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Великопосне Послання 2016-го року Божого Постійної Конференції Українських Православних Єпископів Поза Межами України

Христолюбивим вірним, духовним дітям
Святої Української Православної Церкви,

Нехай милість Господа Ісуса Христа,
Який задля нас страсті перетерпів, буде з усіма вами!

■ Ми пережили чудесні та освячуючі події сезону "З нами Бог". Очима віри, що їх відкриває наше літургійне життя, ми, стоячи біля печери, бачили і були осяяні випромінюючим із неї світлом із Світла. Ми подорожували з волхвами та дарували Новонародженому Цареві все, що в нас було найкраще. Ми стояли на березі Йордану і разом з Іоаном чули: "Це Син Мій улюблений, на Ньому Моє благовоління". Ми разом із старцем Симеоном виголосили: "...бо побачили очі мої Спасіння Твоє...". Ми радісно словом і ділом виголошували славу Бога Отця і прийняли дар—Його Єдинородного Сина.

Тепер ми розпочинаємо іншу духовну подорож—**Великопосну прощу 2016 року Божого**, яка остаточно приведе нас до найсвятіших днів православного християнського року, днів святого Страсного тижня і до Свята із Свят і Торжества із Торжеств—Воскресіння Господа і Спаса нашого Ісуса Христа. Його слова, що постійно повторюються в нашому багатому літургійному житті, нагадують нам про святість, до якої нас запрошено, і про підтвердження Ним святості Його слів і діянь, які переказують нам святі євангелісти Матвій, Марко, Лука, та Іоан. Слова, що приписані духовному отцеві ранньої Церкви Єфрему Сирину, нам нагадують про нашу святую шляхетність. Ми благаємо Божої допомоги у подоланні лінивства, в будь-якому вигляді, у застосуванні відваги й стійкості, коли зустрічаємося з випробуваннями, в оминанні жадоби влади, у всьому, що нищить нас самих і інших. Ми просимо Божої допомоги, щоб позбутися зайвих і шкідливих слів, які ані нас, ані наших ближніх не повчають.

Ми, яких Христос покликав доглядати цю частину Його Виноградника, себто, Святу Українську Православну Церкву, йдемо на цю прощу разом з вами, наші улюблені духовні діти! Для всіх нас це є час очищення, час особистого оновлення, час скинення тієї одежі, яка не дозволяє Світлові Христа проникнути в наше життя і перемінити нас. Це—час дотримання вірності Христові, Господеві Нашому, Який, як і Отець продовжує виявляти Свою вірність нам, впертим "блудним синам", що від Нього відходять інколи через людську слабкість, але часто таки свідомо.

[продовження на стор.2](#)



Beginning of Great Lent

March 14, 2016

Початок Великого Посту

14-го березня, 2016 р.Б.

See our Great Lent features pp. 2-6

Great Lent Epistle in the year of our Lord 2016 Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

To the Christ-loving and faithful spiritual children
of the Holy Ukrainian Orthodox Church,

May the grace of Christ, Who endured the passion for us,
abound in your lives!

■ We have experienced the wondrous and sanctifying events of the season of "God is with us." Through the eyes of faith, made clear by our liturgical life, we have stood at the cave and received the Light of Lights emanation from it. We have journeyed with the Wise Men and offered the best of ourselves to the New Born King. We have stood at the Jordan and heard with John, "This is my beloved Son, upon Whom My favour rests." We have proclaimed with Symeon, "my eyes have seen Your salvation..." We have rejoiced and proclaimed the Glory of God the Father and the Gift of His Only-Begotten Son in word and deed.

Now we embark upon another spiritual journey—**Great Lent 2016**—a journey, which leads us to the most sacred

days of the Orthodox Christian year—the days of Holy and Great Week and the feast of feasts, the Resurrection of our Lord and Saviour Jesus Christ. Once again, via the words of Christ, which echo throughout our rich liturgical life, we are reminded of the holiness to which we have been invited and His affirmation of that holiness in His words and deeds as recorded by Matthew, Mark, Luke and John. In words ascribed to a prominent spiritual father of the early church, Venerable Ephraim the Syrian, we are reminded of our holy nobility. We beseech divine assistance in overcoming laziness in any guise, in exercising courage and being stalwart in the face of the trials and tribulations, in avoiding the lust for power, all of which destroy self and others. We beseech that divine assistance also in ridding ourselves of useless and harmful speech, which contributes neither to our edification nor to the improvement of our fellow man.

We, who have been called by Christ to shepherd and oversee this segment of His Holy Vineyard—that of the Holy Ukrainian Orthodox Church—make this Lenten journey with you, our beloved spiritual children. For us, all this is a time of purification, a time of personal renewal and time of divesting ourselves of those accoutrements, which prevent the Light of Christ from penetrating our lives and transforming us. It is a time of faithfulness to Christ our Lord, Who like the Father, continues to manifest His fidelity to us stubborn prodigals who stray from him—sometimes because of human weakness, often purposefully.

[continued on p.2](#)

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Remembering Chernobyl's Tragedy: 30 Years After



Memorial to the victims at the Chernobyl nuclear plant in Ukraine.

■ **CHORNOBYL, UKRAINE**—It has been 30 years since that quiet night on April 26, 1986, when the fourth reactor at the Chernobyl nuclear energy station in Ukraine exploded at 1:23 a.m. causing the biggest environmental disaster of the 20th century. This blast had lasting consequences for health, the environment, the economy and politics for generations, and impacted the lives of millions of people in Ukraine. Clouds of toxic radiation wafted across Ukraine and into Scandinavia, Central and Southern Europe and Northern Italy awakening the world to a disaster that the soviet authorities tried to hide.

The fallout was greatest in Ukraine, which had been part of the USSR until 1991. Dangerous radiation levels forced whole towns to be abandoned and its residents resettled. Significant farmland and forestry had to be taken out of use. Ukraine began its independence with a heavy human and environmental burden.

[See feature coverage pp. 7-8](#)

Великопосне Послання ...

продовження зі стор.1

Разом з вами ми благаємо Того, Кого визнаємо Господом і Владикою нашого життя, послати нам духа покори, лагідності, терпеливості і любові, щоб **Великий піст 2016 року** показав зріст нашої особистості та святості. Саме цим ми, що свідомі своїх власних гріхів, зможемо допомогти нашим братам і сестрам по вірі духовним повчанням.

Разом з вами і нашими братами і сестрами в Україні і по всьому світі перебуваючими, ми розпочинаємо Великий піст 2016 року, як смиренні прочани, готові змінитися, відкинути старе і отримати радість і вдячність за численні Божі дари, милості, що ми їх отримуємо через Святі Таїнства, через піст, часті молитви та покаяння. Ці ласки уможливають нам відкрити себе Христові, Який віддав Себе за нас, за наших ближніх і за життя світу.

Покаяння—це щось більше від отримання. Наша свята Церква закликає нас до покаяння в нашому житті, закликає нас виконувати заповіді Божі, закликає кожного із нас переглянути нашу совість, образи, нанесені нами іншим, прощення тим, хто провинився проти нас... Церква закликає нас винести наше покаяння на світло правди Божої, отримуючи цим самим прощення провин. Чи ж не тому ми покірно і щиро просимо:

"Покаяння відкрий мені двері, Життяподавче!" Покаяння призведе до того, що ми менше займатимемося собою, а більше турбуватимемося піклуванням усіма дітьми Божими. Ми стаємо на шлях покаяння Великого посту, бо він приведе нас до великої радості Воскресіння Господнього, радості перемоги життя над смертю, до ночі, що ясніша від сонця і прогання темряву.

У цей час перевірки себе самих, у ці дні духовного зросту ми просимо ваших молитов і запевняємо вас у наших молитвах. Нехай Христос, Господь і Владика нашого Життя, пошле нам дари, потрібні для нашого спасіння, і дасть нам можливість бути мудрими слугами, що приймуть ці дари зі смиренністю і вдячністю.

Ми, милістю Божою Ваші ієрархи, молимо Господа, щоб цей Великопосний період був для вас дійсно святим, та щоб ви прийшли до Воскресіння Христового і до Його спорожнілого гробу з почуттям вдячності до Всемогутнього Господа.

Зростаючи разом з вами в ласці Божій та разом з вами очікуючи радісного Дня Христового Воскресіння, залишаємося Ваші слуги у Господі Ісусі Христі,

† **ЮРІЙ,**

Митрополит, Української Православної Церкви в Канаді

† **АНТОНІЙ,**

Митрополит Української Православної Церкви США

Митрополит Української Православної Церкви в Діаспорі

† **ІОАН,**

Архієпископ Української Православної Церкви в Діаспорі

† **ЄРЕМІЯ,**

Архієпископ Української Православної Єпархії Бразилії

та Південної Америки

† **ІЛАРІОН,**

Єпископ Української Православної Церкви в Канаді

† **АНДРІЙ,**

Єпископ Української Православної Церкви в Канаді

† **ДАНИІЛ,**

Єпископ Української Православної Церкви США

Great Lent Epistle...

continued from p.1

With you we beseech the One, Whom we acknowledge as the Lord and Master of our lives, to grant us the spirit of humility, meekness, patience and love so that **Great Lent 2016** might signal growth in personal integrity and holiness. It is by these that we, who are conscious of our own sins, might assist in the spiritual edification of our brothers and sisters in the Faith.

With you and our brethren in Ukraine and throughout the world, we enter this Lenten Season 2016 as humble pilgrims, willing to change, to divest ourselves of the old and to receive with joy and thanksgiving the many good gifts of God—Graces—Mysteries, through fasting, through increased prayer and repentance. These Graces make it possible to open ourselves up to Christ who offered Himself for us, our fellow man and the life of the world.

Repentance, is much more than abstinence. Our Holy Church calls us to repentance in our life, and calls us to fulfill God’s commandment—calling upon each of us to make a self-examination of our conscience, the offenses made to others and forgiveness to those who have sinned against us. The Church calls upon us to bring our repentance within the light of God’s truth, thereby, receiving the remission of our sins. Is that not why, that in all humility and sincerity of heart, we beg of our Lord,

"O, *Giver-of-life, open the doors of repentance for me.*" Our repentance will make us think less about the self and more about being concerned and caring for the needs of all God’s children. Entering the season of Great Lent—the road of the Great Fast will take each of us to the greatest joy of the Lord’s Resurrection—the joy of life conquering death,—the night that is more brilliant than the sun and banishes all darkness.

We request your prayers during these days of self-scrutiny, these days of spiritual growth, and we assure you of our own prayers on your behalf. May Christ, the Lord and Master of our lives, grant us those gifts, which are necessary for our salvation and may we be the wise servants, who accept them with humility and thanksgiving.

We, by the Grace of God, your Hierarchs, pray that your experience of the Great Lenten Season truly will be holy and that you arrive at the Resurrection of Jesus Christ and His empty tomb with gratitude to the All-Mighty God.

Growing in grace with you and with you anticipating the glorious day of Christ’s Resurrection, we remain, Your servants in our Lord Jesus Christ,

† **YURIJ,**

Metropolitan of the Ukrainian Orthodox Church of Canada

† **ANTONY,**

Metropolitan of the Ukrainian Orthodox Church of the USA

Metropolitan of the Ukrainian Orthodox Church in the Diaspora

† **IOAN,**

Archbishop of the Ukrainian Orthodox Church in the Diaspora

† **JEREMIAH,**

Archbishop of the Ukrainian Orthodox Eparchy of Brazil and South America

† **ILARION,**

Bishop of the Ukrainian Orthodox Church of Canada

† **ANDRIY,**

Bishop of the Ukrainian Orthodox Church of Canada

† **DANIEL,**

Bishop of the Ukrainian Orthodox Church of the USA



ВІСНИК

випускається щомісячно
ВИДАВНИЧОЮ СПІЛКОЮ “ЕККЛЕЗІЯ” для
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ
ЦЕРКВИ в КАНАДІ

з благословення

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АРХІЄПІСКОПА ВІННІПЕГУ
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МИТРОПОЛИТА КАНАДІ,
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
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Протоієрей Тарас Удод

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CATECHETICAL HOMILY ON THE OCCASION OF HOLY AND GREAT LENT (2016)



† BARTHOLOMEW
BY THE MERCY OF GOD
ARCHBISHOP
OF CONSTANTINOPLE,
NEW-ROME,
AND ECUMENICAL PATRIARCH,
TO THE PLENITUDE
OF THE CHURCH,
GRACE AND PEACE FROM
OUR SAVIOUR CHRIST,
TOGETHER WITH OUR PRAYER,
BLESSING AND FORGIVENESS

*Beloved and blessed brethren
and children in the Lord,*

■ Yet again this year, through the God-inspired words, the holy Psalmist ushers the Orthodox faithful into the "mystery" of Holy and Great Lent, pointing out the benevolence of the Lord and the workings thereof as he cries out, the Lord works mercy and righteousness for all the oppressed (Psalm 102:6). For the Lord satisfies our desire with good things so that our youth is renewed like that of the eagle (c.f. 5).

As we all know, each person, created

in the image and the likeness of God, constitutes a temple of the Lord. All the more, those of us who have been baptized in Christ, anointed with Holy Chrism, and grafted onto the olive tree of the Orthodox Church, are temples of the Holy Spirit Who resides in us. This is the case even as we distance ourselves from the Lord by committing sin—voluntary or involuntary—for if we are faithless, He remains faithful (2 Tim 2:13).

Unfortunately, the stain of sin hinders the Grace of the Holy Spirit to work in us. For this reason, our Holy Orthodox Church established the forthcoming period of fasting during Holy and Great Lent to allow us to cleanse ourselves through repentance and, thereby, becoming worthy to receive the life-giving Passion and the glorious Resurrection from the dead of our Lord Jesus Christ. The poet of the Great Canon, Saint Andrew of Crete, urges: Come, my wretched soul, and confess your sins in the flesh to the Creator of all. From this moment forsake your former foolishness and offer to God tears of repentance (Great Canon, Monday, Ode 1).

The Church, always concerned about our salvation and spiritual perfection, initiates her members into this period of repentance, urging them all to struggle against the materialistic and covetous way of life, which, as a "heavy yoke," grounds the soul and drags it upon the earth, hindering its ability to spread its wings toward heaven and the Kingdom of God.

In this way, through repentance and purifying tears, we are clothed again with our original beauty and our God-spun shroud that we lost after the fall, covering ourselves, instead, with the coat of shame similar to the fig leaves worn by Adam.

The fast and abstinence from food, idle talk, and deceitful thought represent the start of the correct, restrained, and temperate use of material goods,

with the common good as its goal. In this way, we eliminate the negative impact that irrational use of goods may have upon society and the natural environment. This, therefore, allows for the prevailing of the philanthropic fast, which should not render judgment over the oppressed, but offer mercy, grace and comfort for them and for us on our journey toward the likeness of God (St. Basil the Great).

In this way, a temperate use of goods sanctifies both matter and our lives since perishable matter is not the goal *per se* of sanctification, but rather, its means. Therefore, according to the evangelical periscope, the fast should constitute a motive for restraint, with a final goal to abound in hope in the power of the Holy Spirit (Rom 15:13), according to the word of the Great Apostle of the Nations, Paul. This holds true even for today's poor "Lazarus" and for those seeking refuge.

Furthermore, the true spirit of the fast and of abstinence should not be forgotten, since this is what renders them acceptable to the Lord, as James the Apostles teaches: religion that is pure and undefiled before God the Father is this—to visit orphans and widows in their affliction, and to keep oneself unstained from the world (Jam 1:27). For we shall not obtain grace—offered to us in abundance through the fast and through abstinence—simply by refusing and abstaining from food. The Prophet Isaiah wonders: Your fasting ends in quarreling and strife, and in striking each other with wicked fists; is this the kind of fast I have chosen? (Isaiah 58:4). The Lord declares through the Prophet, I have not chosen such a fast, but one that asks you to share your food with the hungry, that encourages you to invite the homeless into your home, and to clothe the naked when you see them (Isaiah 58:5-7).

Especially in our times, the financial and refugee crises, as well as the multi-

tude of hardships that plague the world today, offer to us Orthodox Christians the possibility to cultivate the authentic spirit of the fast, linking abstinence from food with acts of charity and solidarity toward our brethren most in need—those who suffer, the poor, the homeless, the refugees, those who have no place to rest their head (Mt 8:20), and those who are forced by the harsh conditions of war, challenges and grief to abandon their paternal homes, and to travel amid countless risks, dangers and sorrows.

When our fast is accompanied by an increase in philanthropy and love toward the least of our brethren in the Lord, regardless of their race, religion, language and origin, then the fast shall ascend to the Throne of God as a fragrant incense, and angels shall stand by us, while we fast in the same way they ministered to the Lord in the desert.

We offer our heartfelt fraternal and paternal prayers to all, that the imminent phase the Holy Fast will prove fruitful and sanctifying, replete of grace and holiness, and that God will render us worthy and without tribulation to enter into the eternal and life-giving Chalice—the life-bearing Side of the Lord—from which sprang as the fountain of deliverance and wisdom (Great Canon, Wednesday, Ode 4)

May the Divine Grace and the abundant Mercy of the Lord be with you all, brethren and children, so that you may receive, through the evangelical ethos, the Gift of the Feast of feasts and the Celebration of celebrations—the Resurrection of our Lord Jesus Christ, to Whom all glory, dominion, honour, and thanksgiving now and to the endless ages. Amen.

† Bartholomew,
Archbishop of Constantinople
Your fervent supplicant to God
Holy and Great Lent 2016

Prot. No. 284

Благовіщення Пресвятої Богородиці • The Annunciation

■ Свято Благовіщення Пресвятої Богородиці—одне з найбільших дванадцятих свят Православної Церкви. Воно щороку відзначається 7 квітня. Це свято нагадує нам про благовіщення—принесення вісником Божим, архангелом Гавриїлом, благої звістки про майбутнє народження від Духа Святого і Марії Діви Сина Божого, Господа нашого Ісуса Христа. Торжество це нагадує про біблійну подію, викладену в Євангелії від Луки:

"Шостого ж місяця був посланий від Бога ангел Гавриїл у галилейське місто, яке називається Назарет, до Діви, зарученої з мужем на ім'я Йосиф, з дому Давидового; ім'я ж Діви—Марія. Ангел, увійшовши до Неї, сказав: "радуйся, Благодатна! Господь з Тобою, благословенна Ти в жонах". Вона ж, побачивши його, стримовилася від слів його і міркувала, що б то значило це привітання. І сказав їй ангел: "не бійся, Маріє! Бо Ти знайшла благодать у Бога. І ось зачнеш в утробі і народиш Сина, і наречеш ім'я Йому Ісус. Він буде Великий і Сином Всевишнього наречеться, і дасть Йому Господь Бог престіл Давида, отця Його. І царюватиме у домі Якова повік, і царству Його не буде кінця". Марія ж ска-

зала ангелу: "якже станеться це, коли я мужа не знаю?" Ангел сказав їй у відповідь: "Дух Святий зійде на Тебе, і сила Всевишнього осінить Тебе. Тому і народжуване Святе наречеться Сином Божим. Ось і Єлисавета, родичка Твоя. І вона зачала сина в старості своїй, і це вже шостий місяць їй, хоча називають її неплідною, бо не буває безсилим у Бога ніяке слово". Тоді Марія сказала: "Я—раба Господня. Нехай буде Мені за словом твоїм. І відійшов від Неї ангел". (Лк 1:26-39)

Добровільна згода Діви Марії стати Матір'ю Месії була абсолютно необхідною для втілення Сина Божого, тому що Бог завжди оберігає дар свободи волі, яким Він наділив людину. Моральна свобода—це найцінніша властивість, яка вивисує нас над бездушною природою і над тваринним світом.

—www.cerkva.kiev.ua



■ The feast day of the Annunciation to the Most-Holy Theotokos is one of the Twelve Major Feast days in the Orthodox Church. It is commemorated on April 7 and reminds us of the news that Archangel Gabriel announced to the Virgin Mary that she would give birth to Jesus Christ the Son of God. St. Luke recounts this event for us in his Gospel:

"Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The Virgin's name was Mary. And having come in, the angel said to her, 'Rejoice, highly favoured one, the Lord is with you; blessed are you among women!' But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth

a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.' Then Mary said to the angel, 'How can this be, since I do not know a man?' And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible.' Then Mary said, 'Behold the maidservant of the Lord! Let it be to me according to your word.' And the angel departed from her." (Lk 1:26-39)

The Virgin Mary's voluntary agreement to become the Mother of the Messiah was absolutely necessary for the Son of God's incarnation because God always safeguards the gift of free-will that he bestowed upon us. Our moral freedom is the most precious gift that distinguishes us from the animal world.

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PATRIARCHAL AND SYNODICAL ENCYCLICAL ON THE CONVOCAION OF THE HOLY AND GREAT COUNCIL OF THE ORTHODOX CHURCH



† BARTHOLOMEW
BY THE MERCY OF GOD
ARCHBISHOP
OF CONSTANTINOPLE,
NEW-ROME,
AND ECUMENICAL PATRIARCH,
TO THE PLENITUDE
OF THE CHURCH,
GRACE AND PEACE
FROM GOD

*Beloved and blessed brethren
and children in the Lord,*

■ Our holy Orthodox Church, *adorned in purple and fine linen* by the blood of her martyrs, the tears of her Saints, and the struggles and sacrifices of her confessors of faith, celebrates today her nameday. Following a century-long struggle, this day was appropriately identified as the *Sunday of Orthodoxy*, marking the day in which truth shone and triumphed over falsehood through the veneration of holy icons as the bearers of the personal presence and divine grace of the incarnate Son and Logos of God and of His saints. In this way, it was acknowledged and proclaimed for all time that the Word became flesh and dwelt among us (John 1:14), honouring and sanctifying material creation and our body in order to render them par-

takers of the divine nature (2 Peter, 1:4), partakers in divine grace and life.

On the way to this great and salvific truth—which was attacked by those who refused to venerate holy icons—the triumph of truth over falsehood treaded along the same path followed by the Church from the beginning of her history, namely the truth of conciliarity. The distinction between truth and falsehood—orthodoxy and heresy—is not always easily discernible. Even heretics believed, and continue to believe, that they possessed the truth; moreover, there will always be some who shall consider those who do not agree with their position as "heretics." The Orthodox Church, in this case, recognizes only one authority: The Council of her canonical hierarchs. Beyond a conciliar decision, the distinction between orthodoxy and heresy is not possible. The Church's dogmas and holy canons bear the seal of conciliarity. Orthodoxy is the conciliar Church.

The Orthodox Church has always emphasized this ecclesiological authority, and implements it faithfully on the local level. For centuries, this has also occurred on an ecumenical or pan-Orthodox level; however, for historical circumstances, it has been interrupted for quite some time. Today, we find ourselves in a position to officially announce from our ecumenical throne that, by the grace of God, and with the consent of all the Primates of the Holy Orthodox Churches, that we will realize a decision taken more than fifty years ago and convene the Holy and Great Council of the Orthodox Church on the island of Crete on June 18-27, 2016. The Council shall begin its work with a pan-Orthodox celebration of the Divine Liturgy in the Holy Church of Saint Menas, Heraklion, Crete, on the great and auspicious Feast of Pentecost. Deliberations shall proceed at the Orthodox Academy in Kolymbari, Chania. Our Modesty shall preside over the Holy and Great Council, with the other Primates of Orthodox Churches at our side; other hierarchs shall participate as members of the Council through the official delegation of these Churches.

The foremost and most important goal of this Pan-Orthodox Council shall be to teach that the Orthodox Church is the One, Holy, Catholic and Apostolic Church, united in the Sacraments—especially in the Holy Eucharist, in the

Orthodox faith, but also in conciliarity. To this end, ongoing planning for the Council has occurred through a series of Preparatory Committees and Pre-Conciliar Conferences, ensuring the unanimous spirit of the Council's decisions and that her message is conveyed in *one voice and in one heart*.

The issues—already delineated on a pan-Orthodox level by the time the convocation of the Council was decided—that shall be reviewed by the Holy and Great Council primarily focus on matters relating to the internal operation and life of the Orthodox Church; for this reason, they must be immediately resolved. Moreover, there are issues pertaining to the relations of Orthodoxy with the rest of the Christian world, as well as the mission of the Church in our time. We certainly recognize that the world awaits to hear the voice of the Orthodox Church on many pressing problems that humanity faces today. However, it was deemed necessary that the Orthodox Church should first settle internal matters before speaking to or addressing the world, which is still considered her obligation. The fact that Orthodoxy will express its conciliarity on a global level after the passing of so many centuries constitutes a first and most decisive step that, by the grace of God, is expected to lead to the convening of further Pan-Orthodox Councils, soon thereafter.

