

From the Office of the Chancellor



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

Your Eminence, your Graces, Reverend Fathers, Brothers and Sisters in Christ—“fellow” members of our beloved UOCC,

You hold in your hands (or are reading this on a computer screen,) what I am calling an “evolving” communications tool. I have often thought, and especially in this current service to which God has called me

—that while we live in an age, and time when “communications technologies” are extremely fast, and it is easily possible to speak or text message (or “com-

municate” through “social media,”) with anyone next door, across the street or across the city, or on the other side of the world ... too often we seem to cry out that “there is not enough communication,” or that information is lacking... (we can all fill in our own “contexts.”)

Your “Office of the Consistory,” (and perhaps I perceive this most acutely,) is aware of the limited amount of “communication / information” that has been disseminated “of late.” This “special (anniversary / summer) edition” of the *Visnyk* is a modest effort to seek to provide what I hope will be information that you, the membership of the UOCC will find helpful in our common and collective efforts to spread the Word of God in this, our God-beloved country of Canada, and in turn to be collective good stewards over the material(s) that God has entrusted to our care.

This “special (anniversary / summer) edition” of the *Visnyk* first started as an “Archives’ of the UOCC obizhnyk (newsletter.)” Or, more correctly and formally, as an “obizhnyk (newsletter)” of the **Rt. Rev. Dr. S. W. Sawchuk Archives, Library and Museum.**

While we (the UOCC,) were celebrating our Centenary through the year of 2018, our office of the consistory, and specifically our “archives / holdings” were “spot inspected” in the spring of 2018 for asbestos (by the Province of Manitoba.) The inspector who attended then called in the fire inspector, and the office of the consistory was faced with two “orders”—to do some significant “asbestos remediation work,” followed by a necessary reduction of physical materials by approximately 1/3 in order to comply with the fire marshall’s report.

The Presidium and then the Consistory Board sought out and engaged the required personnel to carry out this work throughout 2018. (I once again express my appre-

ciation to the UOCC Foundation for the grant to do the necessary “asbestos remediation.”)

I take this opportunity to express my (our) sincere appreciation to Wolodymyr Senchuk who served the UOCC’s Office of the Consistory in various capacities over a period of thirty-two years, primarily though as the Archivist of and for the UOCC. Wolodymyr retired in the summer of 2018. Thank you very much, Wolodymyr, for your dedicated and conscientious service, as the “keeper / holder” of the record(s) of the UOCC over these many years. I further express my appreciation for your rendering of your expertise to assist the UOCC’s current term archivists—Erin Acland and Sarah Story.

The Rt. Rev. Dr. S. W. Sawchuk Archives, Library and Museum

I have learned that in the “archives working community” (at least here in Winnipeg,) trained professional archivists usually work on one or more projects at any one time, for varying lengths of time. Full-time archivists dedicated to one single organization on a permanent basis is reserved for only the largest of organizations – the Province of Manitoba, and the Universities of Manitoba, and of Winnipeg, for example. Most other organizations, including an ecclesiastical organization such as ours, will either have a permanent “part-time” archivist (who may be working elsewhere as an archivist, also “part-time,”) or may have an on-going series of “term archivists,” such that there are two (or more,) limited time archivists working for any specific organization. Our UOCC archives has now had Erin Acland in our employ on a part-time basis since the spring of 2018. Her current term is scheduled to expire on Sept. 30, 2019. Sarah Story joined us in May of 2019, when Holly Berofo left our archives for a full-time one-year term position. Sarah’s current term is also scheduled to expire on Sept. 30, 2019, (completing what had been Holly Berofo’s term.)

It has been a pleasure getting to know Erin Acland. She has been the part-time archivist for the United Church of Canada (MB—NW ON Conference,) for seven years, and has a great sensitivity to “church records,” and to our UOCC’s historical record, in turn, as a result. She is very well-qualified, enthusiastic and has done a wonderful job for our archives, to date, including presenting an extensive report to our Consistory Board on May 23rd. (Her written presentation in this *Visnyk* comes out of this report -presentation.) We are glad to have you with us, Erin.

Sarah Story joined us just recently. As I noted earlier, as an archivist, Sarah has numerous experiences, including in church archives (with the Archdiocese of St. Boniface,) and she has a particular interest in recording and documenting “oral history.” Sarah’s contribution to this “newsletter” in fact has been a journey of discovery of her roots—at Gilbert Plains, MB. We express our con-

dolences to you, Sarah, on the repose of your grandmother, Alice Story (nee: Kushner) (whom you wrote about for this newsletter,) upon her repose on July 2nd. We are glad to have you with us, Sarah, and thank you for your “fresh look” at the records—collection of one of the chief idealogues of our UGOCC—Fr. S.W. Sawchuk.

I invite you all to immerse yourselves in the reporting and information from Erin and Sarah, as they seek to help us learn about ourselves and our beloved UOCC, including to be guided in our continuing missionary and stewardship efforts.

From the finance office / department of the Office of the Consistory:

As I noted above, this “special (anniversary / summer) edition” of the Visnyk began as a “newsletter” from the archives. It quickly became apparent that it may be helpful to the membership of the UOCC to receive a “report” from the finance office / department of the UOCC.

The “finance office” of the UOCC is currently staffed by Cheryl Tereck, CPA, CMA. Cheryl Tereck joined the UOCC’s Office of the Consistory last summer, shortly after Lois Harcus, CPA, CMA, CGA left our employ for another position. Cheryl Tereck has been with us, as the UOCC’s interim finance manager since August 23, 2018. Her current term has been extended by the Consistory Board until at least July 31, 2019.

