усіма подібними залишками безбожного комуністичного минулого.

Ми також наполягаємо на тому, щоб уряд Канади не переставав підтримувати Україну. Український нарід тільки почав будувати демократичне суспільство на основі свободи і людських прав. Вже кілька кроків зроблено у цьому напрямку, але потрібно значно більше. Протягом останніх двох років канадський уряд відіграє провідну роль в міжнародних дипломатичних колах, щоб сприяти припиненню вогню і привести до справедливого миру. Канада була однією з перших країн, яка наклала санкції проти тих, які є причетні до конфлікту в Україні і, однією з перших, яка надала гуманітарну допомогу Україні. Ми безмежно вдячні Господеві за благословення жити в багатій країні, де народ не байдужий до страждаючих у даєких країнах.

В Україні з 18-го по 20-те лютого оголошено днями вшанування пам'яті загиблих на Майдані, та захисників батьківщини України та українського народу. Ми також низько схилиємо голови і разом з українцями всього світу приєднуємося до молитов за вічну їх пам'ять.

Ми благословляємо, щоб в парафіях Української Православної Церкви Канади, в неділю, 21 лютого 2016 р.Б. після Божественної Літургії служилася Панахида за упокій душ героїв Небесної Сотні і захисників України.

Нехай Господь почує наші молитви і благословить нашу вільну духовну Батьківщину Україну та її багатостраждальний народ.

З архипастирським благословенням,

† ЮРІЙ, Митрополит

† ІЛАРІОН, Єпископ

† АНДРІЙ, Єпископ

Statement

of the Episcopate of the Ukrainian Orthodox Church of Canada in remembrance of the Revolution of Dignity in the second year since February 18-20, 2014 in Kyiv, Ukraine

Reverend clergy and faithful of the UOCC,

Glory to Jesus Christ!

■ This is the second year that we solemnly bow our heads in remembrance of the tragic Revolution of Dignity that continues since February 18-20, 2014 in Kyiv, Ukraine. The Episcopate of the Ukrainian Orthodox Church of Canada calls upon its clergy and faithful to remember with prayer the 107 individuals who have become known as the *Nebesna Sotnya*, the heroic Heavenly Hundred.

It was one year ago that the Episcopate of the UOCC, as part of the delegation of the Ukrainian Orthodox Bishops Beyond the Borders of Ukraine, travelled to Kyiv, Ukraine to serve a *Panakhida* (see photo) and honour these individuals

who gave their lives for the Ukrainian people. During the Revolution of Dignity from November to February 2013-2014, the dictatorial regime of that time deliberately planned and perpetrated violence against its own unarmed people. These Heavenly Hundred selflessly sacrificed their lives in the hope of securing basic human rights and freedoms in their homeland for the present and future generations.

These were only the first of many heroic sacrifices made by ordinary citizens of Ukraine over the past two years. The conflict in the eastern part of Ukraine has seen the loss of almost 10,000 souls. The six million residents of this region have had their lives shattered by violence. There are almost two million displaced from their homes. The occupation of Crimea by the Russian Federation has led to repression of the Ukrainian Church and Ukraine's citizens there and in the eastern conflict zone. Numerous acts of terrorism threaten security and lives in other parts of Ukraine. We are greatly distressed by this immense suffering in our spiritual homeland.

What can we do to help our brethren? As Orthodox Christians, we first ought to support them by praying that the Lord assist those struggling in our ancestral homeland. We also ought to pray in our personal prayers and in collective worship for the eternal memory of those who died two years ago on the Maidan in Kyiv as well as for those who continue to perish daily on the front lines in the conflict zone. We honour these ordinary citizens who became heroes defending their homeland and their fellow citizens. We pray for the safety and well-being of the defenders of Ukraine.

The Lord has already given us the light of hope. We are heartened by the tremendous acts of generosity and compassion with the rise of volunteerism in Ukraine and in our Ukrainian communities in the Diaspora. All of these acts of love for one another are signs of our love for God. The Episcopate encourages the faithful of the UOCC to continue to participate in humanitarian efforts for Ukraine. These efforts not only aid those in our ancestral homeland, but they help us to become better Orthodox Christians here in Canada through our acts of mercy and benevolence to others. All of this is pleasing to the Lord.

We may also see hope in the growth of the Church in Ukrainian society. Beginning with the Revolution of Dignity, the Church has reclaimed its voice of authority among the Ukrainian people. It now plays a fundamental role in shaping the moral framework for building a democratic civil society. The Church's participation becomes even more vital in the near future as Ukraine confronts the internal enemies of corruption, bribery and greed—vestiges of the godless communist past.

We urge the Canadian Government to continue its support for Ukraine. The people of Ukraine have only begun their long struggle to build a civil society based on democratic values and respect for human rights. Many steps have been taken in this direction, but much more is needed. Over the past two years, Canada has taken a leading role in international diplomatic circles to assist to resolve the situation. It has been one of the first countries to implement sanctions against the perpetrators of the violence in Ukraine and to provide humanitarian aid to Ukraine. We are immensely thankful to the Lord for blessing us to live in a bountiful country that is not indifferent to the real needs of those suffering in far off lands.

February 18-20 have been declared the official days of remembrance in Ukraine to commemorate the *Nebesna Sotnya* and those who continue to give their lives in defence of their homeland and the Ukrainian people. In order that we may join with our brethren in Ukraine and throughout the world to pray for their eternal memory, we bless that in parishes of the Ukrainian Orthodox Church of Canada, following the Divine Liturgy on Sunday, February 21, 2016, a *Panakhida* memorial service be served for the repose of the *Nebesna Sotnya* and those who have died in defence of Ukraine.

May the Lord hear our prayers to save and protect our spiritual Motherland Ukraine and its long-suffering people.

With Hierarchical Blessing,

† YURIJ, Metropolitan

† ILARION, Bishop

† ANDRIY, Bishop





■ **WINNIPEG, MANITOBA**—This year the Ukrainian community will be marking the 125th anniversary of Ukrainian settlement in Canada. Manitoba was one of the main provinces settled by Ukrainian immigrants arriving in late 19th century-early 20th century. Manitoba became "home base" and "head office" for Ukrainian religious life, music industry, entrepreneurs and cultural organizations. The Ukrainian Orthodox Church of Canada located its headquarters and Theological College in Winnipeg, Manitoba along with the Office of the Primate of the UOCC.

Manitoba Premier Greg Selinger welcomed *The Visnyk/The Herald* in late January 2016 for an exclusive interview to discuss the contributions of the Ukrainian community to Manitoba and other topics important to the community today. Greg Selinger became Manitoba's 21st Premier on Oct. 19, 2009. He was first elected as MLA for St. Boniface in 1999, and was re-elected in 2003, 2007 and 2011. Premier Selinger brings a diverse knowledge background to public service. He has a PhD in social policy and administration from the London School of Economics and Political Science, a Master's Degree in Public Administration from Queen's University and a Bachelor of Social Work Degree from the University of Manitoba.

Q: Mr. Premier, thank you for meeting with us today. This year the Ukrainian community will be marking the 125th anniversary of Ukrainian settlement in Canada. Can you comment on the significance and contributions of the Ukrainian community to the Province of Manitoba?

Premier Selinger: Gigantic. Shall I start with the members of the Legislature? Rosann Wowchuk—first woman Minister of Agriculture, first Ukrainian Deputy Premier, first woman Minister of Finance. Leonard Harapiak, her brother, was an MLA. Another brother Harry Harapiak was an MLA. And, of course, there was Len Derkach on the other side of the house. We've seen a lot of Ukrainian leadership come into the Legislature over the years—and that's based on the leadership that they've provided in their communities, often starting out as municipal councillors or school teachers and principals. The Ukrainian contribution to Manitoba is immense in terms of the leadership that it has provided and the willingness to take the land and turn it into a productive community. We still see that going on today. Ron Kostyshyn, our current Minister of Agriculture, brings a lot of experience and just a tremendous pride in his own culture and background. And we have an

Interview with Manitoba Premier Greg Selinger

Archbishop here on the Catholic side, and, of course, your Orthodox side, so I think it has made a big difference. It is part of our fabric, our multicultural fabric. I think people appreciate the contribution that Ukrainians have made to our community, no question about it. They've made it into every field of activity and made a contribution.

Q: How will Manitoba be recognizing the 125th anniversary of Ukrainian settlement in Canada?

Premier Selinger: As you know, we are a funder of Canada's Ukrainian Festival in Dauphin every year, so we've always had a big commitment to promoting and supporting Ukrainian culture in Manitoba. And we actually have the last Saturday in July as Manitoba Ukrainian Canadian Heritage Day. So, we celebrate Ukrainian culture and heritage every year in Manitoba that is right at the same time as the Ukrainian Festival in Dauphin. I haven't missed one yet since being Premier, I've been up every year for that. I like to think in the Province of Manitoba that we celebrate the contribution of Manitobans every year.

Q: Of concern to Christian Churches, last year the Supreme Court struck down the ban on doctor-assisted death, and Quebec's law on "medically-assisted death" took effect last month. Can you explain how these decisions affect Manitoba?

Premier Selinger: The Supreme Court has made a decision on this and they've given the federal government another four months. They were supposed to bring in any more legal changes in February, but they've given them another four months. All of the provinces are working together through the health ministers to look at how this issue is going to be addressed. We are very concerned to make sure that people who are vulnerable are protected under those, and make sure that they are not at risk. We have good feedback from the community on striking the right balance.

We have good palliative care in Manitoba. I represent St. Boniface, and they were one of the pioneers with the Grey Nuns at the St. Boniface Hospital. In our Throne Speech, we promised to look at how we can improve and expand palliative care.

Q: Canada has an Office of Religious Freedoms at the national level which functions in international forums as well as nationally. In what ways does Manitoba contribute to the work of this office?

Premier Selinger: [It is] completely federal. It was set up by the previous government. In Manitoba we have very strong human rights legislation that protects religious freedom and expression of religious freedom in Manitoba. We have a lot of religions in Manitoba. We have a lot of diversity of religions. We want people to be respectful of each other's religious practices. And it is protected in our Human Rights Code. And we will continue to do that.

In our schools we teach respect for religion and religious diversity. It is a course in our schools. As a matter of fact, the Holodomor and Holocaust is part of our school curriculum now. So that's out there to make sure that people understand what happened there. You know the old expression by George Santayana—if you don't learn the lessons of history, you are going to

repeat them. The idea of teaching these things is to make sure that these tragedies don't occur again.

Q: We have many readers that are new immigrants to Canada and Manitoba, can you comment on key Manitoba immigration issues?

Premier Selinger: Manitoba wants more immigrants. That's one of our commitments. We get about 15,000 newcomers a year to Manitoba. Ukrainians are one of the larger groups we receive. And we're proud of that. It is part of our tradition. We also are very strong on not wanting just temporary foreign workers. We allow anyone who comes here as a temporary foreign worker to convert to a citizenship, landed immigrant, more easily with less bureaucracy and red tape than any other province. So we've been very committed to having them come here to become permanent citizens of Manitoba. Because that is what we need. We need more people. We are a younger population now. The average age is about 37, even though people are living longer.

The bottom line is that we want newcomers and we want the vitality that newcomers bring. They've become passionate Canadians very quickly. To become a passionate Canadian, means they can retain their language, their culture and their religion, and that allows for that integration to occur more easily and more respectfully. I think it has worked and I think it will continue to work.

We'd like the Federal Government to lift the cap. We are capped at about 5,000 family units, and, depending on the size of the family, that is about 15,000 people. We'd like to actually get that up to the ability to have about 20,000 people a year coming to our province right now. We think it is a big part of our future. And we are finding that about 80% of newcomers coming here get jobs within about the first six months, and within five years over 80% of them are homeowners. They get jobs, they put down roots. It is good for our communities when that happens.

Q: Can you comment on the success of the Manitoba Nominee Program for this province and opportunities for Ukrainians?

Premier Selinger: The Provincial Nominee Program is one that we've been very big on ramping up ever since we've been in government. It allows us to select immigrants in areas where we have shortages of skilled workers. But we also think the family component is important too. There were some changes federally that reduces the number of family members we could take. If you come here to be a working person, you're going to stay if your family comes with you. It just makes sense—and that includes grandparents too from our perspective. We'd like to see family units be able to reunify when they come to the country, especially when there is someone in the family who is working because that means that they are going to support each other.

For us, the provincial nominee program is an essential program. We'd like to see the settlement services offered locally. They were taken over by the Federal Government again. We'd like to see them offered locally again because, when our schools and hospitals and non-profits and churches and volun-

tary organizations work together, we can be more successful in helping people get the supports they need to settle.

Q: Another aspect of immigration is refugees. There are two refugee situations in the world that are our top concern right now: Ukraine and Christians in Syria. What is Manitoba's role in the acceptance and settlement of refugees from Syria and Ukraine?

Premier Selinger: We've made a big commitment to take Syrians. We take 1,500 refugees every year as part of our normal way of doing things and that is the highest proportion of refugees for a population of this size in Canada. We've said that we are willing to double that to 3,000. We are doing more on a proportionate basis than most other jurisdictions. We've had a very positive response from the community. For us, that means that we can take about 150 every two weeks. The challenge is getting good housing because a lot of the families are larger, six plus.

But we want to do it right. We don't want to be just flooded with people and then be unable to offer them proper supports. So that's huge for us. Yes, we are always going to be interested in having refugees from all over the world who want to come to Manitoba, including from Ukraine, where we have a very supportive community.

Q: What can we do as a Church organization to help Manitoba in aiding the refugees?

Premier Selinger: I think church's play a tremendous role because they offer people a community for people when they come here. They offer a place where they can be with people that support them in terms of language, culture and religions, so that's very important. Churches also sponsor privately refugees as well. We have a hybrid program—government sponsored and privately sponsored. Churches can play a big role in that regard.

Q: Ukraine has commemorated the second year of the fallen in the Revolution of Dignity and enters the second year of conflict in its eastern regions. Can you comment on humanitarian and other assistance from Manitoba to Ukraine?

Premier Selinger: We were the first province to offer humanitarian support in terms of money. It was modest \$25,000, but then we did another innovative thing. We allowed for people to make donations for humanitarian aid through our Liquor & Lotteries outlets. That raised about \$120,000. So that was very significant. I talked to the other premiers and got them involved in providing humanitarian support as well, so we got a good response, particularly, from the Western provinces. Then, just after Christmas, January 6th, we are providing three refurbished ambulances to Ukraine and that was about a \$40,000 investment. It was very well received by the community. We are always looking for practical ways to help the community deal with these very difficult circumstances.

Q: Thank you, Mr. Premier, for taking the time to speak to our readership. May we ask you for a final comment?

Premier Selinger: Ukrainians have been a big part of the Canadian mosaic, in the past, particularly in Western Canada, and we want them to be a big part of the future—and they are already making a big contribution in the present.



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

Dear Brothers and Sisters in Christ
—members, supporters, friends,
and families, of our beloved
Ukrainian Orthodox Church of Canada!

As Holy Tradition teaches us, we are created in the image and likeness of God. This means, amongst other things that we are called to live, to work, to create and build, to serve, and above all, to love. We are called to do this in any and every setting wherever God has called us to be. As I have noted previously, this further means that we are called to make every effort that we can to do our very best, to the best of our abilities, as our health, and any other limitations, allow.

It is with this approach, and orientation, that I, along with my colleagues on your Consistory Board, are meeting the challenges that lie before us all, as the UOCC, particularly the critical, financial instability that we currently face. We are all called to be good and effective stewards over our resources. We are called to be good and effective stewards over our individual resources and, most certainly, over the collective resources entrusted to us by God. Dealing with "громадські гроші" or "громадське майно," or "communal money or resources," is a service that calls for even higher and greater standards, especially when and where this involves collective church resources.

To this goal, I believe, as members of the Consistory Board, we are unanimous in our commitment to establishing "best practices" regarding the financial stewardship and management of UOCC resources. This includes a firm resolve to live within our means, especially given that we are below 8,000 members paying, as of Jan. 1, 2016, \$95.00 each in annual dues. This means that under a "best case" scenario our maximum budget based only on levies is \$680,000, once the St. Andrew's College "levy portion" is extracted. It has been many years since the UOCC has been anywhere near such a "best case" level of levy payments. "Business as usual" is no longer an option for us.

In addition to being committed to living within our means, we are also committed to a thorough review of how we, as an organization, got to the present point. This review will be the true test of and for the UOCC in leading to our Centennial celebrations two

years from now.

To move forward, we together need to acknowledge some recent history. Various means have been used in seeking to "stay afloat." We have sought to maintain a level of service at the Office of the Consistory that has exceeded our means. Also, in my view, we applied dwindling resources to programs that were no longer sustainable or that were not necessarily key priorities for us a church.

To sustain the historical model of operations, we have used funds from parish closures to continue funding our operations. We have delayed in transferring funds that were earmarked for St. Andrew's College. We have failed to maintain rigorous accounts receivable practices for our Consistory Church Goods Supply, resulting in amounts owing to the UOCC estimated to be in the range of \$96,000, with some accounts going back as far as 2006. We have not produced an audited financial statement in a timely manner, once again. In 2015, we needed to apply for an extension, beyond

March 31, 2015, in order to file the UOCC T3010 Charities Tax Return.

While the 23rd Sobor in July 2015 was a positive experience in the life of our Church, Sobor expenses exceeded income for this Sobor by almost \$100,000. Last, but not least, we took the rozmet travel equalization of nearly the same amount and used it in the operations of the UOCC, including management of Sobor expenses.

It has been an intense learning process for me up to this point in time. The way forward must begin with each of us. So, as Chancellor and Chair of the Presidium of the Consistory Board, I again commit to restoring our collective confidence in the integrity of our treasury. This process is well underway in concert with your entire Consistory Board, and I will provide updates about our progress.

I humbly ask us all to pray, to seek to forgive, to be generous, and together to rebuild the treasury of our beloved, holy, and sacred UOCC.

Notice to Contributors

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

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

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

Donations to Consistory Funds

• ПОЖЕРТВИ НА ФОНДИ КОНСИСТОРИЇ січень 2015 – грудня 2015 р.
• DONATIONS TO CONSISTORY FUNDS January 2015 – December 2015

REVENUE DONATIONS

AID TO UKRAINE

FEBRUARY, 2015

- \$100.00
- Frances Ratynski, Winnipeg, MB (\$430.00)
- \$40.00
- W. Boychuk, Grimsby, ON (\$40.00)

MARCH, 2015

- \$1,000.00
- Boris & Sonia Melnyk, Maple, ON (\$2,200.00)
- \$500.00
- Rev. Benny & Lorraine Ambrosie, Edmonton, AB (\$3,553.00)
- \$200.00
- UOC of St. Eliah, Rossburn, Decker, MB (\$200.00)
- \$100.00
- Mike Hnatiuk, Sandy Lake, MB (\$150.00)
- Nick & Shirley Kalyniuk, Rossburn, MB (\$200.00)
- Katherine Starkell, Winnipeg, MB (\$150.00)
- Ukrainian Canadian Women's Council Winnipeg Branch, Winnipeg, MB (\$100.00)
- UOC of Holy Ascension, Burgis, Canora, SK (\$300.00)
- \$40.00
- Andrew Pankiw, Winnipeg, MB (\$40.00)

MAY, 2015

- \$100.00
- Bill & Stella Scherbatiuk, Winnipeg, MB (\$877.00)
- Luba Shchudlo, Winnipeg, MB (\$100.00)
- UOC of St. Mary the Protectress, Parksville, BC (\$6,718.00)

CHILDREN OF UKRAINE
HUMANITARIAN AID

JUNE, 2015

- \$500.00
- Allan & Soula Pasichnyk, Kamloops, BC (\$10,370.00)
- \$150.00
- Val & Victor Roslin, Toronto, ON (\$250.00)

CLERGY DIOCESE FUND

JANUARY, 2015

- \$100.00
- Rt. Rev. George Hnatiw, Mississauga, ON (\$1,188.00)
- Rev. Wasyl & Domka Sapiha, Edmonton, AB (\$2,340.00)

FEBRUARY, 2015

- \$100.00
- Rev. Benny & Lorraine Ambrosie, Edmonton, AB (\$3,553.00)
- Rev. Charles Baxter, Saskatoon, SK (\$933.00)
- V. Rev. Roman & Genia Bozyk, Winnipeg, MB (\$9,268.89)
- Very Rev. Bohdan & Tania Hladio, Oshawa, ON (\$17,203.64)
- Most Rev. Metropolitan Yuriy (Kalistchuk), Winnipeg, MB (\$2,128.00)
- Rt. Rev. Henry & Audrey Lakusta, Winnipeg, MB (\$2,628.00)
- V. Rev. Slawomir & Irena Lomaskiewicz, Vegreville, AB (\$837.00)
- Rt. Rev. Volodymyr & Olia Makarenko, Etobicoke, ON (\$1,908.00)
- Zenovia Maximiuk; V. Rev. Gene Maximiuk; Lukian Maximiuk, Winnipeg, MB (\$2,073.00)
- Rev. Chad & Carmen Pawlyshyn, Nanaimo, BC (\$220.00)

- Rev. Patrick Powalinsky, Warman, SK (\$3,463.00)