*Beloved brethren and children
in the Lord,*

Great historic events are guided by the grace of God, Who, ultimately, is the Lord of History. We might sow and labour; however, only God multiplies (1 Cor 3:8). The Holy and Great Council of the Orthodox Church indeed constitutes a historic event and we therefore place our hope in God for its realization. We call upon the Orthodox faithful in the world—clergy and laity—to pray to the Triune God that He may crown this event with His blessings, fortifying His Church to the glory of His name. We live in critical times and the unity of the Church must serve as the example of unity for a humanity

torn apart by divisions and conflicts. The success of the Holy and Great Council concerns every member of the Church, who are invited to share their interests thereon. The texts that have been agreed upon on a pan-Orthodox level and which have been submitted to the Holy and Great Council have already been made publicly available to every faithful of good will. These texts are not only intended to inform and update the faithful, but also to elicit their opinions and expectations of the Holy and Great Council.

Having announced this to the plenitude of the Orthodox Church throughout the world on this auspicious day, we pray that the Lord God bestow upon His Church and all of you His abundant grace and blessing, and to the world peace at all times in all ways (2 Thes 3:16).

20 March,
in the year of our Lord 2016

- † Bartholomew, Archbishop of Constantinople
Your fervent supplicant to God
- † Metropolitan John of Pergamon, supplicant in Christ
- † Metropolitan Isaiah of Denver, supplicant in Christ
- † Metropolitan Alexios of Atlanta, supplicant in Christ
- † Metropolitan Iakovos of the Prince Islands, supplicant in Christ
- † Metropolitan Joseph of Prikonis, supplicant in Christ
- † Metropolitan Meliton of Philadelphia, supplicant in Christ
- † Metropolitan Emmanuel of France, supplicant in Christ
- † Metropolitan Nikitas of the Dardanelles, supplicant in Christ
- † Metropolitan Nicholas of Detroit, supplicant in Christ
- † Metropolitan Gerasimos of San Francisco, supplicant in Christ
- † Metropolitan Maximos of Selymbria, supplicant in Christ

Prot. No.: 314



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

Lazarus Saturday

■ As the Great Lent period draws to a close, the Holy Orthodox Church commemorates Lazarus Saturday on the liturgical calendar. This day remembers one of Jesus Christ's most wondrous miracles, the resurrection of Lazarus from the dead. As we listen to the Gospel reading for this day, we become witnesses to the events of Christ's victory over death. Lazarus, the brother of Martha and Mary, became ill and died. Four days later, Jesus came to the tomb where Lazarus lay and raised him from the dead. This event was recorded in the Gospels and reveals the Saviour's immense power as the Lord of the world and Source of life. This was a miracle that could not be challenged by any of Jesus's greatest enemies.

—www.cerkva.info

A New Lenten Music CD: Душе моя! • O My Soul!

■ The Ukrainian Orthodox Church of Canada is blessed with the addition of a new CD to the collection of recorded liturgical choral music recorded throughout the years by a variety of our church choirs.

This 2-disc recording of the Great Canon of St. Andrew of Crete and Lenten Songs from the rich treasury of Ukrainian sacred music is performed by the St. Demetrius Ukrainian Orthodox Church Choir members of Toronto, conducted by Victor Kowalenko and Zhanna Zinchenko. The readings from the Canon are by Rt. Rev. Protopresbyter Mykola Sidorski and Rt. Rev. Mitred Archpriest Volodymyr Makarenko. The music to the Canon of St. Andrew is based on the setting by Dmytro Bortniansky, and the twelve Lenten Songs are composed by well-known composers listed in the program notes.

This is a welcome recording as it is well-sung by Canadian-born and newly-arrived from Ukraine choristers who have devoted much time and effort in order to share these sacred works with members of our church throughout Canada.

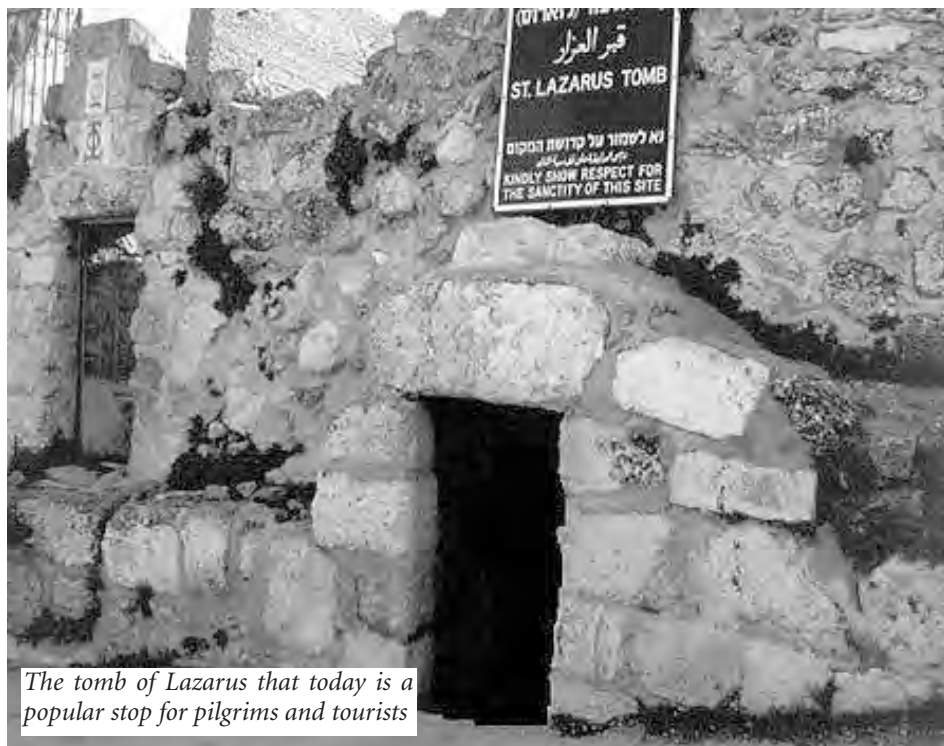
I highly recommend these discs to all of our faithful during Great Lent as an additional aid to focus their thoughts and feelings on spiritual matters. The discs may be acquired from the Consistory Church Goods Supply or from St. Demetrius Ukrainian Orthodox church in Toronto.

Thank you St. Demetrius Ukrainian Orthodox Church Choir members for this wonderful Great Lent present to our Church.

With hierarchical blessings,

† Yuriy, Metropolitan





The tomb of Lazarus that today is a popular stop for pilgrims and tourists

■ Великий піст є найважливішим і найдавнішим з усіх багатоденних постів. Він нагадує нам про сорокаденний піст Спасителя у пустелі; він же вводить нас у Страсний тиждень, а потім—до радості свята свят—Світлого Христового Воскресіння.

Св. Великий піст—час молитви і покаяння, коли кожен з нас повинен виблагати у Господа відпущення своїх гріхів (говінням і сповіддю) і достойно причаститися св. Христових таїн, згідно зі заповіддю Христовою (Див.: Ін 6:53-56).

Ще у Старому Завіті Господь повелів синам Ізраїлевим щороку давати десятину (тобто десяту частину) з усього, що вони придбали, і, роблячи так, вони мали благословення в усіх ділах своїх. Знаючи це, св. апостоли установили і для нашої користі десяту частину року, тобто час Великого посту (св. Чотиридесятницю), присвячувати Богові, щоб і ми благословлені були в усіх ділах наших, щорічно очищаючи себе від гріхів своїх, вчинених протягом цілого року.

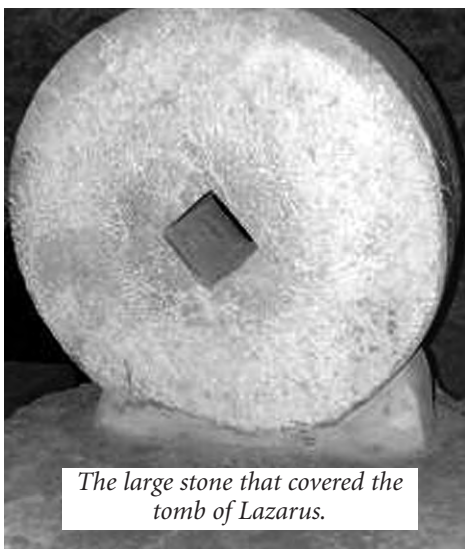
Таким чином, Великий піст—св. Чотиридесятниця—є Богом визначена десятина кожного року (за приблизним підрахунком 36 днів, не рахуючи недільних днів), яку ми, залишаючи на цей час життєві розваги й усілякі веселощі, присвячуємо переважно служінню Богу—на спасіння своєї душі.

Великий піст має три підготовчі тижні: Тиждень митаря і фарисея. Тиждень про блудного сина, М'ясопусний, або Сирний, а в народі він ще називається Масницею, бо із скоромної їжі у цей тиждень дозволяється їсти тільки сир, молоко, масло і яйця. Остання неділя перед Великим постом називається Сиропусною, бо нею закінчується споживання сиру, масла і яєць. Тому цю неділю прийнято називати Прощеною неділею, після якої і настає Великий піст (св. Чотиридесятниця).

Великопосні богослужіння мають певні особливості: служба більш тривала, зменшується урочистість, а саме: піснеспів бував мало, більше читаються псалми і молитви, які настраюють душу на покаяння. На кожній службі промовляється із доземними поклонами покаянна молитва св. Єфрема Сиріна: "Господи і Владико життя мого..." Вранці проводяться утрєня, часи з деякими вставними частинами і вечірня. Увечері замість вечірні відправляється велике повечір'я. У середу і п'ятницю звершується літургія Ранішосвячених Дарів.

По суботах Великого посту буває літургія Св. Іоана Золотоустого, а в перші п'ять неділь—літургія Св. Василя Великого, яка звершується й у Великий четвер та у Велику суботу Страсного тижня. У Великому посту кожен тиждень присвячений згадці про яку-небудь особливу подію чи особу, яка закликала грішну душу до покаяння і надії на милосердя Боже.

—Закон Божий. (2006). Київ.



The large stone that covered the tomb of Lazarus.

Лазарева субота

■ Лазарева субота в церковному календарі є особливим, бо у цей день згадує Свята Церква про одне з найвеличніших чуд, сотворених Господом під час Його земного служіння,—дивне воскресення Праведного Лазаря. Прослухавши Євангельське читання, ми стаємо свідками цієї події, яка видимо засвідчує перемогу Христа над смертю. Лазар був другом Христа і братом двох сестер Марфи та Марії. У воскресінні праведного Лазаря особливо чітко відобразилась найвища чудотворна сила Господа Ісуса Христа, як Владики світу і Джерела життя. Це було особливе чудо, заперечити яке не могли навіть найзапекліші Його вороги.

—www.cerkva.info

■ Great Lent is one of the most important and oldest of the fast periods. It commemorates Jesus Christ's forty-day fast in the desert. It leads us to the Passion Week, and then to the joyful feast of feasts—the Bright Resurrection of Jesus Christ. The Holy and Great Lent is a time for prayer and repentance. It is a time when each of us ought to ask the Lord for forgiveness for their sins through fasting and confession, to be worthy to part-take of the Holy Mysteries of Christ, according to the Lord's commandment (Jn 6:53-56).

In the Old Testament the Lord instructed the sons of Israel to give a tenth of all their assets annually and they would receive a blessing in all of their works. Knowing this, the holy apostles established for our use a tenth of the year, or the period of Great Lent, to dedicate to God. In this way, we also may be blessed in all of our works when we annually purify ourselves from the sins that we have committed during the course of the year.

Thus, Great Lent, the holy forty day fast, is a time prescribed by God during which we set aside entertainments and various amusements for one tenth of the year, and dedicate this time primarily to the service of God for the salvation of our souls.

There are three weeks of preparation before commencing Great Lent. These are the Week of the Publican and the Pharisee, the Week of the Prodigal Son and Meat-fare Week. This week is also known by the name Cheese-fare, or by the name in popular culture *Masnytsia*, taken from the term for dairy products. During this week, there is a reduction in the types of foods consumed and meals include more modest foods such as cheese, milk, butter and eggs. Cheese-fare Sunday is the final Sunday before Great Lent. It is the last day for the consumption of dairy products and eggs before fasting. This last Sunday before Lent is also commonly called Forgiveness Sunday.

The liturgical worship served during Great Lent is distinct from other times of the year. The services are longer and more solemn. Singing has been reduced and one hears more readings of the Psalms and chanting of prayers which help orient the soul towards repentance, and assists in creating a penitential atmosphere. Every service includes the reading of the prayer of repentance of St. Ephraim the Syrian with prostrations. Morning services include Matins and Hours with additions. In the evenings Vespers are replaced with Great Compline services. On Wednesdays and Fridays the Liturgy of the Pre-sanctified Gifts is served. On Saturdays of Great Lent, the Liturgy of St. John Chrysostom is celebrated. The Liturgy of St. Basil the Great is celebrated during the first five Sundays of Great Lent as well as on the Holy Thursday and Holy Saturday of Passion Week. Each week of Great Lent is dedicated to a particular event or important person which calls the sinner to repentance and gives hope for God's mercy.

—Law of God. (2006). Kyiv

The Weeks of Great Lent

- **The first week of Great Lent** is characterised by its deep solemnity and length of worship services. The Great Canon of St. Andrew of Crete is read during the first four days of the first week of Great Lent. We hear continuously repeated in the Canon, "Forgive me, O God, forgive me." At the Liturgy on Friday of the first week of Great Lent after the Prayer behind the Ambon, there is a blessing of the *kolyva* in memory of Great-martyr St. Theodore Tyron. *Kolyva* is a dish of boiled wheat and honey that symbolizes life and is given in memory of the reposed during memorial services.
- **The first Sunday of Great Lent** commemorates the Fast of Orthodoxy. It was established in 842 by Empress Theodora to commemorate the veneration of the holy icon.
- **The second Sunday of Great Lent** commemorates St. Gregory Palamas who lived in the 14th century. He was so honoured because he revealed for us the power of fasting and prayer.
- **On the third Sunday of Great Lent** the Holy Cross is brought out for commemoration by the faithful. The Church establishes the veneration of the cross in the middle of the forty days of fasting to remind the faithful about the suffering and death of the Lord and to provide inspiration and strength to the faithful to continue the fast.
- **The fourth Sunday** is dedicated to St. John of the Ladder who wrote the work *The Ladder*, which showed a ladder of good works rising to the Throne of God.
- A special service dedicated to St. Mary of Egypt takes place **on Thursday of the fifth week of Great Lent**. At the Matins service on this day the life of St. Mary of Egypt is read along with the Canon of St. Andrew of Crete in full.
- The akaphist to the Mother of God, *The Praise of the Most Holy Theotokos*, is served **on Saturday of the fifth week of Lent**.
- **On the fifth Sunday of Great Lent** there is served a Divine Liturgy in memory of venerable St. Mary of Egypt.
- **The sixth week** is dedicated to the preparation of those who are fasting to greet the Lord with palms of virtues and to commemorate the Passion of the Lord.
- **Saturday of the sixth week of Lent** commemorates Lazarus Saturday. The raising of Lazarus from the dead by Jesus Christ is remembered during Matins and the Liturgy.
- **The sixth Sunday of Great Lent** is one of the Twelve Major Feast Days. It commemorates the entry of the Lord Jesus Christ into Jerusalem when He willingly gave His life for our salvation. This feast day is also known by the name Palm Sunday, or in Ukrainian *Verbna Nedilya*, or Willow Sunday. This remembers when the crowds laid palms before Jesus as he entered Jerusalem on a donkey. In Ukrainian tradition, the faithful bring willow branches for sanctification and stand with lighted candles for the entire liturgy symbolizing the victory of life over death.

—The Law of God. (2006). Kyiv.

Четверта Неділя Св. Великого Посту: Спомин про Преподобного Отця нашого, Іоана Ліствичника

В Четверту Неділю Св. Великого Посту Православна Церква святкує пам'ять Святого Отця, що народився в 6-му столітті в Константинополі, і став ченцем у віці 16 літ та потрудився духом у монастирі на святій Горі Синай.

Як і личить монахові, Іоан був особливо смиренним. Ми б і не знали про нього та про ту глибоку мудрість та досвід у справах духовних досягнень ним, якщо не був б він послухним ігумену Іванові Раїфського монастиря на березі Червоного Моря, який доручив йому списати все, що потрібно знати ченцям, щоб здобути досконалість. Вислідом цього стала класика духовного письменства *Драбина (Ліствиця) Божественного Входу*. Ця книга й дала йому те прізвище, яким він відомий усьому християнському миру—Св. Іоан Ліствичник.

Хоч книга цю він написав для монахів, вона корисна для кожної християнської душі, бо ж усі ми мусимо поборювати пристрасті та принади світу, які обтяжують нас на шляху до височин чеснот, де наш справжній дім і справжня ідентичність. Східна Церква голосить істинну, що немає двох духовностей—одна для монахів, а інша для решта світу. Є тільки одна духовність: наслідувати Господа нашого Ісуса Христа, переносячи терпеливо та з любов'ю наш хрест невгод та труднощів, і таким чином розвивати в душі Божественний Образ, з яким ми створені.

Св. Іоан описує шлях, по якому ми мусимо йти, по якому ми, або піднімаємось до Господа, або відпадаємо від Нього. Ікона цієї Драбини

дуже знайома православним християнам. У ній бачимо монахів, які піднімаються до Господа за допомогою ангелів, а в той сам час демони стріляють стрілами на них. І хтось завжди падає з нього, щоб нам пригадати, що ми не повинні ніколи легковажити своїм поступом у доброчинності. Ми мусимо бути чуйними та вдумливими до самого кінця свого земного життя і постійно прикликати Господа на поміч нам у нашому змаганні підноситися по тій Драбині.

Багато чого, про що пише Св. Іоан Ліствичник, може досить турбувати людей, яких переконали, що успішне життя на світі вимагає здобуття влади, впливу та становища. Ось наприклад деякі слова поради від Св. Іоана.

Пише він ось так: "Коли ти почувеш про те, що якийсь твій сусід чи друг зловив тебе поза спиною, або навіть тобі в лице, хвали й люби його". Це порада справді виглядає непринятною доти, доки людина не зрозуміє, що найбільший скарб, якого вона могла б здобути—це внутрішній спокій, який є невичерпним джерелом енергії, надії та творчості. Це ж ті речі, які роблять наше життя дійсно приємним.

Люди, які приймають цю духовну пораду до серця і стараються так жити стають тими миротворцями, яких Господь наш називає "дітьми Божими". Вони повні радості та ласки і приносять радість у світ.

Усвідомлення цього дає нам змогу перетворювати ті справи, що для багатьох виглядають, як непереборні перепони, та допоміжні інструменти для духовного зростання.

Подібні обіди, зради та накиди можуть стати, як ті ваги, якими користаються в спортзалах, щоб виробляти м'язи та сприяти здоров'ю тіла.

І пише Св. Іоан далі: "Не той виявляє смиренність, хто сам собі докоряє, бо хто ж не буде переносити самого себе? (Виявляє її) та людина, яку зловлює інша, а вона далі проявляє любов до неї". Чимало з нас докоряємо собі і сваримо самих себе за наші слабості, невдачі, звичку спізнюватися та забуття. А тоді другі підхоплюють цей приспів і підтверджують цей образ людини самої себе, як негідної та непотрібної. А тоді, буває, ми вступаємо в змагання, в якому ніколи не зможемо подолати, і намагаємось потішити себе або надмірним догодженням самі собі, або надмірним запереченням і відмовою собі в тому, що нам приємне, а то й корисне та потрібне.

Св. Іоан показує нам, як саме не обдумані та болячі слова інших, чи друзів чи ворогів, можуть спрацювати нам на користь. Вони ж бо дають нам нагоду підноситися понад образами та розстроєнням і замінювати любов'ю за те, що не від любові походить. І це, твердить Іоан, є справжньою смиренністю—не само-пониження, але тривале рішення обертати кожне слово та кожен подію на нагоду для зростання в якості любові—яка є основним складником Божественного Образу, з яким ми створені.

Почуймо, як переможно виспівує Св. Іоан у *Ліствиці*: "Любов по своїй природі робить людину подібною до Бога наскільки це є можливим для людини. Душа п'яніє нею. Її властивості—водограй віри, безодня



терпеливості, море смиренності".

Св. Іоан проголошує православну візію спасіння. Воно не полягає тільки в тому, що людина спасається від чогось, як наприклад, щоб попастися до Неба по смерті. Це ж процес постійного зростання в подібності до Бога. Творця та дбайливого Промислителя, Який прекрасно розвиває Вселенну. Богословське слово, що окреслює цей процес спасіння—погрецькому *теозіс*, а по-українському "обожнення"! Це процес уподібнення до Бога в співпраці з Його всюдиприсутньою Благодаттю. Ми покликані ставати світочами радості, любові та надії у цьому темному світі. І ми можемо ставати ними. Не задовольняймося нічим нижчим. Слава Богу за Його чудові дари та Ласку.

—митр. прот. д-р Ігор Куцаш

Fourth Sunday of the Great Fast: Commemoration of Our Venerable Father, John of the Ladder

On the Fourth Sunday of the Great Fast, the Orthodox Church commemorates a Holy Father, St. John born in the 6th century in Constantinople. He became a monk around the age of 16 and laboured in the spirit in a monastery on the Holy Mount Sinai. As is appropriate for a monk, John was especially humble. We would not know of him and the profound wisdom and experience in spiritual matters that he attained had he not been obedient to John, the abbot of Raitu monastery on the shores of the Red Sea. Abbot John asked monk John to write out all that monks must know to attain perfection. The result was the spiritual classic *The Ladder of Divine Ascent*. This book gave him his surname "Climacus", which means "of the Ladder." Although the book was written for monks, it is helpful to every Christian, for we must all overcome our negative passions and the seductions of the world, which keep us from ascending to the heights of virtue where we find our true home, as well as our true identity.

The Eastern Church proclaims the Truth—that there are not two spiritualities—one for monks and one for the rest of the world. There is but one spirituality to follow our Lord Jesus Christ,

patiently and lovingly bearing the cross of adversity and thus unfolding and renewing within us the Divine Image with which we were created.

St. John portrays this path as a ladder upon which we rise towards our Lord, or fall down away from Him and from our true selves. The icon of the Ladder is very familiar to Orthodox Christians. It depicts monks climbing up towards the Lord, assisted by angels, while demons shoot arrows at them. We also see people falling off the ladder. This is to remind us that we must not take our progress towards goodness for granted. We must be mindful and vigilant to the very end of our earthly lives, and continually call upon the Lord for His help in this effort.

Some of what St. John writes may trouble those who have been persuaded that a successful life on earth requires the acquisition of power, influence and position. Here, for example, are some words of counsel from St. John. He writes: "When you hear that your neighbour or friend has slandered you behind your back, or even to your face, praise and love him." This appears to be a most peculiar bit of advice until one realizes that the greatest treasure that one can have is inner peace. This is the source of energy, hope and creativity—the very

things that make our life enjoyable. People who take St. John's counsel to heart and seek to live by it become the peacemakers whom the Lord calls "the children of God." They are full of joy and kindness and bring joy to the world.

This realization makes it possible to transform what, for some, appear as virtually insurmountable barriers to peace, into aids for spiritual growth. Such slights, betrayals and offenses become for our soul like the weights which are used in exercise gyms to build muscle and physical wellness in the body. St. John writes further: "It is not the one who reproaches himself who shows humility, for who will not put up with himself? It is the one who is slandered by another, yet continues to show love for him."

Many of us put ourselves down and berate ourselves for our weaknesses, failures, tardiness and forgetfulness. Others often take up the chorus and reinforce this view that we may have of ourselves as being unworthy and of no account. We may then find ourselves fighting a losing battle to make ourselves feel good by pampering ourselves, or by excessive suppression and repression. St. John shows us a way in which the thoughtless and hurtful words of others, friends and enemies can work to our advantage.

They provide us with opportunities to rise above hurt and frustration by returning love for things which is not loving. This is true humility, says John, not self-abasement, but a consistent decision to turn every word and every event into an occasion for exercising our ability to love, which is part of the Divine Image in us. Hear St. John sing exultantly in *The Ladder*: "Love in its nature makes a human being like God, as far as is possible for a human being. The soul is intoxicated by the effects of it. Its characteristics are a fountain of faith, an abyss of patience, an ocean of humility."