Cheryl has done a wonderful and very professional job for our office of the consistory. Unfortunately, this has meant that she has largely been a bearer of “bad news.” This information, reports, and especially the trends and patterns that Cheryl has presented to our Consistory Board in December of 2018, and again in May of 2019, have shone a bright (though uncomfortable!) light on the numerous and very difficult challenges that our beloved UOCC is facing from a fiscal and organizational perspective. The information presented in this “special (anniversary / summer) edition” of the Visnyk is now presented to the membership of the UOCC, as Cheryl has presented to the Consistory Board. I sincerely thank you, Cheryl for your in-depth analysis, and assessment(s) of our UOCC’s current fiscal state. I thank you for the fortitude in bringing forth the information that you have. I further thank our Treasurer of the Presidium, Bohdan Shumsky of Ottawa, for his assistance, and in-put into this report-information.

Briefly further to “from the finance office / department” –

The Audited Financial Statement of the UOCC for the year ending Sept. 30, 2018, was approved by the Consistory Board on March 6, 2019. It has not as yet been distributed—it will be as soon as our limited human resources permit this. (The distribution of the audited financial statement for the year ending Sept. 30, 2017, was done “electronically.” This process though, had some technical difficulties, including technical limitations on the

part of the office of the consistory.)

The Consistory Board passed a Motion on May 24th, 2019, that the Consistory Board will set and approve the 2019-2020 Budget by October 1, 2019. (It is my hope that this 2019-2020 Approved / Adopted Budget for the UOCC could be presented to the membership of the UOCC at the eparchial assemblies in the fall of 2019.)

More about this “special (anniversary / summer) edition” of the Visnyk –

Once Mikhail Pavenski and I discussed the original intended format—an “obizhnyk” (newsletter,) similar to a church bulletin, for the originally-intended “archives’ newsletter,” Mikhail noted that it is the 95th Anniversary of the Visnyk-the Herald. We decided that this will be done as an anniversary edition as well. We further decided to try an alternate format (this current “magazine-journal” style,) AND to distribute this version / edition in a “hybrid” manner. (More on this in just a moment.)

In honour of the 95th Anniversary, this edition includes some very old, and some not so very old references to the Visnyk-the Herald and its purposes. Let us collectively review where we’ve been with the Visnyk, and where we may wish to go further into the next century of our UOCC’s sojourn and missionary efforts.

I thank the other contributors of articles and photos – and I greet Fr. Ihor Kutash as well as Emily Bayrachny and thank them for their service to our UOCC. May God grant you many years! I once again greet the original building committee members, Serge Radchuk and Walter Saranchuk, along with Dobr. Jane Luchak, and Andriy Serray who gathered once more—45 years to the day later, to mark the anniversary of our consistory building. Na Mnohi Lita vam usim! I also thank everyone who did whatever part they could, as blessed by His Eminence Metropolitan Yuriy, to feed the hungry in the communities in which we live and serve. May God grant all of you Many Blessed Years!

ABOUT THE FURTHER DISTRIBUTION of this “special edition” of the VISNYK:

I mentioned above that the distribution of this edition of the Visnyk will be a “hybrid” experiment. The Office of the Consistory has received requests and suggestions have been made to distribute the Visnyk electronically, and / or even to do away with a print edition altogether.

Your Office of the Consistory, and “Ecclesia Publishing Corporation,” specifically does not have the human resource or technical capacity to do so.

Therefore, this edition will be printed in hard-copy and sent to all the clergy and parish council presidents (or secretaries.) It will then be posted on our uocc.ca web-site, and the plan is then to further send electronically to all clergy and parish council presidents / secretaries.

continued on p.3

continued from p.2

I am (“we,” at Ecclesia Publishing Corp. are) kindly requesting that further distribution—electronically OR by hard-copy printing-copying be looked after at the local parish level and / or as assisted by the eparchial councils—offices.

We will assess how well this goes / how well this works after we give it a try. I thank you all for your anticipated co-operation and assistance.

Staffing at your office of the consistory:

As I have stated earlier—our current staff complement is very limited. After the full-time position of Chair of the Presidium / Chancellor, we have Cheryl Tereck, CPA, CMA, employed full-time as the interim finance manager until at least July 31, 2019.

We have Mariya Kortchevich, employed on a full-time basis as an office assistant, primarily now assisting our archivists with sacramental records.

We had Sherry Hrehorak, as an administrative assistant for Metropolitan Yuriy, for me, and serving as a receptionist, as well as an assistant in the finance department. Sherry left the office of the consistory for a full-time seasonal position with the Manitoba Parks Branch. We hope to have Sherry continue on a “casual basis” for the foreseeable future as her work schedule (at Camp Morton, north of Gimli, MB,) permits. I am most grateful for the service that Sherry provided us since last November, and especially grateful for her service in the “church goods” department with packaging and sending over these recent months.

We have Mikhayil Pavenski as our long time “desktop publisher,” for Ecclesia Publishing, who is employed on a part-time basis.

And as noted earlier, we have Erin Acland and Sarah Story, each employed for two days / week, on a term basis until Sept. 30, 2019.

I sincerely thank our limited staff for their dedicated service to and for our UOCC’s office of the consistory.

Other matters (in chronological order, and not) -

“church goods” continued closure / disbursement of remaining inventory:

This is a project that your office of the consistory hopes to completely conclude in this fiscal year.

Please be aware that the UOCC does and will continue to sell its publications, however, this is now done through the UOCC, and not through the closed “Consistory Church Goods Supply.”