MARCH, 2015

- \$100.00
- Rt. Rev. Jaroslav D. & Sophie Buciora, London, ON (\$1,559.00)
- V. Rev. Taras Krochak; Donna Krochak; Reader Andriy Krochak, Calgary, AB (\$4,983.00)
- Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)
- Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
- Rev. Michael & Avis Maranchuk, Regina, SK (\$798.00)
- Rev. Alexander & Joanne Palamarchuk, Sherwood Park, AB (\$857.75)
- Rev. Michael Pozdyk; Zhanna Pozdyk; Demyan Pozdyk, Surrey, BC (\$688.00)
- V. Rev. Miron Pozniak, Winnipeg, MB (\$1,028.00)
- V. Rev. Melvin Slashinsky, Brandon, MB (\$718.00)

APRIL, 2015

- \$100.00
- Rev. Vasyl & Maria Fediv, London, ON (\$500.00)
- \$50.00
- Rev. Michal Pograniczny, Grimsby, ON (\$674.00)
- \$11.00
- V. Rev. Michael Skrumeda, Winnipeg, MB

MAY, 2015

- \$100.00
- Rev. Alexander & Olha Harkavyi, St Andrews, MB (\$1,043.00)
- Rev. Evan & Lisa Maximiuk, Winnipeg, MB (\$665.00)

- Rev. Ihor & Jennifer Okhrimchouk, Nepean, ON (\$1,211.00)
- Rev. George Podtepa, Edmonton, AB (\$968.00)
- Rt. Rev. Stephan & Diana A. Semotiuk, Edmonton, AB (\$944.00)
- anonymous, Saskatoon, SK (\$2,670.80)
- V. Rev. Peter & Karen Wasylenko, Saskatoon, SK (\$1,068.00)
- Rt. Rev. William & Marusia Wasyliw, East St. Paul, MB (\$45,774.89)
- \$20.00
- Rev. Cornell & Merrie Zubritsky, Edmonton, AB (\$1,258.58)

JUNE, 2015

- \$200.00
- V. Rev. Taras & Joanne Makowsky, Saskatoon, SK (\$3,859.52)
- \$100.00
- V. Rev. Michael & Teresa Domaradz, Athabasca, AB (\$868.00)
- Rev. Brent & Sherri L. Kuzyk, Dauphin, MB (\$768.00)
- Rt. Rev. Nicholas & Jeannette D. Rauliuk, Edmonton, AB (\$2,082.50)
- Rev. Roman Stefanyshyn, Winnipeg, MB (\$663.00)
- Rev. Roman & Tetiana Tsaplan, Vancouver, BC (\$868.00)

JULY, 2015

- \$200.00
- Rev. Eugene & Lydia Ruditch, Pierrefonds, QC (\$718.00)
- \$100.00
- Rev. Peter Haugen, St. Paul, AB (\$658.00)
- St. Andrew's Ukrainian Orthodox Sobor Parish, Edmonton, AB (\$5,346.06)

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SEPTEMBER, 2015
\$100.00
• Rev. Petro Anhel, Bradford, ON (\$570.00)

OCTOBER, 2015
\$60.00
• Rt. Rev. Mikolaj Sidorski, Etobicoke, ON (\$698.00)

NOVEMBER, 2015
\$100.00
• Rt. Rev. Bishop Ilarion (Rudnyk), Edmonton, AB (\$1,028.00)
• Rev. Bohdan Statkevych, Winnipeg, MB (\$100.00)

DECEMBER, 2015
\$100.00
• Rt. Rev. George Hnatiw, Mississauga, ON (\$1,188.00)

COMPUTERIZATION

NOVEMBER, 2015
\$50.00
• anonymous, London, ON (\$675.00)

DONATIONS - GENERAL (ECCLESIA)

JANUARY, 2015
\$22,137.10
• Estate of William Slyzuik, Dauphin, MB (\$22,137.10)

FEBRUARY, 2015
\$20.00
• Marni Domolewski, Winnipeg, MB (\$20.00)

MARCH, 2015
\$1,000.00
• Rt. Rev. William & Marusia Wasyliw, East St. Paul, MB (\$45,774.89)
\$61.92
• Isabelle Darcovich, Edmonton, AB (\$22,322.48)

APRIL, 2015
\$100.00
• Orysia Jackson, Winnipeg, MB (\$150.00)
• Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
• Andrew & Claudia Serray, Winnipeg, MB
\$50.00
• Dwayne German, Kenora, ON (\$50.00)
• Jean Yates, Winnipeg, MB (\$50.00)
\$25.00
• Lorna Schledewitz, Winnipeg, MB (\$25.00)
• Sylvia Todaschuk, Winnipeg, MB (\$25.00)
\$23.52
• Boris Gosheff, Fort Wayne, IN (\$23.52)

MAY 2014
\$1,000.00
• UOC of St. John Cathedral, Edmonton, AB (\$46,870.16)
\$800.00
• St. Andrew's College, Winnipeg, MB (\$3,541.50)
\$100.00
• Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
• Dr. Odarka Trosky & Edward Politzer, Winnipeg, MB (\$450.00)

\$50.00
• Walter Senchuk; Vera Senchuk; Winnipeg, MB (\$5,910.00)

JUNE, 2014
\$1,000.00
• Gloria Sophia Lukey, Winnipeg, MB (\$4,547.20)
\$600.00
• North Winnipeg Credit Union Limited, Winnipeg, MB (\$2,530.00)

\$517.21
• Ukrainian Heritage Fund, Fort Frances, ON (\$1,217.21)

\$500.00
• V. Rev. Roman & Genia Bozyk, Winnipeg, MB (\$9,268.89)
• Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
• St. Mary the Protectress Ukrainian Orthodox Villa, Winnipeg, MB (\$1,200.00)

\$400.00
• Andrew & Claudia Serray, Winnipeg, MB
\$200.00
• Ukrainian Fraternal Society of Canada, Winnipeg, MB (\$500.00)
• Ukrainian Women's Assoc. Kniahynia Olha, Winnipeg, MB (\$340.25)
\$65.36
• Isabelle Darcovich, Edmonton, AB (\$22,322.48)
\$53.50
• Mike & Maria Trifunski, Mannville, AB (\$53.50)

JULY, 2014
\$1,000.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$40,530.00)
• Michael & Sandy Prokopiw, Edmonton, AB (\$1,000.00)

• Rt. Rev. William & Marusia Wasyliw, East St. Paul, MB (\$45,774.89)
• UOC of Descent of the Holy Spirit, Regina, SK (\$8,044.00)
\$400.00
• Mary Ann & Walter Pylypchuk, Surrey, BC (\$810.00)

\$366.71
• Sbdn. Ihor Marshall & Lea Ann Triska, Airdrie, AB (\$2,337.22)
\$200.00
• Joe & Tess Achtemichuk, Portage La Prairie, MB (\$2,250.00)
• Nancy Feniuk, Winnipeg, MB (\$1,720.00)
• Audrey Sojonky, West Vancouver, BC (\$8,317.88)
• Caisse Populaire Desjardins Ukrainienne de Montreal, Montreal, QC (\$700.00)
\$100.00
• Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)
• anonymous, Mississauga, ON (\$375.00)
• Orest & Gwen Warnyca, Regina, SK (\$200.00)
\$50.00
• Janice Derewianka, Winnipeg, MB (\$7,403.00)

AUGUST, 2015
\$1,000.00
• Bob & Donna Talbot, Ste. Anne, MB (\$2,537.38)
\$500.00
• Rt. Rev. William & Marusia Wasyliw, East St. Paul, MB (\$45,774.89)
\$100.00
• UOC of St. George, Grimsby, ON (\$325.00)

OCTOBER, 2015
\$65.36
• Isabelle Darcovich, Edmonton, AB (\$22,322.48)

NOVEMBER, 2015
\$2,000.00
• Ukrainian Orthodox Church Western Diocese, Edmonton, AB (\$28,700.00)
\$200.00
• Nadeya Bodnar, Edmonton, AB (\$5,895.00)
• Rev. Cornell & Merrie Zubritsky, Edmonton, AB (\$1,258.58)
\$100.00
• V. Rev. Roman & Genia Bozyk, Winnipeg, MB (\$9,268.89)

DECEMBER, 2015
\$2,895.13
• Peter & Larysa Bayrachny, Toronto, ON (\$2,995.13)
\$1,000.00
• Dmytro Mischuk, Winnipeg, MB (\$1,804.00)
\$503.30
• anonymous, Saskatoon, SK (\$2,670.80)
\$437.99
• Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)
\$67.08
• Isabelle Darcovich, Edmonton, AB (\$22,322.48)
\$25.00
• Mary Petrow, Winnipeg, MB (\$1,365.00)

EASTER APPEAL

MARCH, 2015
\$400.00
• Edward Klopoushak, Regina, SK (\$23,653.75)
• UOC of Sts. Peter & Paul, Athabasca, AB (\$2,730.00)

\$200.00
• Dorothy Liber, Toronto, ON (\$1,225.00)
• Bohdan & Olha Nosijewich, Toronto, ON (\$2,058.00)
\$100.00
• Peter & Larysa Bayrachny, Toronto, ON (\$2,995.13)
• Terry D. Borys, Victoria, BC (\$3,850.00)
• Norman Harris, Endeavour, SK (\$250.00)
• Pauline Ignash, Winnipeg, MB (\$3,097.00)
• Grace Karpiak, Winnipeg, MB (\$3,960.00)
• Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
• Rosemary Prentice, Oshawa, ON (\$1,900.00)
• Peter† & Maria† Prokopiw, Edmonton, AB (\$3,770.00)
• anonymous, Boyle, AB (\$700.00)
• Pauline Semenuik, Yorkton, SK (\$3,700.00)
• Andrew & Claudia Serray, Winnipeg, MB
• Taras Sidorenko, King City, ON (\$830.00)
• Gordon & Genia Spring, Winnipeg, MB (\$555.00)
• Frances Toews-Prystupa, Winnipeg, MB (\$1,750.00)
• Valli & Jane Tymoshuk, St. Catharines, ON (\$2,250.00)

\$70.00
• Victor & Sophie Medwid, Dryden, ON (\$425.00)
\$60.78
• Halyna Korsun, New Brighton, MN (\$960.21)
\$52.70
• Halyna Korsun, New Brighton, MN (\$899.43)
\$50.00
• Luba Andrews, Toronto, ON (\$500.00)

• Karen & Andy Feniuk, Okanagan Falls, BC (\$650.00)
• Joseph & Mary Gereluk, Dauphin, MB (\$600.00)
• Kate Hawrysh, Edmonton, AB (\$785.00)
• Claire Hlibchuk, Etobicoke, ON (\$1,575.00)
• Patrick & Lucy Holyk, Oshawa, ON (\$1,130.00)
• John & Doreen Horrick, Calgary, AB (\$224.75)
• anonymous, Kelowna, BC (\$385.00)
• Emily Johnston, Windsor, ON (\$280.00)
• Pauline Kindrachuk, Vernon, BC (\$7,176.75)
• Dorothy & Taras Korol, Canora, SK (\$1,160.00)
• Pauline Lysak, Edmonton, AB (\$10,166.79)
• Anne Mandryk, Winnipeg, MB (\$1,285.00)
• Iris Osadchuk, Vita, MB (\$274.00)
• Alex Pawluk, Lockport, MB (\$795.00)
• Germain & Olga Pineau, Montreal, QC (\$705.00)
• Henry & Vicky Pohranychny, Edmonton, AB (\$523.25)
• anonymous, Elk Point, AB (\$660.00)
• Zenia Stechishin, Toronto, ON (\$175.00)
• Bohdan & Margaryta Stryzowec, Mississauga, ON (\$820.00)
• Michael Szul, Toronto, ON (\$872.50)
• Marshall & Victoria Triska, Vegreville, AB (\$1,695.00)
• Walter Wasyliw, Bellis, AB (\$1,180.00)
\$40.00
• anonymous, Edmonton, AB (\$215.00)
\$30.00
• Mykhaylo & Vlasta Fantych, Winnipeg, MB (\$30.00)
• Mary Hniteckyj, Winnipeg, MB (\$395.00)
• Len & Margaret Mutz, Selkirk, MB (\$30.00)
\$30.00
• William Pich, Dauphin, MB (\$374.00)
\$25.00
• John Belseck, Edmonton, AB (\$475.00)
• Lawrence & Ilona Gushulak, Fort Frances, ON (\$445.00)
• Albert & Cecilia Kachkowski, Saskatoon, SK (\$1,210.00)
• Helen & Morris Kitt, Sherwood Park, AB (\$205.00)
• Mary & Orest Mysak, Saskatoon, SK (\$235.00)
• Anne Tymchak, Edmonton, AB (\$430.00)
\$10.00
• Doreen Jurychuk, Hamilton, ON (\$445.00)

APRIL, 2015
\$100.00
• Rt. Rev. Pawlo & Eugenia Berezniak, St. Catharines, ON (\$1,398.00)
• V. Rev. Roman & Genia Bozyk, Winnipeg, MB (\$9,268.89)
• Maria Buciora-Oschipko, Outremont, QC (\$295.00)
• Nick & Mary Budzak, Saskatoon, SK (\$3,060.00)
• Stefan Galczyk, Moose Jaw, SK (\$3,350.00)
• Ted & Suzanne Kowal, Winnipeg, MB (\$350.00)
• Rose Michalchuk, St Michael, AB (\$5,405.00)
• Marion Parfeniuk, Hamilton, ON (\$5,968.00)
• Peter & Valentyna Petrenko, Dunnville, ON (\$725.00)
• Zenon Shwetz, Kamloops, BC (\$475.00)
• Michael & Sylvia Sorochnka, Saskatoon, SK (\$5,860.00)

\$81.72
• UOC of Holy Trinity, Lethbridge, AB (\$1,429.00)
\$50.00
• Ron & Jean Boychuk, Brandon, MB (\$225.00)
• Maria Firman, Toronto, ON (\$541.50)
• Janice Derewianka, Winnipeg, MB (\$7,403.00)
• Walter & Mary Kolanitch, Saint-Leonard, QC (\$765.00)

• Olga Kowcz, Montreal, QC (\$2,025.00)
• Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)
• Rt. Rev. William & Larysa Makarenko, Hamilton, ON (\$2,619.25)
• Ivan Manko; Tina Manko, Oshawa, ON (\$1,540.00)
• Alice Nicholaichuk, Saskatoon, SK (\$1,320.00)
• Mary Petrow, Winnipeg, MB (\$1,365.00)
• Olecia Pitts, Yorkton, SK (\$810.00)
• Marcella Reeves, Edmonton, AB (\$100.00)
• Vasyl Riznyk, Humboldt, SK (\$50.00)
• Jean Pierre & Luba Semeniuk, Burlington, ON (\$1,000.00)
• Dianna Sotas, Decker, MB (\$410.00)
• Louis & Helen Storozuk, Shoal Lake, MB (\$650.00)
• Evelyn Wasylshen, Winnipeg, MB (\$1,623.00)
• Michael Zozula, Welland, ON (\$50.00)

\$40.00
• Peter & Zennia Yuzik, Saskatoon, SK (\$1,219.00)
\$35.00
• Stephen & Mabel Gonta, Oshawa, ON (\$1,245.00)
\$25.00
• Nick & Natalie Heshka, Yorkton, SK (\$75.00)
• Olga Toews, Oshawa, ON (\$275.00)

\$20.00
• Sylvia Posaluko, Winnipeg, MB (\$65.00)

MAY, 2015
\$125.00
• UOC of All Saints, Kamloops, BC (\$3,300.00)
\$100.00
• UOC of St. Vladimir, Vegreville, AB (\$2,210.00)
\$50.00
• Kristina Broadhead, Stittsville, ON (\$50.00)
• Orest & Elsie Choban, Two Hills, AB (\$350.00)
• Anna Kit, Hamilton, ON (\$100.00)

SEPTEMBER, 2015
\$563.04
• UOC of St. Anthony, Edmonton, AB (\$13,409.08)

NOVEMBER, 2015
\$675.50
• UOC of St. Vladimir, Calgary, AB (\$10,613.35)

EPISCOPAL DELEGATIONS

MARCH, 2015
\$3,000.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$40,530.00)

APRIL, 2015
\$2,457.37
• Vasyl Balan, Irka Balan, Andrij Balan, Winnipeg, MB (\$8,381.95)

KOLIADA (CHRISTMAS APPEAL)

JANUARY, 2015
\$580.50
• UOC of St. John Cathedral, Edmonton, AB (\$46,870.16)
\$230.00
• Roman & Maria Bohaczuk, Montreal, QC (\$860.00)
\$200.00
• Bohdan & Olha Nosijewich, Toronto, ON (\$2,058.00)
• Mike & Lesya Polowich, Brackendale, BC (\$400.00)

\$100.00
• Alex Bachynski, Ridgeville, MB (\$440.00)
• anonymous, Edmonton, AB (\$450.00)
• V. Rev. Roman & Genia Bozyk, Winnipeg, MB (\$9,268.89)
• Edwin & Leona Bridges, Edmonton, AB (\$730.00)
• Stefan Galczyk, Moose Jaw, SK (\$3,350.00)
• Grace Karpiak, Winnipeg, MB (\$3,960.00)
• Evelyn & William Lysak, Edmonton, AB (\$100.00)
• Rose Michalchuk, St. Michael, AB (\$5,405.00)
• Rev. Wasyl & Domka Sapiha, Edmonton, AB (\$2,340.00)
• Zenon Shwetz, Kamloops, BC (\$475.00)
• Natalia Tomcio, Toronto, ON (\$150.00)
• Valli & Jane Tymoshuk, St. Catharines, ON (\$2,250.00)
• UOC of Sts. Peter & Paul, Athabasca, AB (\$2,730.00)

\$82.50
• UOC of Holy Trinity, Lethbridge, AB (\$1,429.00)
\$75.00
• George & Irena Pevny, Toronto, ON (\$580.00)
• Anna P. Siryj, Winnipeg, MB (\$1,265.00)
• Steve & Eugenia Snatinsky, Etobicoke, ON (\$725.00)

\$50.00
• anonymous, Vita, MB (\$475.00)
• Joseph & Mary Gereluk, Dauphin, MB (\$600.00)
• Janice Derewianka, Winnipeg, MB (\$7,403.00)
• Kate Hawrysh, Edmonton, AB (\$785.00)
• UOC of St. Mary, Surrey, BC (\$608.00)
\$35.00
• Stephen & Mabel Gonta, Oshawa, ON (\$1,245.00)

\$30.00
• Joana Janis, Edmonton, AB (\$1,872.05)
\$25.00
• Kay Hobden, Edmonton, AB (\$435.00)
• Nicholas Leshchuk, Mississauga, ON (\$25.00)
• Glen & Ethel Tacey, Strathmore, AB (\$210.00)
\$20.00
• Anna Magas, Smoky Lake, AB (\$140.00)
• Sylvia Posaluko, Winnipeg, MB (\$65.00)
\$10.00
• Paul & Marsha Jereniuk, Edmonton, AB (\$55.00)

FEBRUARY, 2015
\$200.00
• Edward Klopoushak, Regina, SK (\$23,653.75)
\$100.00
• Maria Katriuk, Montreal, QC (\$400.00)
• UOC of St. Vladimir, Vegreville, AB (\$2,210.00)
\$25.00
• Victor & Natalie Kowalenko, Toronto, ON (\$300.00)

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\$25.00
• Jean Rudko, Edmonton, AB (\$1,230.00)

MARCH, 2015
\$300.00
• UOC of St. Elias, Bonnyville, AB (\$861.25)
\$153.00
• UOC of St. Vladimir, Calgary, AB (\$10,613.35)
\$52.00
• UOC of St. George, Victoria, BC (\$1,383.61)
\$50.00
• Olga Kowcz, Montreal, QC (\$2,025.00)
• Olga Novak, Toronto, ON (\$255.00)

APRIL, 2015
\$25.00
• Olga Toews, Oshawa, ON (\$275.00)

MAY, 2015
\$125.00
• UOC of All Saints, Kamloops, BC (\$3,300.00)

SEPTEMBER, 2015
\$563.04
• UOC of St. Anthony, Edmonton, AB (\$13,409.08)