St. John proclaims the Orthodox view of salvation as progress and growth in likeness to God, the Creator and the loving Sustainer and Unfolder of the Universe—not as simply being saved from something, for example, as going to heaven when we die. The theological word for this process is "*theosis*", that is, becoming by cooperation with God's ever-present Grace ever more and more like Him. We are called to become beacons of joy, love, peace and hope in this dark world. We can indeed become such. Let us not be content with anything less! Thanks be to God for His amazing gifts and kindness!

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Звернення Єпископату Української Православної Церкви в Канаді в 30-і роковини Чорнобильської катастрофи

26-го квітня 2016 року

Всечесне духовенство і улюблені вірні УПЦК,

Слава Ісусу Христу!

■ В дні Страсного тижня перед Святим Воскресінням ми поминаємо страждання нашого Господа і Спасителя Ісуса Христа. Під час цього тижня ми також пригадуємо страждання українського народу тридцять років тому 26-го квітня 1986 р.Б., коли вибухнув реактор четвертого енергоблоку Чорнобильської атомної електростанції—це найбільша екологічна катастрофа світу 20-го століття та однією з найбільших катастроф в історії людства. Вона вплинула на життя мільйонів людей і майбутніх поколінь. Наслідки аварії були безліч. Радіоактивне ураження вплинуло на здоров'я населення і забруднило навколишнє середовище сільськогосподарських земель і водні ресурси, та спричинило до інших негативних наслідків.

Тридцять роковини Чорнобильської катастрофи закликають людство осмислити своє відношення до навколишнього середовища, і використання природних ресурсів. Для Святої Православної Церкви навколишній світ—дар Божий, який Творець нам освятив. За ініціативою Вселенського патріархату було призначено 1/14 вересня за православним календарем всезагальним днем молитви за природу. Його Всесвятість Вселенський Патріарх Варфоломій пояснив призначення цього дня: "В цей день ми особливо благаємо Всевишнього Бога, щоб він освятив Своє творіння так, щоб людське життя в ньому могло би бути радісним і плідним. Бо ми, людство, пригнічуємо природу, що спричиняємо непередбачені і небажані зміни в кліматі і у навколишньому середовищі, що негативно відбивається на її нормальному функціонуванні з належними наслідками для самого життя". Більше того, Вселенський патріархат розпочав серію екологічних заходів щодо збереження екології планети, організуючи чисельні екологічні конференції, та невтомно висвітлюючи екологічну ситуацію в світі. Разом з тим, Чорнобильська катастрофа—важливий урок для українського народу і для всього світу про можливі наслідки, які можуть відбутися коли ми ставимо наше необмежене споживацтво за матеріальними речами перед відповідним доглядом над природними ресурсами, які Бог нам доручив.

Чорнобильська аварія також показовий урок про її наслідки для людства. Від аварії постраждало 7% населення України, що становить більше 3 млн. осіб. Люди постраждали від променевих захворювань, деякі зазнали радіоактивного ураження, і багато інших були переселені, втративши свої домівки і працю. Аварія на Чорнобильській АЕС наочно свідчить про те, що жадібність небагатьох, не тільки може завдати довготривалі шкоди навколишньому природному середовищу, а й величезні страждання для мільйонів людей.

Президент України оголосив 2016 рік роком вшанування учасників ліквідації наслідків аварії на Чорнобильській АЕС і пам'яті жертв Чорнобильської катастрофи. Тому ми приєднуємося до наших братів і сестер у Христі в Україні і по всьому світі в молитві за вічну пам'ять мужніх рятувальників, які віддали своє життя в перші дні після вибуху, а також за багатьох невинних жертв, які постраждали від променевих захворювань. Ми також молимося за здоров'я тих, хто вижив, і страждає від тяжких наслідків аварії.

Отже, тема страждання Христа на хресті, яке ми споминаємо під час Страсного тижня, залишається свіжою раною для українського народу, який і досі страждає хоч минуло тридцять років від катастрофи на Чорнобильській АЕС.

Ти Добрий і чоловіколюбний Бог еси, і Тобі славу возносимо, Отцю і Сину і Святому Духові, нині і повсяк час, і на віки вічні. Амінь.

З архипастирським благословенням,
† ЮРІЙ, Митрополит † ІЛАРІОН, Єпископ † АНДРІЙ, Єпископ

Statement

Episcopate of the Ukrainian Orthodox Church of Canada On the 30th Year of Remembrance of the Chornobyl Tragedy

April 26, 2016

Reverend clergy and beloved faithful of the UOCC,

Glory to Jesus Christ!

■ In this Holy Week before the Feast Day of the Resurrection, we remember the suffering of our Lord and Saviour Jesus Christ. During this week, we also remember the suffering of the Ukrainian people thirty years ago on April 26, 1986 when the explosion of the fourth reactor at the Chornobyl nuclear power plant led to the world's worst environmental disaster of the 20th century and to a huge human tragedy touching the lives of millions for generations to come.

The consequences of the accident were many. The radiation affected the health of the population and natural environment, farmland and water resources among others effects.

This thirtieth anniversary of the Chornobyl disaster gives humanity pause to reflect on our relationship to the environment and how we make use of the earth's bountiful resources. The Orthodox Church views the world as a sacred gift from the Creator. The Ecumenical Patriarchate has initiated a day of prayer for the environment on September 1/14. As His All-Holiness Ecumenical Patriarch Bartholomew I explains its purpose, "On this day, we especially beseech the supreme God to gladden His creation so that human life therein may be joyful and fruitful. For we suppress nature in such a manner that unforeseeable and undesirable changes occur to the climate and environment, which are negatively affected in their normal functions with consequent implications for life itself." Furthermore, the Ecumenical Throne has pioneered an ecological effort for the protection of the planet, organizing a number of international ecological symposia and tirelessly making presentations on global ecological conditions. In this light, the Chornobyl disaster provides a lesson not only for the Ukrainian people, but for the entire world about what can happen when we place our voracious appetite for consumer materialism ahead of proper stewardship of the natural resources God placed in our care.

We may also draw lessons about the human impact of the Chornobyl accident. Seven percent of Ukraine's population, or well over three million people, has been directly impacted by the accident—some died from radiation-related illnesses, others have life-long health effects from the radiation, and many more had to be relocated, losing their homes and livelihoods. The Chornobyl accident vividly highlights that the greed of a few, not only may cause lasting harm to the natural environment, but tremendous suffering for millions.

2016 has been declared in Ukraine to be the year of remembrance of the liquidators of the Chornobyl accident and those who perished in the catastrophe, according to a decree of the President of Ukraine issued last December. Therefore, we join our brothers and sisters in Christ in Ukraine and around the world in prayer for the eternal memory of the courageous emergency workers who gave their lives in the first days of the explosion, as well as for the many innocent victims who perished from Chornobyl accident-related illnesses. We also pray for the well-being of the survivors who must live forever with the health consequences of this great tragedy.

Indeed, the theme of suffering that we remember during this Holy Week, Christ's suffering on the Cross, remains fresh for the Ukrainian people who continue to suffer thirty years later from the Chornobyl disaster.

For You are a merciful God and love mankind, and unto You we ascribe glory, to the Father, and the Son, and to the Holy Spirit, now and ever and unto the ages. Amen.

With Hierarchical Blessing,
† YURIJ, Metropolitan † ILARION, Bishop † ANDRIY, Bishop



30 Years on: The Legacy of the Chornobyl Nuclear Accident

■ **CHORNOBYL, UKRAINE**—Ukraine and the world will mark the 30th year since the fourth reactor at the Chornobyl nuclear power plant in Ukraine exploded at 1:23 a.m. on April 26, 1986 spewing radioactive particles of Cesium, Strontium, Plutonium and Iodine across Ukraine and Europe. With complete disregard for humanity, the soviet authorities in Moscow at first tried to hide the accident from its population and from the world. It was not until Sweden raised the alarm about high radiation levels several days later that the true extent of the disaster

began to be revealed. The USSR's mishandling of the accident and its consequences, says a former high-ranking soviet presidium member, was one of the contributors to the collapse of the Soviet Union.

The Chornobyl nuclear power station, at 4,000 MWt, was Ukraine's first and biggest nuclear power station, and one of the largest in Europe. It is located 110 km north of the capital city of Kyiv and within 20 km of the 800-year old city of Chornobyl and the new town Prypyat, built to house the station's workers. The explosion was 300

times more powerful than the atomic bomb dropped at Hiroshima. It completely destroyed the fourth reactor. The explosion caused a dangerous fire that took two weeks to extinguish. The radioactive fall-out fell mostly in Ukraine and nearby territory in Belarus and was also blown over 28 different countries in Europe. Radiation fallout was even detected on the USA's eastern coast.

The accident's human cost has been subject to great debate. Ukrainian sources site that 7% of the population, or 3,361,870 people, had been impacted by the accident. This includes

600,000 nuclear plant workers, accident liquidators, fire and emergency crews, police and soldiers called to the scene and sent to assist with clean up and evacuation. The official death toll given by soviet authorities was 31—referring to the plant employees and liquidators. During the first year, liquidators were closely monitored for acute radiation syndrome. 134 emergency workers died of acute radiation syndrome in that first year, according to a United Nations health report.

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Chornobyl Legacy...

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Most international health reports on Chornobyl cancers from radiation acknowledge that it is difficult to distinguish which cancers are radiation-induced in the population. According to the Chornobyl Union, of the 600,000 liquidators, 10% have died and 165,000 became invalids. While official international organizations release conservative figures for deaths directly attributable to the Chornobyl accident, other groups, like Greenpeace and the International Physicians for the Prevention of Nuclear War and Society for Radiation Protection, say the accident's toll on human lives was much higher—in the tens of thousands.

Many died immediately in the explosion and fire. The liquidators—the emergency, fire and clean-up crews—were kept in the dark about the nature of the fire and explosion and its extent. "We didn't know this was a reactor. Nobody told us," one of the clean-up workers said later. Unaware it was a nuclear power station, the fire brigades were not wearing any protective equipment. Further, the evacuation of the Chornobyl district population of 185,000 did not begin immediately, only the next day.

The human cost of the Chornobyl accident went far beyond radiation-related illnesses. There was a huge psychological and social impact. Many people were traumatized by the rapid relocation. Families literally had to drop everything and leave. Photographs



from the abandoned towns show half-eaten dinners. Fear of radiation contamination meant residents left all of their belongings behind including wedding pictures, toys and family heirlooms. The relocation meant a breakdown in social support networks. In their new homes, the "Chornobyl people" were ostracized. People feared they were contaminated. The displaced had a hard time finding jobs and making friends. The lack of information and misinformation only led to increased fear and anxiety about future health effects. The conclusions of the Germany-based International Physicians for the Prevention of Nuclear War and Society for Radiation Protection best summarize the human fallout of the Chornobyl accident, "We refuse to haggle over whether a liquidator (clean-up worker) who received a high radiation dose, who has been an invalid for years, whose wife has left him, whose daughter is unable to find a boyfriend because of her father's history, who suffers from diverse illnesses, the treatment of which has been given up by doctors, and who commits suicide, counts as a Chornobyl death or not."

The explosion had a huge environmental impact. According to the most reliable sources, there were 180-190 tonnes of nuclear fuel in the fourth reactor before the accident, of which an estimated 5-30% went into the environment. Ukraine was declared an ecological disaster zone. An arbitrary 30 km zone around the Chornobyl plant was set up, and in the surrounding territory there were 5 million hectares of land that was taken out of further use. Almost 200,000 hectares of cropland could no longer be used and 157,000 of forests became unusable. Of immediate concern was contaminated foods, dairy and meat products as well as water supplies. In the poverty of the early years of independence in Ukraine, many people still consumed contaminated foods, unable to afford to buy "clean" products. The danger to the food cycle has not passed. Even to-

day, elevated radiation levels can be found in forest products such as berries in the Chornobyl exclusion zone.

The Chornobyl accident led to many more consequences. Ukraine's fledgling economy in the 1990s had to bear the brunt of the costs of reactor clean up and medical care. The loss of productive agriculture and forestry land and infrastructure alone reached \$10 billion.

The Chornobyl station closed in 2000 and international donors have contributed to building a safe covering over the sarcophagus covering the contaminated fourth reactor site.

—www.history.vn.ua; Kyiv Chornobyl Museum; www.gazeta.gospmr.org; www.pidruchniki.com; Scientific Centre for Radiation Medicine AMS of Ukraine; IPPNWSRP; www.chernobyl.org; IAEA International Chernobyl Project

Church in Chornobyl

■ The St. Ilya church is the only operating church in the Chornobyl 30 km exclusion zone. The most recent structure on this site had been built in the 19th century. St. Ilya was first built from wood back in the 1500s, but burned down two centuries later. A new church building was completed in 1779 and renovations took place a century later. When the church burned down in 1863, today's St. Ilya church was constructed in 1877. The church had served Chornobyl town and the surrounding populations for centuries until the 1930s purges. The building was saved from destruction with only the bells lost. Subsequently, it was turned into a grain storehouse. There was another attempt to destroy the building in 1941, but a few years later in 1944 services resumed. Liturgical worship stopped after the 1986 Chornobyl nuclear station accident, renewing in late 1990. For the next decade liturgies were served irregularly for the Chornobyl zone workers and the few remaining residents who refused to leave the zone. Since 2001 a priest has been assigned to the church on a permanent basis.



VOTE

Provincial election day is Tuesday, April 19

Election day voting

Voting places are open from 7 am to 8 pm.

Advance voting – Vote anywhere

Advance voting will be held Saturday, April 9 to Saturday, April 16, from 8 am to 8 pm (noon to 6 pm on Sunday). You can vote at any advance location in the province. To find locations, visit our website or download our mobile app.

Be sure to bring government-issued photo ID, such as a driver's license, or two other documents with your name.

Am I eligible to vote?

If on election day you are a Canadian citizen, 18 years of age or older, and a resident of Manitoba for at least six months, you can vote.

For more information:

Ph. 204-945-3225

Toll-free 1-866-628-6837

electionsmanitoba.ca



Download our mobile app



ElectionsManitoba

STUDENT SUMMER JOB OPPORTUNITY

Student Summer Job: Archivist*

Employer: The Ukrainian Women's Association of Canada (UWAC)

Location: UWAC National Office, 10611-110 Ave. NW, Edmonton, AB T5H 1H7

Tasks & Responsibilities

- identify and interpret historic records from three levels of the organization: local branches, provincial and national executives
- sort and categorize historic records including events, photographs, meeting minutes, correspondence and financial records
- label, organize and file records into appropriate archival containers
- duplicate, photocopy and photograph damaged archival records
- assemble archives in relation to celebration of the 90th anniversary of the Ukrainian Women's Association of Canada and the 125th anniversary of Ukrainian immigration to Canada
- document and prepare progress reports
- work independently following an outline of tasks to be completed
- meet regularly with supervisor and mentors
- perform other related tasks as archival work progresses

Job Skills

- proficiency in reading/understanding Ukrainian cursive and print script
- critical thinking and problem solving
- systematic and well-organized
- attention to detail
- ability to follow directions
- self-motivation
- interest in history
- experience with archives or similar documents, an asset

Job Criteria

- current full-time student returning to class in fall of 2016; age 15-30, Canadian citizen
- preferred post-secondary student of Library and Information Studies
- other post-secondary student, or strong secondary student
- 14-week position, 37.5 hrs./week, beginning May 16, 2016
- \$16 per hour
- position is subject to UWAC receiving a Canada Summer Jobs grant*

Submit cover letter and resume to: above address or info@uwac-national.ca

Deadline for job application: April 30, 2016



ISIS Atrocities against Christians Labelled Genocide

■ WASHINGTON, D.C., USA—US Secretary of State John Kerry March 17, 2016, determined that the Islamic State group is committing genocide against Christians and other minorities in Iraq and Syria, as he acted to meet a congressional deadline. The move comes after many religious leaders called for Secretary Kerry to recognize the atrocities and after the Becket Fund submitted a legal analysis explaining that ISIS's attacks on religious minorities constitutes genocide under international law. Secretary Kerry's finding does not obligate the United States to take additional action against IS militants and does not prejudice any prosecution against its members. A day after the State Department said Kerry would miss the deadline, Kerry said he had completed his review and determined that Christians, Yazidis and Shiite groups are victims of genocide and crimes against humanity by IS militants. The House earlier this week passed a

nonbinding resolution by a 393-0 vote condemning IS atrocities as genocide. "In my judgment Daesh is responsible for genocide against groups in territory under its control," Kerry said, using the Arabic acronym for the Islamic State group. He outlined a litany of atrocities that he said the militants had committed against people and religious sites, as well as threats. "Daesh is genocidal by self-acclamation, by ideology and by practice." He added that any potential criminal charges against the extremists must result from an independent international investigation. Since the takeover of ISIS in 2013, the Christian population in Iraq has dwindled from 1.5 million to less than 200,000. ISIS has murdered, crucified, sawed in half, enslaved and systematically raped hundreds of thousands of Christians and other minorities in an effort to establish a Sunni Caliphate.

—Thomson Reuters; The Becket Fund;
www.cbc.ca

Patriarch and Pope to Meet

■ ISTANBUL, TURKEY —His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople and His Holiness Pope Francis of Rome will be meeting in May 2016. Pope Francis will be participating in an international summit in Istanbul, Turkey that will be focused on resolving the refugee issue and humanitarian crisis. A number of world leaders and heads of state are expected to attend the summit. Ecumenical Patriarch Bartholomew will also participate in the conference. The Pope and Ecumenical Patriarch have met regularly in the past two years on various issues.

—www.amen.gr



Assisted Death Law Proposals

■ WINNIPEG, MB—Manitoba became the latest province to have a court grant a patient the right to die with the help of a doctor, The Canadian Press reported March 15, 2016. Chief Justice Glenn Joyal made the ruling after a hearing March 15, 2016 during which the patient's application was unopposed. The court heard the patient has been given less than a month to live and is suffering. The patient and health-care professionals involved cannot be named.

The Supreme Court in 2015 struck down a law that prohibited medical aid in dying. In January the federal government was given an extension to draft new legislation. In the meantime, anyone wanting an assisted death sooner has to apply to a judge. Quebec, Alberta and Ontario courts have already allowed some applicants a physician-assisted death. The court made no specific pronouncement about medically-assisted dying for those with a psychiatric illness.

Earlier, a parliamentary committee made recommendations on Feb. 25, 2016 to extend doctor-assisted death to mature children, the mentally ill and non-terminal patients in any regulations governing physician-assisted death, requiring even Catholic-run hospitals to provide the service, The Canadian Press reported March 6, 2016. As well, it was recommended that those with conditions like dementia that will eventually leave them incapable of informed consent should be able to opt for aided-dying in advance.

However, both the medical community and Churches are troubled by

the committee's recommendations. The National Post reported Feb. 25 that the medical world was in an upheaval following the parliamentary committee's recommendations for the extension and tough requirements on doctors and health facilities to comply with the law. Medicine has been divided along moral and practical lines. According to the Canadian Pediatric Society, some of its physicians who care for children were appalled at the prospect of letting some minors receive lethal injections. The Canadian Medical Association says that some physicians may consider leaving their practices because the recommendations would require them to still refer patients to other doctors.

Following the release of the committee's report, the largest Catholic archdiocese in Canada with two million faithful has been mobilizing its membership to pressure federal politicians tasked with shaping new doctor-assisted dying legislation by June to protect vulnerable groups and to exempt doctors, nurses and Catholic hospitals from having to provide those services because it goes against their religious beliefs. "They [the recommendations] should shock us to the core, especially if we believe, complacently and incorrectly, that the change in the law will affect only a few people with grave physical illness, who have lived a long life, and are near death," Cardinal Collins said.

—The Canadian Press;
www.ctvnews.ca;
www.nationalpost.com

Saskatchewan Orthodox Women's Retreat

June 10-12, 2016

Theme: Love: "You are my Friends" (John 15: 14-15)



Speaker: Fr. Ihor Kutash
St. Mary the Protectress,
Montreal, Quebec

Queen's House of Retreats
Saskatoon

Registrations available from:
Adele Trischuk:
atrischuk@sasktel.net

For further information contact:
Brenda Bray (306) 653-0952
Email: bbrave@sasktel.net

Registration: \$200.00
Deadline: May 23, 2016

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.*

Олександр Саган про Єдину Помісну Церкву, Частина 2

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

■ Що найважче для церковного діалогу?

ОС: Я б сказав дещо інакше: чому УПЦ КП вибудовує свій захист в умовах, коли треба наступати, а не ставати в захист? Треба послідовно працювати над збільшенням відсотків людей, які знають свою церковну історію. Коли цей відсоток досягне певної критичної маси, то ситуація буде вирішуватися об'єктивним способом, не залежно від того, чи хочуть цього клірики чи ні. Це буде бажанням вірних, а не верхівки церкви чи чиновників із владних структур. Проблема всіх президентів України є та, що вони не бачать, що час конституювання церков згори минув. Ситуація інша—церкви повинні об'єднуватися знизу. Миряни, братський рух, всі зацікавлені громадські інституції. І коли очільники держави говорять, що слід запросити всіх ієрархів за один стіл і домовлятися, то я не вірю в успіх таких акцій. Так, як вони "домовляються", то так ввічливі люди не розмовляють. Ініціатива знизу розставить інші акценти, бо кожен єпископ так чи інакше залежний від думки людей, якими він керує. До речі, у Київській митрополії Константинопольського патріархату було право єпархії самим обирати собі єпископа, що буде ліквідовано за Московського періоду. Оновлення Православ'я не відбудеться, якщо миряни не будуть впливати на ситуацію.

Візьміть румунську церкву. Румунський церковно-народний собор збирається щороку. Половина делегатів—звичайні миряни, по двоє людей від єпархії. Собор розглядає і економічні, й кадрові питання. Тому Румунська церква на підйомі. У них величезне потужне лобі, румуни присутні на всіх міжнародних богословських конференціях. Вони англومовні та мобільні, вони скрізь. Чому? Зв'язок церкви з мирянами. Церковно-національний собор у Болгарії. Така ж картина. Причому миряни входять і в Синод. Здається майже неможливим. Чому? Ми маємо вивчати досвід та повертатися до власних традицій.

Як держава може сприяти тому, щоб Московський патріархат "відпустив" Україну?

ОС: До речі, у 90-х роках минулого століття я у своїх статтях часто не включав розширення "МП" при назві нинішньої УПЦ МП. У той час була певна ілюзія, що таким чином, підкреслюючи її українськість, вдасться пробудити хоч якийсь національний почуття в її прихильників. Пам'ятаю, як мене на конференціях критикували прихильники і клірики УПЦ МП—для них розширення "МП" було ознакою певної гордості. Трохи згодом була придумана й ознака цієї гордості—абсурдне із канонічної точки зору означення "каноніческіє" (бо якщо "не каноніческіє"—то які ж тоді "православні"?). Представники Києво-Печерської Лаври логічно аргументували свою позицію—УПЦ МП не має автокефального статусу. А тому вказування її належності певному церковному центру є обов'язковим. Наприклад, Київська митрополія була і в Константинопольському, і Московському патріархатах, а тому

треба завжди це вказувати. А от зараз ситуація помінялася навпаки—сварять за те, що я пишу "МП". Бо вони у своєму Статуті це розширення не вказали. Я ж апелюю до тих же канонів, які були "правильними" у 90-х роках минулого століття, і от вже "не працюють" зараз. Зрештою, а що написано у Статуті Московської патріархії?—УПЦ МП. То чого соромитися? Хочете існувати в структурі Московської патріархії—та хто ж заборонить? Але не соромтеся. Інше питання—не треба диктувати всій країні, як вона має жити, з ким об'єднуватися-роз'єднуватися, і т.п.

Чи може Московський патріархат "відпустити" Україну? Боюся, що ні. Як казав свого часу В. Путін—"Традиційна конфесія Російської Федерації [Православ'я], і ядерний щит Росії—ті складові, які зміцнюють російську державність, створюють необхідні передумови для забезпечення внутрішньої і зовнішньої безпеки країни". Тому Православ'я і "руській мір"—це буде останнім, від чого вони відмовляться в Україні.

Щодо Української держави, то, думаю, вона має дбати не про те, щоб Московський патріархат "відпустив" Україну, а про повернення українцям своєї історії, складовою частиною якої є й історія Київської митрополії, про позбуття населенням комплексу меншовартості, про ліквідацію не лише радянської, але й російсько-імперської символіки, і т.п. Все інше—пов'язане із помісністю Православ'я в Україні, віруючі самі реалізують.

Відколи сформоване бажання народу України про автокефалію?