The future possibility of the UOCC selling other “church supplies” such as candles, crosses or incense remains an open matter at this time, with no decision contemplated in the foreseeable future, (and not until the former “CCGS” is completely wound up.)

UOCC employees’ “Benefits and Group RRSP” plans –

Cheryl Tereck and I met with Martin Hulme of Onyx

Financial on Tues July 2nd. The UOCC has received our new renewal rates, and Cheryl will be communicating with the pay-masters involved over the course of this month of July. Our UOCC plan re-news on August 1, 2019 (a one-year term.)

On a sad note—we recently learned of the repose of the UOCC’s long-time adviser, Bob Challis. Bob served the UOCC for over thirty years. He reposed last week after a lengthy illness. (He had sold his business, “Nakamun Investments” to Onyx Financial, and had remained as an advisor to the new owners.) Our sincere condolences go out to his family.

Ecclesia Publishing Corporation

/ Communications “office” –

As stated earlier, your office of the consistory does not have anyone serving in an “office” of communications or as an editor of the Visnyk.

I thank Fr. Peter Haugen, of St. Paul, AB for looking after the uocc.ca web-site, and the “Communications Committee” of the Consistory Board, (chaired by Fr. Peter,) for doing what they have been able to do further with respect to a “social media” presence of the UOCC. At the Consistory Board meeting on May 24th, a motion was passed that the “Communications Committee” will do an assessment of our UOCC’s communications policies—practices and report back / bring recommendations by October 1st, 2019.

This current “special edition” and “hybrid distribution” process of the Visnyk will form part of the assessment going forward.

There are other and further “publications” of Ecclesia Publishing Corporation.

Completed and available for further distribution are the “pew books” from a couple of years back, the costs of which were entirely covered by a grant from the UOCC Foundation (thank you again,)—we have approximately 1,200 left.

Next, we have now sold out of the “first printing” of “BIPA-FAITH,” launched / released at last summer’s Centenary Sobor in Saskatoon. (The office of the consistory had started to invite orders for a second printing, this has now paused, with Sherry Hrehorak’s departure.)

The “third book” is a “Sluzhebnyk,” the “priest’s service book.” This one is yet to go to “production,” as funding is not yet in place.

Next, Ecclesia Publishing Corporation (Mikhail Pavenski, primarily,) has been engaged by the National Jubilee Committee to publish a “Centenary of the UOCC booklet.” (It is the hope that this project, led by Dr. Roman Yereniuk will be completed for “release” at the “Beyond 100” event on Sun Aug. 11, 2019.)

Then, Ecclesia Publishing Corporation has published our UOCC’s “wall calendar,” for many years. I sincerely thank Fr. Gene Maximiuk for his direct involvement and oversight of this project. (It has been a number of years now that we have not published a “Ridna Nyva.”)

And the “last” of the publications that Ecclesia Publishing Corporation has looked after for over sixty years (EPC was “founded” in 1956,) is the *Visnyk-the Herald*, itself. “We” (as a UOCC,) do have several significant decisions to make in the near future about the *Visnyk*. I wish and pray God’s wisdom and discernment for us all as we determine these next steps—phases in the life of our *Visnyk-the Herald*.

The Ukrainian Orthodox Church of Canada Foundation –

The UOCCF was created by the UOCC at the 20th Sobor in the year 2000. The UOCCF was created to receive and manage the assets that came to the UOCC following the closure and subsequent sale of church properties, and in turn to provide funding to the UOCC from the interest earned therefrom. All members of the UOCC are members of the UOCCFoundation. The Board of the UOCCFoundation is comprised of fourteen members. Twelve members are chosen at the annual meeting of the Foundation (held for the last number of years in December at St. Andrew’s College.) At each annual meeting, four members are elected for a three-year term (these being staggered.) Two members of the UOCCFoundation Board are appointed by the Consistory Board of the UOCC. I am grateful for the opportunity to serve on the UOCCF Board, and sincerely greet our current President, Oleg Holowaty, of Toronto, and thank him and all my “fellow” directors for your service to and for the UOCCFoundation.

From the office of the consistory – I express my sincere appreciation to the (rest of the) UOCCF Board for the tremendous financial support that the UOCCF has provided to the office of the consistory in the form of grants, as well as the significant gift of \$50,000 on the occasion of the UOCC’s Centenary. In particular, I express my gratitude for the UOCCF providing this support and gift, notwithstanding the fact that the UOCC owes the UOCCF over \$500,000 for funds received from the closure / sale of churches over the last five years that have not been paid over to the UOCCF, to date.

Pastoral changes –

Upon the recommendation of His Eminence Metropolitan Yuriy, the Consistory Board Meeting of May 23-25, 2019, approved (or confirmed) the following pastoral assignments—transfers:

Fr. Volodymyr Feskiw is assigned as the parish priest of Regina, SK (and area) as of Jan 1, 2019.

Fr. Lubomyr Hluchaniuk is assigned as parish priest of St. Anne’s Parish in Scarborough, ON.

Fr. Petro Tsenov is assigned to the Canora-Kamsack-Swan River Parish District (SK-MB) as of April 18th, 2019.

Fr. Taras Krochak is granted retirement and blessed to serve as the parish priest of Lethbridge, AB as health and circumstances permit, as of Aug. 1, 2019.

Fr. Patrick Yamniuk is assigned as the parish priest of Calgary, AB.

Calgary is to prepare to receive a newly-ordained priest—over the course of the following year, as soon as one is available to be assigned.