DECEMBER, 2015
\$1000.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$40,530.00)
\$500.00
• Joe & Tess Achtemichuk, Portage La Prairie, MB (\$2,250.00)
• Rolf & Tania Fabricius, Bowmanville, ON (\$800.00)
• Nina & Anna Layter, Ajax, ON (\$1,500.00)
• Marijka Spytkowsky, Winnipeg, MB (\$565.00)
\$421.70
• anonymous, Winnipeg, MB (\$871.15)
\$300.00
• Edward Klopoushak, Regina, SK (\$23,653.75)
\$200.00
• Orys Romaniuk, Kenora, ON (\$3,850.00)
• Pauline Semenuik, Yorkton, SK (\$3,700.00)
• Audrey Sojonky, West Vancouver, BC (\$8,317.88)
\$100.00
• Terry D. Borys, Victoria, BC (\$3,850.00)
• Ron Cherceo, Stony Mountain, MB (\$800.00)
• Tania Cholowsky, Hamilton, ON (\$210.00)
• Walter & Olga Diachina, Selkirk, MB (\$100.00)
• Stefan Galczyk, Moose Jaw, SK (\$3,350.00)
• Anton & Phyllis Gorchynski, Melfort, SK (\$100.00)
• Norman Harris, Endeavour, SK (\$250.00)
• Rt. Rev. George Hnatiw, Mississauga, ON (\$1,188.00)
• Pauline Ignash, Winnipeg, MB (\$3,097.00)
• Lee & Olga Janschula, Etobicoke, ON (\$1,200.00)
• Ted & Suzanne Kowal, Winnipeg, MB (\$350.00)
• Maria Kozak, Etobicoke, ON (\$2,675.00)
• anonymous, Regina, SK (\$1,700.00)
• Alice Nicholaichuk, Saskatoon, SK (\$1,320.00)
• Borden & Jeannie Osmak, Oakville, ON (\$1,250.00)
• John Oystryk, Canora, SK (\$3,300.00)
• Morris J. Perozak, Hamilton, ON (\$500.00)
• Peter & Valentyna Petrenko, Dunnville, ON (\$725.00)
• Rosemary Prentice, Oshawa, ON (\$1,900.00)
• Wladyslaw & Barbara Roman, Winnipeg, MB (\$200.00)
• Andrew & Claudia Serray, Winnipeg, MB
• Taras Sidorenko, King City, ON (\$830.00)
• Michael & Sylvia Sorochka, Saskatoon, SK (\$5,860.00)
• Frances Toews-Prystupa, Winnipeg, MB (\$1,750.00)
• William & Anne Welykholowa, Regina, SK (\$775.00)
• Mr. Stephan Yonka, Etobicoke, ON (\$1,100.00)
\$75.00
• anonymous, Edmonton, AB (\$875.00)
• Eleanor Humeny, Saskatoon, SK (\$2,015.00)
• Walter & Mary Kolanitch, Saint-Leonard, QC (\$765.00)
• Gerald & Anne Metrunec, Leoville, SK (\$935.00)
• George & Irena Pevny, Toronto, ON (\$580.00)
• anonymous, Elk Point, AB (\$660.00)
\$60.00
• Gordon & Genia Spring, Winnipeg, MB (\$555.00)
\$50.00
• Luba Andrews, Toronto, ON (\$500.00)
• Walter & Nadia Dankowich, Oakville, ON (\$2,030.00)
• Maria Firman, Toronto, ON (\$541.50)
• Joseph & Mary Gereluk, Dauphin, MB (\$600.00)
• Kate Hawrysh, Edmonton, AB (\$785.00)
• Claire Hlibchuk, Etobicoke, ON (\$1,575.00)
• Mary Hniteckyj, Winnipeg, MB (\$395.00)
• Patrick & Lucy Holyk, Oshawa, ON (\$1,130.00)
• Margaret Ignaciuk, Cambridge, ON (\$175.00)
• Dorothy & Taras Korol, Canora, SK (\$1,160.00)

• anonymous, Edmonton, AB (\$1,015.00)
• Phyllis Kurchaba, Rossburn, MB (\$845.00)
• Sally Lazarowich, North Battleford, SK (\$75.00)
• Victoria Losier, Bellis, AB (\$68.25)
• Anne Mandryk, Winnipeg, MB (\$1,285.00)
• Ivan Manko, Tina Manko, Oshawa, ON (\$1,540.00)
• Stan & Debbie Mosek, Portage La Prairie, MB (\$500.00)
• Iris Osadchuk, Vita, MB (\$274.00)
• Marion Parfeniuk, Hamilton, ON (\$5,968.00)
• Germain & Olga Pineau, Montreal, QC (\$705.00)
• Jean Pierre & Luba Semeniuk, Burlington, ON (\$1,000.00)
• Alex & Lesia Skyba, London, ON (\$50.00)
• Dianna Sotas, Decker, MB (\$410.00)
• Bohdan & Margaryta Stryzowec, Mississauga, ON (\$820.00)
• Michael Szul, Toronto, ON (\$872.50)
• Walter Wasyliw, Bellis, AB (\$1,180.00)
\$35.00
• Joseph & Sonja Galichowski, Two Hills, AB (\$754.00)
\$30.00
• anonymous, Wynyard, SK (\$280.00)
• John & Maria Shabotynsky, Etobicoke, ON (\$630.00)
\$25.00
• Lawrence & Ilona Gushulak, Fort Frances, ON (\$445.00)
• Ted & Lena Lesiuk, Gilbert Plains, MB (\$321.50)
• William Pich, Dauphin, MB (\$374.00)
• Louis & Helen Storozuk, Shoal Lake, MB (\$650.00)
• Anne Tymchak, Edmonton, AB (\$430.00)
• Evelyn Waslyshen, Winnipeg, MB (\$1,623.00)
\$20.00
• Victoria Chunik, Saskatoon, SK (\$20.00)
• Sonia Kushliak, Winnipeg, MB (\$810.00)
• Rev. Deacon Michael Strilec & Angela Ferguson, Portage La Prairie, MB (\$20.00)
• Glen & Ethel Tacey, Strathmore, AB (\$210.00)
\$15.00
• Anastazia Shinkewski, Saskatoon, SK (\$385.00)
• Helen Kobluk, Winnipeg, MB (\$50.00)

METROPOLITAN ILARION MUSEUM

APRIL, 2015
\$100.00
• Bill & Stella Scherbatiuk, Winnipeg, MB (\$877.00)

DECEMBER, 2015
\$200.00
• Roman & Anastasia Yereniuk, Winnipeg, MB (\$967.00)

METROPOLITAN ILARION FUND

FEBRUARY, 2015
\$500.00
• UWAC Hanka Romanchych Branch, Saskatoon, SK (\$3,200.00)
\$100.00
• Dr. Alex & Victoria Olchoweki, Salt Spring Island, BC (\$600.00)
• UWAC Dominika Ohienko Lac La Biche Parish District, Boyle, AB (\$150.00)
\$20.00
• Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)
• Anne Marie Weslowski, Dauphin, MB (\$20.00)

PRESS FUND - ECCLESIA

FEBRUARY, 2015
\$50.00
• Mary Hryniw Zymowec, Montreal, QC (\$2,065.00)

MARCH, 2015
\$2,000.00
• anonymous, Edmonton, AB (\$3,552.50)
\$500.00
• Allan & Soula Pasichnyk, Kamloops, BC (\$10,370.00)

APRIL, 2015
\$100.00
• Ukrainian Orthodox Men's Assoc (TYC), Regina, SK (\$600.00)
• UOC of St. John the Baptist, North Battleford, SK (\$826.00)
\$50.00
• Olga Goreglad, Oshawa, ON (\$220.00)
\$25.00
• Halyna Matwijiw, Winnipeg, MB (\$70.00)

MAY, 2015
\$250.00
• Ukrainian Orthodox Men's Association Steppe Club, Saskatoon Branch, SK (\$11,250.00)
\$50.00
• Jean Deyholos, Scarborough, ON (\$250.00)

JUNE, 2015
\$50.00
• Petro Shmygelsky, Edmonton, AB (\$100.00)

JULY, 2015
\$200.00
• Wes & Lesia Shipowick, Milton, ON (\$850.00)
\$100.00
• Rt. Rev. William & Larysa Makarenko, Hamilton, ON (\$2,619.25)
\$50.00
• Trident Church Camp, Yorkton, SK (\$50.00)

AUGUST, 2015
\$150.00
• Donna Krochak, Winnipeg, MB (\$775.00)
\$100.00
• Dr. George & Orysia Lysyk, Oshawa, ON (\$870.00)
\$25.00
• Marijka Spytkowsky, Winnipeg, MB (\$565.00)

SEPTEMBER, 2015
\$50.00
• Mary & William Dymianiw, Edmonton, AB (\$200.00)

OCTOBER, 2015
\$100.00
• Irene & Dennis Lind, Stittsville, ON (\$100.00)
\$50.00
• Anna Puk, Vegreville, AB (\$1,340.00)

NOVEMBER, 2015
\$100.00
• Ukrainian Women's Association, Lesya Ukrainka Br., Winnipeg, MB (\$3,800.00)

DECEMBER, 2015
\$250.00
• Bill Lebedovich, Edmonton, AB (\$250.00)
\$250.00
• Marcia Muldoon, Nanton, AB (\$250.00)
\$200.00
• Evan & Bernice Bodnarchuk, Mississauga, ON (\$200.00)
• Dr. Oleh† & Anna Trojan, Mississauga, ON (\$850.00)
\$100.00
• Jane Luchak, Winnipeg, MB (\$2,735.00)
\$31.75
• Nadia & William Zack, Wishart, SK (\$451.75)

ST. MICHAEL'S HISTORICAL UOC - GARDENTON, MB

APRIL, 2014
\$40.00
• Audrey Mireault, Winnipeg, MB (\$80.00)

FEBRUARY, 2015
\$100.00
• Iris & Blair Smith, Red Deer County, AB (\$400.00)

MARCH, 2015
\$2,000.00
• The William & Jean Teron Foundation, Kanata, ON (\$8,000.00)

APRIL, 2015
\$100.00
• Jean & Manuel D. Tanchak, Kanata, ON (\$600.00)
\$50.00
• Helen Feniuk, Winnipeg, MB (\$140.00)
• Rt. Rev. Victor & Marusia Lakusta, Edmonton, AB (\$8,093.87)
\$20.00
• Terry & Janet Bjornson, Winnipeg, MB (\$155.00)
• Fred Budzey, Anola, MB (\$100.00)
• Wally & Linda Eliuk, Winnipeg, MB (\$20.00)
• Henry A. Kuzia, Winnipeg, MB (\$357.42)
• Joan Spelchak, Winnipeg, MB (\$70.00)
• Eddie Zahara, St. Malo, MB (\$20.00)
\$10.00
• Mary Elliot, Winnipeg, MB (\$10.00)
• Theresa Happychuk, Winnipeg, MB (\$110.00)
• Eleanor Karalash, Winnipeg, MB (\$10.00)
• Johanna Stasiuk, Winnipeg, MB (\$30.00)
• Allen Zahara, St. Malo, MB (\$10.00)

MAY, 2015
\$100.00
• Pauline Machnee, Winnipeg, MB (\$1,101.00)

JUNE, 2015
\$200.00
• Edward Klopoushak, Regina, SK (\$23,653.75)
• Bohdan & Olha Nosijewich, Toronto, ON (\$2,058.00)
\$100.00
• John & Natalka Byrne, West St. Paul, MB (\$300.00)
• David Dickhout, Lethbridge, AB (\$100.00)
• Pauline Ignash, Winnipeg, MB (\$3,097.00)
• Nestor Kowalchuk, Winnipeg, MB (\$100.00)
• Mary Paranych, Edmonton, AB (\$440.00)
• Alex Pawluk, Lockport, MB (\$795.00)
• Pauline Semenuik, Yorkton, SK (\$3,700.00)
\$50.00
• Albert Apostle, Selkirk, MB (\$50.00)
• Andrew & Claudia Serray, Winnipeg, MB
\$25.00
• Rose Bilan, Winnipeg, MB (\$50.00)
• Kay Hobden, Edmonton, AB (\$435.00)
• Rt. Rev. Dr. Ihor Kutash, Montreal, QC (\$5,401.35)

• Walter N & Mary Nychka, Edmonton, AB (\$240.00)
• Sylvia Posaluko, Winnipeg, MB (\$65.00)
• Louis & Helen Storozuk, Shoal Lake, MB (\$650.00)
• Nadia & William Zack, Wishart, SK (\$451.75)
• Elizabeth Zoochkan†, West St. Paul, MB (\$914.00)
\$20.00
• Olga Goreglad, Oshawa, ON (\$220.00)

JULY, 2015
\$250.00
• Wayne Arseny, Emerson, MB (\$250.00)
\$240.00
• Alex Bachynski, Ridgeville, MB (\$440.00)
\$100.00
• Nancy Feniuk, Winnipeg, MB (\$1,720.00)
• Elizabeth P. Oryschak, London, ON (\$100.00)
• Jennifer Osachuk, Winnipeg, MB (\$375.00)
• Michael & Sylvia Sorochka, Saskatoon, SK (\$5,860.00)
• Dr. Lelia Y. Sulyma, Toronto, ON (\$2,200.00)
• UOC of St. Mary the Protectress, Winnipeg, MB (\$6,376.00)

\$50.00
• Edward & Eva Goletski, Winnipeg, MB (\$300.00)
• Gail Graham, Winnipeg, MB (\$130.00)
• Victor Osowetski, Kelowna, BC (\$50.00)
• Olga Toews, Oshawa, ON (\$275.00)
• Halia & Michael Wawryshyn, Toronto, ON (\$100.00)
\$25.00
• Steve & Nadia Chornenki, Newmarket, ON (\$50.00)
• Michael & Faye Lozinski, Winnipeg, MB (\$220.00)
• Mary & Orest Mysak, Saskatoon, SK (\$235.00)
• James & Sonia Onysko, Winnipeg, MB (\$25.00)
• Iris Osadchuk, Vita, MB (\$274.00)
• Steve & Aileen Phillipow, Regina, SK (\$25.00)
• Orest & Donna Romaniuk, Brandon, MB (\$325.00)
\$20.00
• Mykola & Olena Latyshko, Islington, ON (\$270.00)
\$10.00
• Greg & Sonia Udod, Winnipeg, MB (\$1,046.78)

SEPTEMBER, 2015
\$200.00
• Gord Zahara, Portage la Prairie, MB (\$250.00)
\$100.00
• Theresa Happychuk, Winnipeg, MB (\$110.00)
• Ivanna Tataryn, Edmonton, AB (\$100.00)
\$50.00
• James & Sylvia Gray, Edmonton, AB (\$450.00)
\$25.00
• Sandra Dudych, Winnipeg, MB (\$25.00)

OCTOBER, 2015
\$100.00
• Terry & Janet Bjornson, Winnipeg, MB (\$155.00)
\$50.00
• Lorraine & Gerald Cairns, Winnipeg, MB (\$250.00)
• Paul & Iris Demianiw, Winnipeg, MB (\$175.00)
\$40.00
• Audrey Mireault, Winnipeg, MB (\$80.00)
\$25.00
• Bill & Marta Kostyniuk, Vernon, BC (\$645.00)
\$20.00
• Fred Budzey, Anola, MB (\$100.00)
• Pearl Chorney, Moose Jaw, SK (\$40.00)
• Sylvia Hawryshko, Winnipeg, MB (\$20.00)
• Bruce Kowalchuk, Winnipeg, MB (\$20.00)
• Judy Lehn, Winnipeg, MB (\$120.00)
• Joan Spelchak, Winnipeg, MB (\$70.00)
• Tim Wall, Winnipeg, MB (\$20.00)
• Roman & Anastasia Yereniuk, Winnipeg, MB (\$967.00)
\$10.00
• Theresa Antoniuk, Winnipeg, MB (\$10.00)
• Irene Ferley, Winnipeg, MB (\$10.00)
• Warren & Jacqueline Koop, Winnipeg, MB (\$10.00)
• Sally Skwarek, Winnipeg, MB (\$10.00)

NOVEMBER, 2015
\$200.00
• Alex & Margaret Kindraka, Stoney Creek, ON (\$1,500.00)
\$50.00
• Victoria Masiewich, Oshawa, ON (\$150.00)

DECEMBER, 2015
\$100.00
• Karen Christiuk, Dufrost, MB (\$550.00)
• Olga Holowasz, St. Catharines, ON (\$300.00)
• Iris & Blair Smith, Red Deer County, AB (\$400.00)
\$50.00
• Joan Zielke - Cole, Winnipeg, MB (\$70.00)
\$20.00
• Johanna Stasiuk, Winnipeg, MB (\$30.00)

St. Nicholas Parish Takes Shape

RED DEER, ALBERTA—St. Nicholas Ukrainian Orthodox parish of Red Deer, Alberta, is excited to share the progress in construction of the first Orthodox temple in Red Deer. The parish has taken great strides in its building, which is located on 107 Vermont Avenue in Red Deer. The siding has been mounted on the exterior walls; the cupola has been installed; and the fur-

nace is running. The faithful look forward to reaching the point where we can begin services in the building later this spring, with the consecration to follow on a date still to be determined. The congregation currently operates out of various community halls in Red Deer. We enjoy having visitors, and recently welcomed the seniors' group from St. John's Cathedral in Edmonton, Alberta.



Interested in visiting our parish?

Contact Fr. Timothy Chrapko:
Tel.: 403-700-9947, or Email orthodoxrd@gmail.com
Donations are very welcome.
Postal mail: P.O. Box 24038 (RPO City Center), Red Deer AB T4N 6X6.
Please make cheques out to "Ukrainian Orthodox Parish of Red Deer."

Thank you for your prayers and support during this exciting time!

Preserving our Heritage: Pokrova Sheho-Fedak

BBREDENBURY, SASKATCHEWAN —Some teenage boys play computer games in their spare time. Some play hockey. Nikita Sereda saves churches.

The fourteen-year old acolyte from Bredenbury, Saskatchewan, has spearheaded a project to restore the Pokrova Ukrainian Orthodox Sheho-Fedak church located near Sheho, Saskatchewan. The heritage church of Pokrova, or St. Mary the Protectress, is the boyhood church of Metropolitan Wasyly of blessed memory. It was built in 1947 and it will be celebrating its 70th anniversary next year (see p.16).

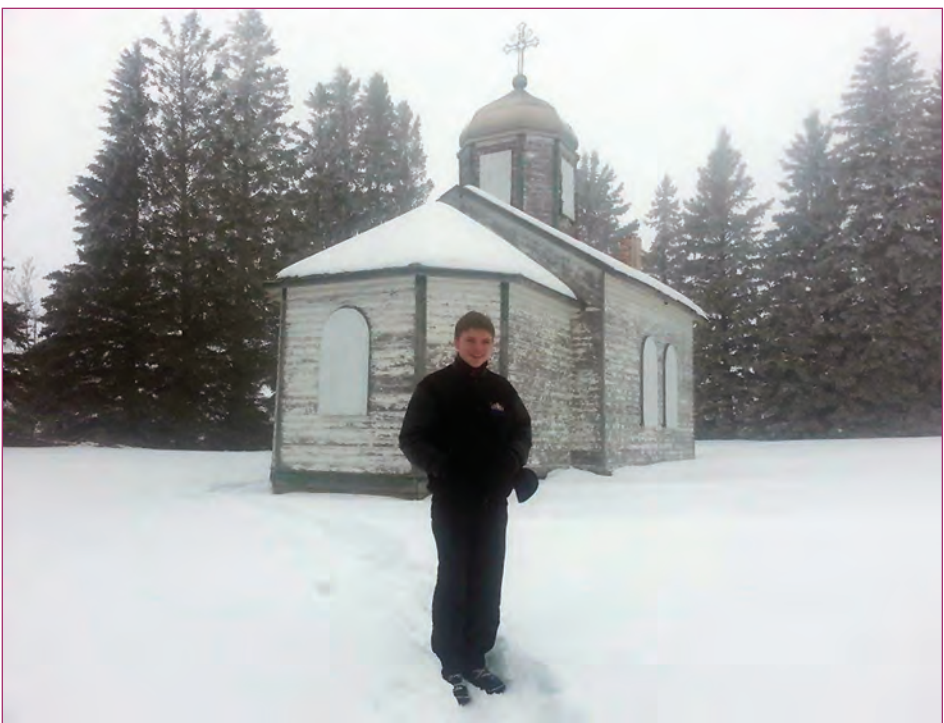
The Visnyk/The Herald talked to Nikita to find out how this amazing youth who was born in Carman, MB, developed an avid interest in historical churches of the Ukrainian Orthodox Church of Canada on the Canadian Prairies.

Nikita, 14, lives in Bredenbury, Saskatchewan with his parents, who immigrated to Canada, and attends high school in Yorkton, a short trip down Highway 16. He is a model youth, actively participating in liturgical worship at the Holy Transfiguration UOC in Yorkton and area, including reading the Epistle in Ukrainian and English from time-to-time. Nikita has been an acolyte for the past 6 years and already has substantial experience assisting clergy to serve at the Altar. He regularly

serves with Very Rev. Archpriest Mel Slashinsky in Yorkton and travels with him to serve in other churches in the parish district. Over the last five years, Nikita has also had the honour of serving with His Eminence Metropolitan Yuriy during his visitations to the district. During a trip to Ukraine in 2013, Nikita assisted Archbishop Ihor of Kharkiv and Poltava at the Altar at St. Demetrius church in Kharkiv.

Nikita tells us that the idea for the restoration project came to him on Dec. 12, 2015 when he visited the Sheho-Fedak church as part of a trip around the district to take pictures of the historical churches. He explained that the day was clear and there had been hoarfrost on the trees, making it ideal for photography. "When I saw the Fedak church for the first time, I fell in love with the church, because it reminded me of our family church back in the village of Kovalivka in the north-east of Ukraine," Nikita told us. There, in the cozy wooden church smelling of beeswax, he heard the call of the Lord to preserve the church for future generations so that they could remember their ancestors who had settled in this area of the Province.