ОС: Вперше ідею про автокефалію української церкви озвучив Іларіон Київський у "Слові про закон та Благодать" майже 1000 років тому. Ідея була провідною у багатьох століттях, але нам не пощастило її реалізувати. Україна була розірвана між політичними центрами. В таких випадках ніхто не дозволить мати автокефальну церкву. Тому шансів створити Помісну церкву завжди було мало. Шанси були на початку 20-го століття, якби не провальна політика М. Грушевського; шанси були в 1991 році, якби тодішній голова держави Леонід Кравчук був уважніший до цієї проблеми. Тут повинно бути чітке розуміння, що "вікно можливостей" не може бути безкінечно відкритим. Не використаний шанс може відтерміновувати автокефалію на довгі роки чи навіть століття.

Як саме відбулося об'єднання РПЦ і РПЦЗ?

ОС: Об'єднання у традиційному нашому розумінні (переговори, моделі, зняття анафем, розкаяння—все, що нам нав'язує Московський Патріархат та його представники в Україні) не було. Була одна спільна літургія, яка, за версією Московської патріархії, й означала і зняття анафем, і узгодження всіх умов. Після літургії вони всі вийшли і сказали: все, ми об'єдналися. А взаємні анафемі? І анафемі цим богослужінням познімали. Тобто, коли дуже хочеться всім—і державі, і церквам, то перешкод немає. Бо що набула Російська ПЦ? Десятки монастирів і об'єктів нерухомості по всьому світу. Що набула держава? Потенціал російської діаспори для реалізації своїх цілей.

Деколи здається, що єпископату обох юрисдикцій не потрібна єдність. Нам це здається, чи це так і є?

ОС: Підозри такі є. Активної діяльності не провадиться з жодного боку. Є маса можливостей підтримувати ідею помісності. Але ж їм всім нагорі відносно "тепло та затишно". Тому не кожен єпископ та чиновник готовий на зусилля, не кожен інтелектуально здатний на них. І тут треба дивитися правді в очі. Надія—на громадянське суспільство, яке не залишить це питання на забуття. Бо навіть маленькі перерви у роботі над ідеєю помісності відкидають її на роки. Адже, я вже про це говорив, вже за кілька років після відходу В. Ющенка в країні мало хто розуміє, про що йдеться, коли говорять про єдину помісну православну церкву. Ідея помісності повинна визрівати безперервно, "обтиратися" у взаємному діалозі, досягати максимально ідеальної форми, ставати внутрішньою потребою. І тоді вона стане надбанням всього суспільства.

—www.ukrinform.ua

Public Lecture Series



Guest Speaker:
Oleksandr Sagan
professor of religious studies at
Skovoroda Institute of Philosophy

Lecture Topics address the Current Church Situation in Ukraine

LECTURE SCHEDULE

- April 2, Calgary, AB:** 7:00 p.m., St. Volodymyr church, 404 Meredith Rd NE
April 4, Edmonton, AB: 7:00 p.m., St. John's Cathedral, 10951-107 St.
April 5, Saskatoon, SK: 7:00 p.m., Holy Trinity Cathedral, 919-20th St. W
April 6, Regina, SK: 7:00 p.m., Selo Gardens, 1110 McNiven Ave.
April 8, Winnipeg, MB: 1:00 p.m., St. Andrew's College, 29 Dysart Rd
April 10, Winnipeg, MB: 12 noon, St. Mary the Protectress Sobor, 820 Burrows
April 11, Montreal, QC: 7:00 p.m., St. Sophie Cathedral hall, 6255 Boulevard St. Michel
April 12, Ottawa, ON: 6:30 p.m., Embassy of Ukraine to Canada, 310 Somerset St. W
April 16, Toronto, ON: 3:00 p.m., St. Demetrius Sobor, 3338 Lakeshore Blvd. W
April 17, Toronto, ON: 1:00 p.m., St. Volodymyr Cathedral, 400 Bathurst St.
April 17, Hamilton, ON: 6:30 p.m., St. Vladimir Sobor, 855 Barton St. E
April 18, Oshawa, ON: 7:00 p.m., St. John the Baptist church, 31 Bloor St. E

This series of public lectures is organized and hosted by Ukrainian Orthodox Church of Canada parishes and institutions. Sponsored by the Ukrainian Orthodox Church of Canada.

Census jobs

The 2016 Census is staffing 35,000 jobs across Canada

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

Hours of work:
flexible, but must commit to at least 20 hours per week

Rate of pay:
\$16.31 to \$19.91 per hour plus authorized expenses

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



Apply now / tell a friend
www.census.gc.ca/jobs

1-877-325-2016

TTY (a telecommunications device for people who are deaf): 1-866-753-7083





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

**Please Note: The following is the обіж-
ник/newsletter of March 17, 2016, sent
to all priests, Consistory Board mem-
bers and parish executives in the par-
ish levy notice mail-out.**

*Слава Ісусу Христу!
Glory be to Jesus Christ, our Lord!*

I sincerely greet you all with the beginning of the Holy and Great Fast. I pray a spiritually-edifying journey for all of us through this holiest time of our Church year.

This обіжник, or newsletter, has been two months or more in the making. I regret that it is much later in coming out than in previous years. There are several reasons for this, but, as I have stated in my *The Visnyk/The Herald* commentaries of recent months, we are all in this together. Please bear with me in this early part of my term as I not only transition into my new role and take stock of the organization in Winnipeg, but also oversee the usual routine administration and operations of our Church. I apologize that circumstances have presented themselves such that this is the soonest that this newsletter, accompanying the "parish levy notices," and "parish report form" could (and now is!) being sent out.

The last several months in particular have required a near exclusive focus on reviewing and assessing the financial state and health of our beloved UOCC. I regret to inform the membership of our UOCC, that despite my best efforts and the efforts of the Presidium, the external audit of the UOCC's finances is still ongoing. Our current focus is on completing the audit

expeditiously, but it is essential that our process be complete and comprehensive, so that our external auditors can provide as detailed a report to the Consistory Board as possible.

As a result of this on-going review and assessment, your Consistory Board is leading a reorganization of our finance department. That process has resulted in me, on an interim basis, assuming a more direct role in financial administration, while a more comprehensive review of all roles continues by the HR Committee of the Consistory Board. With everyone's patience, we will collectively transition to a better place financially and organizationally with respect to our collective stewardship over our beloved UOCC.

Much more could be said, but for now I wish to keep this newsletter as brief as possible in order to get it out. I ask you all to please assist and serve for our common and greater good and ultimately for the Glory of God in the following ways:

1. Annual Parish Report Form: Please fill in as soon as possible and to as great an extent as possible. I am aware that the requested deadline is just ahead. Please fill in and send as soon as you can.

2. Parish (membership) Levy List: Enclosed with this mailing, as per longstanding practice, you will find your parish's levy list *as our current records indicate*. Please make any corrections necessary to this list and return this list to the office of the consistory.

3. Levy for 2016: As we are all aware, our UOCC is a membership fee, individual levy, based church organization. In other words, every member of a parish is a member of the UOCC as a whole. The ability of the head-office to serve you, the membership, is directly proportionate to the receipt of your financial support through levies and donations. Since being called to serve in this office, I have learned much about this system, and see numerous ways for it to be improved for our common welfare. This will happen as soon as possible. For now, I ask you all to please send in as much of your levy for 2016 as soon as possible, based on the amount of members you had on Dec. 31, 2015. As mandated by the 23rd Sobor, this amount is \$95.00 per individual member. Please note that the 2015-2016 fiscal year for the UOCC is almost half over and *ends* on Sept. 30, 2016. Along with all of my fellow members of your Consistory Board, I pledge to rebuild the treasury of our UOCC in order for it to serve the very best interests of us all, and to become the highest model of Orthodox Christian stewardship that we can possibly

make it, by the grace of God.

4. Clergy Levy: My dear brother clergy, this is our way to be members of the UOCC. This amount remains at \$100.00 for 2016. Please send this in as soon as possible.

5. Other stewardship matters for us all to be aware of...

a) Спасибі, дякую, thank you!!! to all donors, once again, who have supported our UOCC through your donations for *Koliada*, for *Pysanka*, and in any other ways. Please continue to do this, and I kindly ask that all adherents and guests to our parishes also be encouraged to make contributions—directly or indirectly through individual parishes, to our common treasury—to the UOCC.

b) Canada Revenue Agency: As part of our internal review and assessment here at the Consistory Office, we have been reviewing our procedures with respect to serving parish leadership in their dealings with the CRA. Watch for further information in due course. For now, let us all make sure that we are abiding in all respects with the laws of the land, including being scrupulous in our dealings with the CRA, as parishes of the UOCC.

c) Consistory Church Goods Supply: As noted in *The Visnyk/The Herald* of March 2016, this part of the operations of our head-office has been problematic in recent years. To have accounts receivable in the range of \$96,000 with some going back almost 10 years is not God-pleasing stewardship. Your Consistory Board is committed to thoroughly assessing how well (or not) our CCGS has been and is doing and thoughtfully implementing changes to CCGS. As part of this process, I ask all parish treasurers, both current, and former, to please review parish records for any invoices, statements, or any other notes even, of actual goods received over the last up to ten years, and confirm that payment was in fact made (or not). Please in-

form Serhiy Obratsov in Church Goods of your findings. Thank you! This same request applies if there are any individuals—clergy and laity—who have had dealings with CCGS. Thank you!

d) Ecclesia Publishing Corporation: More about this later on, including about the *The Visnyk/The Herald*. For now, thank you to all advertisers, and supporters.

6. A few other matters for now ...

a) Baptismal and Marriage Registrations: The oversight and management of these records in the Consistory Office are part of an on-going operational review. For now, please note that these records locally remain in the care and custody of the priest-in-charge of the given church, or parish district/area. As previously stated, my dear brother clergy, let us make every effort that we can to bring these records up-to-date and to keep them that way, submitting the tear-off form from the record-book to the Consistory Office as soon as possible after the baptism or marriage.

b) Telephone system at the Consistory Office: This is being tended. I recently learned that the original software installed on our UOCC main server some years back needs to be significantly up-graded and this will be done as soon as possible.

c) Website www.uocc.ca: This too is part of our ongoing operational review. I appreciate the numerous concerns and comments made with respect to the need to tend to this. Once again, I look forward to sharing more details and updates in due course. Please feel welcome to offer your thoughts, comments and responses to the above, as well as suggestions for further communication from your head-office to you, the membership and friends of the UOCC.

I wish you all a blessed Great Fast once again!

3 БОРМ!

Office of the Consistory Office Closures for April-May 2016

April 29 – Holy Friday May 2 – Bright Monday May 23 – Victoria Day

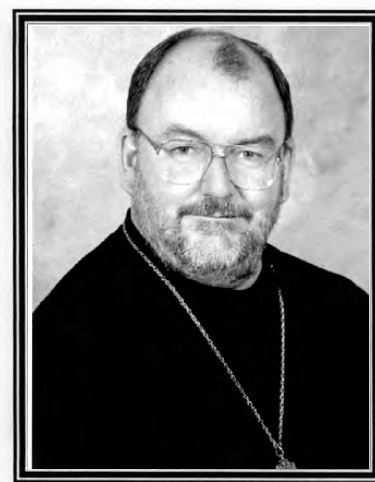
Notice to Contributors

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

Gender Issues in the Orthodox Church



Presentation by
Fr. Roman Bozyk
(Dean of Theology at St. Andrews College)

Thursday, April 21, 2016
ALL SAINTS PARISH AUDITORIUM
1500 DAY STREET
7:00 PM

Президент України обговорив з Вселенським Патріархом помісну Православну Церкву

■ **СТАМБУЛ, ТУРЕЧЧИНА**—10 березня 2016 Президент України Петро Порошенко у Туреччині зустрівся з Вселенським Патріархом Варфоломієм I і обговорив перспективи створення в Україні Помісної Православної Церкви.

Як повідомила прес-служба президента, зустріч відбулася у Тронній залі Вселенського Патріархату у Стамбулі, а Петра Порошенка супроводжувала його дружина Марина.

"Безумовно, ми говорили про майбутнє України, про мир, про єдину Помісну Православну Церкву, якої прагне і чекає український народ", —наголосив Петро Порошенко на брифінгу після зустрічі.

Також президент висловив вдячність Патріарху за "величезну допо-

могу, яку український народ отримує від Вселенського Патріарха Варфоломія I".

"Я дуже вдячний Його Святості Патріарху Варфоломію I за дуже важливий для нас діалог стосовно майбутнього України", —наголосив Петро Порошенко.

У свою чергу Патріарх визнав, що Церква Константинополя є "материнською Церквою" для народу України.

"Ви знаєте, що церква Константинополя є материнською церквою української нації. Ми відчуваємо духовний зв'язок між Константинопольською Церквою та Україною", —сказав Патріарх Варфоломій.

—www.bbc.com



Funeral for Georgiy Gongadze

■ **KYIV, UKRAINE**—The funeral for Kyiv journalist Georgiy Gongadze was finally held on March 22, 2016 at the St. Nicholas Naberezhna church in Kyiv, Ukraine, coming 16 years after his murder. The coffin had been draped in the Georgian and Ukrainian flags. The funeral was attended by family and friends from the tight-knit journalist community. Widow Myroslava Gongadze and his daughters, who now live in the USA, returned to Kyiv for the funeral. Georgiy's mother Lesia reposed in November 2013. Georgiy Gongadze, who ran an online newspaper, critical of the regime at the time, disappeared

on Sept. 16, 2000 and was later found beheaded in a forest outside Kyiv. This murder sparked a huge political scandal and was a focus for anti-government protests. The investigation and legal process stretched 16 years and eventually four police were charged and convicted, but the organizers were never uncovered. The funeral could not be held previously because the body was evidence. It could not be returned until all legal processes were closed. The final appeal of those convicted ended in January 2016.

—www.unian.ua; www.5.ua



President Poroshenko of Ukraine Meets Ecumenical Patriarch Bartholomew



■ **ISTANBUL, TURKEY**—In the framework of a two-day official visit to Turkey, President of Ukraine Petro Poroshenko met with Ecumenical Patriarch of Constantinople Bartholomew I on March 10, 2016.

The president expressed gratitude for the "great assistance the Ukrainian people have received from Ecumenical Patriarch Bartholomew I."

"I am grateful to the Patriarch for his constant care and prayer for Ukraine, its prosperity, peace on the Ukrainian land, constant assistance of the Mother Church to Ukraine," the Ukrainian Head-of-State stated at the briefing following the meeting.

"Of course, we were talking about the future of Ukraine, about peace, about a single national Orthodox Church awaited by the Ukrainian nation," Petro Poroshenko emphasized.

"We are confident that God will hear the prayers of the Church. We are confident that peace and prosperity will come to Ukraine. I am grateful to His

Holiness Patriarch Bartholomew I for a very important dialogue on the future of Ukraine," Petro Poroshenko said.

In his turn, Ecumenical Patriarch Bartholomew I emphasized the importance of the Ukrainian President's visit for mutual relations and expressed support for unity and peace in the whole world. "I would like to express content and gratitude to the President for his visit. You know that the Church of Constantinople is the Mother Church of the Ukrainian nation. We feel a spiritual bond between the Church of Constantinople and Ukraine," he noted.

"It is our duty to pray for peace and unity in Ukraine, Europe and the whole world," the Patriarch noted.

The meeting took place in the Ecumenical Patriarchate in Istanbul.

The President was accompanied by his wife Maryna Poroshenko.

President of Ukraine Petro Poroshenko was on a two-day official visit to the Republic of Turkey March 9-10, 2016.

—www.president.gov.ua

Adopt a Soldier

A Project of the Ukraine War Amps

Help Ukrainian soldiers and patriots injured in the conflict in Ukraine!

Adopt a Soldier establishes a unique bridge between the donor and the amputee.



- The donor selects a wounded soldier to provide a monthly stipend in aid.
- Wounded soldiers send the donors letters and photo
- Soldier stories posted on the Ukraine War Amps website.

A small amount for Canadians makes a huge difference for war veterans in Ukraine.

The War Amps direct 100% of the donations to the injured soldiers.

To make your donation to the Adopt a Soldier Project
https://www.youcaring.com/Adopt_a_Soldier

For more information about the Ukraine War Amp program and the Adopt a Soldier Project
www.ukrainewaramps.ca

Russian Court Sentences Nadiya Savchenko



■ **ROSTOV-ON-THE-DON, RUSSIA**—The court in Rostov oblast in Russia on Mar. 22, 2016 found Nadiya Savchenko, Ukrainian pilot and prisoner of war, guilty on all charges, including the death of two Russian journalists Ihor Korneliuk and Anton Voloshyn. The two journalists had illegally entered Ukraine to cover the conflict in the anti-terrorist zone. Nadiya was sentenced to 22 years in a general population prison, making her one of the new generation of Ukrainian political prisoners. A delegation of Ukraine's members of parliament traveled with Nadiya's family for the court session. Russian special police removed the Ukrainian delegation members from the courtroom when they brought out a Ukrainian flag and began singing the Ukrainian anthem. Some foreign journalists were also not allowed back into the courtroom after the break. Ukraine's President Petro Poroshenko gave a televised statement following the verdict,

vowing to do all that is necessary to return Nadiya to Ukraine. He stated that Ukraine does not recognize the court decision or the charges against Nadiya, maintaining that she was kidnapped in Ukraine. Nadiya Savchenko's detention and trial by Russia violate point number 6 of the Minsk Agreement governing the exchange of prisoners of war.

Nadiya, an Iraq war veteran in the Ukrainian army, joined the voluntary battalion Aydar which was one of the battalions defending Ukraine from the terrorists in Donetsk oblast. She was kidnapped by the terrorists in June 2014 and illegally transported to Russia. She was put on trial which concluded with the verdict in March almost two years later. The trial process and Nadiya's detention had many violations of international law and human rights, recognized by international human rights organizations and governments. Her detention and trial have taken on political overtones.

Nadiya was elected to the parliament of Ukraine in fall 2014 and was chosen as a member of the Ukrainian delegation to the Council of Europe. She was also awarded the Hero of Ukraine award. Last year, Nadiya went on a hunger strike for over three months that raised awareness about her plight and that of other Ukrainian political prisoners held in Russian prisons. Nadiya has shown tremendous strength under psychological and physical pressures, becoming a symbol of hope for Ukraine in its conflict with Russia. Nadiya's case is not just important for Ukraine. Her case highlights a dangerous return to Cold War practices in the world where international laws are ignored and human rights are violated without recourse.

—www.unian.ua; 5 Kanal; Ecnpeco.TV

Canadians Awarded Orders of Merit in Ukraine

■ **KYIV, UKRAINE**—Three members of the Canada-Ukraine Foundation's Medical Mission team received an Order of Merit award from President of Ukraine Petro Poroshenko on Feb. 24, 2016. Dr. Oleh Antonyshyn, Mission Leader and plastic surgeon from Sunnybrook Hospital in Toronto, Ontario, was awarded the Order of Merit. Dr. Carolyn Levis, plastic surgeon from Hamilton, ON, and Krystina Waler, Director of Humanitarian Initiatives from Toronto, were awarded the Order of Princess Olha. The Order of Merit is given for outstanding achievements of service to Ukraine. The Canada-Uk-

raine Foundation was in Kyiv in late February undertaking its fourth medical mission. The medical mission teams traveled to Kyiv, Ukraine to work with its Ukrainian counterparts at the Military Hospital to operate on soldiers and those injured in the conflict in Ukraine. The third medical mission was featured on the CTV news program W5 in its episode *Helping Hands* that aired in January 2016. The program featured the medical treatment of Mykola Nizhikovskyy, 11, who lost both legs and an arm when he stepped on a grenade while playing.

—The Canada-Ukraine Foundation



Російський суд визнав Савченко винною



■ **РОСТОВ-НА-ДОНУ, РОСІЯ**—Донецький суд Ростовської області Росії визнав 22 березня 2016 українську льотчицю і депутата Надію Савченко винною за всіма пунктами звинувачення, окрім обстрілу мирних мешканців. На думку суду, алібі українки, обвинуваченої у справі про вбивство російських журналістів, під час судового процесу до-

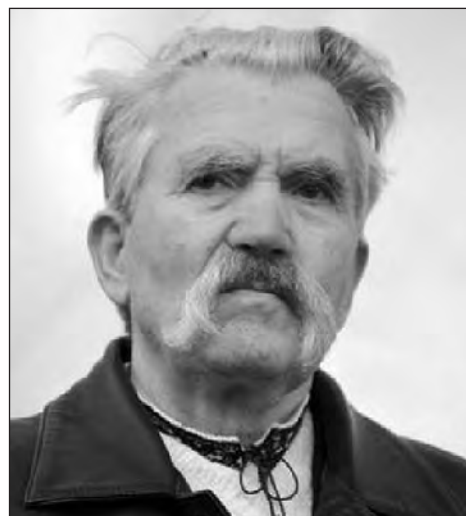
ведено не було. Вона була засуджена до 22 років загального режиму. Після вироку Президент України Петро Порошенко виступав з зверненням, "Я не просто сподіваюся на те, що Надія Савченко повернеться в Україну. Роблю для цього все можливе. І неможливе, здається, теж."

—www.unian.ua

Ukrainian Political Prisoners Win Awards

■ **KYIV, UKRAINE**—Ukrainian filmmaker Oleh Sentsov was awarded on March 3, 2016 the prestigious national Taras Shevchenko award in Kyiv, Ukraine by Ukraine's President Petro Poroshenko. Oleh received the award for his film *Gamer* from 2011 and his unfinished work *Rhinoceros*. Oleh Sentsov is one of Ukraine's new generation of political prisoners falsely held in Russian prisons since Russia's invasion of Ukraine. Oleh was arrested by the Russian special services in Crimea in May 2014 when Russia annexed the Ukrainian peninsula. He was illegally taken to Russia for a court trial that sentenced him to 23 years in a hard labour camp. Oleh was due to be transported to a prison in Siberia, but both his family and the Ukrainian government do not know his whereabouts or state of his health. Russian authorities claim this information is "secreted". Oleh reported that he has been physically tortured and psychologically pressured in jail.

Another former dissident and political prisoner Levko Lukianenko also



Levko Lukianenko sentenced to 27 years in the USSR.

received the Shevchenko award for his 13 volume work *Path to Rebirth* from 2014. Levko Lukianenko had been serving a 27-year sentence under the soviet regime for his political writings and human rights work when the USSR collapsed. He was elected to the parliament of Ukraine in 1991 and served several terms. He continues his work as a community activist and writer.

—www.24.ua



Oleh Sentsov sentenced to 22 years by a Russian court.

Yorkton Holy Trinity UOC Parish Choir in the Nativity Season

YORKTON, SK—The choir of the Holy Transfiguration Ukrainian Orthodox Church of Canada parish in Yorkton, Saskatchewan, spent a very eventful Nativity Season in Yorkton and area. There are Nativity services to sing and joyful *koliady* carols to sing. The choir also sang at several funerals. During the Nativity-Theophany season, the choir members averaged a singing record of one 'event' every two days, doubling on some days with a funeral and caroling. The choir's Christmas season began with the singing of the Nativity Divine Liturgy at 11:00 p.m. on Jan. 6, 2016. This liturgy was broadcast live on CJGX Radio, which covers a wide area of east-central Saskatchewan. The choir had practiced several weeks for this special feast day service.

During the afternoon of the Feast Day of the Nativity of Christ on Jan. 7, two choir members and substitute cantor Yvonne Panchuk brought a gift to their long-time cantor, Gerald Yaholnitsky, who was recovering from surgery in hospital. Some choir members sang at a funeral the following day. In addition to singing responses for the Funeral Rite, some of the members also lend a hand in the kitchen to prepare and serve memorial lunches after funerals. After the memorial dinner, choir members piled into two cars to go caroling. The first stop was the Saltcoats Nursing Home in Saltcoats, Saskatchewan, where they sang the traditional Christmas songs for a group of about 30. They made another stop in Churchbridge for the gathered Sawchuk family before departing home to Yorkton.

The choir gathered at the Yorkton Regional Hospital on the Saturday after

Nativity, on Jan. 9, to sing *koliady* for some patients there—their cantor Gerald Yaholnitsky and two other parish members. The group was asked to carol in the hospital coffee shop, which they gladly complied. From the hospital, the choir also made home visits to those choir members who were unable to attend worship services. The group rounded out the day by caroling in the lounge of the Aspen Bluff Nursing Home. The many smiles and happy faces made the day's efforts worthwhile.

The Divine Liturgy on the Sunday after the Nativity was celebrated at the Holy Ghost UOC parish in Ituna. Seven choir members accompanied the cantor to sing responses for the liturgy. The Holy Ghost church is beautifully adorned with icons covering the walls and interior dome. After worship, the choral group stopped at the café for luncheon and sang a *koliada* with many of the patrons cheerfully joining the song.