Fr. Dr. Timothy Chrapko is assigned as the parish priest of St. Anthony’s Parish in Edmonton, with temporarily continued pastoral care of the Red Deer Parish.

Invitations to clergy of the Orthodox Church in Ukraine –

As a result of the unification of the Orthodox churches in Ukraine, and the granting of the *Tomos of Autocephaly*, we in the UOCC, are now in a canonical position to be able to invite priests from Ukraine to come for a visit and to meet us, and for us to meet them.

Metropolitan Yuriy has blessed two such invitations to be extended, and it is the hope that Fr. Oleksandr Pidhorney will come to Toronto (to St. Volodymyr Cathedral,) and Fr. Taras Kinash to Winnipeg, later this summer for visits.

Legal matters / closing-closed churches –

In the fall of 2018, and early into the New Year of 2019, an attempt was made by the UOCC towards Fr. John Lipinski in exploring the possibility of Fr. John Lipinski’s “returning to the fold,” and the subsequent withdrawal of the lawsuit by Fr. John Lipinski against the UOCC, and the Bonnyville District (of the UOCC.) A few weeks ago, the UOCC was informed by our lawyer that Fr. John Lipinski’s lawyer has advised that this possibility no longer exists.

The corporate body—the UOCC, was founded and is structured in a manner in which “the people” own their church properties as long as there is a parish. (More precisely, Trustees of the parish—members of the parish who have been so chosen by the parish hold the title to the real property of the parish.) When a parish closes, the property devolves to the corporation and any assets remaining once all the liabilities have been taken care of, vest in the corporate body—the UOCC. Recently, your office of the consistory completed the subsequent sale of two such properties of long-since closed parishes—at Prelate, SK, and at Alvena, SK. There are at least two closed parishes in Manitoba that further action is pending—at Gilbert Plains and Grandview. (I sincerely thank Fr. Brent Kuzyk for “shepherding” these two closed parish matters along to date.) In Alberta, there is at least one closed parish where further action is pending—at Innisfree. (There are several other closed parishes across the prairie provinces where further action will be required in the foreseeable future, as well.)

The Bi-Annual Ukrainian Self-Reliance League of Canada Convention, Aug 7 – 10, 2019 in Mississauga, ON –

The “USRL” (also known to many of us also as “CYC” or “SUS,” from the Ukrainian acronym,) has long had a

continued on p.5

continued from p.4

close association with the UOCC, and as most of us are aware—the Primate of the UOCC is the Patron of the USRL-CYC.

I, along with Dobr. Dr. Sonia are looking forward to attending and participating in the USRL-CYC Convention, and I express my appreciation to the Winnipeg “TYC branch” for partially sponsoring my registration fee as a delegate to the convention. We look forward to meeting up with as many of you as possible in Mississauga in August.

I would most sincerely welcome another opportunity (as I had in 2017,) to meet with the “CYMKivtsi,” even briefly during the convention. I will take this opportunity to greet Tanya Buciora, the National President of CYMK, and congratulate her on her service in Ukraine, and especially for her featured interview in “Uspens’ka Vezha,” (which we did not have the space to reprint in this “special edition” of the Visnyk.)

**“Beyond 100” on Sun August 11, 2019
at St. Demetrius Parish in Toronto –**

Elsewhere in this “special edition” of the Visnyk you will note a striking “poster” drawing attention to this very special event.

The “National Jubilee Committee,” chaired by Dr. Tony Harras of Regina, and the sub-committee organizing this event, chaired by Lesia Skyba of Mount Bridges, ON have been working towards a joyous “conclusion” of our UOCC Centenary, and more significantly to the start of the new century of our UOCC’s missionary service and efforts going forward. To borrow a phrase from “Ukrainian Canadianna”—“on the achievements of the past, let us (continue to) build a bright future.” Let us gather from near and far on August 11th at St. Demetrius Parish, and together both venerate “our” Centenary Icon of St. Andrew and his Holy Relics, as well as be inspired by his missionary example for us here in Canada.

(financial – strategic) “Think Tank” session for the UOCC, being called by His Eminence Metropolitan Yuriy, Sept. 13 – 14 at St. Andrew’s College—Vladyka Mytropolit Yuriy first suggested (yet in 2017,) that a type of “think tank” be held in conjunction with the UOCC’s Centenary. The Consistory Board passed motions in May and again in December of 2018 supporting this idea. On May 25, (2019) the Consistory Board deliberated once more, and on June 27, at a teleconference of the Consistory Board decided to schedule this event for the middle of September. The Consistory Board further budgeted \$12,000 for this event. Please note this date, (a Friday and Saturday.) Further details and more information will be provided when available.

As you will all note upon a careful examination of the financial information provided in this “special edi-

tion” of this Visnyk—our beloved UOCC is facing great fiscal and organizational challenges. I do not believe these are “insurmountable!” It will require us all to bear down on the one hand, and on the other hand—to go well beyond our “comfort zones,” just as the founders of our beloved UOCC had to and did over 100 years ago.

The year 2020 is scheduled to be a “Sobor Year” for the UOCC, and the next “Regular” Sobor is scheduled to be the 24th Sobor –

Your Consistory Board has noted this, and further noted that the “calendar” in 2020 is nearly identical to the year 2015, (meaning that the same dates are possible for the Sobor—Wed July 15 through Sun July 19th, as in 2015.)

Your Consistory Board has further noted that this 24th Sobor needs to be very cost-conscious, while still providing facilities that are sufficient for the purposes of our holding our Sobor.

No decisions have been made by the Consistory Board to date, the above is provided for information purposes only for now.