Thus the heritage church restoration project of the Pokrova UOC Sheho-Fedak church began. On the surface, the task of restoration appears daunting—a tiny membership, few



funds, and even a small church needs a lot of muscle for painting, flooring and roofing. Yet, Nikita's young age belies his faith and determination. And his enthusiasm is compelling. Nikita has already lined up volunteer workers, starting with his talented father, and a projected work schedule. Both the interior and exterior of the Pokrova church will be restored with the goal of preserving the original architectural structure and liturgical items. Once the warm season begins in May, Nikita, his father and other volunteers from

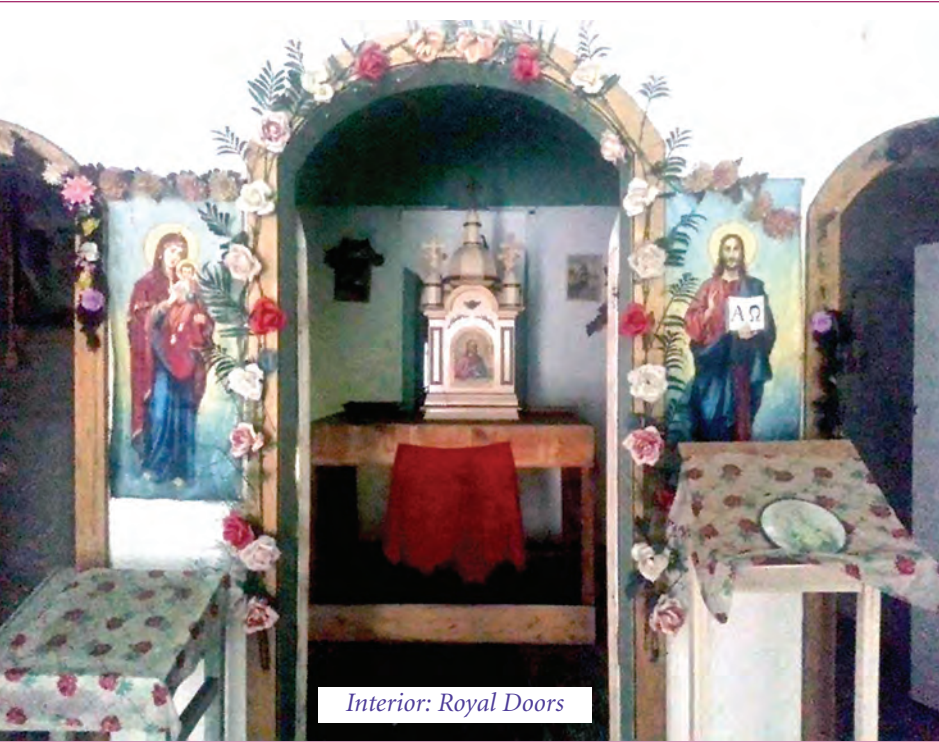
the Sheho-Fedak parish plan to start the restoration. "We will start fixing the exterior which will include painting the church, and fixing the roof," Nikita tells us, "After that, we will move in to the interior where we will fix the floor, windows, walls, and the banya [dome]." New icons will be placed on the iconostas, Altar and nave.

Nikita hopes to have the restorations completed in time for Sheho-Fedak's 70th anniversary which will be celebrated in 2017.

continued on p.16



Interior: Iconostas



Interior: Royal Doors

Preserve our Heritage!
Restoration Project
Pokrova Ukrainian Orthodox
Sheho-Fedak church
Near Sheho, Saskatchewan



Exterior: Photo Nikita Sereda

This Restoration Project will restore the Pokrova Sheho-Fedak church built in 1947 in honour of its 70th anniversary in 2017.

It preserves the Ukrainian Orthodox church-building traditions of the early 20th century.

If you would like to volunteer or to help this restoration project:

Contact: Acolyte Nikita Sereda, Project Coordinator
Email: nikitasereda411@gmail.com
Telephone: (306) 217-7211

"Ensuring our future by protecting our past!"

continued from p.15

Preserving History: Pokrova Sheho-Fedak

■ The Pokrova Ukrainian Orthodox Sheho-Fedak church located near Sheho, Saskatchewan had its roots back in the 1930s when Ukrainian Orthodox faithful in the area got together to form a parish. The church was originally called the Pokrova Ukrainian Greek Orthodox Church after the feast day of Pokrova, or St. Mary the Protectress, in October.

In the difficult economic conditions of the Great Depression, it was some time before the faithful could construct their church building, which did not begin until 1947. The cemetery began first, and was founded in 1931. Mr. Cherbryck donated some land for the cemetery. The cemetery carries his name—the Cherbryck Cemetery. When he later moved to Nipawin, the church was named Fedak because that was the next closest neighbour.

Historical documents record memberships in the parish from as far back as 1931 with 15 families. Perhaps one of Pokrova's most well known parishioners was Metropolitan Wasyly of blessed memory, who grew up in the parish and served as an acolyte there. The first executive was elected, including George Woroniuk, John Hryhor and Alex Woroniuk.

The faithful next worked on constructing a church building for worship, which got underway in 1947. They stockpiled materials for building the church, purchasing them over a number of years from various merchants in neighbouring Parkerview, Yorkton and Ituna. In 1949, the church bought siding from Reliance Lumber Co. in Ituna, Saskatchewan, for \$198.19, and N. Ozirny hauled it to the church building site for \$15.

Historical records give us an interesting view of the cost of building materials and church goods in the post-WWII era on the Prairies. The parishioners bought a basin for 65 cents. A pail was 75 cents and 12 stove pipes came to \$3.55—all from the Woroniuk Store in Parkerview, Saskatchewan. Parishioners purchased 5 gallons of paint for \$22 from the N.G. Wolowidnyk Store in Parkerview. They also bought 100 pounds of 2.5 inch nails for \$8, and 40 pounds of shingle nails for \$4.50 from the N. Ozirny Store in Parkerview. A table for the church totalled \$13.50. Eight bags of cement were \$13.28 from Sapara Powell Concrete in Yorkton, Saskatchewan. For the interior, one chandelier with 36 candle holders and prisms was \$132, bought from Williams Glass and Co. Wholesale Church Supplies in Winnipeg, Manitoba. With all the supplies to hand, Mr. Raddeph, and



Cherbryck Cemetery

son Almer built the church with the volunteer help of members.

Once completed, worship services could begin. Paschal baskets were blessed, but there was no Christmas worship because it was too cold. From the beginning, liturgies were held every Sunday. However, a Sacrament of Marriage Rite was never held in the Pokrova church. In 1983, three children were baptized: Larry Fedak, who was the son of John, and Neida Fedak, and Tammy, and Tara Fedak, who were the daughters of Taras and Ivy Fedak. In light of the declining membership, since 1983 services are held just once a year. The last service was held in 1993.

Some of the clergy who had ministered to the Pokrova Sheho-Fedak church include: Fr. T. Yakokewych, Fr. S. Jarmus, Fr. B. Yakokewych, Fr. Semotiuk, Fr. O. Hudema, Fr. H. Udod, Fr. Bodnarchuk, Fr. Hrdyil, Fr. M. Parfaniuk, Fr. Koko-rudz as well as current parish district priest Fr. Mel Slashinsky.

—Source: Church history provided by Pokrova Sheho-Fedak parish members

Preserving our Heritage...

continued from p.15

In the meantime, Nikita will be busy, taking part hands-on in the renovation work, and looking for funding and volunteers.

The Visnyk/The Herald congratulates Nikita for his exemplary efforts.

He is helping to preserve an important component of our UOCC history for future generations. If you would like to help Nikita with his restoration project, he can be contacted by email:

nikitasereda411@gmail.com
or by telephone: (306) 217-7211.

—All Photos and information provided by: Acolyte Nikita Sereda

Ukraine Remembers Heroes of Revolution of Dignity

■ **KYIV, UKRAINE**—The second year of the mass shootings during the Revolution of Dignity was marked in Kyiv and across Ukraine with memorials for the more than one hundred people, known as the *Nebesna Sotnya*, or the Heavenly Hundred. The tragic events took place Feb. 18-20, 2014 where 107 were killed and 1,200 injured. A presidential decree has dedicated Feb. 20 as the Day of the Heroes of the Heavenly Hundred because the most people were killed on this day.

Commemorations began Feb. 18 and continued throughout the weekend. On Friday, Feb. 19 central streets in Kyiv were blocked off for vehicles, allowing pedestrians to view the street memorial displays and lay flowers at the photograph memorials of each of the *Nebesna Sotnya*. Bricks, symbols of the revolution, were used to set up memorial spots on the streets where the constant stream of people left candles, flowers, icons and flags. This year, the families of the heroes personalized the memorials with family photos, and personal mementos.

During the day, city churches served *Panakhida* memorials following Divine Liturgies, and *Panakhida* services were also served on the Maidan. Most notably, the president and his family attended the *Panakhida* at the St. Michael's monastery, which played a large role in the events of the Revolution of Dignity, serving as both refuge and makeshift hospital.

In the evening, the Alley of the Heroes of the Heavenly Hundred was illuminated with red lighting that symbolized the blood shed on that street. On Feb. 20 Petro Poroshenko and his wife Maryna Poroshenko laid flowers and candles at the memorial sites. In the evening President Poroshenko participated in the Light of Dignity lighting installation, whereby 107 beams of bright white light were projected into the heavens about the Maidan in Kyiv and focused on one point. Each beam represented a hero who was killed over these three days in 2014. This took place against the background of music composed by Valentyn Sylvestrov to Taras Shevchenko's *Goodbye World*. The National Symphony Orchestra of Ukraine played Mozart's *Requiem*. The requiem song of the Revolution of Dignity *Plhyve Kacha* was also sung. Following this, flowers and petals were placed at each memorial.

—www.uian.ua; 5 Kanal; www.112.ua; www.24tv.ua;
www.risu.org.ua; www.ukrinform.ua

Українці вшанували Героїв Небесної Сотні

■ **КИЇВ, УКРАЇНА**—У другі роковини масового розстрілу активістів Євромайдану 18-20 лютого Україна згадувала найкривавіші дні Революції Гідності. Саме 20 лютого розстріли були наймасовішими. По усій Україні проходили заходи, присвячені пам'яті Героїв Небесної Сотні. В Україні в суботу, 20 лютого, відзначають День Героїв Небесної Сотні—це день вшанування подвигу учасників Революції гідності та увічнення пам'яті Героїв Небесної Сотні.

Під час мирних акцій, до яких був прикутим погляд всього світу, 107 людей загинуло, 1,200 людей було травмовано. До сьогодні десятки людей досі вважаються зниклими безвісти.

Вранці 20 лютого у Києві президент Петро Порошенко з дружиною вшанували меморіал, присвячений Небесній сотні, встановили лампадки до пам'ятного Хреста на Алеї Героїв Небесної Сотні на місці загибелі відважних українців. Президент Порошенко провів зустріч із родинами Героїв Небесної Сотні.

У Михайлівському соборі служили панахиду за упокій душ Героїв Небесної Сотні. Весь день 18 по 20 лютому ішли люди, приносили квіти і свічки, до меморіалу із фотографіями тих, хто загинув під час Революції Гідності.

20 лютого у Києві на Алеї Героїв Небесної Сотні відбулася церемонія запуску 107 "променів гідності". Кожен такий промінь символізує активіста, що загинув 2 роки тому під час Революції Гідності. Світ кожного променя пробивається з землі в тому місці, де загинули Герої Небесної Сотні. Дійство відбувалося під звуки реквієму композитора Валентина Сильвестрова на текст Тараса Шевченка *Прощай, світе*.

Національний симфонічний оркестр України виконала *Реквієм* Моцарта. "Піккардійська Терція" наживо заспіває пісню *Плине кача*, яка стала одним із символів Революції Гідності. Відбулося "Пелюсткова хода вшанування Героїв Небесної Сотні"—символічний обхід місць боротьби і посищення пелюстками квітів місць, де проливалась кров Героїв.

—www.uian.ua; 5 Kanal; www.112.ua; www.24tv.ua;
www.risu.org.ua; www.ukrinform.ua



Depression: Workshop Hopes to Lift the Veil

■ Depression is recognized as an illness today, but it is still misunderstood with many social taboos. As a result, sufferers may not seek the treatment they need. The Outreach Committee of All Saints Ukrainian Orthodox Church parish in Winnipeg (Transcona), Manitoba, will be holding a Workshop on Depression to address some of these misconceptions by providing information about many aspects of depression, including the biological, psychological and Orthodox perspective. The workshop takes place on Saturday, April 16, 2016 from 12:00 noon to 3:30 p.m. at the All Saints church in Winnipeg (Transcona), Manitoba.

To find out more about this event, *The Visnyk/The Herald* spoke with Jennifer Osachuk, R.N., who will be facilitating the workshop. Jennifer is All Saints parish's vice-president of education and culture. As a professional nurse and a Ukrainian Orthodox Christian, she brings a broad perspective to this educational session.

Jennifer described for us some of the presentations that will take place at the workshop. Workshop participants will learn about the causes of depression, its signs and symptoms and conventional treatments. Learning to recognize the signs of depression can go a long way to dispelling misconceptions.

Another topic will address the community resources available to sufferers of depression and their supporters. The stigma of depression may prevent sufferers from going to their family doctor, who may not have the resources or specialized training for mental

health care. Jennifer explained that the workshop will identify the multiple avenues of resources available for sufferers. People may be more comfortable with approaching one of the many community and health resources, not just their family doctor. For example, the Mood Disorders Association of Manitoba provides a broad range of assistance, including written information, counseling and feedback. She notes that the Home Care program in Winnipeg can refer people to a geriatric, nondenominational, age-inclusive mental health assessment team. For those people who look on-line for information, Jennifer cautions people to ensure research is credible as well as current.

Therapies will also be a topic of discussion at the workshop. More research into depression has led to new therapies and new medications. Jennifer states that another challenge is bringing spiritual care into the lives of those who suffer from depression. She will be presenting the Orthodox perspective on depression and information about ministering to depression sufferers. She also highlights a basic underlying principle in the treatment of depression—to come from a point of love. This means that others show love to the sufferers of depression, and they are assisted in identifying their own ways of attaining self-love instead of self-loathing. She notes that we can encourage them by journeying with them through this dark area of life. It is important that we pray for them and model to them ultimate love without judgement. Given the taboos connected to

depression, Jennifer stresses that the starting point for any kind of healing in this regard is with love.

One resource she will be sharing with the workshop is from the book by Elder Porphirios on depression called *Wounded by Love: Life and Wisdom of Elder Porphirios*. In this work, the elder speaks directly about the need to understand pain and suffering—that which is God-given and that which is self-manufactured. In fact, Elder Porphirios points to the essence of understanding depression: it needs to be deconstructed and defined. We need to distinguish between emotions and feelings. For example, feeling sad when a tragic event occurs is not the same as extended despondency. This will also be one of the topics of the workshop—differentiating what is the worldly type of sadness that comes from temptation by Satan, and how we can recover from that through the teachings of the elders and through direct communion with Christ at all levels.

"People who have this kind of discontent and this melancholy wind up spending a lot of their energy on psychoanalysis and medication and often explain this as a deep-rooted insecurity," Jennifer summarizes, "Elder Porphirios would posit that this state of emotion and insecurity is derived from satanic temptation." According to the elder, pain, including emotional pain, is "a psychological power that God implants in us with a view to doing us good and leading us to love, joy and prayer and, ultimately, communication with God." Given a chance, the devil usurps this power of our soul and uses it for evil and to transform it into depression. This pushes the soul into a state of lethargy and apathy, leading it to further torment.

In Elder Porphirios's teachings, he speaks of a secret that is involved in turning back this satanic energy. The first requisite is the difficult task of attaining humility that attracts the grace of God. You surrender yourself to the love of God through worship and through prayer. Jennifer emphasizes a very important point from Elder Porphirios's writings—you have achieved nothing in this life if you have not acquired humility. This sets the stage for "a stronger prayer life and communication and connection with God that will help that type of suffering which other Orthodox writers have indicated is not of God," explains Jennifer. According to Elder Porphirios, the type of suffering that God allows each of us to endure is for His ultimate glory to bring us in constant communication and closeness with Him. The suffering refines us into such a state that we have no longer any fear about anything. Thus, we are triumphant over these kinds of lesser situations because our acceptance, our faith and our reassurance comes in our true connection with God, she summarizes.

Jennifer also welcomes an article on depression and the way of the Cross by Amelia Bacic-Tulevski, a contemporary Orthodox online writer. It touches on many important aspects of depression from an Orthodox perspective. The workshop participants will be exploring this theme of "bearing our cross". Jennifer summarizes key points

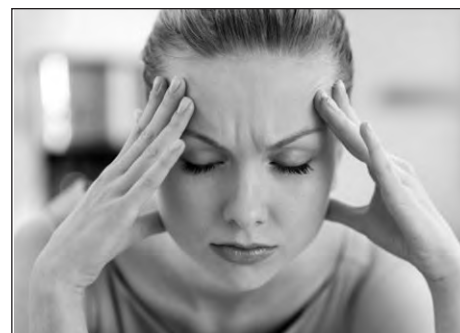


for consideration from Amelia's article. One is that these crosses that we bear are a type of suffering that God deems is appropriate for us for our spiritual growth. It is not a self-manufactured kind of suffering that comes from depression, which is a consequence of a disconnect with God. The article also highlights the concept of "holy sadness"—the kind that comes from God in the form of a cross. It does not ruin us by making us feel sorry for ourselves and pining for different circumstances. Our own desires and will are not part of holy sadness, which contains no pride, but a deep compassion for the sorry state of the world, and a yearning for the saving mercy of the Lord Jesus Christ, for ourselves and all of humanity.

Another topic of the workshop is community resources. Jennifer notes that the spiritual connection to depression is often disregarded in a lot of circles. It is rare to find a practitioner with awareness and respect for the spiritual aspect of depression or even an Orthodox practitioner who understands the deep connection between the psyche and God. One of the take-home messages of the workshop, says Jennifer, is that the medical approach that most people turn to for depression can work together with the spiritual.

The workshop will also familiarize the participants with signs and symptoms and ways to react to them. For example, Jennifer has identified several steps to take in an immediate crisis situation. One important action is to bring the person in crisis to the hospital emergency department, especially if there is any talk of suicidal intent. It is important to have them properly assessed by a physician. "I am talking about two physicians here, I am talking about a medical physician as well as a spiritual one," states Jennifer. She stresses the value of bringing ministry to the affected person, "and that is done most effectively and most directly through prayer with intent for the torment that that soul is undergoing." Another option for support can be calling a crisis line, like Klinik.

Jennifer notes that the workshop has invited a number of speakers who will address various aspects of depression with the aim of providing comprehensive information that is credible and useful. Much like the Outreach Committee's previous workshop, this workshop on depression will take place in an atmosphere of comfort and deep nurturing to create a safe space for sharing.



All Saints UOC Outreach Committee

presents a workshop on the topic

Workshop on Depression



Where: All Saints UOC church
1500 Day Street, Winnipeg (Transcona), Manitoba

When: Saturday, April 16, 2016
12:00 noon to 3:30 p.m.

Workshop facilitator: Jennifer Osachuk, R.N.

The program:

- guest speakers covering variety of topics
- dispelling myths and misconceptions
- Orthodox perspective
- biological and psychological components
- signs and symptoms
- community resources and more

**Discussion takes place in a safe-space and welcoming and sharing atmosphere.*



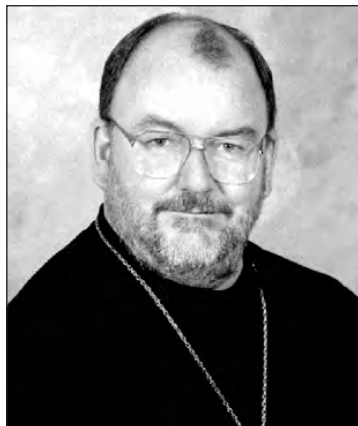
St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі

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



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

Березень - Місяць Покликань • March Month of Vocations Слово Декана • Message From The Dean



V. Rev. Archpriest Roman Bozyk
Dean of Theology

■ Поклик від Нашого Господа Ісуса Христа до служіння священиком у Святій Церкві Нашій призначений

не для усіх, але для тих, що зможуть виконати це завдання гідно й вірно. Дух Святий промовив через Святого Апостола Петра:

"Пасіть стадо Боже, що у вас, нагадуйте не з примусу, але добровільно по-Божому, не для брудної наживи, а ревно.... будете для стада за взір". (1 Пт 5:2-3)

When Our Lord and Savior Jesus Christ calls us, "Follow me" (Mt 9:9), He does not leave us to think up our own methods and routes. He explains what He expects from those who follow Him and serve as priests in the Ukrainian Orthodox Church of Canada.

The Holy Spirit spoke through the Apostle Peter:

"Shepherd the flock of God which is among you, serving... not by compulsion but willingly, not for dishonest gain but eagerly; ...being examples to the flock." (1 Pt 5:2-3)

If you hear the call of Christ and are ready to answer "yes", then, please, contact St. Andrew's College in Winnipeg where we all can begin to better understand God's call and to prepare ourselves to be the pastors or church workers that Our Lord wants us to be.

No one can be forced to become a priest, but Christ welcomes all who wish to serve Him by working in our Church, willingly, honestly and striving

to be examples to others.