The choir had been requested to sing at another funeral held on Tuesday, Jan. 12 with a *Panakhida* the previous evening. Several choir members braved the wind and snow in the cemetery to assist the cantor. The choral group met Fr. Mel on the following morning at the Yorkton Regional Nursing Home for a *Moleben'* service. The choir sang a short *koliady* program for the residents in the chapel after the service. Many sang along and they all left with smiles on their faces.

Over the next week, the choir members actively participated in the ladies' work bee, a UWAC monthly meeting and another *Panakhida* and funeral. The full choir was requested to sing responses. The choir sang responses at



Yorkton choir members at the coffee shop of the Yorkton Regional Hospital in Yorkton, SK.



Yorkton choir in the choir loft of the Holy Ghost church in Ituna, Saskatchewan.

the Divine Liturgy on Jan. 17 on the Sunday before Theophany. Later in the day, they visited Queen Elizabeth Court, a seniors' housing complex, where they performed *koliady* for almost an hour for about 50 seniors who had gathered in the recreation room.

As usual, there were some of the audience singing along. The joy of the Nativity season touched the hearts of both carolers and listeners.

The choir's Nativity season concluded with their participation in the Great Blessing of the Waters service on Jan. 18 Theophany Eve. This was fol-

lowed by a delicious Holy Theophany Eve supper, or Щедрий Вечір, with twelve dishes at the parish hall, where the choir also sang *koliady* for Fr. Mel and for the parish. A special treat was the impromptu singing of all eight verses of the traditional welcome carol *Dobryi Vechir*, or *Добрий Вечір Тобі*, by two brothers, Nazar and Demyan Kolesov, aged 7 and 9, and a friend. Their youthful, clear voices in melodious Ukrainian delighted everyone present.

continued on p.15



Yorkton choir members with Fr. Mel Shlashinsky at the Yorkton Nursing Home where they sang responses for liturgical worship and sang *koliady* carols of the Christmas season.



Caroling at the Yorkton church hall after the Holy Theophany Supper on Jan. 18, 2016.

Yorkton Parish Choir: Who's Who

For the most part, the members of the Yorkton parish choir are seniors who have been choral singing for many years. Several of the choir members have ties to the Ituna community. This is not surprising since many members in the Yorkton parish have retired from outlying farms or small towns to this fifth largest city in Saskatchewan. For the most part, members of the Yorkton Parish District descend from the first Ukrainian pioneer immigrants to the area who were granted unbroken homestead farmland to settle in the late 1890s-early 1900s.

The choir members are dedicated to the service of their parish and parish district, attending and singing responses at every worship service and funeral without being asked. Sometimes, the choir is requested for funerals and more attend to sing. The Yorkton cantor rarely sings anything alone. Several in the choir also read the Epistle at services. The choir, which just lately lost its member from the bass section to illness, functions as a choral group led by a cantor-conductor. About twelve commonly attend the Sunday Divine Liturgies, but at times up to 18 singers may be present for services. At other worship services or funerals between 4-11 singers come and volunteer to sing with the cantor.

Very Rev. Archpriest Mel Shlashinsky serves the Yorkton Parish District covering approximately 20 congregations. The Yorkton parish receives the majority of worship services, especially in the winter when many of the rural and outlying congregation churches are closed for the winter. In the district, about 7 of the congregations are more active and have three or more liturgies a year. This keeps the priest very busy travelling many kilometres between parishes. Many churches in the district are located between 20 minutes to an hour's drive away from Yorkton. Some are located even further. During the summer it is common for the priest to celebrate Divine Liturgy at one congregation in the morning, and then to serve a worship service in the afternoon for another congregation.

50th Anniversary Celebration of the Brotherhood of St. Mary the Protectress Ukrainian Orthodox Sobor



WINNIPEG, MANITOBA—The 50th anniversary of the founding of the Brotherhood of St. Mary the Protectress Ukrainian Orthodox Sobor in Winnipeg, Manitoba, in March 1966 was celebrated by 75 of the Brotherhood's members and guests on March 11, 2016.

The evening began with a *Moleben'* concelebrated by His Eminence Metropolitan Yuriy, Very Rev. Archpriest Taras Udod and Very Rev. Archpriest Alexander Harkavyi. After the worship, members and guests proceeded to the church auditorium for a dinner, short program and evening of fellowship. Brotherhood president Dale Fuga led the celebration which opened with a prayer by Fr. Alexander and the remembrance of all members who had fallen asleep in the Lord.

During the program, two of the founding members, Art Chimuk and William (Bill) Kowalchuk, gave a history of the Brotherhood. Art described how he, along with six other parish

members—Fred Kowalchuk, Jim Chimuk, Don Nychka, Bill Kowalchuk, Don Hollyer, and Russ Kapyt—and then-parish priest Rev. Ivan Stus, formed a Steering Committee, which drew up the Brotherhood's original Constitution and Bylaws. Within a couple of years, under the direction and guidance of member Michael Chaykowski, the Brotherhood began operating weekly bingos in the neighbourhood aiming to raise funds to acquire property adjacent to the church. The bingo program ran from the late 1960s to the early 1990s during which time sufficient funds were raised to purchase several properties. Bill Kowalchuk described how this resulted in the construction of the Ukrainian Orthodox Millennium Villa, a non-profit, 72-unit, seniors residence designed for those 55 years and older. It is connected to the Sobor by an underground tunnel. Opened to residents in September 1989, the Villa has provided a safe and secure, low-cost home for many parishioners for over 26 years. A number of past and

present members of the Villa board of directors were, and are, members of the Brotherhood.

Diane Babynchuk, former president of the Sobor's Kn. Olha Branch of the Ukrainian Women's Association of Canada, spoke on behalf of the widows and spouses of the Brotherhood members. She noted how the men's and the women's organizations have always worked cooperatively with each other for the ultimate benefit of the parish. As an example, she described how the women sold donuts and coffee during bingo days, while the men ran the bingo. The profits helped to decorate the interior of the Villa. This cooperation continues today with the two organizations working together to raise funds in the making and selling of *varenyky*.

President Dale Fuga noted how the Brotherhood continues to follow the purposes established by the Steering Committee 50 years ago: (1) binding people of the Ukrainian Orthodox faith, and promoting and fostering Christian fellowship; (2) providing young adults with opportunities for leadership, training, worship, recreation, self-expression and cultural enrichment; (3) cultivating, fostering and preserving the Ukrainian language and customs; (4) developing individual character by practicing Christian principles individually

and collectively; and (5) aiding and assisting the Ukrainian Orthodox Sobor of St. Mary the Protectress in its various functions and activities. He thanked the Brotherhood members for their dedication throughout the years and recognized the contribution of reposed members. Dale pointed out that the Brotherhood membership supports the founding goals through its support of the parish Sunday School program, the local CYMK groups, the Ukrainian Orthodox Summer Camp Veselka, various other Ukrainian organizations, sponsorship of a scholarship for St. Andrew's College students, assistance at various parish functions as well as assisting with minor maintenance and housekeeping activities around the church.

To round out the evening, Fr. Alexander and Dobrodiyka Olha provided musical entertainment to the delight of everyone present. Metropolitan Yuriy gave remarks describing the historical origins of the brotherhood movement in Ukraine. He commented that he was pleased to see that the Brotherhood of St. Mary the Protectress was continuing the tradition established centuries ago. Fr. Taras Udod said the closing prayer.

*На многая літа,
Братство Св. Покрови!*

Yorkton Parish Choir...

continued from p.14

The choir assisted the cantor and Fr. Mel at one more funeral at this time. It took place at the small and char-



Nazar and Demyan Kolesov with their friend singing the traditional carol *Добрий Вечір, Тобі, Пане Господарю* [Good evening] at the Theophany Eve [Щедрий Вечір] program.

ming Sts. Peter and Paul church with a hall in the rural area near Insinger, Saskatchewan. The cemetery was located across the road from the churchyard allowing the funeral procession, led by Fr. Mel and the choir group, to walk directly from the church to the graveside following a snow-cleared pathway.

The choir had not expected this kind of Nativity-Theophany season with so many funerals. There was neither sufficient time nor energy to complete their plans for house-to-house caroling. However, the Yorkton parish choir has shown that, through their ministry of song, they can bring comfort to grieving families. The annual tradition of *koliady* brought to the infirm in care homes, the ill at hospitals and the bereaved the comfort of the birth of our Saviour and Lord Jesus Christ, and even joy—"For Christ is with us."

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!"

Canadian Council of Churches

The Ukrainian Orthodox Church of Canada has been a member of the Canadian Council of Churches since 1991. It actively participates in the work of the various commissions and groups of the CCC, including the Commission on Faith and Witness, Commission on Justice and Peace, Christian Interfaith Reference Group and the Governing Board. Very Rev. Archpriest Dr. Jaroslaw Buciora represents the Ukrainian Orthodox Church of Canada on the CCC and attended the Nov. 25, 2015 session of the Governing Board.



THE CANADIAN COUNCIL OF CHURCHES
LE CONSEIL CANADIEN DES ÉGLISES

Highlights and Decisions

The Canadian Council of Churches Governing Board Meeting November 25-27, 2015 Crieff Hills Retreat Centre, Puslinch, ON

■ The Canadian Council of Churches is the broadest and most inclusive ecumenical body in Canada. The Governing Board brings together representatives from Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant, and Catholic member denominations to review and coordinate its committees and commissions, appoint officers, obtain funds, and determine external relations to other religious and secular organizations and movements.

The purposes and functions of the Council shall be to serve God's mission in the world, to give expression to the unity which is offered to the world through Jesus Christ, to witness to the continuing renewal of the Church by the Holy Spirit, to promote the growth of ecumenical and missionary obedience among all Christians, and to facilitate common action by the member churches.

At this semi-annual meeting of the Governing Board we:

1. Shared the practices, commonalities and tensions experienced in the areas of mission, evangelism and culture in a session led by the Canadian Churches' Forum.
2. Compared the insights of the Capetown Commitment (Lausanne), Together Towards Life: Mission and Evangelism in Changing Landscapes (World Council of Churches), and Evangelii Gaudium (Pope Francis) on mission, evangelism, and culture.
3. Engaged with the latest news and experiences in Canada of the Middle East Refugee crisis helped by staff and volunteers from Lifeline Syria, Armenia Family Support Services, and Canadian Lutheran World Relief.
4. Sent a pastoral letter to all member denominations on welcoming refugees, particularly Syrians, to Canada.
5. Prayed in the Anglican, Baptist, and Mar Thoma Christian traditions.
6. Experienced for the first time the 2016 Week of Prayer for Christian Unity theme of Called to Proclaim the Mighty Acts of God prepared this year by the country of Latvia.
7. Received an update and provided feedback on the interfaith, faith and witness, biotechnology, truth and reconciliation, and justice and peace activities and plans of The Canadian Council of Churches and its bodies.
8. Reflected deeply together on "Forum" and the Lund Principle of ecumenism led by members of the Executive Committee Richard Schneider, Ronald Fabro, and Stephen Kendall.
9. Wrote to Prime Minister Justin Trudeau to request the Supreme Court of Canada to extend for a reasonable period of time the suspension of the implementation of its ruling in Carter v. Canada on physician assisted death in order to allow for a full and thorough public discussion.
10. Discussed multimedia communication strategies to improve the reception of Canadian Council of Churches resources.
11. Met the Chaplain General, Padre Guy Chapdelaine, and learned about the current opportunities and challenges in military chaplaincy including public prayer, sexual harassment, mental health, suicide, interfaith relationships, and working for peace.
12. Adopted a 2016 operating budget and empowered the Executive Committee to adopt the Project Ploughshares and Canadian Churches' Forum budgets after review by the Finance Committee.
13. Proposed questions President Alyson Barnett-Cowan will ask when she visits each denominational head office—the first of two Presidential priorities of President Alyson Barnett-Cowan in the coming three years.
14. Shared ideas on how member denominations and The Canadian Council of Churches will respond to the Calls to Action of the Truth and Reconciliation Commission on Indian Residential Schools and live up to the commitments of its own Expression of Reconciliation—the second of two Presidential priorities of President Alyson Barnett-Cowan in the coming three years.
15. Adjourned with prayers for one another's well-being.

The next meeting of the Governing Board is scheduled for May 18-20, 2015 at the University of Saint Paul in Ottawa, Ontario.

Notice of upcoming

Manitoba Provincial Ukrainian Self Reliance League of Canada Convention 2016 Saturday, September 24, 2016

Watch for program details as they become available.
Please reserve the date and plan to attend. Everyone is welcome.

FOLK ART & CULTURE TOUR TO UKRAINE

with Orysia Tracz

Kyiv - Ternopil - Kam'ianets-Podilsky Carpathian Mountains - Lviv

July 5 - 21, 2016

Get an authentic look at the culture of Ukraine, from the thriving big cities to the charming villages!

On this tour, created and hosted by Orysia Tracz, you'll learn Ukrainian history and traditions, as well as get up-close and personal with the people and culture of this land.

Orysia is a writer, translator, consultant, and speaker on things Ukrainian, especially culture and ethnology. She has lead 16 folk art and culture tours to Ukraine.

She has translated ten books, and her book *First Star I See Tonight: Ukrainian Christmas Traditions* was launched in early December.



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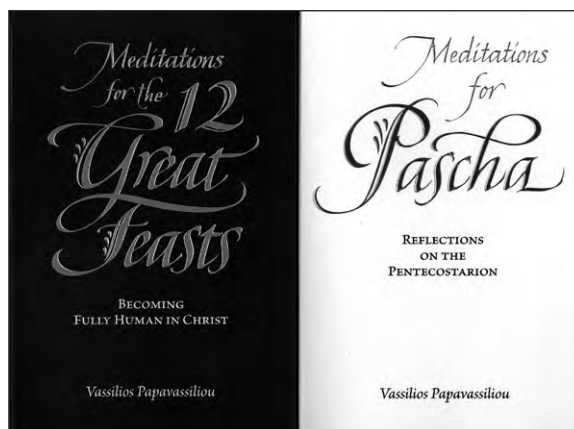


Meditations for the 12 Great Feasts by Vassilios Papavassiliou

■ Vassilios Papavassiliou. (2015). *Meditations for the 12 Great Feasts: Becoming Fully Human in Christ*. Chesterton, IN: Ancient Faith Publishing.

This 81-page book makes up one of the set of volumes in the Meditations series. It focuses on the 12 Great Feasts. It is divided into 12 short chapters with a guide to the 12 Great Feasts and an introduction. Each chapter focuses on one of the feasts, providing dates of celebration, fasting rules and meanings. Each chapter is composed of a short discussion of the essence of the feast day together with important quotations.

Written in easy-to-read English, this small-sized volume is convenient to take along anywhere.
\$9.95



Meditations for Pascha by Vassilios Papavassiliou

■ Vassilios Papavassiliou. (2014). *Meditations for the Pascha: Reflections on the Pentacostarion*. Chesterton, IN: Ancient Faith Publishing.

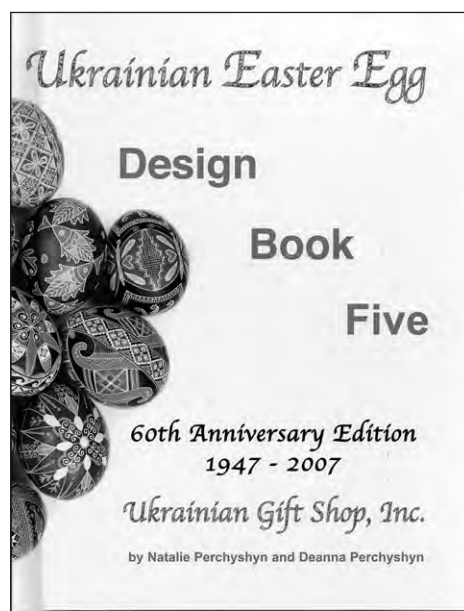
Far from being merely a "vacation from fasting," the Paschal season is a time that, properly understood, can greatly enrich our faith. During the Paschal season, we celebrate and rejoice in our Lord's Resurrection, and we prepare for the great feast of the Holy Spirit descending upon us.

This 104-page book is part of the Meditations series, focusing on the greatest feast day—the Resurrection of our Lord Jesus Christ—and including the days up to the feast day of All Saints. The author notes that this Paschal season is the time that we have been building up to for the joyful celebration of the Lord's Resurrection, yet it is often overlooked. There are 12 short chapters with a guide to the season and an introduction. Each chapter is dedicated to Pascha and the weeks following until All Saints. The author's straightforward style makes this English-language book an easy read.
\$11.95

Ukrainian Easter Egg by Natalie Perchyshyn and Deanna Perchyshyn

■ Natalie Perchyshyn, and Deanna Perchyshyn. (2006). *Ukrainian Easter Egg: Design Book Five*. Minneapolis, MN: Ukrainian Gift Shop.

This wonderful 184-page book is a valuable resource for anyone embarking on *pysanka*-making this year. Its full colour and hardcover design also make it a great conversational coffee tablebook. It includes start-to-finish complete instructions for the first-time *pysanka*-maker. The authors have included 26 designs ranging from simple to complex in a variety of traditional styles. For example, 2 designs from the Trypillian style are featured. They also take the readers step-by-step through a design, starting with an explanation of the necessary tools and dyes for a particular pattern. In addition, there are 6 pages of full-colour photographs of the *pysanky* to demonstrate each design. There is an expanded section that provides designs and instructions for working with various types of eggs: 2 goose egg designs

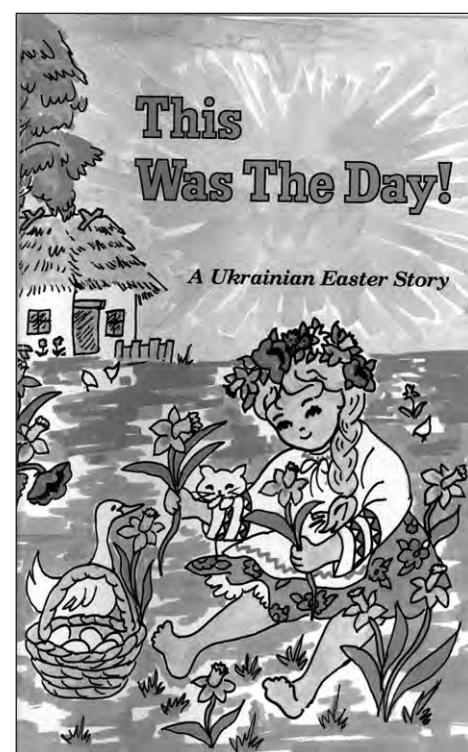


and 1 ostrich egg pattern. There is a helpful chart to explain the ancient symbols being used, and the meaning of the colours. A useful glossary can be found at the end for easy reference.
\$32.95

This Was The Day! by Ann Kmit

■ Ann Kmit. (1981). *This was the Day: A Ukrainian Easter Story*. Minneapolis, MN.

With illustrations by Phyllis Haywa, this 24-page brightly coloured children's book introduces Ukrainian Easter traditions and Church practices to young children. This uplifting story follows Katia and her mother making traditional preparations for Pascha. Readers see them engage in traditional Ukrainian cultural activities, like making *pysanky*, as well as following such Ukrainian customs as cleaning the house before Resurrection Sunday. Young readers also see Katia in private family moments with her mother, such as saying evening prayers together. Written in English, this book makes a good gift for little readers in their early years.



\$5.95

Community News 2016 – Year of Ukrainian-Canadian Cultural Heritage

■ WINNIPEG, MB—The Province of Manitoba proclaimed 2016 the Year of Manitoba's Ukrainian-Canadian Cultural Heritage. At a session of the Manitoba Legislative Assembly on March 10, 2016, Manitoba Premier Greg Selinger read a proclamation (*see below*) which was supported by all parties.

Opposition leader and Progressive Conservative Party leader Brian Pallister and Hon. Jon Gerrard of the Liberal Party gave supporting speeches. The Ambassador of Ukraine to Canada, His Excellency Andriy Shevchenko, was present in the legislature for the proclamation.

Year of Manitoba's Ukrainian-Canadian Cultural Heritage Presented by Manitoba Premier Greg Selinger

Whereas 2016 marks the 125th year since the arrival of the first Ukrainians to Canada; and

Whereas Ukrainian-Manitobans have greatly contributed to the province of Manitoba, initially through agriculture, forestry, railways and mining and, presently, in most professional fields of the workplace; and

Whereas Ukrainian-Manitobans assisted in the creation and the promotion of multiculturalism in Canada and in Manitoba; and

Whereas Winnipeg was the first major urban centre of Ukrainian-Canadians, where many of the earliest religious cultural institutions were founded, including the Canada-wide coordinating body known as the Ukrainian Canadian Congress, established 75 years ago; and

Whereas Winnipeg is the first city outside of Ukraine to dedicate a statue honouring the bard and freedom fighter of Ukraine, Taras Shevchenko, built on the grounds of the Manitoba Legislative Assembly by the Ukrainian Canadian Congress; and

Please note: current E-mail addresses at the Consistory

Metropolitan Yurij
V. Rev. Archpriest Taras Udod
Consistory Office
UOCC Foundation
Serhij Obraztsov
Andrew Serray
Valentyna Dmytrenko
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mpavenski@uocc.ca
vitalstats@uocc.ca
archives@uocc.ca

Whereas 2016 marks the 55th anniversary of the Ukrainian education program in Manitoba, a program that was taught in the early decades until it was disallowed in 1916 and was reinstated in 1961; and

Whereas higher education is deeply important to Ukrainian-Manitobans, and the community has established three institutions at the University of Manitoba, including St. Andrew's College in 1946, the Ukrainian Studies in the Department of German and Slavic Studies in 1949 and the Centre for Ukrainian Canadian Studies, 1981; and

Whereas Ukrainian-Manitobans have contributed to Manitoba's rich cultural heritage through the arts, including choral and instrumental music, folkloric and performing dance, fine art, fibre art, literature, architecture, libraries, museums and archival collections and cuisine.

Now, therefore, be it known that I, Greg Selinger, Premier of the Province of Manitoba, proclaim 2016 be designated as the year of Manitoba's Ukrainian-Canadian cultural heritage in Manitoba, and do commend its thoughtful observance to all citizens of our province.



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

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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.



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

Residence Applications

We are now accepting St. Andrew's College Residence applications for the 2016-2017 academic year. Any students who wish to book rooms are urged to contact the **Residence Supervisor, Genia Bozyk**, as soon as possible at (204) 474-8895 or email st_andrews@umanitoba.ca

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

КОЛЕГІЯ СВ. АНДРЕЯ У ВІННІПЕЗІ запрошує Вас на

ІНВІГУРАЦІЮ 2016 р. І ВРУЧЕННЯ НАГОРОД

у неділю 25-го вересня 2016 р.
о год. 2:00 по обіді у головній залі Колегії Св. Андрея.
Після Урочистої програми буде прийняття.



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

2016 INAUGURATION AND AWARDS CEREMONY

on Sunday, September 25, 2016 at 2:00 p.m.
in the Main Hall of St. Andrew's College.
Reception to follow.

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.



22-25 лютого 2016 р. студенти Богослов'я Колегії Святого Андрея спільно з Асоціацією Українських Студентів при Манітобському Університеті організували продаж вареників з метою допомоги людям похилого віку в Україні. В умовах сьогоденної соціально-економічної кризи життя українців є вкрай складне. Проблема соціальної захищеності гостро торкнулася особливо старшого покоління. Такий невеличкий проект допоміг не лише зібрати кошти для повсякденних потреб людей похилого віку у Геріатричному пансіонаті Львова, але, що найголовніше, підніс рівень уваги до актуальної проблеми українського суспільства.

On February 22-25, 2016 the University of Manitoba Ukrainian Students' Association together with the St. Andrew's College Theology Students Association organized a pyrohy sale in support of the elderly in Ukraine. The current social and economic crisis has led to changes in the priorities of social programs, which are responsible for the welfare of vulnerable groups of the population. Senior citizens find themselves highly unprotected in all spheres of life. Thus, this project not only raised funds to provide for the daily living needs of elderly in a geriatric care home in Lviv, but also increased awareness about this critical issue in Ukrainian society.

UNIVERSITY OF MANITOBA
UKRAINIAN STUDENTS' ASSOCIATION and Theology Students Association
launch

Perogy Sale

In support of elderly in Ukraine

Help us raise funds to provide
 daily living necessities for those in need

February 22 and February 25, 11am-2 pm
 FLETCHER ARGUE BLDG 1st Floor



Remembering our parents

John (Iwon) Shewchuk

John was born on Oct. 20, 1903 in the first house to stand on the Shewchuk homestead. He was the sixth surviving child, and the only son born to Wasył and Alexandra. He attended school near the homestead, walking two and a half miles each way with his sisters.