Concluding thoughts – comments:

As many of you will know (and hopefully have experienced,)—and even better, hopefully also have come to live by ... whenever I am asked “how are things?” or “how is it going?” or “how are you doing?”—my response (usually, perhaps not always, I’m afraid,) is to say “Slava Bohu za vse!”—“Glory be to God for everything!” Whatever trials, tribulations, griefs, anxieties, fears or sorrows I may have (or may be perceiving—experiencing,) God’s love and mercy—ultimately His “trampling down death by death,” overcomes and over-powers all. It is Our Lord who stated further, “you are Peter, and on the rock of your faith and the rock of your confession, I will build my Church, and the gates of Hell shall not prevail against it!”

“We” (the UOCC,) may be “weakened,” as a wordly organization. “We” as an organization may be facing a very large “internal” debt. But as an ecclesiastical organization, as (part of) the One Church, of whom Christ is the Head, we are and we always will be “okay.” We are being challenged—both as individual members of the UOCC, and collectively as a “corporate body,” to discern our way to a more effective ministry and service to and with and for one another, and together to and for the world around us, here in Canada, in our ancestral homeland of Ukraine, and indeed throughout the world.

I wish and pray a very blessed summer to you all, and fruitful discerning for us all on the ways forward for the Glory of God, and for the salvation of the world!

z namy Boh! God with us!
(fr.) tu

Archives Reconnect us to our Personal and Cultural Heritage

Archives throw light on the past. Archives also have power to change the lives of individuals and families by reconnecting with their personal cultural heritage. An awareness and understanding of one's family background, heritage(s), language(s), beliefs and perspectives is integral to the development of a positive personal and cultural identity. In turn, it is central to human health.

I never called her baba

My surname is Story. I am an Irish-Ukrainian-Canadian. I do not speak Ukrainian. I did not grow up practicing Ukrainian traditions. I grew up in a secular household. I never once referred to my Ukrainian grandma as “baba”, nor did I ever consider that I should. Until recently, I knew little about my Ukrainian heritage. But when I look in a mirror, I see my grandma staring back at me.

My paternal great-grandparents, Helen and Tony, were first generation Ukrainian-Canadians. Part of the first wave of Ukrainians who immigrated from Bukovina to the Prairies, they settled and farmed near Yorkton, Saskatchewan before moving to Manitoba. Helen died rather suddenly in her early sixties. I know little about her life, except that my grandma would fondly recall her mother as “a kind, hard-working woman and a terrific cook”.

Grandma told me that when she asked her father, Tony, to share his personal experiences of Ukraine, he responded: “You don’t need to know that.” In other words, leave the past in the past. Tony also ordered that his children speak English in public. Like many Ukrainians who immigrated to Canada, I suspect that he did this in an attempt to avoid stigmatization. But we will never know his exact reasons. Great grandfather Tony passed away in 1967 taking to his grave many family memories and stories of Ukraine.

I often wonder what the impact would have been on his descendants and their identity if Tony would have made an effort to pass on our family history. Last year, I found his obituary in an online newspaper archive. For the first time, I learned that he was “an active church worker and an elder” in the Ukrainian Orthodox Church. Having grown up secular, I was entirely oblivious to this fact. I “googled” the parish that my grandparents had attended, only to discover that I had passed the building a million times along the highway near my rural hometown.

This new knowledge prompted a visit the Holy Trinity Ukrainian Orthodox Church in Winnipeg. I had many times driven by this fine-looking building, admiring its onion top and grandeur. To my fortune, Holy Trinity participates in Doors Open Winnipeg, a city-wide event that provides free access to historical and distinct spaces for one weekend of each year. Leona Hladiuk, the wife of the deacon, toured me through the church, pointed out important religious icons and gave me my first lesson on Orthodox spiritual beliefs and church history. Next, I popped by Saint Michael Ukrainian (Bukovynian) Orthodox Church, which celebrated its 100th anniversary in 2018. While I gained a better sense of the church and its history, it still felt distant and indefinable to me.

One year later

Last month, I was hired to work alongside Archivist Erin Acland to facilitate the preservation and access of the UOCC’s unique archival collections. For my first day on the job, I attended a small gathering to mark the 40th anniversary of the UOCC Consistory building. It is one thing to tour a church and another to stand among the priests and long-time members of the church as they sung Ukrainian hymns that I imagine my great-grandparents knew well. It was surreal.

Mariya Kortchevich tells me that it is no coincidence that I have come to this position at the UOCC. Mariya has been my central guide in the archive. She has served the UOCC since 1988. As a Ukrainian and Ukrainian speaker with a long personal history of involvement in the church, Mariya provides essential assistance to our archival work at the UOCC, particularly in the area of translation and cultural knowledge.

Mariya’s main role has been to arrange, describe and provide access to sacramental records. She knows the sacramental record system of the UOCC better than any other. Her knowledge of the church and language means that she is able to translate sacramental records to locate data and ensure its accessibility to younger generations not fluent in the Ukrainian language.



Mariya Kortchevich in her office at the Consistory organizing sacramental records.

continued on p.7

continued from p.6

Sacramental records

One of the most useful types of records for tracing Ukrainian and Ukrainian-Canadian ancestry are “sacramental records”, sometimes referred to as “church registers”, or the birth, baptismal, marriage, and death records kept by churches. The UOCC Consistory building acts as the central repository for sacramental records produced by Orthodox parishes throughout Canada. These vital files are created by priests during important family or personal events, such as baptisms.