St. Andrew's College is blessed this year with very good students and we would welcome to their ranks all who are being called by Christ.

For more information and application forms, please contact St. Andrew's College.

Усіх зацікавлених у навчанні на Богословському факультеті Колегії Святого Андрея, прошу звертатися до Колегії за інформацією та аплікаційними формами.

We look forward to seeing you at the beginning of the academic year in September 2016.

The preparation of good candidates for ordination and the many good works of St. Andrew's College would not be possible without the generous support of our donors. Please remember the College at this time and throughout the year. May God bless you and keep you now and forever.

Підготовка відповідних кандидатів до висвяти була б неможливою без щедрої підтримки наших жертводавців. Будь ласка, пам'ятайте про Колегію тепер та протягом року. Заздалегідь, Вам дякуємо.

THEOLOGY PROGRAMS AT ST. ANDREW'S COLLEGE

Are you—or someone you know—interested in Theology courses?
St. Andrew's College offers four programs of study through our Faculty of Theology.

Bachelor of Theology (B.Th.)

—four-year program, three years of Theology courses, one year of Humanities courses.

Diploma in Theology (Dip.Th.)

—two-year program for mature students, special permission is required.

Certificate in Theology (Cert.Th.)

—one-year program for laity, can be part-time

Master of Divinity (M.Div.)

—one-year program after completion of B.A. and B.Th. degrees.



Full-time Theology Students (Second Semester 2015-2016)

(front row, left to right) Petro Tsenov, Taras Chuprovskyi

(second row, left to right) Ivan Zhovnych, Bryan Garagan, Vasyl Kobrii

(back row, left to right) Dmitriy Goncharov, Oleh Romanyna, Maksym Zeliuk, Ivan Savyak



LEARN UKRAINIAN WHILE HAVING FUN!

Enroll your children now in...

Mini-College 2016 Ukrainian Program

- WHO?** For children 6-13 years of age
- WHEN?** **Week 1** — July 18-22, 2016
Week 2 — July 25-29, 2016
Week 3 — August 2-5, 2016
Monday-Friday, 8:30 a.m. – 4:00 p.m.
- WHAT?** Ukrainian Day Program co-sponsored by St. Andrew's College and the Manitoba Parents for Ukrainian Education
- WHERE?** St. Andrew's College, University of Manitoba, Fort Garry Campus, 29 Dysart Road, Winnipeg, Manitoba, R3T 2M7
- WHY?** To learn Ukrainian through the Arts, Culture and Recreation.
- COST?** \$90.00 per child (for each one-week term)
Each child is to bring a bag lunch!

For more information, please contact:
Genia Bozyk — St. Andrew's College @ (204) 474-8895
or e-mail @ st_andrews@umanitoba.ca

ФЕСТИВАЛЬ КОЛЯДОК

Вінніпег 2016

Photography by Norbert K. Iwan



Другий рік поспіль під керівництвом Сергія та Наталі Образцових студенти Богослов'я спільно з Асоціацією Українських Студентів при Манітобському Університеті організували Вертеп, метою якого була не лише популяризація української культури та традиції, а також бажання підтримати Україну у важкий для неї час. Такий благодійний проект цього року зацікавив організаторів Фестивалю Колядок у Westminster Church, що посприяло переходу від аматорського рівня до більш професійного. Вкотре, завдяки своїй активності та небайдужості, студентам вдалося відтворити атмосферу Різдвяного чуда, і подарувати його частинку захисникам України.

For the second year in a row, theology students and the University of Manitoba Ukrainian Students' Association under the direction of Serhij and Nataliia Obratsov organized a Vertep, the purpose of which was to popularize, not only Ukrainian culture and tradition, but also the desire to support Ukraine in difficult times. This year, they were invited to participate in the Festival of Carols, which propelled them from amateur level to professional. These talented and active students managed to recreate the atmosphere of the Christmas miracle, and give part of it to the defenders of Ukraine.

■ This year Eastern Orthodox Christians will be celebrating Easter on May 1, while the rest of the Christian world celebrates Easter on March 27. This article attempts to clarify the common mistakes of neglecting to take into account the date of Jewish Passover, *Pesach*, and its week of celebration. It is after its completion that Pascha can be celebrated. This was sanctified by the First Ecumenical Council, which stated that Easter will fall on the first Sunday after the vernal equinox, after the full moon and after the Jewish Passover.

This explanation is given in the hope of improving the understanding of why Eastern Orthodox Churches celebrate Easter on or after the date of Western Churches and the Jewish *Pesach*.

Answers to the Questions of the Significance of Pascha Celebrations according to the Julian Calendar

Close to a million Eastern Christians will be celebrating Christ's Resurrection on May 1. These Eastern Christians belong to three major branches of the Christian Church. The largest is the Orthodox Church, organized into some nine church jurisdictions among the largest are the Ukrainian and the Greek, as well as the smaller Canadian, Romanian, Bulgarian, Russian, Serbian, Antiochian and Macedonian. Also celebrating are the non-Chalcedon Christians who are of the Armenian, Coptic and Ethiopian cultural backgrounds as well as some of the Eastern Catholics, —Ukrainian Eastern Rite—that maintain the Julian Calendar. This Canadian study does not take into consideration the numbers of faithful in the USA, Europe or elsewhere in the world.

When the Eastern Orthodox Churches celebrate Easter one, two, three and, as this year, five weeks after the Western Churches, people ask "Why?" The Western Churches, and even the Eastern Orthodox Churches, ask for an explanation, usually in the form of a question such as: "Why do all Christians not celebrate Easter on the same day?" It seems that during these periods, hasty explanations are offered that seem to satisfy queries until the next season when again the same individuals inevitably ask the same question.

This year, when the date of Easter, according to the Eastern Orthodox Churches, falls on May 1, while the Western Churches celebrate Easter on March 27, in response to anticipated inquiries, I have attempted to give an explanation, brief as it may be, of this phenomenon having people ask, "Why is it that there is a difference?"

We know from Holy Scripture that Jesus Christ was crucified on a Friday and resurrected on Sunday. We know this because He was crucified during the Jewish Passover week and He was removed from the Cross in haste so

that His body would not remain on the Cross during the Jewish Passover which was a very holy day for the Jews. We also know that He resurrected after the Jewish Passover which ended on a Saturday, the Sabbath.

As is well-known, the Old Testament Passover was Israel's yearly remembrance of its deliverance from Egyptian bondage. From the time of Moses, the Passover fell on the day from the 14th to the 15th of the first lunar month in the year, Nisan, or Abi, the ancient Hebrew calendar, that is, on the day of the vernal full moon.

Both the Mystical Supper and Christ's Crucifixion occurred on the 14th of Nisan, on Friday, according to the Jewish reckoning of the day. However, by the Roman Julian Calendar, by which the day begins at midnight, Christ's Mystical Supper falls on the Thursday and the Crucifixion on Friday. Christianity, having accepted the Julian Calendar of the Romans, made Great Thursday the day of the Mystical Supper's remembrance and Great Friday the day of the commemoration of the holy and saving Passion of our Lord Jesus Christ, which corresponds to the tradition of the Synoptic Gospels, Matthew, Mark and Luke.

In the year of our Lord's death on the Cross, the Jewish Passover fell on Friday and Saturday. The Saviour was crucified on Friday, the 14th of Nisan, which, by the Church's liturgical calendar, begins now as back then on Thursday evening. On Saturday He was in the tomb, and early in the morning on the first day of the week—the 16th of Nisan—He resurrected. Therefore, the events of the Passion, death and Resurrection of our Lord Jesus Christ are inseparably bound up with Jewish Passover. Already from the 1st century of Christianity, it became the custom to celebrate Holy Pascha after the Jewish Passover. This was perpetuated by the Holy Apostles, who prescribed that the Christian Pascha be celebrated following the Jewish Passover, after the vernal equinox (Canon VII of the Holy Apostles): "If any bishop, or presbyter, or deacon celebrated the Holy Day of Easter before the vernal equinox with the Jews, let him be deposed."

This regulation is the basis of the Canons of the First Ecumenical Council of Nicaea called by Emperor Constantine in 325 A.D. In the First Ecumenical Council the entire Christian Church of the East and the West was represented by 318 Bishops. Therefore, no authority of the Church could oppose or change this unanimous decision except through another Ecumenical Council. This Holy Council of Nicaea in 325 A.D. decreed the regulations for the calculation of the date of Easter for the whole of Christianity in

order that all Christians might celebrate Easter on the same day every year. The regulations of the First Ecumenical Council concerning the calculation of the date of Easter were handed down to us by the Council of Antioch in 341 A.D., which had received the decision concerning Easter from the First Ecumenical Council. This is also corroborated by the testimonies of Athanasius the Great and St. Epiphaniy of Cyprus.

These regulations of the First Ecumenical Council are as follows: "Easter is to be celebrated on the first Sunday after the first full moon, after the spring equinox, after the Jewish Passover."

It should be noted here that Patriarch Cyril of Alexandria stated in his Paschal Circular: "The Ecumenical Council unanimously voted that the Church of Alexandria, because of its noted astronomers, would announce to the Church of Rome every year the date of Easter, and Rome in turn would announce it to the other churches." This did not mean that the Church of Rome would determine the date of Easter, but that she would announce it to the Churches of the West, after the date was determined by the Church of Alexandria.

The striving of Pope Gregory XIII in 1582, by drawing up a new calendar to rectify what seemed to him to be a violation of the Church canons on the celebration of Pascha, turned into a violation of one of the basic canons of the Church. Thus, by celebrating Holy Pascha before the Jews or together with them, the followers of the Gregorian reform began to violate Apostolic Canon VII, the decrees of the Nicene Council and Canon I of the Local Council of Antioch. To change the sequence of events about which the Gospel speaks to us is to distort them. Mystically, the New Testament Pascha symbolizes the replacement of the Old Testament sacrificial offering of the Lamb by the redeeming sacrifice of our Saviour, the Lord Jesus Christ, the Lamb Who takes upon Himself the sins of the world (Jn 1:29).

Between 1851 and 2016 alone, the followers of the Gregorian calendar celebrated Pascha 25 times before the Jews and more than once together with them: for example, April 1, 1923, April 17, 1927, April 15, 1954, April 19, 1981, March 30, 1997, March 27, 2005 and March 23, 2008. In 2016 *Pesach* is April 27, Gregorian Easter is March 27, while

Julian Pascha is May 1. Once again, this rule will be further broken.

Therefore, the decree of the Local Council of Constantinople in 1583, that declared the Gregorian Calendar to be noncanonical, remains in force. The *Sigilion*, or Encyclical Epistle, of this Council, signed by the three Eastern Patriarchs—Jeremias of Constantinople, Silvester of Alexandria and Sophronias of Jerusalem—and the rest of the hierarchs at the Council, proclaims, "Whosoever does not follow the customs of the Church and what the Seven Ecumenical Councils have ordained concerning Holy Pascha and the *Menologion* (fixed Feasts) and have well-enacted for us to follow, but desire to follow the Gregorian Paschalia and Menologion, he, as well as the godless astronomers, opposes all the decrees of the holy councils and wants to change and weaken them; let him be anathema and excommunicated from the Church of Christ and the assembly of faithful."

Consequently, the reproaches against the Orthodox Paschalia for "backwardness" with respect to science are the fruit of misunderstanding and prejudice. As well, unfamiliarity of the complex of problems bound us with the most complex question of the ecclesiastical Julian Calendar.

I shall take the liberty of finishing this explanation of the differences in dates for Easter and the use of the Julian calendar with words of an Orthodox monk: "Time is a great mystery, and one can touch a mystery only through symbols. The Julian calendar is an icon of time. If we want to naturalize the concept of time, as the icon has been naturalized, turning into a portrait, then why must we be oriented to the Gregorian style? There are even more accurate calendars. There is the calendar of the Incas, there is the calendar of Omar Khayyam, which possesses brilliant mathematical merits and perhaps tomorrow some kind of new calendar will appear that is even more astronomically accurate. But we must turn to observations with an outstretched hand. We, the Church, have those mysteries concerning time which are written in the Bible and in the Patristic works. We are the bearers of these mysteries and must reveal them to the world".

—Very Rev. Archpriest Bohdan Demczuk

Recommended Reading:

- Abboud, Rev. Gregory. (1964). *The Holy Date of Easter*. Brooklyn, N.Y.
Calivas, Alkiviadis. (1990). The date of Pascha, the need to continue the debate. *Greek Orthodox Theological Review*, 35(4).
Makris, Rt. Rev. Kallistos. (1971). *The God-Inspired Orthodox Julian Calendar vs the False-Gregorian Papal Calendar*. Chicago, IL.
Molchanov, Very Rev. Boris. (1982). *The Calendar Question*. Montreal, QC.
Perepiolkina, Ludmilla; The Julian Calendar—A thousand-year icon of time in Russia. *Eastern Churches Journal*, 3(2).
L'Huillier, Most Rev. Archbishop Peter. (1994). The date of Orthodox Easter. *Solia*. March.
Sakkas, Rev. Basile. (1973). *The Calendar Question*. Jordanville, N.Y.
Talley, Thomas. (1986). *The Origins of the Liturgical Year*.

The Saints on the Date of Pascha

"By His Resurrection He raises up a standard over His saints and the faithful ones for all times—both Jews and Gentiles alike—in the body of His Church. I am convinced He was united with His body even after His Resurrection. When He visited Peter and companions, He said to them: Take hold of Me, touch Me, and see that I am not a spirit without a body... After His Resurrection, the Lord ate and drank with them like a real human being..."

—St. Ignatius of Antioch (110)

"He suffered for the sake of those who suffer... but He rose from the dead. I am the Christ; I have destroyed death... I am your forgiveness. I am the Lamb that was immolated for you. I am your ransom, your life, your resurrection..."

—St. Melito of Sardis in Lydia (180)

"God, Who first established this feast for us allows us to celebrate it each year. He Who gave up His Son for our salvation, from the same motive gives us this feast... allowing us to pray together and to offer common thanksgiving... He gathers to this feast those who are far apart..."

—St. Athanasius (373)

"The reign of life has begun, the tyranny of death is ended... This is the day the Lord has made—a day far different from those made when the world was first created, and which are measured by the passage of time. This is the beginning of a new creation. On this day, as the prophet said, God makes a new heaven and a new earth."

—St. Gregory of Nyssa (384)

Let the Little Children Come

"But when Jesus saw it, He was greatly displeased and said to them, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.'" (Mark 10:14)

"Побачивши те, Ісус обурився і сказав їм: дозволяйте дітям приходити до Мене і не забороняйте їм, бо таких є Царство Боже."

These words are taken from the Gospel of Mark when Christ's disciples wanted to prevent the children from coming to Him. He rebuked them and took the children in His arms, placed His hands on the children, blessed them, and said "Let the little children come to Me, and do not forbid them; for such is the kingdom of God."

This is a very touching passage. The children are the people of the future, so it is very important how we guide them. What made me think of writing on this topic was that I had just returned from a vacation in Cuba. This is a country that has a communist government which, for many years, has denied basic rights to the country's people as free expression, assembly and religion.

While I was there, a number of us decided to attend a church service during the Sundays of

our stay there. The church was a Roman Catholic one as this faith is the dominant church dating back to the time when the Spaniards colonized this island. There may be other churches, but not near the hotel zone. We were informed that after the communist revolution of 1959 the government did not banish religious practices, although religion was contrary to the Marxist party's philosophy. At any rate, Cuba has been visited twice by the Catholic Pope, most recently by Pope Francis in September 2015, who also stopped in February 2016.

The church we visited was very old, built of stone and dating back to the 1600s. When we arrived, the doors and windows were wide open to the relaxed and friendly worshippers of various ages. The Mass began at 10:30 a.m., but when we arrived at 10:15, almost all the pews had been filled. We spotted a couple of empty pews at the front and headed there. To our surprise, as we approached a large group of children entered from a side door and headed for these seats. That really opened my eyes and made me think of this verse from St. Mark above about Jesus and the children. Here are people who bring their children to Jesus against all odds. The Church can do nothing

without the home. The parents' attitude is so very important.

The Mass was sung in Spanish, but it was very easy to follow. The congregation sang the responses, some of which were accompanied by a guitar. We observed that everyone went up to partake of the Communion. Although I could not understand a word that was spoken, I had a very warm feeling at the service because the people were so friendly.

This experience inspired me to write about the passage from St. Mark about Jesus welcoming and blessing the children. There are a number of famous children in the Bible stories scattered throughout the Old and New Testaments. You have all heard the stories about Moses, David and Samuel. This story tells us about Joseph. You can find it in the Book of Genesis (37) in your Bible.

Twelve sons were born to Jacob. Joseph was born when his father was an old man, and he became his father's favourite. When Joseph grew so much that he needed a new coat, his father had one made from the finest cloth money could buy. The coat had long sleeves and stripes of many colours—red, blue and purple. It was a coat fit for a prince. None of Joseph's older brothers had worn a coat like this one, and they were jealous of their younger brother.

When Joseph began relating to them the extraordinary dreams that he had been having, the brothers became very angry. The dreams seemed to suggest that Joseph would become master over them. Finally, the brothers could stand it no longer. They made a plan to kill the young dreamer. A group of traders passed nearby, so the brothers instead sold Joseph. They smeared animal blood on the fancy coat and took it home to their father. The elderly man was very sad because he thought that his favourite son was dead.

When the traders who bought Joseph arrived in Egypt, they sold him as a slave to a rich man named Potiphar. Joseph was a hard working, handsome young man and Potiphar's wife desired Joseph for herself. Joseph managed to escape her approaches, but she lied that Joseph tried to attack her. Thus, Joseph was arrested and spent



Dobrodiyka Jane

time in prison for something he did not do. Yet, God continued to take care of Joseph.

While Joseph was in jail, two of Pharaoh's workers, his butler and baker, were arrested and sent to the same prison. Both had troubling dreams and went to Joseph for counsel. After listening to them carefully, Joseph told them the meaning of their dreams. One man, the baker, would die, while the other, the butler, would live to serve Pharaoh again. When the events of the dreams happened exactly as Joseph said, everyone was amazed. Joseph was able to interpret dreams that Pharaoh had, which saved all of Egypt from starvation. Joseph became the most powerful man in all of Egypt. He had clothes of fine linen and a gold chain around his neck. When he rode in his chariot, those coming from other countries to buy food bowed before him in respect.

Meanwhile, in the land where Joseph's family lived, the people had run out of grain. When his father heard that Egypt had food to sell, he sent his ten older sons to buy some. Joseph knew his brothers the minute that they arrived at the palace. He decided to trick them, telling them to return home and bring their youngest brother. The brothers returned to Egypt with Benjamin, the youngest son and Joseph burst into tears. "I am your brother Joseph!" he told them. "You sold me as a slave, but God used me to save the people who live here."

The brothers joyously greeted each other, hugging and kissing each other. Joseph sent them back home to get their father and families. When his father saw his beloved son Joseph, he cried, "Now I can die in peace for I have seen my son Joseph once more."



Prayer for Children

■ O Lord Almighty, be merciful to my children, lead them to faith and salvation, keep them under Your protection, safeguard them from every kind of evil, banish from them every enemy and adversary, open their ears and eyes of the heart, give them kindness and compassion hearts. Amen.

Молитва за дітей

■ Владико Господи Вседержителю, будь милостивим до дітей моїх, приведи їх до віри і спасіння, збережи їх під захистом Твоїм, захисти їх від усілякої похитливості лукавої, віджени від них усякого ворога і супротивника, відкрий їхні вуха й очі сердечні, подаруй доброту і співчутливість серцям їхнім. Амінь.

Raising Children Closer to God

■ Our number one priority to our children is raising them close to God. Of course, as Orthodox Christian parents, we all want to raise children who will grow to become good, responsible and faithful Orthodox Christians. Therefore, we strive to baptize our children, take them to worship services and take them to Sunday School. Many of us might think that is the extent of our parental responsibility for raising up a child close to God, but is it? While this a good start, the Fathers of the Church say that it is not enough. The saints offer some keen insight into raising children.

Lessons from St. John Chrysostom

"Having children is a matter of nature; but raising them and educating them in the virtues is a matter of mind and will."

"By the duty of raising them I mean, not only not allowing them to die of hunger, as people often limit their obligation toward their children to doing. I am speaking of the concern for educating children's hearts in virtues and piety—a sacred duty which cannot be transgressed without thereby becoming guilty of the children's murder, in a certain sense."

"This obligation belongs to fathers as well as mothers. There are fathers who spare nothing in order to secure for their children teachers of pleasure and to pander to their cravings as wealthy heirs. But so that the children would be Christians, so that they would exercise themselves in piety, is of little need to them. O criminal blindness! It is this very crude inattention that is responsible for all the disorder that causes our society to groan."

"If good fathers would strive to give their children a good upbringing, then we would need neither laws, judges, courts, nor punishments. Executioners exist because we have no morality."

"We spare neither labours nor means in order to teach our children secular sciences, so that they can serve well the earthly authorities. Only the knowledge of the holy Faith, the service of the Heavenly King, is a matter of indifference to us. We allow them to attend spectacles, but we care little whether they go to Church and stand within it reverently. We demand an account from them of what they learned in their secular institutes—why do we not demand an account from them of what they heard in the Lord's house?"