After irregular attendance at school for five years, John joined his father in farming. He was only twelve years old. He liked music, and purchased his first violin from Eaton's for seven dollars, which included mail order lessons. Not satisfied with these written lessons, he started taking lessons from two local instructors, John Glowacki and Alex Pawliuk.

At about the age of 17, John started playing the violin at social functions and was also an active participant in various drama productions in the area. His sister Mary brought him a new violin from the USA, and she also taught him to read notes. He still remembers the melodies that she taught him.

John met Elizabeth Paskaryk at a dance in Stuartburn, and after a suitable courtship, they were married on Feb. 16, 1928 at the Holy Trinity Ukrainian Catholic church at Stuartburn. Following the wedding, there were receptions held a week apart at the homes of both the bride's and groom's parents, according to the custom at that time.

John and Elizabeth lived on the Shewchuk homestead for two years helping with the family farm. They then rented a farm at Ridgeville, Manitoba, where they resided for two years. Their first child, Olga, was born there in 1930. She reposed a few months later. They returned to the Shewchuk homestead where their five children were born: Oleksa (Alex), Olena (Helen), Antho-

ny, Livia (Lily) and Natalka (Natalie).

In the spring of 1944 John purchased a farm of his own from James Miller. His father continued to live with the family. John worked this farm until 1969 when he retired and moved to his present home in the town of Gardenton, MB. His younger son, Tony, took ownership of the farm, expanding it in area and specializing in beef cattle.

John and Elizabeth are still quite active in the community. John has been serving as palamar at St. Michael's Ukrainian Orthodox church for the past 13 years. Elizabeth serves as president and treasurer of the parish's branch of the UWAC. They celebrated their 55th anniversary this year and enjoy good health. They relish raising laying hens and tending a large garden. These activities, combined with hosting their children and grandchildren during frequent visits, help both John and Elizabeth to take pleasure in an active retirement.

John (Iwon) and Elizabeth Shewchuk Family

John (Iwon) Shewchuk fell asleep in the Lord in January 1987 at the age of 83. He spent his entire life in Gardenton, MB, where he farmed until 1969. He then retired and moved into the town of Gardenton. In 1928 John married Elizabeth Paskaryk. They celebrated their 58th wedding anniversary in February 1986. John was very fond of music and had played the violin from the age of 12. He spent many pleasurable hours playing music throughout the years. John had been active in the community and his parish where he served as a palamar for over ten years. He delighted in growing a garden and raising chickens in his retirement and pursued his hobbies right up until his illness in May 1986.



Elizabeth and John.

Elizabeth Shewchuk was born in Stuartburn, MB, on April 1, 1909 to Hryhory and Yustyna (Kasian) Paskaryk. She attended Prawda School (Stuartburn) where she completed grade 5. Although her greatest wish was to teach, she was unable to achieve this goal because she needed to help on the farm and then go to Winnipeg to work.

After her marriage to John in 1928, she joined him in operating their farm in Gardenton, doing household chores, nurturing the growing family and looking after her parent-in-laws as they grew older. Over the many years, gardening was a source of enjoyment to her as well as an essential source of food. As time went on and all the children left home, Elizabeth took two jobs outside the home. Her first job was hoeing sugarbeets and a few years later she made the decision at age 60 to work in the sewing factory in St. Malo. These jobs gave her financial independence and a sense of pride.

After John reposed in 1987, Elizabeth lived alone in their retirement home in the village of Gardenton and then moved to Shady Oak Lodge at Vita, MB, in 1990. During her stay at Shady Oak, she took pleasure in making crafts and became proficient at deco-

rating clothes hangers. These are now cherished by her children and grandchildren—a memory of Baba. She remained there, enjoying the company of other seniors until her health deteriorated in 1996. She was then admitted to the Vita Personal Care Home where she remained until her repose on March 3, 1999.

Elizabeth loved her children above all else and dedicated her life to them. In turn, they found her a great inspiration by her acts of thoughtfulness, devotion, courage and generosity. Her greatest joy had been the visits by her children after they all had left home to pursue their careers. She was a strong believer in education and always urged her children to achieve as great an education as possible. Ukrainian heritage and culture were of enormous importance to her. She encouraged her children never to forsake their roots.

In community work, Elizabeth was an active member of the Ukrainian Women's Association of Canada. As a young woman, she took on positions in the executive as treasurer and president. While her health permitted, she was a supporter of and actively participated in all the functions held in Gardenton, Manitoba.

JOB POSTINGS

ЗЕЛЕНИЙ ГАЙ GREEN GROVE
JULY 3 - 31, 2016 CAMP SESSION
WAKAW LAKE, SASKATCHEWAN

Green Grove Camp offers a variety of cultural and recreational activities for campers to share in cultural and religious experiences and to develop lifelong friendships.

URGENTLY Seeking Staff for Summer Youth Camp

Must hire qualified staff by **May 15, 2016**

Positions Available:

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- ✓ Assistant Director
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- ✓ Cabin Counsellor
- ✓ Head Camp Cook
- ✓ Assistant Camp Cook



If you know someone who could fill staff positions for the July 2016 camp session, show them this ad so that our summer camp session may proceed. Green Grove would love to bring the enjoyment of a fun-filled two weeks to many campers, parents and grandparents at this most beautiful lakeside.



Зелений Гай

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- **Price:** under \$235,000

Very affordable in the beautiful Okanagan!

Interested in a viewing? Looking for more information?

Contact: Mick (Tel.) 780-581-8432 or e-mail nychkam@gmail.com

Jesus begins His Ministry on Earth

The only episode in the Bible recording the childhood of Jesus appears in the Gospel of St. Luke. Every Jewish male was required to go to Jerusalem each year to observe the Passover. When Jesus was twelve years old, He went to the Passover with His parents. After the festival was over, they discovered that He was not with them on the journey home. After three days they found him in the temple sitting among teachers, listening to them and asking questions. Everyone was amazed at His knowledge.

Then He went home to Nazareth with them and, as the Gospel writes, Jesus grew in wisdom and stature and in favour with God and man. The Bible gives very few details about Jesus's life during these years. He probably learned how to be a carpenter in the small town of Nazareth as this was what Joseph did. In those times, a car-

penter's chief work was making furniture, doors and farm tools.

At the age of 30, Jesus heard about the preaching of John the Baptist. He came to be baptized by John. In being baptized, Jesus was ready to do His Father's work on earth. As He came out of the water, the sky above opened and the Holy Spirit came down in the form of a dove. The dove rested on Jesus's head, and a voice from heaven said, "You are My beloved Son, in You I am well pleased."

After His baptism, Jesus was led by the Holy Spirit into the wilderness alone to pray and fast for 40 days. Then He returned to Nazareth and began His mission on earth. Jesus began to travel through the countryside, talking about God. There was a definite purpose laid out for His life. His mission was prophesized in the Old Testament. Everywhere He went, crowds gathered and people asked many questions. Jesus knew that

He needed help, so He went up on a mountain alone to pray. All night, He prayed about choosing the right men to help teach and preach and heal in His Father's name. The next morning, Jesus came down from the mountain and began to choose the twelve men from those who had followed Him: Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, a second James, Thaddeus, Simon and Judas.

Four of the men worked as fishermen: Peter, Andrew, James and John. The men had just brought their boats to shore and had not caught any fish, but Jesus told them to go out again. They caught so many fish that the nets began to break. The fishermen looked at Jesus with amazement and fear. "Do not be afraid," Jesus said. "Follow me, and I will make you fishers of men."

Jesus visited the towns through the countryside of Ga-



Dobrodiyka Jane

lilee. One day, He went on a hillside and began to speak. These teachings are part of Jesus's Sermon on the Mount. We know them as The Beatitudes, or the Third Antiphon that we sing at every Divine Liturgy. Check the words in your prayerbook and in your Bible in the Gospel of St. Matthew 5:1-12.

The Beatitudes: St. Matthew 5-7

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are they that mourn, for theirs is the kingdom of heaven
Blessed are the meek, for they shall inherit the earth.
Blessed are those that hunger and thirst after righteousness,
for they shall be filled.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are they that are persecuted for righteousness's sake,
for theirs is the kingdom of heaven.
Blessed are you when they shall revile and persecute you
and speak against you falsely for My sake.
Rejoice and be exceedingly glad, for great is your reward in heaven.

Третій антифон: Св. Матвія 5-7

Блаженні убогі духом, бо їхнє є Царство Небесне.
Блаженні ті, що плачуть, бо вони втішаться.
Блаженні лагідні, бо вони успадкують землю.
Блаженні голодні і спрагли правди, бо вони наситяться.
Блаженні милостиві, бо вони помилувані будуть.
Блаженні чисті серцем, бо вони Бога побачать.
Блаженні миротворці, бо вони синами Божими назвуться.
Блаженні гнані за правду, бо їхнє є Царство Небесне.
Блаженні ви, коли ганьбитимуть вас і гнатимуть,
і зводитимуть на вас усяке лихослів'я та наклепи—Мене ради.
Радуйтеся і веселіться, бо велика нагорода ваша на небесах.

Сіль землі: Св. Матвія 5:13-16

Ви—сіль землі. Якщо ж сіль втратить силу, то чим зробиш її соленою? Вона вже ні до чого не придатна, хіба що бути викинутою геть на потоптання людям.

Ви—світло світу. Не може сховатися місто, яке стоїть на верху гори. І не запалюють світильник, щоб поставити його під посудину, але на свічник,—і світить всім у домі. Так нехай сяє світло ваше перед людьми, щоб вони бачили ваші добрі діла і прославляли Отця вашого Небесного.

Believers are Salt and Light: Matthew 5:13-16

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.



Passion Week

■ The last week before the Resurrection of Christ has been named Passion Week because it remembers the Saviour's final days on earth. During this week His suffering and torture, death on the cross and burial are commemorated. Monday, Tuesday and Wednesday of this week are dedicated to our Lord Jesus Christ's final conversations with the people and his disciples. The liturgical worship on Thursday remembers the events of Jesus Christ washing the feet of his disciples, the Last Supper, Jesus praying in the Garden of Gethsemane and Judas Iscariot's betrayal. The worship on Holy Friday remembers Christ's suffering, His death on the cross and burial. Twelve readings taken from each of the four Gospels are read at the Matins, which are served on the evening of Holy Thursday. The readings about the suffering of Jesus come from the four Gospels and are read from the centre of the church. There is no Divine Liturgy served on Holy Friday because the Lord gave Himself in sacrifice on this day. Instead, the Royal Hours are served. The worship services of Holy Saturday commemorate Christ's body lying in the tomb, His descent into Hades as God, going to Paradise with the thief, sitting on the Throne with God the Father and the Holy Spirit, and the Resurrection of Christ.

—The Law of God. (2006). Kyiv.

Тут молилися вояки УПА

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

Продовження з минулого числа

■ Це був приятель моєї родини, "Бульба" також знав особисто отця і був задоволений, що ці розмови відбуваються в знайомій йому хаті. Представниками зі сторони ОУН(б) були: командири "Сонар", "Охрім", "Дубовий" і "Омелько"...¹¹

Отже, о. Михайло Жильчук був добре знаний серед провідних командирів УПА, а його хата була місцем неодноразових зустрічей діячів ОУН(б)-УПА.

Село Тростянець, яке свою назву виводить від слова "трость", новіша назва "цівка", на них намотували нитки і закладали в човник для ткання, як правило робили з стебла ожини, очерету, належить до давніх поселень Пригорині.¹¹ Про це свідчили високі могильні кургани та предавні тесані кам'яні хрести на них, перенесені місцевими жителями на церквище під час розорення під поля цих поховань. Село в 1943 році було в епіцентрі боротьби ОУН-УПА проти німецьких і московсько-більшовицьких окупантів і як ми зазначали вище, духовні потреби війни-повстанці задовольняли в найближчому місцевому храмі Св. Михайла. Тут о. Михайло Жильчук святив паски на повстанський Великдень, правив урочисті Служби Божі разом з іншими священиками-патріотами по неділях і святах, правили Служби Божі і військові капелани УПА про яких згадує історичне джерело, що до повстанців прибув військовий капелан, молоденький, енергійний, добрий проповідник, випускник Рівненської української гімназії і пастирських курсів у Луцьку.¹²

Отож, храм Св. Михайла в с. Тростянець впродовж 1943 року був найбільшою, найближчого, найшановнішою святиною вояків УПА де вони духовно очищалися, набиралися віри у боротьбу, яку вели проти всіх ворогів Української держави, рідного народу. Тут отримували сповідь, причастя, духовно зцілялися для продовження святої справи, за яку вони віддавали своє життя. З курсантів підстаршинської, а по ній —старшинської школи "Дружин-

ники", слухачок шестимісячних медичних курсів було створено хор, і їх піснеспіви часто можна було почути як в храмі Св. Михайла, так і біля нього під час похоронів убитих побратимів на цвинтарі, освячені повстанських, символічних могил.

Тут в храмі і біля нього в той грізний і сповнений й небезпек, крові, смертей час боротьби воїнів УПА відбувалися чисельні похоронні відправи, хоронили у братських могилах передчасно спочилих українських героїв і маємо пам'ятати, що це свята земля напоєна кров'ю, тілами борців за волю і кращу долю України.

II

Святковий липневий ранок зустрічаю на пероні залізничного вокзалу у м. Костополі, передаю для собору Св. Петра і Павла, де вірні в той день мали храмовий празник і архиєрейську Службу Богу, 30 примірників своїх нових книг, які будуть продані, а гроші підуть на подальшу розбудову святині та вирушаю в свою подальшу наукову подорож. Доїжджаю до села Яполоть, а звідти, мощеною ще за часів "будівників комунізму", дорогою, пішки вирушаю до села Золотолин, Тростянця, Гутвина і Стидинь, а тоді знову до Яполоти. Власне, щоб оглянути цей неправильної форми географічний чотирикутник мені в той день довелося пройти (і це в моєму віці!) 45 км. Автотранспорт на цих дорогах—явище рідке: вранці, обід, у надвечір'я. Вранці на буса я не попав, до обіду чекати не можна, бо ще потрібно побувати у запланованих місцях і повернутися ніччю додому.

Шосейна дорога з Яполоті до Золотолина—це справді "мистецький витвір реального соціалізму і комунізму": величезні каменюки своїми гострими краями давають у підшви мого взуття, набиваю об них пальці своїх ніг, оминаю глибокі вибоїни, але тримаюся шосе, бо маю надію, що щось підвезе, а коли та надія губиться звертаю на побічну стежку, що паралельно до шляху крутиться полями і сіножаттями. На стежках маю змогу оглядати чарівне у ранковій красі Погориння. Вздовж річки гарно оброблені поля



Хрести XII-XVII століття біля повстанських могил.

—пшениця, ячмінь, картопля, буряки і інші культури простелилися наче зелений килим перед моїми очима. На лугах за ними вже видно перші стіжки сіна, а далі виблискую на сонці Горинь.

В дорозі до Золотолина яку подолав я за 3 години, зустрів лише малого песика, який почувши мій сніданок допоміг мені його розділити. Нарешті—Золотолін. За цих три роки від часу нашого тут перебування, коли з своїми студентами досліджували Погориння, нічого не змінилося, хіба що на вулицях побільшало вибоїв і поглибшали ями від них.

Оглядаю церкву, прецерковну територію, шукаю на ній могили, але вони тут відсутні, бо полеглих в боях повстанців, в переважаючій більшості ховали саме на цвинтарі храму Св. Михайла у с. Тростянець, їх, тоді ще не цілковито впорядковані могили, ми оглядали в 2011 році під час нашої наукової подорожі.

Із Золотолина, згідно усіх джерел, село отримало свою назву від місця біля Горині, де в річці було вилонено рибалками "золотого лина", до Тростянця дорога відбирає в мене більше півторигодини ходу і все по тому вистеленому кам'яними кругляками "шляху до комунізму", який і прокладався ніби на глум людям.

Нарешті біля хати колишнього церковного старости восьмидесятип'ятирічного діда Ульяна Трофимовича Коротчука, з яким ми підтримували контакти після перших відвідин Тростянця. Настоятель місцевого храму Св. Михайла і приписного Св. Іллі в Комарівці о. Андрій Андрухів нині на храмовому празнику в Костополі, то чи моїм "духовним опікуном" сьогодні є дід Ульян Коротчук. За цей час він ще більше постарів, втрачає зір, але має добру пам'ять.

—Знаєте,—каже мій "опікун",—розповідаю вам про події сімдесятидворічної давності, але все в мене перед очима: Божий храм наш наповнений вірними, повстанцями, їх командирами, у вухах лунають піснеспіви, молитви в святині. А як співали повстанці на ранкових, вечірніх молитвах, в походах патріотичних пісень... Той спів забути не можна...

Від діда Ульяна дізнаюся про всі новини з церковного життя села, невтомну працю о. Андрія Андрухів і вірних сіл Тростянця, Комарівки по увіковіченні пам'яті загиблих у боротьбі за волю України вояків УПА, односельчан, невідомих пов-

станців, могили яких знаходяться на цвинтарі.

—Ховали побитих повстанці,—продовжив свою розповідь мій співбесідник,—в переважаючій більшості ніччю, бо енкаведисти, які прийшли на зміну гестапівців, воявали із мертвими, нищили хрести, могили, все робили, щоб подвиги українських вояків затерти в пам'яті народній... Але правда буває лише в однині. Правда Божа..!

Дід Ульян хворіє, іду до святині без нього, заходжу на цвинтар над яким панує ранкова липнева тиша. Так, за три роки тут багато змін. На повстанських могилах хрести-пам'ятники. На стелах імена, клички полеглих героїв, їх перелік зайняв би кілька сторінок... Скрізь квіти, квіти... Храм, дзвіниця, повстанські могили, предавні кам'яні хрести перенесені із знищених курганів, які піднімалися в полях біля Горині, могили колишніх настоятелів—все старанно доглядається й охороняється. І охороняє не "Товариство по охороні пам'яток України", а людська пам'ять, свідомий священик, вірні. Якби так шанували пам'ять Героїв України скрізь на нашій землі не було б забутих могил, затертих у пам'яті імен.

Тут в храмі Св. Михайла, на цвинтарі молилися вояки УПА, багато з них впали героями на полі бою з московсько-більшовицькою і нацистською ордою, знайшли тут вічний спочинок, великою жертвоністю вірних с. Тростянець, Комарівка, інших на цих святих могилах нові хрести-пам'ятники, а імена полеглих героїв на них промовляють до наших душ, нашого сумління.

Того дня польові стежки водили мене до Стидинь і Гутвина, де високий курган-могила на якому високе хрест—символ Української Голгофи насипаний і воздвижений з ініціативи незабутнього Василя Червонія, який трагічно з вини московських душогубів передчасно пішов з життя, показують всім проїжджим, проходимим місце, де в 1943 році знаходився штаб УПА, якою керував тоді Дмитро Клячківський (Клим Савур), начальник штабу Леонід Ступницький (Гончаренко). Ледей помітними стежками, які відшукую серед покошених сіножатей вертаюся до Тростянця, цієї духовної колиски УПА, в храмі села молилися вояки-повстанці, багато з них спочивають у цій святій землі напоєній кров'ю найкращого цвіту Волині, України.

продовження на стор.22



Стела з іменами полеглих бійців.



Бл п. Орест Буцьора (1967-2016)

Троїці в Лондоні. Крім найближчої родини брали участь мешканці, парафіяни українських церков міста Лондон і околиці. Дуже жалібно і професійно співав церковний хор під диригування Оксани Межулинської.

Чин похорону відбувся о 10-й годині ранку 17-го лютого в храмі Пресвятої Троїці в Лондоні, в якому служили духовенство з дзвінками і урочистими голосами: о. прот. д-р Ярослав С. Буцьора, о. митр. прот. Василь Макаренко з собору св. Володимира в м. Гамільтон, о. протопресвітер Юрій Гнатів з храму св. Андрія, о. протопресвітер Богдан Сенцьо, о. прот. Василь Федів, о. прот. Павло Березняк з церкви м. Св. Катерини, о. прот. Роман Коцур з церкви св. Володимира м. Віндзор, о. прот. Михайло Пограничний з церкви св. Юрія м. Грімсбі.

Після похоронної відправи в церкві труну з тілом покійного перевезено на цвинтар. Ореста поховали на українській секції українського православного цвинтаря Mount Pleasant в м. Лондон. Тризна-поминальний обід відбувся в українському культурному центрі в Лондоні.

Тризною провадив о. прот. д-р Ярослав С. Буцьора, який попросив зібраних до молитви *Отче наш* і *Вічна пам'ять*. Під час смачного обіду попросив до споминів про бл. п. Ореста о. протопресвітера Богдана Сенцьо, пані Дарію—представницю від КУК в Лондоні, професо-

ра Віктора Венгржановського, пані Афанасію Брендов—жительки Лексінгтон, США, голова церковної управи УПЦК в Сарнії, Богданов Кірда, який сказав співчуття батькам і родині від себе (в пам'ять Ореста), і всіх бувших однокласників духовних шкіл в Польщі і Канаді, а рівночасно поінформував про смерть друга в інтернеті. На завершення тризни з великою і сердечною подякою виступив батько покійного Ореста о. прот. Ярослав С., висловивши щиросердечну подяку за співчуття Його Преосвященству Преосвященнішому Єпископу Андрію і прот. Тарасові Удод, канцлеру УПЦК. Батько покійного дуже співчутливо дякував від себе добродійці і родині всьому духовенству, що че-

рез два дні в молитовній єдності разом з родиною вдома, в похоронному заведенні, в церкві, на цвинтарі, і на тризні. Нехай Всевишній винагородить вас сторицею!

Рівночасно сердечно подякував всім парафіянам церкви св. Володимира в Тандер Бей за квіти, картки співчуття і телефонні дзвінки.

Упокой Господи душу спочилого раба Твого † **Ореста** у місці світлім, у місці спокою, де нема ні недуги, ні журби, ні зітхання, а життя безкінечне.

Вічна пам'ять!

—Тета Ореста,
Марія Буцьора-Онишко
з Монреалю

■ У глибокому смутку повідомляємо, що в четвер, 11-го лютого 2016 р.Б. на 48-му році життя з Божої волі відійшов у вічність від удара серця **Орест Буцьора**, наш найдорожчий батько, чоловік, син, брат, вуйко, хресний батько, братан, двоюрідний брат і друг.

Покійний залишив у глибоких стражданнях дружину Ірину з дому Григорук, 8-у річну донечку Єлизаветку, улюблені батьки о. прот. Ярослава і Добродійку Софію, брата Ігоря з родиною в Швеції, тету Марію в Монреалі, двоюрідних братів і сестер в Канаді, Польщі, Англії і близьких друзів розсіяних по світі.

Панахида за бл. п. Ореста відбулася о 7-ї годині вечора 16-го лютого в похоронному заведенні Nigham в Лондоні, ОН, яку відслужили о. прот. д-р Ярослав С. Буцьора з катедри св. Володимира в Торонто, о. протопресвітер Микола Сідорський, заслужений емерит УПЦК, о. протопресвітер Богдан Сенцьо з катедри св. Володимира в Торонто, о. прот. Василь Федів, парох Пресвятої

Save a Soldier!

Ukrainian soldiers
protecting our spiritual homeland of Ukraine
have an urgent need for **night vision binoculars**.

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

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

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

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



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

Send your donations to:

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

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продовження зі стор.21

На тих стежках пригадалися мені слова з повстанської пісні, яку чув з дитинства від своїх найстарших сестер:

*Будуть пташки високо літати
Над моїм дерев'яним хрестом,
Заспівають тихесенько пісню
Уставай, чого спиш міцним сном.*

Над повстанськими могилами біля церкви в Тростянці і навколо села співають нині не лише птахи, а й чути піснеспіви і молитви поминальних Служб Божих на яких присутні сотні вірних, які свято бережуть пам'ять про тих вояків УПА, що молилися в святині і багато з яких спочивають вічним сном біля неї.

Використані джерела:

10. Петренко, Р. *За Україну, за її волю* (спогади).—Торонто-Львів, 1997. - с. 105-107.
11. Рожко В. *Дорогами Погориння*. - с. 143.
12. Петренко Р. Цитована праця. - с. 138-139.

Маємо завжди пам'ятати слова Отця Вседержителя сказаними до Мойсея з Неопалимої Купини: *Здійми взуття своє з ніг своїх, бо те місце, на якому стоїш ти,—земля це свята!* (Вих. 3:5). Слова Господні про святість місця, святість могил наших героїв мають вічно жити в наших серцях, наших думках і пам'яті, знімати з душ наших і пам'яті нашої взуття байдужості, коли мова іде про наші встоящі і святині.