In the late 1800s and early 1990s, the provinces and territories began keeping “vital statistics” or civil registration of births, marriages and deaths. For instance, civil registration in Manitoba began in 1882. Prior to this time, parish registers recorded this vital information. In this way, the Church has acted as a religious and civil agent in documenting vital events and sacraments. The UOCC’s sacramental records date back to its founding in 1918, while the Russian Orthodox Church has mandated the keeping of church registers since circa 1722.

So what?

Parish registers are particularly important for researching the family tree when the census and official records held by government of births, marriage and death do not go back further than the date each province began to keep vital statistics. Even in those cases that a government and church-issued record exists for the same sacrament the information inscribed in each record tends to vary and complement each other. For example, UOCC registers are commonly written in the Ukrainian language by priests who knew the individual or family. They also contain the signatures of witnesses and other notes by the priest. Valuable clues to the family genealogist.

Sacramental records also have other practical uses. For instance, in order to be married in a church, one might be required to produce a copy of one’s baptismal record. They might also help individuals access vital information as proof of identity, or even apply for a passport.

Mariya shared a story with me about a woman who reached out to her for assistance. The woman was frantic. Her purse was stolen, along with essential personal identification cards. Mariya was able to search her database and locate sacramental records to help the woman to prove her identity and retrieve personal government-issued documentation. Mariya says that the woman was so happy she cried. Mariya was contented that the archival record was able to bring the woman a sense of relief. She has seen firsthand their importance to individual lives.

Back to my story for a moment

Mariya and I had no such luck finding evidence of my great-grandparents in her database. Nor have I been able to find data on the government’s vital statistics website. There are challenges to locating and accessing data in the UOCC’s sacramental records. Priests who performed the sacraments did not always fill out forms with consistency, so in some instances, there is little data is gleaned from the record. Sometimes, information is improperly recorded at the date of creation. Other times, mistakes occur when data is entered into databases. Human error is unavoidable.

An efficient church register would provide the family genealogy to be reconstructed back to the beginning of the UOCC’s formation. I suspect the sacramental records that will help me to piece together my family’s history are onsite in the Consistory building. However, there are numerous unprocessed registers that need to be entered into the archival database and made searchable. Many more need to be organized and translated for wider public access and use.

A sacramental record is created with the presumption of privacy. The UOCC only releases the records to the individuals to whom they pertain and require confirmation from those named in the record to process access requests. While registers are not open for examination, records of individuals can be provided on request. To successfully locate records, they must be archived.

Permanent records

Sacramental records are considered permanent. There is no single and cost-effective reliable method of keeping electronic records forever. Technology constantly evolve, and digital data degrades over time. However, digital systems are helpful in searching large sets of records so digital infrastructure to manage records must con-



Sarah Story holding an image of her grandmother on her wedding day.

stantly be upgraded and migrated to ensure long-term access. Digital systems also provide a backup in case of flooding or natural disaster.

The largest challenge facing the sacramental records is that data from over 80,000 sacraments have been entered into a software system that is no longer supported by technology. It means that in the coming months, pending the continued support of the UOCC for its archive, I will be working closely with Mariya and an IT specialist to develop a strategy to attempt to export the data into a more stable system. We also need to find better ways to make this vital data more accessible to the inquiring public. It is weighing heavily on our minds.

I have faith that this UOCC archive will one day allow me access to much-needed information about my family and their involvement in the church. As my concept of personal and cultural identity evolves, the sacramental and parish records will provide evidence that will allow me to gain a better understanding of my heritage and a greater sense of personal history. It will help know more about my great-grandparents life and spiritual experience in my search for greater meaning. I want my future children to know who they are and where they come from.

In this respect, I am not alone. Many Ukrainian-Canadians of my generation were disconnected from their heritage through immigration and systems of assimilation and oppression. Improved access to the sacramental records of their families will benefit us all. Every person has the right to know the past and their family history and to understand the society that they live in.

—Sarah Story, Archivist
June 24, 2019

Recent History of the UOCC Archives

As you walk into the basement of 9 St. John's Avenue your senses are engaged. You feel the chill of the space, you hear fans whirring, you smell paper, you taste dust, and you see row upon row of shelving holding an overwhelming number of cardboard boxes. These are the Archives of the Ukrainian Orthodox Church of Canada. These are the stories that have been told, and passed on for safe keeping. In these boxes, in this basement, lies the Church's memory.

A year ago, those boxes literally touched the ceiling. They filled every aisle. They filled nearly every possible space. A chance city inspection led to a firm declaration that the space was a fire hazard. Not only could nothing new be added to the Archives' space, but the contents must be reduced by one-third and quickly.

For over thirty years, records, books, and artifacts had been diligently collected and deposited into the Right Rev. Dr. S.W. Sawchuk Archives, Library, Museum for indefinite preservation and access. The ethos of the Archives was that every scrap of paper must be kept, because one never knew what might be useful in the future. Following this directive, Archivist Wolodymyr Senchuk, formerly an archivist at the Public Archives of Canada (now Library and Archives Canada), painstakingly gathered the material history of the UOCC. While gaps do exist in the archival collection, this amounted to a massive amount, and a wide variety, of records, which formed a rich archive.

Within this archive was a tremendous amount of information and stories, but the well-intentioned ethos of keeping everything had, over the decades, led to an impossible situation. Essential records were buried by, and intermingled with, undescribed and unimportant paper and "stuff." Due to the sheer volume of material, it would be nearly impossible to describe it all in a useful way, and, most pressingly, there was no place to put it.

After a career of gathering the embodiment of the Church's history in the form of its Archives, and a lifetime of learning the history of the Church, Mr. Senchuk retired as archivist soon after the inspection report was received by the Church.