"We are so concerned with our children's schooling; if only we were equally zealous in bringing them up in the discipline and instruction of the Lord!"

Lessons from St. Theophan the Recluse

"In itself youth is dangerous; but apart from this, there are two tendencies which are characteristic of this age, and from them the impulses of youth are powerfully inflamed and acquire great power and danger. These are: 1) a thirst for impressions, and 2) an inclination to enter into contact with others. Therefore, as a means for avoiding the dangers of this age, one may advise that these tendencies be subjected to rules, lest in place of good they bring evil. The thirst for impressions gives a certain impetuosity, an uninterruptedness, a variety to the activities of a youth. He wishes to be under an uninterrupted stream of impressions, always new and therefore various. He does not like to sit home, does not like to stay in one place, does not like to concentrate on only one activity. His element is enjoying himself."

—www.goarch.org; St. Theophan the Recluse, Raising Them Right;
www.holytrinitymission.org

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Олександр Саган про Єдину Помісну Церкву, Частина I

В грудні місяці 2015 р. в Укрінформі відбулася зустріч на тему Єдина Помісна Церква в Україні. Релігійознавець, науковий співробітник Інституту філософії НАН України, професор Олександр Саган взяв участь у цій зустрічі і поділився своїми думками з читачами. Передруковуємо частину тексту цієї розмови.

■ Одна з церковних топ-тем— автокефалія або, більш світською мовою, церковна незалежність від іншого адміністративного центру. Чи повна церковна автокефалія (незалежність) це завжди означає наявність свого патріархату?

ОС: Не завжди, якщо йдеться про назву. Бо у Диптиху (певним чином впорядкований список незалежних взаємовизнаних православних церков, в якому нараховується 14—за Константинопольською, і 15—за Московською версією церков), до Грузинського католикоса включно, у нас йдуть всі патріархи, а нижче— архієпископи та митрополити, які очолюють свої національні церкви або ж Синоди. Патріаршество— додатковий ступінь визнання та визначення ваги у православному світі. Кожна Православна Церква у Диптиху, окрім перших чотирьох (східних) патріархатів, автокефалію яких визнали Вселенські Собори, отримувала так званий Томос (документ) про повну незалежність. Автокефалія також має кілька ступенів, тобто Церква також може бути автокефальною та водночас залежною. Залежність роблять через миро. Тобто, у всьому іншому Церква незалежна, але не може варити своє миро. Це зазначається в Томосі на автокефалію. І деколи Константинополь так і робив, щоб прив'язати до себе Церкву певними можливостями та впливом. Ну, не дав Константинополь миро, все церковне життя при-

пиняється. Але були випадки, як наприклад, з Румунською Церквою, коли румуни після отримання такої урізаної автокефалії демонстративно вже через тиждень почали варити миро у себе в Бухарестському кафедральному соборі. І Константинополь через кілька років вимушений був таки погодити повну автокефалію. Як правило, надавання патріаршого статусу певній Православній Церкві—це визнання її особливого значення для Вселенського Православ'я. Але інколи це—і відновлення історичної справедливості. Наприклад, у 1945 р. Болгарська Церква нарешті позбулася 73-річної анафеми, яку наклав на неї Константинополь, і вже через три тижні отримала Томос про автокефалію. Але болгари на цьому не зупинилися—у 1953 р. на своєму Церковно-народному соборі, в пам'ять про існування у Болгарії двох патріархій, які були знищені під тиском політичних обставин, вони самовільно відновили патріаршество. Константинополь, в силу певних обставин, у 1961 р. вимушений був погодитися на це.

Якою ви бачите формулу помісності для України?

ОС: Ще в 1990-х роках з'явилися публікації, в яких стверджувалося, що надання автокефалії з Москви може назавжди поховати перспективи Української Православної Церкви—як церкви, яка матиме визнання у Вселенському Православ'ї. У 1970 р. Московський патріархат це вже зробив зі своєю Американською митрополією. Цю автокефалію Американської ПЦ Константинополь не визнав. Він вважає (на основі канонів), що тільки Вселенська патріархія може надавати автокефальний статус Православним Церквам, які розсіяні у діаспорі. Або, принаймні, це має відбуватися за його участі.

Від часу Вселенських соборів це так і було—всі Церкви у Диптиху із 5 по 14 місце (за поодиноким винятком Кіпру) отримували Томос із Константинополя. Нині московські сателіти почали визнавати Американську ПЦ. Вона 15-та в Диптиху. Втім, Константинополь її там не бачить. І важко уявити той компроміс, який змусить Вселенського Патріарха побачити там цю церкву. Тож, УПЦ МП може отримати автокефалію від Москви. І це назавжди прив'яже Україну до Москви. Тож, може й добре, що вони не дають автокефалії. Церква-Матір для Українського Православ'я-Константинопольська ПЦ. Київська Православна Митрополія сім століть була у юрисдикції Константинополя, і тільки три століття—у підпорядкуванні Московської Церкви. Тому автокефалію ми повинні отримувати із Константинополя. Тим більше, що останній не визнає за Московським патріархатом право вважати Україну своєю "канонічною територією", як про це заявляють московські патріархи.

Чи є досвід "уврачування" подібних до українських негараздів у Православ'ї?

ОС: У 90-х роках подібні проблеми виникли в Естонії. Там конфлікт закінчився, за активної участі державних інституцій, створенням двох паралельних Церков—Естонської Апостольської Православної Церкви Московського і Константинопольського Патріархатів. Щось подібне було і в Болгарії. Там у 90-х роках минулого століття теж виник "паралельний Синод", який навіть отримав підтримку держави. До ліквідації розділення Православної Церкви підключався Вселенський Патріарх, інші Патріархати та, достатньо активно. Болгарський уряд. Спільними зусиллями був віднайдений компроміс. Тобто, досвід є—потрібне ще бажання поважної більшості віруючих.

Які аргументи—історичні, юридичні, грошові, державно-дипломатичні—мають працювати задля визнання УПЦ КП Константинополем? Чи існують подібні історичні прецеденти?

ОС: Всі можливі аргументи потрібні, якщо це буде зроблено в законний та канонічний спосіб. Якщо шлях до автокефалії симонія (підкуп, хабар)—це неканонічно. Якщо ж шлях пролягає через роз'яснення людям, формування у них внутрішнього бажання отримати автокефалію—це канонічний спосіб. Є поняття запитаності проблеми у суспільстві. Коли є запит, то всі законні засоби можуть і повинні працювати. Ми повинні також врахувати, що Константинополь завжди, окрім бажання Церкви, хоче бачити бажання суспільства та готовність влади підтримати автокефальні устремління. Тому вони постійно моніторять ситуацію. Об'єднання зусиль Церков і влади (принаймні не протидія останньої)—це важливі складові успіху.

Якщо Вселенський патріарх визнає автокефалію УПЦ КП, то майже однозначно її й надалі не визнаватимуть Російська ПЦ та Церкви, які йдуть у фарватері Москви. Чи не буде це вважатися напіввизнанням?

ОС: Якщо УПЦ КП не визнає Москва, це не буде вважатися напіввизнанням. По-перше, за логікою Константинополя, він передав Київську Митрополію Московській патріархії в управління. Тому Україна не є канонічною територією Московської патріархії. По-друге, Київська Митрополія сім століть була в юрисдикції Константинопольської Церкви, і саме вона є для нас Церквою-Матір'ю. Зрештою, визнання Константинополя відкриває величезні можливості, які не можуть навіть порівнятися із московськими.

Як пов'язані проблеми єдності Церков та отримання визнання (автокефалії) в Україні?

ОС: Черговість не має ніякого значення, якщо суспільство чітко розуміє, яким чином рухається процес визнання Церкви, і що дає цьому суспільству Єдина Помісна Православна Церква. Щодо України, тут ситуація—із єдністю вірних та розумінням вірянами і суспільством загалом проблеми—плачевна. У 2005-2007 роках я, як радник президента В. Ющенка, працював над тим, щоб дати суспільству хоч якусь інформацію, щодо помісності, пояснити, для чого це робиться. На січень 2007 р., спільними зусиллями із зацікавленою громадськістю, вдалося довести показник впізнаваності проблеми та розуміння необхідності помісності Православ'я в Україні до 50,5%. Це був замір з вересня 2006 до січня 2007 року. Несприйняття цієї ідеї у суспільстві загалом було 10%, і в самій УПЦ МП несприйняття становило лише 20%. Суспільство поступово почало сприймати ідею, підтримувати її. Причому, це сприйняття було не лише як теоретичне розмірковування, а й усвідомлення її як складової незалежності держави (наприклад, після проголошення незалежності України, ні в кого не викликало сумнівів у необхідності розділення колись єдиної армії СРСР, то чому Церква має бути винятком?).

Ситуація на середину 2013 р. була категорично інша—майже 40% населення (від 24% на Заході до 46% на Півдні України) не розуміли, про що йдеться, коли їх запитували про необхідність єдиної Помісної Православної Церкви. Індекс сприйняття становив 20%, а несприйняття—21%. До речі, навіть в УАПЦ чи УПЦ КП, не всі віруючі чітко розуміли, що таке єдина Помісна Церква і для чого вона необхідна.

Тому суспільство потребує цієї інформації. Адже незнання—завжди шлях до маніпуляцій. Не так давно до мене підходили представники однієї з протестантських церков, які вважають, що поява єдиної Православної Помісної Церкви призведе до появи в Україні державної Церкви. Тому, заявили вони, їхня Церква буде цьому протидіяти. Це—чудовий взірєць роботи московської пропагандистської машини, яка блискуче навчилася продукувати міфи.

Звідси ж і певні побоювання греко-католиків—московські міфотворці лякають їх тим, що як тільки буде Помісної Церкви, то вони втраять багато парафій.

продовження на стор.22

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Різдвяний концерт коляди

*Нині знов чарівна і таємна
Вкриває землю тиха ніч,
Різдвяна ніч—свята—неземна
З колядкою і блеском свіч.*

■ **ЕДМОНТОН, АЛЬБЕРТА**—Традиційно наприкінці січня мешканці міста Едмонтон провінції Альберта мали змогу насолоджуватися концертом коляди, який відбувся 24 січня 2016 року в Українській Католицькій Катедрі святого Йосафата. Святковий концерт коляди був організований Українським Музичним Товариством, а його господарем цього року стала Українська Католицька Єпархія міста Едмонтон.

Свій 37-й концерт коляди Українське Музичне Товариство присвятило 125-річчю з часу прибуття перших переселенців з України до Канади. Саме завдячуючи тим першопроходцям, які подолали тисячі кілометрів та пройшли безліч випробувань на новій землі, українські традиції міцно вкоренилися в культуру Канади та, зокрема, провінції Альберта.

Концерт розпочався із спільного виконання коляди "Бог Предвічний", яка є однією з найвідоміших коляд у Західній Україні та зазвичай виконується першою за святвечірнім столом. По завершенню коляди, голова Українського Музичного Товариства Альберти—Люба Бойко-Белл—виступила зі вступним словом. Привітавши присутніх гостей та виступаючих, пані Люба відзначила, що всі кошти зібрані в цей день будуть передані у фонд проекту "Міст Надії", метою якого є надання допомоги сиротам і потребуючим дітям на Україні.

Різдвяний концерт коляди продовжив хор української католицької катедрі св. Йосафата, диригент д-р Меланія Туржон, виконавши коляди "Три славні царі" (гармонізація гурту "Джершень"), "Новая радість" (муз. В. Матюка) та "Спас наш народився". Виконані коляди є традиційними обрядовими співами у більшості областей України. Однак, ритмика їх виконання дещо відрізняється в залежності від регіону. Так, в степовій Україні різдвяні коляди мають більш розлогі та легкі

ритми, в той час як у Карпатах вони мають "коломиїковий" характер.

Ведуча концерту—Ліля Суха (текст Галина Котович)—розпочала свою промову віршем "Українське Різдво" написаний ще у 1963 році. Не випадково був обраний цей вірш, оскільки він був складений отцем Севастіаном Саболю (більш відомим під псевдонімом Зореслав), який тікаючи від репресій радянської влади був змушений у 50-х роках переселитися в США. Будучи виходцем з Карпатської України, Зореслав дуже сумував за своєю домівкою та рідним краєм, і чимало його творів передають тугу за Україною.

Різдвяна сцена за сценарієм отця Петра Бабея, за виконання дитячого хору "Ангелики" та молодіжної капели "Барвінок", диригент Соломія Марія Бабяк, перенесла присутніх до подій описаних в Євангелії від Луки 2:1-21. Саме в цій книзі Господній описується народження Сина-первістка Діви-Марії та благовіщення Ангелами Господніми пастухів про народження Спасителя, котрий є Христос Господь. Основною ознакою новонародженого Ангели вказали на те, що немовлятко буде сповите у яслах лежати. З цього й почали свою дорогу на Вифлеєм пастухи, віддаючи честь та хвалу Господу Богу.

Наступним виступив хор "Верховина" при Спільноті української молоді, диригентом якого є Орест Солтикевич. Хор виконав дві відомі коляди "А вчора звечора" (муз. Ю. Антокова) та "Ангел Божий із небес" (муз. М. Марченка). Прочитані різдвяні вірші нагадали присутнім, що різдвяна поезія в Україні така давня, як і наша християнська віра. Сюжет цих віршів в українській мові мають український зміст і зачіпають найдавші струни української душі. Багато різдвяних віршів було написано в післявоєнний період 20-го століття поетами з України та діаспори. Один з цих віршів появився перший раз у 1951-му році в газеті "Українські вісті".

Дитячий хор Української Православної Катедрі святого Івана Хрестителя під керівництвом Ірини Криницької виконав коляди "Прилетіли

об'єднання, але жодна із них не спрацювала. Коли починають розписувати такі ось ідеальні схеми, я завжди приводжу приклад діяльності М. Грушевського, який теж хотів все й одразу. Він одразу почав будувати свою утопію—ідеальне суспільство з ідеальними людьми. Без домінуючої ідеології та апарату примусу. Але реалізація цієї ідеї, яка виразилася у його формулі—"обійдемося без армії та попів", призвела до краху незалежної України і на 70 років визначила її соціалістичне майбутнє із голодоморами та репресіями. Тому—не все, і не одразу. Треба давати можливість свідомості людей сприйняти нові реалії. Ми он майже два роки вже воюємо із московськими "відпускниками", а люди ще тримаються за Московський патріархат. Їм треба пояснити проблему, розказати історію їхньої Церкви, наразі перевернутої і перевернутою московськими міфотворцями. А тоді вже очікувати від них якихось кроків.

далі буде



Збірний український православний хор (Катедрі святого Івана, Собор святого Андрія, Парафія святого Антонія) під керівництвом Лесі Чумер.

ангелята" (народна коляда) та "Дивна новина" (обр. М. Дацка).

Автентична гуцульська коляда "В неділю рано" (обр. Б. Дерова) та коляда "Ой во граді Вифлеємі" (муз. В. Грицишина) були виконані гуртом Аксіос, диригент Борис Деров. Гуцульська коляда відрізняється своїм змістом, оскільки до біблійного сюжету додаються також історичні моменти (наприклад, подвиги Довбуша) та оспівуються мрії про незалежність України.

Український народ відданий своїм традиціям навіть перебуваючи на чужині. Про це присутнім нагадала Дарія Антошко прочитавши уривок з книжки відомого члена української громади д-ра О. Тальпаша, який коротко розповів присутнім про святкування різдвяних свят в Канаді першими піонерами-переселенцями з України.

Різдво—це родинне свято, на якому радіють за тих, хто зміг приєднатися до святкової вечері і тих, хто назавжди залишив цей світ. Українці непохитно вірять в те, що Бог з нами і, що Правда візьме верх над усім злом світу цього. Певним чином про це слухачам нагадав хор парафії святого Василя Великого, диригент Єлисавета Лісова-Андерсон, виконавши три коляди: "З ночі опівночі" (муз. М. Гайворонського), "Ангели в небі" (муз. О. Кошиця; обр. В. Файнера) та "Бог ся раждає" (обр. о. О. Нижанківського).

Коляди "З нами Бог" (муз. Дехтярова), "Ой не спить" (обр. О. Кошиця) та "Ангел Божий із небес" (обр. М. Максимова) виконав збірний Український православний хор (Катедрі святого Івана, Собор святого Андрія, Парафія святого Антонія) під керівництвом Лесі Чумер.

Однак, слід пам'ятати, що Різдвяні свята також включають свято Водохреща та Старого Нового Року. Тому виконані українським чоловічим хором за диригування Ореста Солтикевича твори "На Йорданській річці" (муз. К. Стеценка) та "Щедрик" (муз. М. Леонтовича; обр. П. Вільговського) доповнили святковий дух різдвяного концерту. В той час ведуча нагадала присутнім про трагічні події, що наразі відбуваються в Україні. Тому релігійні різдвяні мотиви сьогодні поєднуються з молитвами людей за кращу долю для України та мир по всьому світу.

Надалі, хор Дніпро, диригент Ірина Шмігельська, виконав "На Святий вечір" (обр. М. Гайворонського), "На Дунаєчку" (обр. Р. Симовича) та "Радість ся являє" (лемківська коляда; обр. Б. Фільца).

На завершення вокальна формація "Аколада" з диригентом Галиною Лазурко виконала твори "У неділю рано" (обр. М. Колесси) та "Народився Бог" (сл. Б-І. Антонича; муз. В. Жданкіна; обр. В. Чучмана). Українська коляда дуже різноманітна і неповторна. Різні регіони України мають свої особливості святкування Різдва. Звісно, що найбільш кольоритне Різдво на Закарпатті, саме тому чимало коляд беруть своє походження звідти.

За виконанням коляд завжди слідував обряд віншування—поетичного вітання з наступаючим роком. Також, до привітання додавалися побажання міцного здоров'я, достатку в домі та щастя в прийдешньому році. Хор парафії святого Юрія Переможця, диригент Ірина Тарнавська, виконав коляду "Новорічну" (сл. М. Міщенко; муз. І. Білозора; обр. М. Шведа) з дискантом від Наталі Онішук та віншуваннями від Андрія Шиманівки.

Завершився концерт коляд спільним виконанням всім відомою автоської коляди "Во Вифлеємі". За успішність концерту та неперевершену його організацію слід подякувати пані Любі Бойко-Белл, яка є головою Українського Музичного Товариства Альберти. Також варто згадати всіх хто допоміг цій події відбутися: учасникам концерту, ведучій програми Лілі Сухій, Галині Котович за підготовлений текст та українській Католицькій Єпархії Едмонтону за прийняття. Завдяки спільним зусиллям при дверях було зібрано 3,025 канадських доларів у фонд проекту "Міст Надії".

**Христос Народився!
Славимо Його!**

—Богдана Степаненко-Липовик
Фото: Марко Левицький



Дитячий хор Української Православної Катедрі святого Івана Хрестителя під керівництвом Ірини Криницької.

О. Саган про Єдину...

продовження зі стор.21

А от французький історик і філософ, академік Ален Безансон не безпідставно вважає, що становлення автокефальної Української ПЦ могло б покласти початок примиренню православних з католиками й узагалі дало б чудові наслідки для християнського світу.

Тому, повертаючись до вашого питання, проблема визначення порядку отримання церковної єдності—вторинна. Головне—усвідомлення критичною масою вірних і суспільства загалом необхідності досягнення такої єдності. А тоді, як показує наш волонтерський рух, й можливості з'являється, і схеми об'єднання відпрацюються. Головне, щоб цей рух почався і не припинявся.

Проблема в іншому—українці часто хочуть все й одразу, при чому—в ідеальному виконанні. УПЦ КП та УАПЦ за 15 років переговорів на працювали багато ідеальних схем



Dimitry (Dmytro) Duschak (1925-2016) In Memoriam



July 7, 1925 - February 6, 2016

■ It is with great sorrow that the family announces the falling asleep of **Dmytro Duschak**, our dear father and grandfather, in Winnipeg, Manitoba on Saturday, February 6, 2016, with his loving family by his side.

Dmytro was born on July 7, 1925 in the Bukovyna region of Ukraine and immigrated to Canada after the Second World War. He settled in Winnipeg where he met and married Jennie Topolewski of Renwer, Manitoba. Together they raised their four children. Dmytro was employed at the Canadian Pacific Railway as a carman at Weston

Shops. He was also the general chair of the Prairie Region Carmen's Union where he worked tirelessly to ensure to ensure fair and equitable treatment of all employees. Being proficient in this role, his advice and guidance was sought for many years following his retirement in 1986.

Dmytro and Jennie became members of St. Mary the Protectress Ukrainian Orthodox Sobor in 1963 and were soon involved in all parish organizations and activities. Being a natural leader and public speaker, Dmytro served as president of the parish executive from 1970-1978 and again from 1983-1986. He remained an executive member for approximately 25 years.

Together, Dmytro and Jennie enjoyed entertaining family and friends and spending time at Camp Veselka in Gimli, Manitoba. They valued their friendships and cherished the many wonderful memories that they made over the years. They especially relished their visits with Jennie's family in British Columbia and always held them very dear to their hearts.