Залишаю Тростянець з молитвою на устах і з вірою в душі, ще не один раз маю побувати тут де молилися вояки УПА, де спочивають тлінні останки синів і дочок нашого народу, які віддали своє молоде життя в боротьбі за волю і незалежність України з її кривавими нацистськими, московсько-більшовицькими окупантами.

Бл. п. Добродійка Ольга Павлишин (1923-2016) Dobrodiyka Olha Pawlyshyn of Blessed Memory

■ **ВІННІПЕГ, МБ.**—Відділ комунікацій Української Православної Церкви в Канаді з глибоким сумом повідомляє, що 10-го лютого 2016 року Божого у м. Вінніпег, Манітоба в старечому домі Святої Родини спочила раба Божа **Добродійка Ольга Павлишин** на 92-му році земного життя.

Ольга народилася в Перемишлі в Україні 17 березня 1923 року, і разом з родиною емігрувала до Канади в Манітобу в 1931 році. Там, батьки Ольги розпочали своє нове життя на фермі, і передали Ользі та своїм дітям християнські чесноти та українські цінності, такі як глибоку віру у Бога, наполегливість у праці. Також, Ольга унаслідувала від батьків захоплення садівництвом, а її город і сад приносили їй великого задоволення.

В юних років Ольга грала на мандоліні і співала в літньому хорі під диригенством Олександра і Тетяни Кошиця, і являлася одним з перших членів хору О. Кошиця, який досі виступає. У Добродійки був прекрасний голос, і вона любила співати. Добродійка Ольга і о. Михайло часто слухали оперну і класичну музику, разом з музикою українських музикантів, прививаючи своїм дітям любов до музики.

Ольга була дуже близькою до її внуків, які її плекали і називали її "баба". Вона тішилася відвідинами родини, і почувалася щасливою в колі дітей і внуків. У Ольги була добра і ніжна душа; вона завжди була готова простягнути руку допомоги. Ольга присвятила все своє життя родині, але вона також всією душею прийняла свою роль добродійки. Вона стала вірною помічницею отця Михайла на протязі 67 років подружжя, підтримуючи його у своїй місійній роботі протягом багатьох років. Добродійка Ольга брала активну участь у парафіяльному житті, співала в церковних хорах, керувала співом, вчителювала у недільній школі, готувала просфору, допомагала парафіянам на кухні і чистити церкви.

Панахида відбулася 16-го лютого 2016 р.Б. в Українському Православному соборі Св. Івана Сучавського у Вінніпегу, МБ, яку відслужив митр. прот. Андрій Лакуста. Чин Похорону відслужив о. А. Лакуста 17-го лютого о год. 10:00 ранку у Православному соборі Св. Івана Сучавського у присутності Його Високопреосвященства Митрополита Юрія.

Випередили Добр. Ольгу своїми упокоєннями батьки Іван і Ксенія Тичонки, чоловік протопресвітер Михайло, син Олександр, брат Нестор, сестра Олександра, свояки Клайтон Гросс і Мартин Муй.

У глибокому смутку по відході Добр. Ольги залишилися Канцелярія Консistorії і вірні Української Православної Церкви в Канаді, які висловлюють свої найглибші співчуття родині і приятелям Добр. Ольги і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

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

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

Memory Eternal! Вічная пам'ять!



■ **WINNIPEG, MB**—It is with a profound depth of sadness that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that the servant of God, **Dobrodiyka Olha Pawlyshyn** of Blessed Memory fell asleep in the Lord on February 10, 2016 at the Holy Family Nursing Home in Winnipeg, Manitoba, at the age of 92 years.

Olha was born in Peremyshl, Ukraine, on March 17, 1923 and later immigrated with her family to Canada in 1931, settling in Manitoba. Her family built a life for themselves on a farm, instilling in Olha the values of faith, hard work, and a lifelong love of gardening. Her gardens always brought her great joy.

As a youth, Olha played mandolin and sang in a summer choir that had been directed by Oleksander and Tetiana Koshetz. She was one of the original members of the O. Koshetz choir, which still performs to this day. Olha had been gifted a beautiful voice, and loved to sing. Dobrodiyka Olha and Fr. Michael often listened to opera and classical music as well as to Ukrainian artists. They instilled a love of music in their children.

Her grandchildren called her "Baba" and cherished her dearly. Dobrodiyka Olha savoured family visits which brought her much happiness. Olha was described by all as a kind and gentle soul, and one who was always willing to lend a hand. Dedicated to her family, she also took seriously her role as Dobrodiyka, and provided Fr. Michael loyal support in his mission work over the years. Dobrodiyka Olha took an active role in parish life, singing in the church choir, acting as cantor, being a Sunday school teacher, making *prosphora*, assisting in the kitchen or cleaning the church.

The *Panakhida*, served by Rt. Rev. Mitred Archpriest Henry Lakusta, took place on Feb. 16, 2016 at the St. Ivan Suchavsky Sobor in Winnipeg, MB. The Funeral Rite took place at St. Ivan Suchavsky Sobor on Feb. 17, 2016 at 10:00 a.m. served by Fr. Henry Lakusta with His Eminence Metropolitan Yuriy present.

Dobrodiyka Olha was predeceased by her parents Ivan and Ksenia Tychonky, her husband of 67 years, Rt. Rev. Protopresbyter Michael, son Alexander, brother Nestor, sister Alexandra, brother-in-law Clayton Gross, and brother-in-law, Martin Mooy. Left to pray for her eternal memory are her children, Ihor (Marianne), Julie (Gary) Kowalchuk, and Nick (Yolanda), sister Orysia Mooy and nephew John, her seven grandchildren, Michael, Maria, Adrian, Christopher, Anastasia, Brian and Melanie, her extended family throughout North America, and Europe, as well as her church family. She will be fondly remembered by the members of St. Ivan Suchavsky Sobor in Winnipeg, especially by the Perogy Club. Dobrodiyka Olha spent many hours with them mixing fillings and preparing the dough.

The Office of the Consistory and the faithful of the Ukrainian Orthodox Church of Canada express their deepest sympathies to family and friends of Dobrodiyka Olha. We pray that the Lord will bring them comfort in this time of sadness.

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

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

Memory Eternal! Вічная пам'ять!

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в квітні місяці.

Митрополит Германос (Шигаді)	† 19. 04. 1934
Прот. Ілля Швець	† 13. 04. 1969
Прот. Емануїл Горгіца	† 19. 04. 1969
Прот. Петро Кривих	† 21. 04. 1992
Протопресв. Єфтимій Труфін	† 10. 04. 1999
Протопресв. д-р Степан Ярмусь	† 08. 04. 2015

Добродійкам, що спочили в Бозі в квітні місяці.

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

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

Memory Eternal!

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

Metropolitan Germanos (Shihadah)	† 19. 04. 1934
Archpriest Elia Shwetz	† 13. 04. 1969
Archpriest Emanuel Gorgitza	† 19. 04. 1969
Archpriest Peter Krywykh	† 21. 04. 1992
Protopresbyter Eftemy Trufyn	† 10. 04. 1999
Protopresbyter Dr. Stephan Jarmus	† 08. 04. 2016

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

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

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Бл. п. Юрія Петлюри (1986-2015) Yuriy Petlura In Memoriam У 1-шу річницю упокоєння

■ У вівторок, 21-го квітня, 2015 р., на 29-му році життя, спочив у Бозі раб Господній **Юрій Петлюра** в місті Гамільтон, Онтаріо. Юрій народився 23-го квітня 1986 року у місті Гамільтон, перший нащадок в родині Володимира та Люби Петлюри. Він був внуком Олександра Петлюри (рідного молодшого брата Симона Петлюри), а також походив з шляхетної родини Вітковицьких (по бабі) і національно-свідомих патріотичних родин Максим та Іванченко.

Більшість свого життя Юрій прожив в рідному Гамільтоні, де він був охрещений в Українському Православному соборі Св. Володимира, а пізніше прислуговував у альтарі, і співав у хорі цього ж храму. Ходив до української школи ім. Василя Сарчука, і закінчив матуру українознавства при Культурному Осередку СУМ. Юрій ходив до державної школи Святого Духа, а потім навчався в гімназії Orchard Park Secondary School. Далі поступив на факультет фізики при університеті Мк-Мастер, де отримав ступінь Bachelor of Science (Honours). Він продовжив навчання на музичному факультеті, здобувши ступінь Bachelor of Arts in Music (Honours). Далі, Юрій вступив до Торонтівського Університету по закінченні, якого отримав Ontario Secondary School Teaching Certificate.

З юних років Юрій брав активну участь у культурному житті української громади. Спочатку він був учасником Молодіжної Капели Бандуристів ім. Григорія Китастого, Торонто, під керівництвом Віктора Мішалова. Від часу заснування Капели Бандуристів Канади (КБК) в 2001-му році, Юрій став її активним учасником і концертмейстром. Коли в 2013 році на посаду художнього керівника та диригента КБК запросили Андрія Дмитровича, то він в свою чергу запропонував Юрію співпрацю в чині заступника диригента. Ця співпраця виявилась дуже успішною і дала добрі результати і плоди для Капели. Два останні роки свого короткого життя Юрій прилучився до Української Капели Бандуристів ім. Т. Г. Шевченка в Америці (УКБ), де був призначений заступником диригента. Він співпрацював з двома капелами до останніх днів свого життя. Велику пошану в його пам'яті зробила УКБ, що прийняли Юрія до свого братства посмертно. Всюди, де він працював і був задіяний, Юрій показав найвищу якість та самовіддачу, велику самодисципліну і жертвність на благо бандурної справи та українського мистецтва.

В 1999 році Юрій з родиною вперше відвідав Україну. Побував у місті

Львові, відвідав село Вовче, Турківського району, а також провів декілька днів у Києві. (Мрії все мав колись побачити і побути в Полтаві, але не дочекався). Ця подорож значно збагатила і розширила світогляд Юрія, щодо українського життя, історії, та культури. Дала нагоду краще зрозуміти походження родинного коріння, переконання та моральні основи цілого роду. Тому, коли в 2012 році в Україні були парламентські вибори, Юрій зголосився поїхати до України, щоб бути спостерігачем від Канадського уряду в Донецькій області.

В 2000 році Юрій почав записувати бандурні інструментальні твори в домашній студії звукозапису. З допомогою брата Олександра, тепер по фаху звукорежисер, і також бандурист в Капелі, праця була закінчена у 2005 році. Випущений компакт диск увібрав в себе вісім інструментальних творів, унікальні інтерпретації українських та класичних творів виконані на Львівській і Чернігівській бандурах.

Від 2004 до 2011 років Юрій був інструктором на таборах "Кобзарська Січ" в м. Емелтон, штаті Пеннсилванія, США. Від 2012 до 2014 року Юрій разом із Олегом Созанським з Львова стали співкерівниками цього кобзарського табору. Від 2010 по 2014 Юрій також очолював наукові літні табори бандури і співу на ОДУМ-івській оселі "Україна" в Лондоні, Онтаріо. Юрій мав дар до вчителювання. Терпіння, повага та індивідуальний підхід до кожного студента надавав Юрію авторитету. Студенти любили Юрія і з охотою повертались до кобзарського табору у наступні роки. З літа 2015 року переіменували цей табір на табір імені Юрія Петлюри.

Не маючи змоги знайти вчительську працю в Канаді, Юрій продовжував давати приватні лекції теорії музики і фортепіано, лекції на бандурі, а також уроки по фізиці. З часом, прийняв пропозицію на короткий час викладати фізику в Лондоні в Англії, при Harris Westminster Sixth Form—в престижній школі для обдарованих дітей. Тут два семестри він вчителював в важких умовах, але успішно від вересня 2014 до кінця березня 2015 року.

Юрій був надзвичайною, гуманною і доброю людиною—ніжний, щирий, скромний, ввічливий, чесний і глибоковіруючий. Дуже любив свою родину, зокрема, надзвичайно теплі відносини були поміж рідним молодшим братом Олександром та сестрою Христинкою. Був люблячим сином і онуком. Завжди пам'ятав своїх похресників Максима Дмитровича та Ксеню Юзьків, і ніколи не обминав їхні уродини. До всіх людей, не тільки до студентів, Юрій мав пошану. При навчанні чи при простому спілкуванні старався знайти найкращі риси людини, щоб піднести її, підкреслити все найкраще, що було в тій чи іншій особі. За своє коротке життя Юрій залишив

в спадщину своїм чисельним учням і студентам любов і натхнення до творчості, до музики, до бандури і всього українського.

Одна панахида була відслужена в суботу, 25-го квітня в похоронному заведенні. Друга панахида в неділю відбула в соборі Св. Володимира в Гамільтоні, де тіло перебувало всю ніч до понеділка, а пильнували тіло родина і близькі приятелі.

Чин похорону Юрієві, який відбувся в соборі Св. Володимира в Гамільтоні в понеділок, 27-го квітня, 2015 року, був величавий. Співслужили настоятель митрофорний протоієрей о. Василь Макаренко, митрофорний протоієрей д-р Ярослав Буцьора, і протопресвітер Богдан Сенцьо. Чин похорону проспівали учасники двох капел бандуристів—Канадської та Американської—, а також члени церковного хору під диригентурою Оксани Сушко.

В останню дорогу провести свого побратима, товариша, вчителя і митця прийшли сотні і сотні людей різного віку і конфесій. В тих днях також відбувалися панахиди у Львові і в селі Вовче.

Родина покійного Юрія висловлює щиросердечну подяку духовенству за присутність і молитви, та родині, приятелям, колегам і учням за їхні співчуття, молитви, квіти і щедрі грошові пожертви на Капелю Бандуристів Канади, на Суспільну Службу Гамільтон і на собор Св. Володимира в Гамільтоні. Поминальним обідом провадив голова КБК, Володимир Шевчук. Щира подяка йому та всім хто висловив сподоби й теплі слова про Юрія, як також Олегові Махлаєві, керівник УКБ, за його промову під час Панахиди в неділю, де він підкреслив надзвичайний характер Юрія, і висловив суму за втрату такої доброї, талановитої людини. Юрій мав позитивний вплив на всіх людей з котрими спілкувався, і торкав багато сердець.

Поховання тлінних останків відбулося на українському цвинтарі Св. Володимира в Овквіл, ОН. Він спочиває біля своєї бабці, Ірини Петлюри. В суботу, 30-го травня 2015 р. в катедрі Св. Володимира в Торонті відслужили панахиду на 40-ий день, Його Преосвященство Єпископ Андрій і настоятель протопресвітер Богдан Сенцьо. Хором (якими учасники були капеляни й бандуристи) диригував Андрій Дмитрович.

Юрій залишив в глибокому смутку батьків Любу й Володимира, брата Олександра, сестру Христину, бабу Пелагію Максим, вуйка Ореста Максим з родиною, ближчу й дальшу родину в Канаді, Америці й Україні, і чисельних друзів.

Спи спокійно наш дорогий, улюблений сину. Нехай Всемилолюбивий Господь прийме його душу до своєї оселі, де праведники спочивають.

**Memory Eternal!
Вічная пам'ять!**

■ **Yuriy Petlura** fell asleep in the Lord on Tuesday, April 21, 2015, in his 29th year in Hamilton, Ontario. Yuriy was born on April 23, 1986 in Hamilton, the first child of Volodymyr and Luba Petlura. He was the grandson of Oleksander Petlura, who was the younger brother of Otaman Symon Petlura, and he also descended from the aristocratic lineage of the Vitkovytsky family on his paternal grandmother's side, as well as from the Ukrainian patriotic families of Maksym and Iwaneczko.

Yuriy was christened in St. Vladimir Ukrainian Orthodox Cathedral in Hamilton, where he later became an altar boy, sang in the church choir and attended Ukrainian School. He completed his Ukrainian High School matriculation at the Ukrainian Youth Association (CYM) in Hamilton. He attended Holy Spirit Elementary School, Orchard Park Secondary School, then McMaster University where he obtained two Honour Degrees, one in Physics and one in Music. After that, Yuriy obtained a Teaching Certificate from the Ontario Institute of Secondary Education (OISE).

From his early years, Yuriy was active in both church life and Ukrainian community cultural activities. Yuriy was an accomplished bandurist. In his early years, he was a member of the Hryhory Kytasty Youth Bandura Chorus in Toronto, under the direction of Victor Mishalow. With the establishment in 2001 of the Canadian Bandurist Capella (CBC), Yuriy became its concertmaster. When Andriy Dmytrovych became the new artistic director-conductor in 2013, he had proposed Yuriy for the role of assistant conductor. This collaboration proved to be very fruitful for the capella. During the last two years of his short life, Yuriy joined the Ukrainian Bandurist Chorus (UBC) in the United States, where he played the bandura and also held the position of assistant conductor. The UBC bestowed upon Yuriy a great honour in his memory accepting him posthumously him into their brotherhood.

In every area of his life Yuriy conducted himself with the utmost integrity and respect for all. Being a perfectionist, Yuriy set high standards for himself and was dedicated to the advancement of Ukrainian culture and history through the bandura.

In the year 2000 Yuriy began recording solo instrumental bandura pieces in a make-shift studio in the family basement. With the help of his brother Oleksander, also a member of the Canadian Bandurist Capella and now a sound engineer, the CD came to fruition in 2005. The CD consists of eight unique interpretations of both Ukrainian and classical pieces played on the Lviv and Chernihiv banduras. Two pieces, *Breath of the Ukrainian Steppes* and *Carpathian Rhapsody*, were original arrangements by Yuriy.

Yuriy instructed at the *Kobzarska Sich* bandura camp in Emlenton, Pennsylvania, USA, between 2004 to 2011.

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Marian Gorchynski (1923-2016) In Memoriam



December 31, 1923 - February 14, 2016

■ **Marian Gorchynski (Maria Tymchuk)** fell asleep in the Lord on Sunday morning, February 14, 2016, at the age of 92 in Dauphin, Manitoba. Marian was born on December 31, 1923, in Peesane, Saskatchewan. She was the third of 10 surviving children born to John and Varvara Tymchuk, who both immigrated to Canada from Shuparka, Borshchiw oblast in the Halychyna region of Western Ukraine.

When Marian was still a preschooler, the family moved from Saskatchewan to Garland, Manitoba, where her father John had purchased a farm 5 miles west of town. There, Marian attended Haig School and completed Grade 8. Marian loved school and dreamed of becoming a teacher. However, given the difficult economic times, her father persuaded her to leave school to seek employment and contribute to the family's income.

She found work with two families in the Hamton district in Saskatchewan where the Gorchynski family had established a homestead at the end of the 1800s-early 1900s. During her 18 months in the area, she met Kazimir Carl Gorchynski, the youngest child of Joseph and Maria Gorchynski. Marian and Kazimir married on Nov. 18, 1939, at the Sts. Peter and Paul Ukrainian Orthodox church in Ethelbert, Manitoba. As was the custom the young couple went to live with Kazimir's par-

ents on the Gorchynski farm which was situated on the quarter neighbouring the original Gorchynski homestead in Hamton.

The family grew to three children by 1945: Olesia and the twins, Joseph and Marian. The young family embarked on a life in family-run businesses in 1946. They first moved to Dnieper, Saskatchewan, then to Dauphin, Manitoba, two years later where they operated Casey's General Store and the popular Casey's Drive-In and Restaurant. The family was blessed with two more children, Janice in 1950 and Mark in 1966.

The move to Dauphin was intended to provide better access to schooling and greater opportunities for the children. At the same time, it was a move that turned out to be rewarding both for this energetic couple and their new community. By 1950, both Marian and Casey were actively involved in St. George's UOC church and its parish life. In the early 1960s, they joined the church choir and were active in all *Narodny Dim* events. Marian acted as Casey's assistant-treasurer for some 35 years, and was herself the church executive treasurer from 2001-2004. In 1999 they were jointly honoured with a Metropolitan *Hramota* from His Eminence Metropolitan Yuriy for dedicated service to St. George's parish.

Marian became a member of Dauphin's Lesia Ukrainka branch of the Ukrainian Women's Association of Canada, where she held numerous executive positions: vice president, secretary, corresponding secretary and program committee member. She received her 25-year certificate and pin in 1988 and was granted an honorary membership in 2002. Marian considered herself a loyal *soyuzanka* to her last days, strongly willing the organization to remain a force in the community. She was an equally passionate supporter of the organization's publication, *Promin*, which she read and encouraged others to do the same.

Marian's love of children, coupled with her gift for teaching, led her to teach

Sunday School for 25 years and *Ridna Shkola*-Ukrainian School for approximately 20 years. She was a CYMK advisor and president of CYMK's *Nadzirna Rada*, or Advisory Council, and especially enjoyed preparing and presenting numerous children's concerts. Other organizations which benefited from Marian's hard work and involvement included the church auditorium, Dauphin Selo and Heritage Village and, for many enjoyable years, Dauphin's Canadian National Ukrainian Festival. She managed the Festival Store for one year and worked in the Festival Finance Office during the festivals themselves. Marian volunteered in the broader community as well. She belonged to Dauphin's Hospital Auxiliary, which awarded her a 25-year pin, the Local Council of Women and the Girl Guide Council.

Marian's had many personal loves and hobbies. She read widely, was a passionate scrabble player and a daily crossword solver. She liked to write and was very proud of her penmanship. She wrote many of Casey's speeches. Marian was also a talented seamstress, sewing her children's clothing, bridesmaid and graduation dresses. She designed embroidery patterns and embroidered anything she thought needed a decorative touch.

She was particular about her appearance, a fussy housekeeper, and a perfectionist whose dainties and baking—and pretty well everything else—had to be picture-perfect. Her love for "her flowers" and "her garden" was well-known. Perhaps, most remarkable was her life-long passion for archival work. She was the self-appointed archivist for St. George's parish and the family historian for her and Casey's families. Marian was a kind, caring and humble woman. She was driven by a compelling sense of responsibility to "something bigger than herself," to her beloved church and parish community, to the preservation of the Ukrainian language and culture and to the Dauphin community in general. Despite

these many "loves," interests and work obligations, Marian's greatest loves were her husband, children, grandchildren and great-grandchildren. Her family, especially her children, always came first.

Marian was predeceased by Kazimir Carl (Casey) Gorchynski, her husband of 64 years; her parents John and Varvara Tymchuk and parents-in-law Joseph and Maria Gorchynski; brothers William, Dmytro (Daniel), Peter, and Michael; sisters Joan Zaruk and Victoria Zabiaka; son-in-law Rt. Rev. Mitred Archbishop Mykolaj Derewianka; and brothers-in-law and sisters-in-law.

Left to pray for her eternal memory are her children: Olesia and Orest Talpash, Joe and Leona Gorchynski, Marian and Walter Stelmaschuk, Janice Gorchynski Derewianka, Mark Gorchynski; 10 grandchildren: Larissa Talpash (Roman) Zyla; Yvan (Danica Gusdal) Talpash; Andriy (Lesia) Talpash; Lydia Talpash (Jodie) Wacko; Michelle (Russell) Myskiw, Michael (Sharon) Gorchynski, Marty (Leanne) Gorchynski; Pavlo (Patti) Derewianka, Maria Derewianka, Natalia (Allan) Berggren; 13 great-grandchildren: Meletiy and Theodosiya Zyla, Zenoviy and Zoya Talpash, Orianna and Aleksander Wacko, Katelyn, Rebecca, and Hayden Myskiw, Taylor and Tatiana Gorchynski, Gabrielle Gorchynski, and Thomas Berggren; siblings Orest (Sylvia) Tymchuk, Anthony Tymchuk, Jean Noseworthy; sisters-in-law Ruby Tymchuk and Eustasia Gorchynski; numerous nieces and nephews.

The *Panakhya* was held on Feb. 19, 2016, and the Funeral Rite took place on Feb. 20, 2016, at St. George's Ukrainian Orthodox church in Dauphin, Manitoba, served by Rev. Brent Kuzyk. Interment took place at the Dauphin Riverside Cemetery.

Marian, our Mama, Baba, and pra-Baba was an exceptional woman. She will be missed; she will be remembered.

Memory Eternal! Вічна пам'ять!

Yurij Petlura...

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Yurij, along with Oleh Sozansky from Lviv, Ukraine, became co-directors of the camp in the three years from 2012 to 2014. Yurij also organized and ran the bandura and song summer camps from 2010 to 2014 at Ukraina Country Club in London, Ontario. Besides being a talented musician, he was also a very gifted pedagogue. Patience, respect for the student and an individualized approach to instruction earned Yurij the respect and love of his students. The camp grew in numbers yearly and was renamed in Yurij's honour as of 2015.