Two professionally trained and experienced contract archivists, Mary Horodyski and I, were hired to reduce an estimated 3800 banker's boxes of material by one-third. The first walkthroughs were daunting. Just physically navigating the Archives involved careful movements around towering columns of boxes, side-stepping down narrow aisles, and breathing in decades of accumulation of things unknown.

It quickly became apparent that the only way to do the work was by, simply, doing it. For instance, thousands and thousands of editions of newspapers were gone through, and it was evident that most did not relate directly to the UOCC and were not within our responsibility to keep.

continued on p.9



Each filling cabinet drawer is full of archival gems.



A peak into the UOCC library and archives room.

continued from p.8

In addition, the ones that were often had upwards of 25 copies per edition of the newspaper.

Over the decades, historically minded members of the Church cleaned out their basements, attics and garages and donated their old newspapers, periodicals, almanacs, copies of minutes, etc. to the Archives, which meant that far more copies were held than was needed. This pattern of duplication and the keeping of non-UOCC related records occurred in the collections of periodicals, published material, personal papers, and in the corporate records of the Church.

Additionally, transitory records that had no business, cultural, or spiritual value had been retained in case they might be useful in the future. This included hundreds of boxes of meticulously kept financial records from the 1950s to the 1990s, such as receipt books, vendor lists, and old cheques.

Where possible, and where there was an interested Archive, material was donated. But the vast majority of the material—almost all of it duplicates and transitory records with no permanent value—was sent to the recycling depot or securely shredded. Between May and October 2018, about 1600 boxes of paper left the basement of 9 St. John's Ave. through the work of two part-time archivists. The work was done quickly and efficiently, but also thoughtfully and following professional guidelines.

On the inspector's return visit in October 2019, she was impressed by the incredible difference in the space. There was still more work to do, but the immense and immediate pressure to reduce the contents of the basement was over.

On our first round of going through the boxes, we'd found tantalizing glimpses of the immense depth of the records held in the Archives. We'd found photographs from gatherings 100 years ago, self-reliance pamphlets from the 1930s, theology student's homework from the 1940s, minutes of Sobors and committees, Sunday School curricula, letters, reports, and thousands upon thousands of books, artifacts, and sacred objects. These treasures needed to be shared with the Church and the broader community.

Our job now is to learn what records are held by the Archives, so that they are readily accessible by Church staff, volunteers, and members, as well as to the broader community. Beginning in January 2019, we are creating databases with basic and evolving descriptions of the records. Once we have drawn the map of the Archives, then we'll be able to see just where the buried treasure is located.

Undescribed archives are places of anonymity and hidden things. As archives are described, first broadly and then more deeply, they become places where knowledge and story are not only held, but also accessed, known, and, ultimately, used by the community and beyond.

—Erin Acland, Archivist
June 24, 2019

The Briefest of Overviews of Archivists and Archives

What do archivists actually do? I've had this conversation a lot. It is one of those careers that many people have heard of. They think. Like a librarian, right? With old and dusty stuff. My personal favourite remains a friend's comment that I was "like Indiana Jones." While not completely accurate, I readily agreed.

The short answer is, archivists preserve, describe, and make accessible unique and original records. Far from being hoarders, archivists are the great destroyers. In general, of all the records created only about 2% of records are "archival," meaning they have permanent legal, historical, administrative, or spiritual value. In non-profits and religious archives, this amount may rise as high as 10%. Working with record creators and stakeholders, archivists map out what records are created, how the records reflect the activities and stories of the organization or people who created them, and determine their long-term value.

The records held in our Archives were created by many different people and groups. They were created by priests, lay people, staff, volunteers, committees, schools, and organizations. They were created by the people of the Church and they reflect the actions and thoughts of those people. Through them we can recreate—as much as anyone can—what happened when, who was involved, and why. Together these form the memory of the Church. Well-run Archives help organizations, such as governments and Churches, operate transparently and with accountability as their decisions and actions are reflected in the accessible records.

There are holes in the story, of course, some voices are privileged over others, some records are lost or were never created in the first place, and some may reside in smaller archives kept at a local level.

Archives are frequently seen as dead things. Nice to have, but serving no real value outside of cultural and personal interest. However, when archives are reframed as intrinsic parts of the Church's administrative and legal responsibilities then the power and importance of archives is evident. Setting aside for the moment, the incredible value of the Church's archives from a historical, cultural, and spiritual dimension, the Church's archives are the corporate memory of the Church, and there are legal requirements to keep certain records.

The Archives contain a host of legal records, including records of property such as mortgages, contracts,

and deeds. Far from being solely historic relics, these documents are legal evidence that we own property, land, and the like. In the past week, for instance, the Archives was able to provide records that connected the Church to a piece of disputed land that had been purchased in the 1920s. Far from being dead records, these records are very much being used in living ways as the Church conducts its business.

On an administrative level, archival records have many different functions. They allow the Church to be transparent and accountable to its members and its staff. They lay out what was decided and why. They allow us to acknowledge and reflect on our past actions in a deliberate way. As our corporate memory, they reveal the past decision-making of boards, committees, and staff.

When archives are well described and organized, archival records are easily accessible, which avoids duplication of effort, allows us to determine our current actions based on past decisions and repercussions, and enables us to follow up on promises made. The Archives are one way that we can transfer knowledge from one group of people to the next.

Without access to the records of predecessors, the administration of the Church suffers. Communications break down and work falls through the cracks because of an over-reliance on individual memory and personal connections. While the Church is made up of its people and person-to-person connection is vital to the work of the Church, administrative systems fail when people are no longer in a position to remember.