Through his involvement with the union, Dmytro and Jennie were able to travel extensively throughout Canada

and the US. They also had planned further travels upon Dmytro's retirement. Sadly, they could not realize these plans after Jennie became ill soon after and fell asleep in the Lord. Devastated by this loss, Dmytro continued his life's journey with a heavy heart.

Dmytro was instrumental in establishing and constructing the senior's housing complex Ukrainian Orthodox Millennium Villa of St. Mary the Protectress. In 1988 he was elected its first president, a post he proudly held for 20 years from 1989 to 2009. Additionally, he was an executive member of the Order of St. Andrew, and a member of the St. Mary's TYC and the Parish Building Committee. For all of his volunteer efforts in community development, Dmytro was awarded the City of Winnipeg Community Service Award in 1994 and the Ukrainian Canadian Congress-Manitoba Provincial Council Bulava Award in 2014.

Dmytro was a devoted husband, father and grandfather. He was always more than willing to assist his children and grandchildren in any way possible and took great pride in all of their accomplishments. His grandchildren were extremely fortunate to have had the

privilege of visiting Ukraine in 2004 where they met their dido's family. One of the trip's highlights was visiting with them at the house where their grandfather was born.

Dmytro was predeceased by his beloved wife Jennie in 1989 and his younger siblings in Ukraine: Nykolai, Lykeria, Vasyi and Vasylyna. Left to pray for his eternal memory are his children: son Bill, daughters Kathy (Rusty) Dobriansky, Sandra (Wally) Lytwyn and Barbara (Jerry) Bielak; his loving grandchildren: Stefan Lytwyn, Daria Lytwyn (Jonathan Wilson), Nyk Bielak of New York, USA, Zachary Bielak (Bryn Wiebe) of Toronto, Ontario, and Oles Dobriansky; his many nieces and nephews in Ukraine, the Topolewski family in British Columbia; Nick and Kessie, Joe and Joan, Peter and Josephine and their families.

The Funeral Rite began with the *Panakhida* on Friday, Feb. 12, 2016 at 7:00 pm at St. Mary the Protectress Sobor in Winnipeg, MB, and concluded at the Sobor together with the Divine Liturgy at 10:00 on Saturday, Feb. 13, 2016.

Memory Eternal!
Вічна пам'ять!



Бл. п. Віра Вусата (1931-2014) У 2-у річницю упокоєння

Володимиром Вусатим. Згодом вони одружилися, і разом вони розпочали свою власну родину. У Франції народилися діти донька Ніна та син Євген. В 1954 році родина знову рушила в дорогу, але на цей раз—в імміграцію, до Канади. Вони прибули в провінцію Квебек, де знайома французька мова переконала молоду пару, батьків і брата залишитися. Уся сім'я поселилася у місті Монреалі. Тут вже народився наймолодший син Роман, а саме місто стало Вірі та Володимирові домом на решту їхнього життя. Вже у Монреалі Віра Павлівна пішла на навчання, успішно його завершила, й стала професійним перукарем. Незадовго їй вдалося придбати й відкрити свою власну перукарню. Так вона обрала собі професію, якої вона трималася ціле життя.

Як і більшість українців-іммігрантів свого покоління, Віра Павлівна була активним членом української громади в Монреалі, а особливо, у своїй улюбленій церковній громаді Української Православної церкви Покрови Пресвятої Богородиці. Від самого початку вона брала активну участь у громадських справах, справах жіночої організації, і взагалі в церковному та громадському житті. Вона ніколи не відмовлялася від серйозних дебатов по питаннях політики або релігії, та могла легко захопити увагу своїх ровесників під час формальних нарад. Поза церквою вона віддала багато років своєї праці в організації Української Суспільної Служби. За роки добродійної й добровільної праці на користь громади, місто Монреаль відзначило її зусилля почесною нагородою.

Під час екскурсій та подорожей, урочистих обідів та розваг, так як і при серйозній розмові, Віра могла

легко забавляти своїх друзів та однопітків українськими анекдотами або співом українських пісень. Вона спромоглася повно виявити свою любов до української пісні. Підтвердженням цього є її участь й членство у безлічі українських хорових груп та ансамблів, включаючи унікальний церковний хор при храмі Покрови Пресвятої Богородиці, хор "Молода Україна", жіночий хор при організації "Просвіта" та багато інших. Без вагань й роздумів вона приєдналася до будь-якого хору, який збирався у місті Монреалі, на відзначення в громаді чи то подій, чи річниць.

Віра не відмовилася й завжди насолоджувалася кожною можливістю відвідати Україну, що зробила не раз протягом свого життя. Вона щиро раділа й сумувала за змінами в батьківщині, але, водночас, шанувала та любила Канаду. Слідкуючи за своїми дітьми, а, пізніше, внуками, охоче приєднувалася до їхніх подорожей та мандрювань, чи то за їхньою роботою, чи то у відпустку. Завдяки цьому, вона змогла об'їхати багато країн світу, і також цілу Кана-

ду. Це допомогло їй пізнати цю країну, і цінувати та розуміти красоту цієї землі.

Ще в 1980-тих роках Віра Павлівна присвятила багато зусиль допомогти важному проекту розбудови української резиденції, а пізніше Української Вілли в Монреалі. Осягнувши літнього віку, вона прожила декілька приємних років в тій Резиденції. І ще в тому віці вона ніколи не відмовлялася допомогти жінкам-сусідкам прикрашати їхню зовнішність гарними зачісками.

Віра Цехмістро-Вусата спочила у Бозі 18-го березня 2014 року, переживши своїх батьків, Павла й Анну, наймолодшого сина Романа, чоловіка Володимира, та брата Федора. Її тепло згадуватимуть діти: Ніна (покійний Ігор), Євген (Світлана) та внуки: Тамара (Тарас), Наталя, Андріяна, Андрій (Дезерей) та Алла.

Нехай Канадська земля буде пухом нашій шановній мамі та бабусі, а милостивий Господь нехай прийме її душу в Царстві Небесному.

Вічна пам'ять!
Memory Eternal!

■ **Віра Павлівна Вусата** (з дому *Цехмістро*) спочила в Господа 18-го березня 2014 року в Монреалі, Квебек. Віра народилася у 1931-у році, у селі Шляхове, на Харківщині на Східній Україні. Її батьки, Павло та Анна Цехмістро, були заможні господарі, але влада не визнавала ані людських прав, ані приватну власність, та об'явила їх куркулями і конфіскувала їхнє господарство. Родина з двома маленькими дітьми, донькою Вірою та сином Федором, рушила на Донбас, залишивши позаду родичів й близьких. На привеликий смуток, велика частина родини Цехмістро трагічно загинула під час штучного Голодомору 1932-33 років разом з мільйонами українців.

Через Вірине дитинство перейшли усі жахи й руйнування Другої Світової війни. Разом з батьками і братом, вона була змушена перетнути усю Європу по притулках й таборах для переміщених осіб (так званих таборах "ДП"), поки нарешті родина опинилася у Франції. Віра була прийнята на працю у Французькій родині, в околицях містечка Монтаржі (Montargi), де на той час знаходилася значна кількість українських переселенців. Молодій та енергійній дівчині, крім праці, вдалося в цьому середовищі добре вивчити французьку мову.

У 1951 році Віра познайомилися з

Молитва за померлих

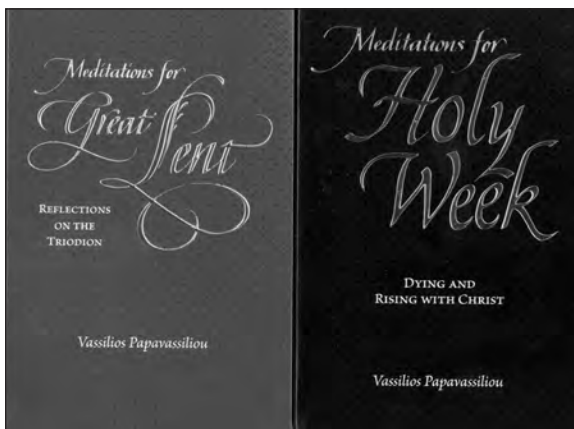
■ Пом'яни, Господи Боже наш, у вірі й надії на життя вічне спочилих рабів Твоїх (*імена*) і, як Благий і Чоловіколюбче, що гріхи відпускаєш і неправду знищуєш, ослаб, відпусти і прости всі провини їх вільні й невольні, визволи їх від вічної муки і вогню геєнського і даруй їм причастя й насолоду вічних 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 Трійці славимого Бога і Трійцю 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.

Meditations for Great Lent by Vassilios Papavassiliou

■ Vassilios Papavassiliou. (2002). *Meditations for Great Lent: Reflections on the Triodion*. Chesterton, IN: Ancient Faith Publishing.

This 89-page book forms part of a set of four in the Meditations series. It focuses on Great Lent, providing a glimpse into the meaning of Lent. It has 8 short chapters with an introduction. The chapters contain Triodion hymns, quotes and discussion to address Lenten themes. Some are related to particular days or weeks of Lent, or to the season as a whole. This book is a thoughtful reflection on the essential points of our preparation for Pascha. Written in easy-to-read English, this small-sized volume fits easily into a pocket to read anywhere.

\$12.95



Meditations for Holy Week by Vassilios Papavassiliou

■ Vassilios Papavassiliou. (2014). *Meditations for Holy Week: Dying and Rising with Christ*. Chesterton, IN: Ancient Faith Publishing

This 133-page book forms part of a set of four in the Meditations series. This volume focuses on Holy Week, the apex of Great Lent. Formatted into a small 4x6 inch book, it offers a glimpse into the profound depth of these great and holy days of our Orthodox Church. This volume is divided into 14 brief chapters. Each chapter focuses on a theme or event of this week.

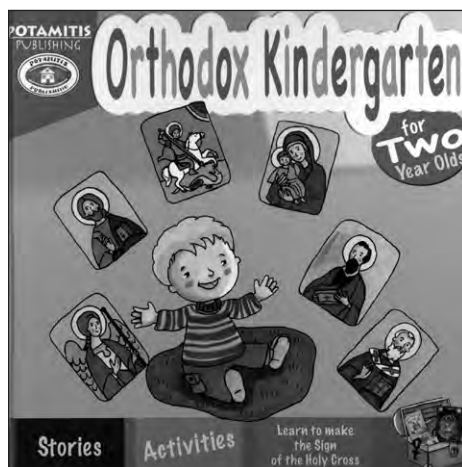
It also includes an informative introduction that provides a step-by-step guide through Holy Week. The writing style is accessible for all levels of readers.

\$16.95

Orthodox Kindergarten by Egle-Ekaterine Potamitis

■ Egle-Ekaterine Potamitis. (2015). *Orthodox Kindergarten for Two Year Olds: An illustrated Guide for Toddlers*. Greece: Potamitis Publishing

This hardcover volume makes another excellent children's book in the series by Potamitis Publishing. It is designed to help toddlers learn the basics about the Orthodox faith. This English-language book has illustrations and full colour pages that includes stories and activities for two-year olds. It also contains a fold-out poster illustrating how to make sign on Cross. Over its 53 pages, readers watch young Harry prepare for church, go on a visit to a monastery with his family and participate in a worship service. All of the illustrations of items basic to Orthodox family life and faith are helpfully labelled, allowing young readers to learn printed words as well as recognize images.



\$21.95

Lenten CDs

■ Душе моя: Великий Канон/О My Soul: Great Canon. (2015). St. Demetrius Ukrainian Orthodox church choir members.

This musical collection features the soulful sounds of the Lenten season performed by St. Demetrius Ukrainian Orthodox church choir members. This Ukrainian-language two-disc set include one CD dedicated to the Great Canon of St. Andrew of Crete, which is read during the first week of Great Lent. The choir members sing an abridged version of the Canon composed by the renowned Ukrainian composer Bortniansky. The second CD includes selected Lenten hymns. The insert booklet contains an index along



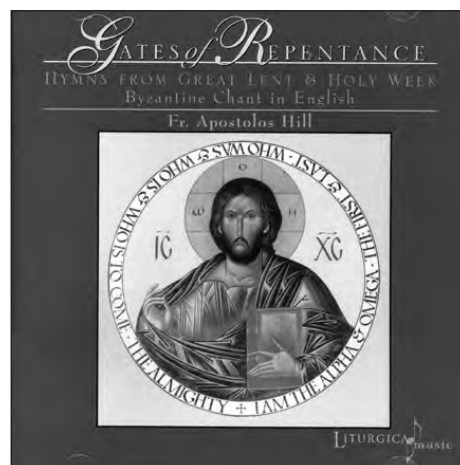
with an explanation about the significance of the Great Canon of St. Andrew of Crete. An added bonus is that this is an environmentally-friendly disc that is made using solar power.

\$29.50

■ *Gates of Repentance: Hymns from Great Lent and Holy Week*. (2003). Fr. Apostolos Hill.

This CD contains 27 Lenten hymns by Fr. Apostolos Hill. The hymns are chanted in English in the Byzantine style. A booklet included with the music disc contains brief information about each hymn and Fr. Hill. There is also an excellent short article on Great Lent about the important days, worship services and the structure of the weeks.

\$22.50



Questions,

please call our toll free number

1-877-586-3093

Please visit our Website: www.uocc.ca

Russell Lawrence Dzenick (1931-2016)



■ The Hon. Judge Russell Lawrence Dzenick of Edmonton, Alberta peacefully fell asleep in the Lord on January 30, 2016 at the age of 85.

Russell was born on the family farm near Smoky Lake, Alberta on September 16, 1931. He earned a Law degree from the University of Alberta in Edmonton, Alberta in 1954 and practiced law in Edmonton. He was appointed Queen's Counsel in 1979 and a Judge of the Provincial Court of Alberta in 1981. He served as a Supernumerary Judge from his retirement in 2001 until 2007. He was deeply involved in the community and various professional, cultural, religious and education organizations, serving in leadership positions on the local, provincial and national levels.

In Memoriam

Russell was predeceased by his parents, Nicholas and Tillie (Bodnar), brother, Max, sister-in-law, Margaret, niece, Jeannine, and nephew, Johnny Dzenick. Left to pray for his eternal memory are his loving family, wife, Johanna; four children and seven grandchildren: Mark, Monica, Mara, Mariana and Marina Dzenick; Tim, Cherisse, Elyse and Lauren Dzenick, Michael and Laura Russell; and Andrea, Daniel, Melanie and Eric Giroux; brother, Ed (Lena) Dzenick; nephew, Bryce (Clara) Dzenick; many nieces, nephews, relatives, friends and colleagues.

The *Panakhida* took place on Tuesday, February 9 at 7:00 p.m. at St. Andrew's Ukrainian Orthodox church in Edmonton, Alberta. The Funeral Rite served by Rev. Yuriy Suchevan, took place on Wednesday, February 10 at 10:00 a.m. at St. Andrew's church. The interment was held at St. Stephen's Cemetery in Edmonton, Alberta.

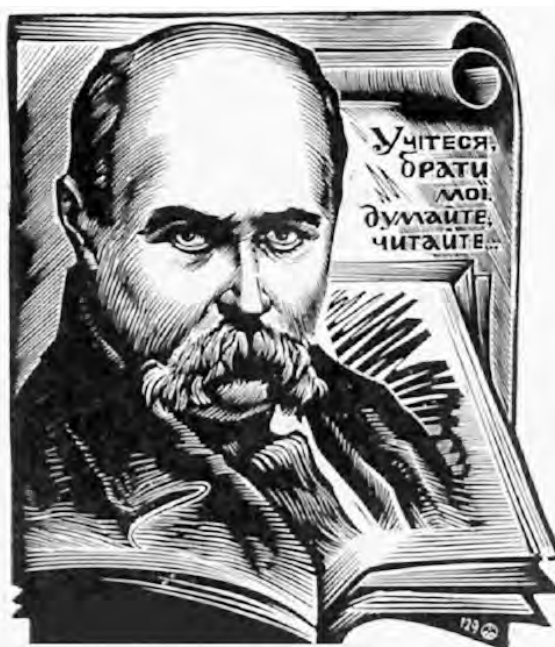
Memory Eternal! Вічна пам'ять!

Тарас Григорович Шевченко

ЗАПОВІТ

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Вкраїні милій,
Щоб лани широкополі,
І Дніпро, і кручі
Було видно, було чути,
Як реве ревучий.
Як понесе з України
У синєє море
Кров ворожу... отойді я
І лани, і гори —
Все покину і полину
До самого Бога
Молитися... а до того
Я не знаю Бога.
Поховайте та вставайте,
Кайдани порвіте
І вражою злою кров'ю
Волю окропіте.
І мене в сем'ї великій,
В сем'ї вольній, новій,
Не забудьте пом'янути
Незлим тихим словом.

25 декабря 1845,
в Переяславі



Тарас Григорович Шевченко

Дата народження: 9 березня 1814 р.

Місце народження: с. Моринці,

Черкаська область, Україна

Дата смерті: 10 березня 1861 р.

Місце смерті: м. Петербург

Рід діяльності: художник, поет

Magnum opus: «Кобзар»

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
Sunday - 6	10:00 a.m. - Liturgy - Brandon
Sunday - 13	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 20	10:00 a.m. - Liturgy - Brandon
Sunday - 27	10:00 a.m. - Liturgy - Portage la Prairie
April. Sunday - 3	10:00 a.m. - Liturgy - Brandon
Sunday - 10	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 17	10:00 a.m. - Liturgy - Brandon
Sunday - 24	10:00 a.m. - Liturgy - Portage la Prairie

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 - 13	10:00 a.m. - Liturgy
Sunday - 20	10:00 a.m. - Liturgy
Sunday - 27	10:00 a.m. - Liturgy
April. Thursday - 7	9:30 a.m. - Liturgy
Sunday - 10	10:00 a.m. - Liturgy
Sunday - 17	10:00 a.m. - Liturgy
Sunday - 24	10:00 a.m. - Liturgy
Friday - 29	3:00 p.m. - <i>Veneration of the Shroud</i>

ST. NICHOLAS GONOR, 6594 HENDERSON HWY.	
<i>Priest: Rt. Rev. Protopresbyter Dr. Oleg Krawchenko Tel: (204) 269-9068</i>	
Sunday - 27	10:00 a.m. - Liturgy
April. Sunday - 24	10:00 a.m. - Liturgy
Friday - 29	6:00 p.m. - <i>Veneration of the Shroud</i>

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Brent Kuzyk Tel: (204) 638-4704</i>	
Thursday - 3	10:00 a.m. - Liturgy - Gilbert Plains PCH 2:30 p.m. - Obidnytsia - Dauphin PCH
Sunday - 13	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Dauphin
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Sunday of Orthodoxy - Dauphin
Thursday - 24	2:00 p.m. - Obidnytsia - St. Paul’s Home
Sunday - 27	9:30 a.m. - Confession; 10:00 a.m. - Memorial Sunday - Dauphin
April. Sunday - 3	5:00 p.m. - Passia - Dauphin
Thursday - 7	10:00 a.m. - Liturgy; <i>Panakhyyda</i> - Chapel
Thursday - 14	10:00 a.m. - Liturgy - Gilbert Plains PCH 2:30 p.m. - Obidnytsia - Dauphin PCH
Saturday - 23	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Kosiv
Sunday - 24	10:00 a.m. - Liturgy - Dauphin
Wednesday - 27	7:00 a.m. - Holy Unction - Dauphin
Thursday - 28	2:00 p.m. - Obidnytsia - St. Paul’s Home 7:00 a.m. - Reading of 12 Gospels - Dauphin
Friday - 29	6:00 p.m. - <i>Veneration of the Shroud</i> - Dauphin
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 1:30 p.m. - Chapel ; 3:00 p.m. - Garland ; 4:00 p.m. - Ethelbert ; 5:30 p.m. - Kosiv

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Sunday - 6	10:00 a.m. - Liturgy - Rosssburn
Sunday - 13	10:00 a.m. - Liturgy - Roblin
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Lennard
April. Sunday - 3	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Rosssburn
Sunday - 10	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Seech
Sunday - 17	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Sandy Lake
Sunday - 24	10:00 a.m. - Liturgy - Roblin
Friday - 29	<i>Veneration of the Shroud</i> <i>Blessing of Paschal Baskets:</i> - Sandy Lake ; - Seech ; - Rosssburn - Lennard ; - MacNutt ; - Roblin
Saturday - 30	<i>Blessing of Paschal Baskets:</i> - Roblin ; - MacNutt ; - Lennard ; - Seech ; - Sandy Lake

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 389-2324</i>	
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Sirko 2:00 p.m. - Obidnytsia - Vita Shady Oaks
Sunday - 27	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Tolstoi 2:00 p.m. - Obidnytsia - Vita PCH
April. Sunday - 3	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Rosa
Sunday - 10	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Vita
Sunday - 17	5:00 p.m. - Passia - Dufrost
Sunday - 24	9:30 a.m. - Confession; 10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - Tolstoi
Thursday - 28	6:00 p.m. - Reading of 12 Gospels - Sirko
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 2:00 p.m. - Vita PCH ; 2:45 p.m. - Shady Oaks ; 3:45 p.m. - Arbakka ; 5:00 p.m. - Sundown ; 6:00 p.m. - Vita ; 7:00 p.m. - Tolstoi ; 8:00 p.m. - Rosa