Due to the ongoing difficulties of obtaining teaching employment in Canada, Yurij continued providing private lessons in piano, bandura and physics tutoring. After a couple of years, he accepted a temporary position teaching physics in London, England at Harris Westminster Sixth Form, a newly opened school for high-academic low-income students. Although conditions were very stressful, nevertheless, Yurij successfully completed two terms from September 2014 to late March 2015.

Yurij was deeply religious and an

outstanding human being, as well as a role model of kindness, humility, generosity, compassion and honesty. He loved the tranquility of nature. He enjoyed the peace, love and warmth of family life, particularly spending fun times with his siblings. He was a loving, caring son and grandson, and especially looked forward to visiting his God-children Maksym Dmytrovych and Ksenia Yuzkiw on their birthdays and holidays. Yurij made a difference in his short time on this earth. He left a lasting legacy among all with whom he came into contact, evidenced by the hundreds of tributes from around the world, along with memorials and awards in his name.

A *Panakhya* was held on Saturday, April 25, 2015, at Markey-Dermody Funeral Home. Another *Panakhya* was held on Sunday, April 26, 2015, at St. Vladimir Cathedral in Hamilton, ON, where he remained overnight with a vigil held by family and close friends until the funeral on Monday. The Funeral Rite on Monday, April 27, 2015, was held at St. Vladimir Cathedral celebrated by Rt. Rev. Mitred Archbishop Wasyl Makarenko, Rt. Rev. Mitred Archbishop Dr. Jaroslaw Buciora, and

Rt. Rev. Protopresbyter Bohdan Sencio. The church was overflowing in capacity. The choir, conducted by Oksana Sushko, consisted of church choir members along with members of both bandura capellas. The interment took place at St. Volodymyr Cemetery in Oakville, ON. Yurij lies next to his grandmother Irene Petlura.

A *Panakhya* commemorating the 40th day after repose was held on Saturday, May 30, 2015, at St. Volodymyr Cathedral in Toronto, ON, con-celebrated by His Grace Bishop Andriy and Rt. Rev. Protopresbyter Bohdan Sencio.

The family of blessed memory Yurij extends their sincere gratitude to all clergy for their attendance and prayers, as well as to family, friends, colleagues, and students for their expressions of sympathy, prayers, flowers and generous donations to the Canadian Bandurist Capella, Ukrainian Social Services, Hamilton, and St. Vladimir Cathe-

dral in Hamilton. A special thank you is extended to Volodymyr Chewchuk, CBC president, who was the master of ceremonies at the funeral luncheon, as well as to all who shared memories and kind words about Yurij. Oleh Mahlay, conductor of the Ukrainian Bandurist Chorus, is recognized for his tribute given at Sunday's *Panakhya*, where he spoke about Yurij's amazing personality, positive influence and potential, and expressed profound sadness at the loss of such a talented musician and wonderful person.

Left to pray for Yurij's eternal memory are his parents Luba and Volodymyr, brother Oleksander, sister Christina, grandmother Pelagia Maksym, uncle Orest Maksym and family, extended family in Canada, the USA and Ukraine, as well as countless friends.

Sleep peacefully our dear, beloved son.

Memory Eternal! Вічна пам'ять!

MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.

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CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053	
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
Friday - 29	<i>Veneration of the Shroud:</i> 2:00 p.m. - Portage la Prairie ; 5:00 p.m. - Brandon
May, Sunday - 1	6:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Brandon 10:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Portage la Prairie
Sunday - 8	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 15	10:00 a.m. - Liturgy - Brandon
Sunday - 22	10:00 a.m. - Liturgy - Portage la Prairie

ST. IVAN SUCHAVSKY CATHEDRAL, WINNIPEG	
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta	
Tel: (204) 253-2434 Cell: (204) 990-9056	
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>
May, Sunday - 1	8:00 a.m. - Paschal Liturgy
Monday - 2	9:30 a.m. - Paschal Liturgy
Sunday - 8	10:00 a.m. - Liturgy
Sunday - 15	10:00 a.m. - Liturgy
Sunday - 29	10:00 a.m. - Liturgy

ST. MICHAEL'S HERITAGE CHURCH, WINNIPEG	
Priest-in-Charge: Rev. Evan Maximiuk	
Tel: (204) 474-2812	

Sunday - 3	10:00 a.m. - Liturgy
Sunday - 10	10:00 a.m. - Liturgy
Sunday - 24	10:00 a.m. - Liturgy
Friday - 29	6:00 p.m. - <i>Veneration of the Shroud</i>
May, Sunday - 1	6:00 a.m. - Paschal Matins; 9:00 a.m. - Liturgy; <i>Blessing of Paschal Baskets</i>
Sunday - 15	10:00 a.m. - Liturgy; <i>Easter Luncheon</i>
Sunday - 22	10:00 a.m. - Liturgy

ST. NICHOLAS GONOR, 6594 HENDERSON HWY.	
Priest: Rt. Rev. Protopresbyter Dr. Oleg Krawchenko Tel: (204) 269-9068	
Sunday - 24	10:00 a.m. - Liturgy
Friday - 29	6:00 p.m. - <i>Veneration of the Shroud</i>
May, Sunday - 1	6:00 a.m. - Paschal Matins
Sunday - 29	10:00 a.m. - Liturgy; <i>Easter Luncheon</i>

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
Priest: Rev. Brent Kuzyk Tel: (204) 638-4704	
Sunday - 3	5:00 p.m. - Passia - Dauphin
Thursday - 7	10:00 a.m. - Liturgy; <i>Panakhyya</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 - Kosiw
Sunday - 24	10:00 a.m. - Liturgy - Dauphin
Wednesday - 27	7:00 p.m. - Holy Unction - Dauphin
Thursday - 28	2:00 p.m. - Obidnytsia - St. Paul’s Home 7:00 p.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. - Kosiw
May, Sunday - 1	7:00 a.m. - Paschal Matins; 8:00 a.m. Liturgy; <i>Blessing of Paschal Baskets</i> - Dauphin
Monday - 2	10:00 a.m. - Liturgy - Garland
Thursday - 5	10:00 a.m. - Liturgy - Gilbert Plains PCH 2:30 p.m. - Obidnytsia - Dauphin PCH
Sunday - 8	10:00 a.m. - Liturgy (<i>Khram</i>); <i>Easter Luncheon</i> - Dauphin
Thursday - 26	2:00 p.m. - Obidnytsia - St. Paul’s Home

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
Priest-in-Charge: Rev. Roman Stefanyshyn Cell: (204) 899-2177	
Sunday - 3	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Rossburn
Sunday - 10	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Seech 5: 00 p.m. - Passia - Rossburn
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> 1:00 p.m. - Sandy Lake ; 2:30 p.m. - Seech ; 4:00 p.m. - Rossburn ; 6:00 p.m. - Lennard ; 7:30 p.m. - MacNutt ; 9:00 p.m.- Roblin
Saturday - 30	<i>Blessing of Paschal Baskets:</i> 12:00 noon; - Roblin ; 1:30 p.m. - MacNutt ; 3:00 p.m. - Lennard ; 5:00 p.m. - Seech ; 6:30 p.m. - Sandy Lake
May, Sunday - 1	8:00 a.m. - Paschal Liturgy - Rossburn
Sunday - 8	9:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Roblin
Sunday - 15	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Seech
Saturday - 21	5:00 p.m. - <i>Blessing of Graves</i> - Lennard
Sunday - 22	9:00 a.m. (SK time) - Liturgy (<i>Khram</i>); <i>Blessing of Graves</i> - MacNutt
Sunday - 29	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Sandy Lake

Donations to Consistory Funds

UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION	JUNE, 2015
JANUARY, 2015	\$100
•UOC of St Demetrius-Toronto, Etobicoke, ON	• Phillip Kitt, Mississauga, ON
APRIL, 2015	JULY, 2016
\$500	\$500
• Ukrainian Women's Association of Canada, St John's Cathedral Branch, Edmonton, AB	• Ernest Skakun, Edmonton, AB
MAY, 2015	DECEMBER, 2015
\$200	\$500
• Orys Romaniuk, Kenora, ON	• Andrew W Serray, Winnipeg, MB
Ukrainian Women's Association of Canada, Kenora, ON	RT. REV. HRYHORY & DOBR. MARIA WASYLIW FUND
	DECEMBER, 2015
	\$100
	• Rt. Rev. William Wasylwiw, East St. Paul, MB

VITA PARISH DISTRICT	
Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 389-2324	
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
May, Sunday - 1	8:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Sirko
Sunday - 8	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Dufrost
Sunday - 15	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Sarto
Sunday - 22	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Senkiw
Saturday - 28	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Arbakka
Sunday - 29	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Sundown

NORTHWESTERN ONTARIO	
FORT FRANCES, ST. GEORGE	
Priest-in-Charge: Rev. Bohdan Statkevych Tel: (204) 261-3952	
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>
May, Sunday - 1	9:30 a.m. - Liturgy; <i>Blessing of Paschal Baskets</i> - Fort Frances
Sunday - 15	9:30 a.m. - Liturgy (<i>Khram</i>) - Fort Frances
Sunday - 22	9:30 a.m. - Liturgy - Kenora
Sunday - 29	9:30 a.m. - Liturgy; <i>Blessing of Graves</i> - Fort Frances

SASKATCHEWAN	
CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
Priest: Rev. Michael Faryna Tel: (306) 563-5153	
Saturday - 2	10:00 a.m. (CDT) - Liturgy - 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 - 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
Saturday - 30	<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
May, Sunday - 1	7:00 a.m. - Paschal Matins - Kamsack
Monday - 2	10:00 a.m. - Liturgy - Canora 9:30 a.m. - Liturgy - Mazeppa 2:00 p.m. - Moleben’ - Gateway Lodge 2:00 p.m. - Moleben’ - Norquay PCH
Thursday - 5	9:30 a.m. - Liturgy - Canora
Friday - 6	9:30 a.m. - Liturgy - Rama
Saturday - 7	9:30 a.m. - Liturgy; <i>Blessing of Graves</i> - Donwell
Sunday - 8	9:30 a.m. (CDT) - Liturgy - Swan River
Sunday - 15	1:30 p.m. - <i>Blessing of Graves</i> - Whitebeech 1:30 p.m. - Moleben’ - Eaglestone Lodge 2:30 p.m. - Moleben’ - Kamsack PCH
Friday - 20	9:30 a.m. - Liturgy (<i>Khram</i>); <i>Blessing of Graves</i> - Hudson Bay
Sunday - 22	Priest's vacation
May 23 - June 3	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
Priest: Rev. Michael Maranchuk Tel: (306) 757-0445	
Saturday - 2	5:00 p.m - Great Vespers - Selo
Sunday - 3	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit 5:00 p.m. - Sunday of Orthodoxy Vespers - Yorkton
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
Sunday - 10	10:00 a.m. - Liturgy - Descent of the Holy Spirit
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	10:00 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
May, Sunday - 1	6:00 a.m. - Paschal Matins; 7:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Descent of the Holy Spirit
Monday - 2	10:00 a.m. - Liturgy - Selo
Saturday - 7	5:00 p.m. - Great Vespers - Selo
Sunday - 8	10:00 a.m. - Liturgy; <i>Easter Luncheon</i> - Descent of the Holy Spirit <i>Blessing of Graves:</i> 2:00 p.m. - Riverside ; 4:00 p.m. - City Cemetery ; 5:15 p.m. - Regina Cemetery (east)
Wednesday - 11	6:15 p.m. - Akaphist & Bible study - Descent of the Holy Spirit
Saturday - 14	5:00 p.m. - Great Vespers - Selo
Sunday - 15	10:00 a.m. - Liturgy (<i>Khram</i>) - Selo
Wednesday - 18	10:15 a.m. - Obidnytsia - Parkside CH 6:15 p.m. - Akaphist & Bible study - Descent of the Holy Spirit
NORTH BATTLEFORD–GLASLYN–HAFFORD PARISHES	
Priest: Rev. Bohdan Demczuk Tel: (306) 373-8920	
Sunday - 3	5:00 p.m. - Passia - North Battleford

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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
May, Sunday - 1	8:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - North Battleford
Sunday - 8	10:00 a.m. - Liturgy - Hafford
Sunday - 15	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> ; <i>Easter Luncheon</i> - North Battleford
Sunday - 29	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Hafford

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

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>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
May, Sunday - 1	9:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - St. Julien
Sunday - 8	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Codette
Sunday - 15	9:30 a.m. - Liturgy; <i>Blessing of Graves</i> - St. Julien 4:00 p.m. - <i>Blessing of Graves</i> - Sniatyn Cemetery
Sunday - 22	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Gronlid
Sunday - 29	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Wakaw

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

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. - Sunday of Orthodoxy Vespers - Yorkton
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
May, Sunday - 1	6:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Yorkton
Sunday - 8	10:00 a.m. - Liturgy; Easter Luncheon - Yorkton
Wednesday - 11	11:00 a.m. - Moleben’; Easter Luncheon - Theodore Nursing Home
Thursday - 12	10:30 a.m. - Moleben’; Easter Luncheon - Yorkton Nursing Home
Sunday - 15	10:00 a.m. - Liturgy - Sheho (Town) 3:00 p.m. - <i>Blessing of Graves</i> - Yorkton Memorial Gardens
Sunday - 22	10:00 a.m. - Liturgy - Yorkton 2:00 p.m. - <i>Blessing of Graves</i> - Yorkton City Cemetery
Saturday - 28	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Melville
Sunday - 29	10:00 a.m. - Liturgy - Yorkton

WESTERN EPARCHY–ALBERTA
VEGREVILLE PARISH DISTRICT
Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078

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
Wednesday - 13	6:30 p.m - Bible study - Vegreville
Thursday - 14	10:00 a.m. - Obidnytsia; Confession - St. Michael Manor
Sunday - 17	10:00 a.m. - Liturgy - Vegreville
Tuesday - 19	6:30 p.m. - Educational program - Lloydminster
Wednesday - 20	10:30 a.m. - Obidnytsia - Vegreville Care Centre 6:30 p.m. - Educational program - Vegreville
Thursday - 21	6:30 p.m. - Educational program - Camrose
Saturday - 23	10:00 a.m. - Liturgy - Vegreville 6:30 p.m - Vespers - Lloydminster
Sunday - 24	10:30 a.m. - Liturgy - Lloydminster
Wednesday - 27	6:30 p.m. - Holy Unction - Vegreville
Thursday - 28	6:30 p.m. - Reading of 12 Gospels - Vegreville
Friday - 29	<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
Saturday - 30	9:00 a.m. - Liturgy; <i>Blessing of Paschal Baskets</i> - Vegreville ; 12:00 p.m. - Lloydminster ; 2:00 p.m. - Century Park ; 2:30 p.m. - Vegreville Care Centre ; 3:00 p.m. - Heritage House ; 4:00 p.m. - St. Michael Manor ; 6:00 p.m. - Camrose
May, Sunday - 1	6:00 a.m. - Paschal Matins; <i>Blessing of Paschal Baskets</i> - Sich Kolomea 8:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Vegreville
Wednesday - 4	10:30 a.m. - Obidnytsia - Century Park 3:00 p.m. - Obidnytsia - Heritage House 6:30 p.m - Bible study - Vegreville
Thursday - 5	10:15 a.m. - Obidnytsia - Homestead Lodge
Sunday - 8	10:00 a.m. - Liturgy - Sich Kolomea <i>Blessing of Graves</i> : 1:00 p.m. - Sich Kolomea ; 4:00 p.m. - Inland

Wednesday - 11	6:30 p.m - Bible study - Vegreville
Thursday - 12	10:00 a.m. - Obidnytsia - St. Michael Manor
Saturday - 14	<i>Blessing of Graves</i> : 12:00 p.m. - Innisfree ; 2:00 p.m. - Runfurly ; 3:00 p.m. - Lavoy
Sunday - 15	10:00 a.m. - Liturgy - Vegreville <i>Blessing of Graves</i> : 1:00 p.m. - Royal Park ; 2:00 p.m. - Riverside
Tuesday - 17	6:30 p.m. - Educational program - Lloydminster
Wednesday - 18	6:30 p.m. - Educational program - Vegreville
Thursday - 19	6:30 p.m. - Educational program - Camrose
Sunday - 22	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Camrose
Wednesday - 25	10:30 a.m. - Obidnytsia - Vegreville Care Centre 6:30 p.m - Bible study; <i>Easter Luncheon</i> - Vegreville
Sunday - 29	10:30 a.m. - Liturgy; <i>Blessing of Graves</i> - 1:00 p.m. - Lloydminster

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

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	6:30 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
May, Sunday - 1	6:00 a.m. - Paschal Matins; <i>Blessing of Paschal Baskets</i> - Nowa Bukowina 8:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Bonnyville
Monday -2	10:00 a.m. - Liturgy - Nowa Bukowina
Saturday - 7	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Stry
Sunday - 8	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Nowa Bukowina
Sunday - 15	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Glendon
Sunday - 22	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Sandy Rapids
Sunday - 29	10:00 a.m. - Liturgy; <i>Blessing of Graves</i> - Bonnyville

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

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
May, Saturday - 7	10:00 a.m. - Liturgy - Kelowna
Sunday - 22	10:00 a.m. - Liturgy - Kelowna
Sunday - 29	10:00 a.m. - Liturgy - Kelowna

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329

Saturday - 2	4:00 p.m. - Vespers - Victoria
Sunday - 3	10:00 a.m. - Liturgy - Victoria
Thursday - 7	10:00 a.m. - Reader Service - Parksville
Saturday - 9	10:00 a.m. - Vesperal Liturgy - Parksville 4:00 p.m. - Vespers - Parksville
Sunday - 10	10:00 a.m. - Liturgy - Parksville
Wednesday - 12	6:00 p.m. - Liturgy of Presanctified Gifts - Parksville
Saturday - 16	4:00 p.m. - Vespers - Victoria
Sunday - 17	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville
Saturday - 23	10:00 a.m. - Liturgy - Victoria 4:00 p.m. - Vespers - Parksville
Sunday - 24	10:00 a.m. - Liturgy - Parksville
Wednesday - 27	6:00 p.m. - Holy Unction - Victoria
Thursday - 28	10:00 a.m. - Vesperal Liturgy - Victoria 5:00 p.m. - Reading of 12 Gospels - Parksville
Friday - 29	<i>Veneration of the Shroud</i> : 3:00 p.m. - Victoria ; 6:30 p.m. - Parksville
Saturday - 30	10:00 a.m. - Vesperal Liturgy; <i>Blessing of Paschal Baskets</i> - Parksville
May, Sunday - 1	6:00 a.m. - Paschal Liturgy; <i>Blessing of Paschal Baskets</i> - Victoria
Monday - 2	10:00 a.m. - Liturgy - Parksville
Tuesday - 3	10:00 a.m. - Liturgy - Victoria
Thursday - 5	5:00 p.m. - Vespers with Litia - Victoria
Friday - 6	10:00 a.m. - Liturgy (<i>Khram</i>) - Victoria
Saturday - 7	4:00 p.m. - Vespers - Parksville
Sunday - 8	10:00 a.m. - Liturgy - Parksville
Saturday - 14	4:00 p.m. - Vespers - Victoria
Sunday - 15	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville
Saturday - 21	4:00 p.m. - Vespers - Parksville
Sunday - 22	10:00 a.m. - Liturgy - Parksville
Saturday - 28	4:00 p.m. - Vespers - Parksville
Sunday - 29	10:00 a.m. - Liturgy - Parksville

Ordination anniversaries:
Bishops, Priests, Deacons

APRIL

Chrapko, Rev. Fr. Timothy	—04. 13. 2008
Lakusta, Rt. Rev. Protopresbyter Victor	—04. 16. 1967
Ruditch, Very Rev. Archpriest Eugene	—04. 28. 1991
Suchevan, Rev. Fr. Yuriy	—04. 25. 2010
Zmiyiwsky, Rt. Rev. Protopresbyter Paul	—04. 20. 1958

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

CONSISTORY CHURCH GOODS SUPPLY

Tel: (204) 589-1191 (24-hour answering service) Fax: (204) 582-5241 Toll-free: 1-800-804-6040 (24-hour answering service)
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Prices in effect while quantities last.



Icon Holy Resurrection \$35.95



Icon On the way to Golgotha \$25.95



Icon Nymphios (Bridegroom) \$27.95



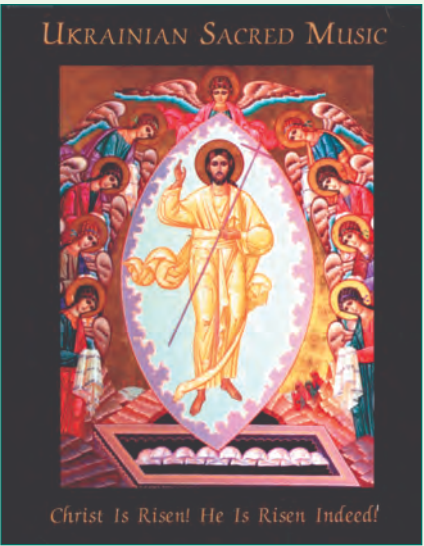
Icon Entrance into Jerusalem \$34.00



Icon Holy Transfiguration \$55.95



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and Folk Music \$10.00



CD Ukrainian Sacred Music \$18.00

"A Foundation of Faith"

Does your parish have a project?

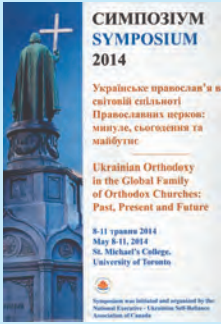
The UOCCF can help.

The UOCCF can assist innovative ideas to attract members to your parish and support the growth of the Ukrainian Orthodox Church in Canada



The UOCCF:

✓ provides financial assistance for projects (workshops, educational materials) to promote the growth of the UOCC



✓ has supported the following programs:

- Pilgrimage to Gardenton, Manitoba
- Mission Project, St. Vladimir parish, Calgary, Alberta
- UOCC International Orthodox Youth Forum
- Orthodox Church Symposium, Toronto, Ontario

Submission deadline:
February 1 and August 1, every year

To discuss your ideas and for a Grant Application Form:
UOCC Foundation, 9 St. John's Ave., Winnipeg, MB R2W 1G8

Tel: 1-877-586-3093 website: www.uoccf.ca
email: foundation@uoccf.ca

*Click on the Grant Applications icon on our website: www.uoccf.ca



SUS Foundation of Canada

JOB OPPORTUNITY

Position Title: National Youth Organizer
Organization: CYMK-UOY (Canadian Ukrainian Orthodox Youth Association)
Salary Range: \$40,000 to \$50,000
Report to: SUS Foundation of Canada - Toronto, Ontario
Work Location: Toronto, Ontario

Position Summary
SUS Foundation of Canada is seeking a dynamic, experienced, results-oriented individual to revitalize and rebuild the CYMK-UOY organization branches across Canada. The position is a full-time position with a focus on organizing membership campaigns, supporting the development and implementation of stimulating youth programs, as well as sourcing and developing any materials/tools required to fulfill the mandate. The focus will also be on building and developing functional partnerships between CYMK-UOY and other organizations under the umbrella of the Ukrainian Self Reliance League (CYC).

Primary Responsibilities

- Develop and implement leadership, fellowship and spiritual strategies to engage the youth
- Aid in the development of existing locals and the creation of new locals
- Implement leadership and self-advocacy training/curriculum tailored to youth needs
- Conduct regular meetings with the CYMK-UOY National Executive
- Develop, implement, and report on an annual work plan focused on results with quarterly milestones and effective evaluation methods
- Assist in fund-raising through grants, membership and special events, working in collaboration with CYMK-UOY National Executive
- Administer and maintain website and social media presence.
- Become familiar with the organizational structure of USRL/CYC in Canada and how CYMK fits into it

Qualifications

- Post Secondary Education
- Minimum of two years experience with youth organizations with demonstrated results
- Ability to think strategically and plan programs and campaigns
- Strong oral, listening and written communication skills
- Ability to communicate in both Ukrainian and English
- Ability to collaborate with others and work effectively as a team
- Ability to travel and work evenings or weekends
- Knowledge of basic computer skills and social media platforms

Application Instructions
Interested candidates should submit a resume and cover letter to:
SUS Foundation of Canada, 620 Spadina Avenue, Toronto, Ontario. M5S 2H4.
or by email to hr@susfoundation.ca by April 29, 2016
In your cover letter, tell us how your personal and professional background makes you an excellent candidate for this position. Only successful candidates will be contacted.