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rev. Bohdan Statkevych</i>	
<i>Tel: (204) 261-3952</i>	
Sunday - 13	9:30 a.m. - Liturgy - Fort Frances
Sunday - 20	9:30 a.m. - Liturgy - Kenora
Sunday - 27	9:30 a.m. - Liturgy - Fort Frances
April. Sunday - 10	9:30 a.m. - Liturgy - Fort Frances
Sunday - 17	9:30 a.m. - Liturgy - Kenora
Friday - 29	9:30 p.m. - <i>Veneration of the Shroud</i> - Fort Frances
Saturday - 30	<i>Blessing of Paschal Baskets:</i>

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Michael Faryna Tel: (306) 563-5153</i>	
Thursday - 3	2:00 p.m. - Moleben’ - Norquay PCH
Saturday - 5	10:00 a.m. - Liturgy - Canora
Sunday - 6	10:00 a.m. - Liturgy - Swan River
Monday - 7	2:00 p.m. - Moleben’ - Gateway Lodge
Sunday - 13	10:00 a.m. - Liturgy - Canora
Saturday - 19	10:00 a.m. - Liturgy - Hudson Bay
Sunday - 20	10:00 a.m. - Liturgy - Kamsack 5:00 p.m. - Sunday of Orthodoxy Vespers - St. Mark’s, Yorkton
Friday - 25	1:30 p.m. - Moleben’ - Eaglestone Lodge 2:30 p.m. - Moleben’ - Kamsack PCH
Saturday - 26	10:00 a.m. (CDT) - Liturgy - Swan River

Sunday - 27	10:00 a.m. - Liturgy - Sturgis 5:00 p.m. - Passia - Canora
April. Saturday - 2	10:00 a.m. (CDT) - Liturgy; Soul Saturday - Swan River
Sunday - 3	10:00 a.m. - Liturgy - Canora
Monday - 4	2:00 p.m. - Moleben’ - Gateway Lodge
Thursday - 7	10:00 a.m. - Liturgy - Canora 2:00 p.m. - Moleben’ - Norquay PCH
Saturday - 9	10:00 a.m. - Liturgy - Canora
Sunday - 10	10:00 a.m. (CDT) - Liturgy - Swan River
Saturday - 16	10:00 a.m. - Liturgy; Soul Saturday - Canora
Sunday - 17	10:00 a.m.- Liturgy - Stenen
Friday - 22	1:30 p.m. - Moleben’ - Eaglestone Lodge 2:30 p.m. - Moleben’ - Kamsack PCH
Saturday - 23	10:00 a.m. - Liturgy - Canora
Sunday - 24	10:00 a.m. - Liturgy - Mazeppa
Thursday - 28	7:00 p.m. - Reading of 12 Gospels - Canora
Friday - 29	<i>Veneration of the Shroud:</i> 2:00 p.m. - Canora ; 4:00 p.m. - Kamsack ; 7:30 p.m. (CDT) - Swan River <i>Blessing of Paschal Baskets:</i> 9:30 a.m. - Hudson Bay ; 11:00 a.m. - Endeavour ; 12:15 p.m. - Swan Plain ; 1:15 p.m. - Stenen ; 2:15 p.m. - Sturgis ; 3:30 p.m. - Mamornitz ; 4:15 p.m. Burgis ; 5:00 p.m. - Donwell 7:30 p.m. (CDT) - Paschal Matins - Swan River
Saturday - 30	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Michael Maranchuk Tel: (306) 757-0445</i>	
Wednesday - 2	6:15 p.m. - Akaphist & Bible study - Descent of the Holy Spirit
Saturday - 5	5:00 p.m. - Akaphist - Selo
Sunday - 6	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia - Moose Jaw 6:15 p.m. - Akaphist & Bible study - Descent of the Holy Spirit
Wednesday - 9	5:00 p.m. - Great Vespers - Selo
Saturday - 12	10:00 a.m. - Liturgy - Regina
Sunday - 13	5:00 p.m. - Forgiveness Vespers - Regina 5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit 5:00 p.m. - Canon of St. Andrew - Selo
Monday - 14	10:15 a.m. - Obidnytsia - Parkside CH
Tuesday - 15	5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit
Wednesday - 16	5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit
Thursday - 17	10:30 a.m. - Liturgy - Candiac
Saturday - 19	10:00 a.m. - Liturgy - Descent of the Holy Spirit
Sunday - 20	5:00 p.m. - Sunday of Orthodoxy - St. Mark’s, Yorkton
Wednesday - 23	10:00 a.m. - Obidnytsia - Regina CH 6:15 p.m. - Liturgy of Presanctified Gifts - Descent of the Holy Spirit
Saturday - 26	5:00 p.m. - Great Vespers - Selo
Sunday - 27	10:00 a.m. - Liturgy - Descent of the Holy Spirit 5:00 p.m. - Passia - Canora
Wednesday - 30	6:15 p.m. - Liturgy of Presanctified Gifts - Descent of the Holy Spirit
April. Saturday - 2	5:00 p.m - Great Vespers - Selo
Sunday - 3	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Wednesday - 6	6:15 p.m. - Liturgy of Presanctified Gifts - Descent of the Holy Spirit
Thursday - 7	10:00 a.m. - Liturgy - Selo
Saturday - 9	10:00 a.m. - Liturgy - Moose Jaw
Wednesday - 13	5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit
Saturday - 16	5:00 p.m. - Great Vespers - Selo
Sunday - 17	10:00 a.m. - Liturgy - Descent of the Holy Spirit
Wednesday - 20	10:15 a.m. - Obidnytsia - Parkside CH
Saturday - 23	10:30 a.m. - Liturgy; <i>Blessing of Willows</i> - Candiac
Sunday - 24	10:30 a.m. - Liturgy; <i>Blessing of Willows</i> - Descent of the Holy Spirit
Wednesday - 27	6:30 p.m. - Holy Unction - Descent of the Holy Spirit
Thursday - 28	6:30 p.m. - Reading of 12 Gospels - Descent of the Holy Spirit
Friday - 29	<i>Veneration of the Shroud:</i> 1:00 p.m. - Candiac ; 4:00 p.m. - Moose Jaw ; 6:00 p.m. - Selo ; 7:00 p.m. - Descent of the Holy Spirit
Saturday - 30	10:00 a.m. - Liturgy; <i>Blessing of Paschal Baskets</i> - Selo ; 2:00 p.m. - Candiac ; 5:00 p.m. - Moose Jaw

NORTH BATTLEFORD–GLASLYN–HAFFORD MISSION DISTRICT	
<i>Priest: Rev. Bohdan Demczuk Tel: (306) 373-8920</i>	
Sunday - 13	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Sunday - 20	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Sunday - 26	10:00 a.m. - Liturgy - Hafford
Sunday - 27	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
April. Sunday - 3	5:00 p.m. - Passia - North Battleford
Sunday - 10	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Hafford
Sunday - 17	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - North Battleford
Sunday - 24	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Hafford
Thursday - 28	5:00 p.m. - Reading of 12 Gospels - Hafford
Friday - 29	<i>Veneration of the Shroud:</i> 5:00 p.m. - North Battleford ; 7:00 p.m. - Hafford
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 3:00 p.m. - Glaslyn ; 7:00 p.m. - Hafford

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 6	10:00 a.m. - Liturgy - Codette
Sunday - 13	10:00 a.m. - Liturgy - Melfort
Sunday - 20	10:00 a.m. - Liturgy - Gronlid @ Melfort
Sunday - 27	10:00 a.m. - Liturgy - St. Julien
April. Sunday - 3	10:00 a.m. - Liturgy - Codette
Sunday - 10	10:00 a.m. - Liturgy - Wakaw
Sunday - 17	10:00 a.m. - Liturgy - St. Julien
Saturday - 23	10:00 a.m. - Liturgy; <i>Blessing of Willows</i> - Lepine
Sunday - 24	10:00 a.m. - Liturgy (<i>Khram</i>); <i>Blessing of Willows</i> - Melfort
Friday - 29	<i>Veneration of the Shroud:</i> 6:00 p.m. - St. Julien
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 5:00 p.m. - Codette ; 7:00 p.m. - Melfort

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

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continued from p.26

Sunday - 27	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Passia - Canora
April. Saturday - 2	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Ituna 7:00 p.m. - Confession - Yorkton
Sunday - 3	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service
Thursday - 7	10:30 a.m. - Moleben' - Yorkton Nursing Home
Saturday - 9	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton 7:00 p.m. - Confession - Yorkton
Sunday - 10	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service
Saturday - 16	7:00 p.m. - Confession - Yorkton
Sunday - 17	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service
Saturday - 23	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Calder 7:00 p.m. - Confession - Yorkton
Sunday - 24	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Yorkton
Wednesday - 27	7:00 p.m. - Holy Unction - Yorkton
Thursday - 28	7:00 p.m. - Reading of 12 Gospels - Yorkton
Friday - 29	<i>Veneration of the Shroud:</i> 1:00 p.m. - Sheho (Town); 2:00 p.m. - Sheho (South); 3:00 p.m. - Insinger (Highway); 4:00 p.m. - Riverside; 6:00 p.m. - Yorkton
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 12:30 p.m. - Calder; 3:00 p.m. - Ituna/Melville; 5:30 p.m. - Sheho (Town); 7:00 p.m. - Sheho (South); 8:30 p.m. - Insinger (Highway); 9:30 p.m. - Riverside

WESTERN EPARCHY-ALBERTA

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

Wed. - 2	10:30 a.m. - Obidnytsia - Century Park 3:00 p.m. - Obidnytsia - Heritage House 6:30 p.m - Bible study - Vegreville
Thursday - 3	10:15 a.m. - Obidnytsia - Homestead Lodge
Saturday - 5	6:30 p.m - Vespers - Vegreville
Sunday - 6	10:00 a.m. - Liturgy (English) - Vegreville 3:00 p.m. - Obidnytsia - Camrose
Wednesday - 9	6:30 p.m - Bible study - Vegreville
Thursday - 10	10:00 a.m. - Obidnytsia - St. Michael Manor
Saturday - 12	10:30 a.m. - Liturgy - Lloydminster-Mission
Sunday - 13	10:00 a.m. - Liturgy - Sich Kolomea 5:00 p.m. - Forgiveness Vespers - Vegreville
Monday - 14	6:30 p.m. - Canon of St. Andrew - Vegreville
Tuesday - 15	6:30 p.m. - Canon of St. Andrew - Lloydminster
Wednesday - 16	6:30 p.m. - Canon of St. Andrew - Camrose
Thursday - 17	6:30 p.m. - Canon of St. Andrew - Sich Kolomea
Sunday - 20	10:00 a.m. - Liturgy - Vegreville 5:00 p.m. - Great Vespers - Vegreville
Tuesday - 22	6:30 p.m. - Educational program - Lloydminster
Wednesday - 23	10:30 a.m. - Obidnytsia - Vegreville Care Centre 6:30 p.m. - Educational program - Vegreville

Prayer for Ukraine

O, Great and Almighty God! We, your sinful children, stand before You with repenting hearts and bow our heads to You. O, Father! Forgive our iniquities and the sins of our parents, our grandparents and forefathers. We beseech You to hear our sincere prayer and thank You for Your boundless mercy. Hear us, and accept our heartfelt supplication. Bless our homeland of Ukraine, and grant it prosperity and well-being. O Merciful Lord, bestow Your blessings upon all who turn to You with their supplications. We pray to You. O God, for our sisters and brothers, for the widows and orphans, for the weak and infirm, and for all those in need of Your mercy. Unite us all in one great Christian family so that all people, as brothers, shall glorify always Your name now and ever, for all ages. Amen.

Thursday - 24	6:30 p.m. - Educational program - Camrose
Saturday - 26	6:30 p.m. - Vespers - Lloydminster
Sunday - 27	10:30 a.m. - Liturgy - Lloydminster
April. Saturday - 2	6:30 p.m. - Vespers - Vegreville
Sunday - 3	10:00 a.m. - Liturgy (English) - Vegreville
Tuesday - 5	10:00 a.m. - Obidnytsia - St. Mary Immaculate - Mundare
Wednesday - 6	10:30 a.m. - Obidnytsia; Confession - Century Park 3:00 p.m. - Obidnytsia; Confession - Heritage House 6:30 p.m. - Bible study - Vegreville
Thursday - 7	10:15 a.m. - Obidnytsia; Confession - Homestead Lodge
Saturday - 9	10:30 a.m. - Liturgy - Lloydminster-Mission
Sunday - 10	10:00 a.m. - Liturgy - Sich Kolomea 3:00 p.m. - Obidnytsia - Camrose 6:30 p.m. - Bible study - Vegreville
Wednesday - 13	10:00 a.m. - Obidnytsia; Confession - St. Michael Manor
Thursday - 14	10:00 a.m. - Liturgy - Vegreville
Sunday - 17	6:30 p.m. - Educational program - Lloydminster
Tuesday - 19	10:30 a.m. - Obidnytsia - Vegreville Care Centre 6:30 p.m. - Educational program - Vegreville
Wednesday - 20	6:30 p.m. - Educational program - Camrose
Thursday - 21	10:00 a.m. - Liturgy - Vegreville
Saturday - 23	6:30 p.m. - Vespers - Lloydminster 10:30 a.m. - Liturgy - Lloydminster
Sunday - 24	6:30 p.m. - Holy Unction - Vegreville
Wednesday - 27	6:30 p.m. - Reading of 12 Gospels - Vegreville
Thursday - 28	<i>Veneration of the Shroud:</i> 12:00 p.m. - Lloydminster ; 4:00 p.m. - Camrose ; 6:30 p.m. - Sich Kolomea ; 8:30 p.m. - Vegreville
Friday - 29	9:00 a.m. - Liturgy; <i>Blessing of Paschal Baskets:</i> 12:00 p.m. - Lloydminster ; 2:00 p.m. - Century Park ; 2:30 p.m. - Vegreville ; 3:00 p.m. - Heritage House ; 4:00 p.m. - St. Michael Manor ; 6:00 p.m. - Camrose
Saturday - 30	

BONNYVILLE-ST. PAUL DISTRICT

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

Sunday - 6	10:00 a.m. - Liturgy - St. Paul
Saturday - 12	10:00 a.m. - Liturgy (District Memorial Saturday) - St. Paul
Sunday - 13	10:00 a.m. - Liturgy - Nowa Bukowina
Monday - 14	6:00 p.m. - Canon of St. Andrew - St. Paul
Sunday - 20	10:00 a.m. - Liturgy - Bonnyville
Sunday - 27	10:00 a.m. - Liturgy - Stry
April , Sunday - 3	10:00 a.m. - Liturgy - St. Paul
Friday - 8	6:00 p.m. - Liturgy of Presanctified Gifts - St. Paul
Sunday - 10	10:00 a.m. - Liturgy - Glendon
Sunday - 17	10:00 a.m. - Liturgy - Bonnyville
Friday - 22	6:00 p.m. - Liturgy of Presanctified Gifts - Bonnyville
Sunday - 24	10:00 a.m. - Liturgy - Sandy Rapids
Monday - 25	6:00 p.m. - Lenten Hours - St. Paul
Wednesday - 27	6:30 p.m. - Holy Unction - St. Paul
Thursday - 28	6:30 p.m. - Reading of 12 Gospels - Bonnyville
Friday - 29	<i>Veneration of the Shroud</i> : 4:00 p.m. - Bonnyville ; 5:30 p.m. - Nowa Bukowina ; 7:00 p.m. - St. Paul
Saturday - 30	9:00 p.m. - Paschal Matins; <i>Blessing of Paschal Baskets</i> - St. Paul

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

	Priest: V. Rev. Archpriest Roman Trynoha	Tel: (250) 572-2493
Sunday - 6	10:00 a.m. - Liturgy - Kamloops	
Sunday - 13	10:00 a.m. - Liturgy - Vernon	
	2:00 p.m. - Obidnytsia - Kelowna	
Saturday - 19	10:00 a.m. - Liturgy - Kamloops	
Sunday - 20	10:00 a.m. - Liturgy - Kamloops	
Saturday - 26	10:00 a.m. - Liturgy - Vernon	
Sunday - 27	10:00 a.m. - Liturgy - Kelowna	
April. Saturday - 2	10:00 a.m. - Liturgy - Kamloops	
Sunday - 3	10:00 a.m. - Liturgy - Kamloops	
Saturday - 9	10:00 a.m. - Liturgy - Kelowna	
Sunday - 10	10:00 a.m. - Liturgy - Vernon	
Saturday - 16	10:00 a.m. - Liturgy - Kamloops	
Sunday - 17	10:00 a.m. - Liturgy - Kamloops	
Sunday - 24	10:00 a.m. - Liturgy - Kelowna	
Friday - 29	3:00 p.m. - <i>Veneration of the Shroud</i> - Kelowna	
Saturday - 30	10:00 a.m. - Liturgy - Kelowna	

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в березні місяці.

Митрополит Іларіон (Іван Огієнко)	† 29. 03. 1972
Архієпископ Борис (Яковкевич)	† 24. 03. 1984
Архієпископ Миколай (Дебрин)	† 30. 03. 1981
Протоієрей Петро Архангельський	† 24. 03. 1959
Протоієрей Михайло Фляк	† 12. 03. 1992
Митрофорний протоієрей Іван Гикавий	† 17. 03. 1992
Протоієрей Степан Греділь	† 11. 03. 1996
Диякон Василь Романюк	† 29. 03. 1999
Протопресвітер Степан-Святослав Сасс	† 23. 03. 2001
Ієромонах Ілля (Фургалъ)	† 23. 03. 2007

Добродійкам, що спочили в Бозі в березні місяці.

Добр. Євгенія Тарновецька	† 10. 03. 1946
Добр. Галина Костюк	† 03. 03. 1975
Добр. Леонія Слюзар	† 10. 03. 1978
Добр. Михайлина Горгіца	† 09. 03. 1982
Добр. Анна Дмитрів	† 20. 03. 1991
Добр. Марія Керніцька	† 23. 03. 2005
Добр. Константина Ярмусь	† 29. 03. 2006
Добр. Зінаїда Красевич	† 03. 03. 2012

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

Memory Eternal!

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

Metropolitan Ilarion (<i>Ohienko</i>)	† 09. 03. 1972
Archbishop Boris (<i>Yakowkewich</i>)	† 24. 03. 1984
Archbishop Mykolay (<i>Debryn</i>)	† 30. 03. 1981
Archpriest Peter Archangelsky	† 24. 03. 1959
Archpriest Mykhailo Flak	† 12. 03. 1992
Mitred Archpriest Ivan Hykaway	† 17. 03. 1992
Archpriest Stephan Hredil	† 11. 03. 1996
Deacon Vasyl Romaniuk	† 29. 03. 1999
Protopresbyter Stephan Sass	† 23. 03. 2001
Hieromonk Ilia (<i>Furgal</i>)	† 23. 03. 2007

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

Dobr. Evhenia Tarnowetskij	† 10. 03. 1946
Dobr. Halyna Kostiuuk	† 03. 03. 1975
Dobr. Leonia Sluzar	† 10. 03. 1978
Dobr. Mykhalyna Gorgitza	† 09. 03. 1982
Dobr. Anna Dmytriw	† 20. 03. 1991
Dobr. Maria Kernisky	† 23. 03. 2005
Dobr. Constance Jarmus	† 29. 03. 2006
Dobr. Zinaida Kracevich	† 03. 03. 2012

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

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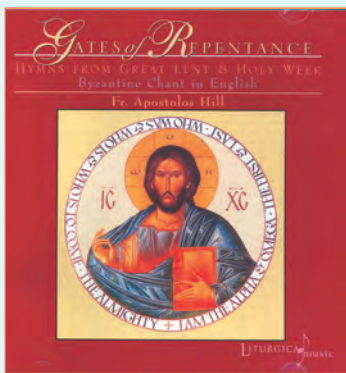
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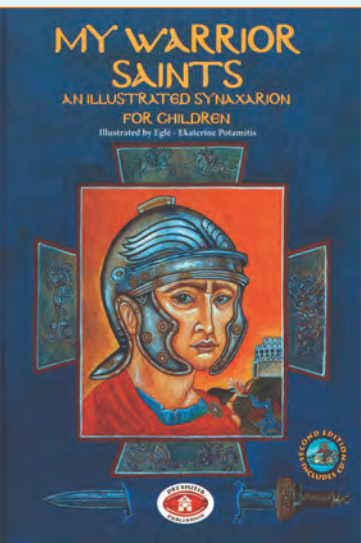
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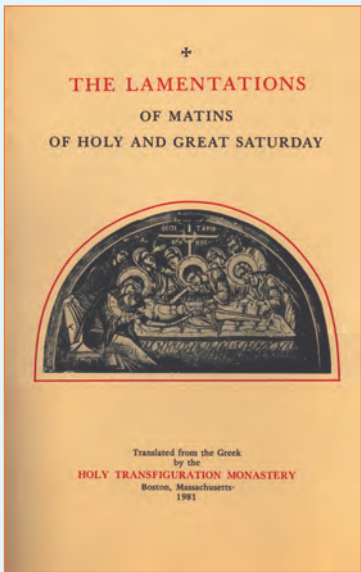
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