In order to support the efficient work and administration of the Church, the Archives needs to build on the work that has been started over the last few decades. The current contract archivists of the Right Rev. Dr. S.W. Sawchuk Archives, Library, Museum, Sarah Story and I, are only just beginning the work of implementing records management, creating records retention schedules, and brainstorming about how best to approach the issue of digital records.

The Church creates and collects a lot of information, and record retention schedules list what types of records are being created, and, after consulting with creators of records and stakeholders, whether these records are archival and should be sent to the Archives, or whether they should be kept for a certain amount of time and then disposed of properly. They take the guessing game out of Archives.

Archives do not occur naturally, but are made and shaped by people, and the material memory of the UOCC is very much still in the process of being created. While much of my day to day does not, fortunately or unfortunately, bare any resemblance to Indiana Jones', I am privileged to spend my time working with the creators and users of records to deliberately grow and tend the Archives of the Church.

—Erin Acland, Archivist
June 24, 2019

The Life and Archives of the Archpresbyter Dr. Simeon Sawchuk



Erin Acland and Sarah Story, UOCC Archivists, posing with the Rt. Rev. Sawchuk's Collection.

As living memory and firsthand knowledge fades with passing generations, archival documents and museum artefacts become the voices of the past. Traditionally, older generations shared knowledge and stories through oral tradition at family and community gatherings. Nowadays, families are scattered, and our society has vastly evolved with the proliferation of technology. Tangible evidence outlives fading human memory and priesthoods. Records and objects tell us stories about the lives and experiences of individuals and groups, events, beliefs, and rituals.

The strength of archives is that the documentation is not created consciously by individuals as a historical record. Instead, records are created by individuals and organizations as they go about their daily lives. The UOCC's records originate as working tools of the Church in the course of its activities. This provides us a direct window on past events.

Some people leave traces of their lives behind in Church documents; others leave behind large collections. The Rt. Rev. Dr. S.W. Sawchuk—whom the archives, library and museum receives its name—is one individual who left behind a substantial collection. These records are both personal and corporate in nature, and these facets of his life are deeply intertwined in the records. Created by Fr. Sawchuk during his time as priest-administrator of the UOCC between 1918 and his death in 1983, the corporate records represent the memory of the UOCC. As such, this collection has significant historical value to the Church and Ukrainian Orthodox Canadians.

continued on p.11

continued from p.10

Historical Context

To better understand Sawchuk's collection, we must understand the broader context in which the records were created. This will not be a straight-forward pursuit as Fr. Sawchuk wore many hats and lived through many historically significant events of the Church, Ukraine, and Canada throughout the twentieth century.

Born in 1895, Sawchuk immigrated to Canada from Western Ukraine in 1898 at the young age of three as part of the first wave of Ukrainian immigration. He was a young man during the First World War when Ukrainians from Galicia were classified "enemy aliens" and interned in camps by the Canadian Government. He persevered during this period of oppression and completed his early schooling and university education in Saskatchewan. He became a teacher.

His short-lived teaching vocation ended in 1918 after he joined, by special invitation, the first confidential conference of the Ukrainian Orthodox Brotherhood. The Brotherhood's aim was to part from the Russian Orthodox Mission in North America and organize the Ukrainian Greek Orthodox Church of Canada (UGOCC) and more closely serve the spiritual and cultural needs of Ukrainian-Canadians. Thus, began Sawchuk's lifelong immersion in the running of the Church.

In 1922, Sawchuk was elected Chair of the Presidium at the Office of the Consistory that he had helped to establish. He served the UGOCC in this capacity from 1922 to 1951 and 1955 to 1963. As a priest-administrator, Sawchuk was influential in the church's leadership and development.

In 1924, Fr. Sawchuk carried out the administrative duties of Archbishop John Theodorovich, ruling bishop of the UGOCC and leader of the Ukrainian Orthodox Church in the USA. Several priests served under Sawchuk's administrative autonomy during this period.

Fr. Sawchuk was also involved in the Ukrainian Self-Reliance League, the lay organization of the UGOCC. The League formed in 1927 and successfully boosted the Church's following through a formation of roughly 152 congregations under 21 priests. To disseminate its messages to the growing body of Orthodox worshippers, Sawchuk created and edited *The Herald* in April 1924. *The Herald* remains the official paper of the UGOCC.

In 1932, the Pastoral Course in Theology taught in Saskatoon and Regina were relocated to the Ukrainian Greek Orthodox Seminary in Winnipeg's North End. The seminary offered a degree in Theology, high school programming, and Ukrainian cultural classes. Sawchuk became a lecturer and served as its Principal from 1952 to 1955. He later played a main role in the establishment and incorporation of St. Andrew's College at St. John's College. In 1962, St. Andrew's became an associated college of the University of Manitoba. As its Principal from 1963 to 1968, Sawchuk oversaw the College's relocation to the university campus where it still continues to promote Orthodox spirituality, academics, cultural awareness and leadership in church and community.

In 1942, he served as an army chaplain in World War II. As "Captain", Sawchuk provided church and spiritual guidance to Ukrainian-Canadian soldiers. He visited wounded soldiers in England's hospitals, and wrote letters of sympathy to the families of the fallen. After the war, he visited displaced persons in British and US zones and prisoner of war camps in Germany. These efforts resulted in Ukrainian Orthodox Bishops and priests brought to Canada.

In 1942, Bishop Mstyslav Skrypnyk replaced Theodorovich as Archbishop of Winnipeg and all Canada. He held the position until 1950, at which time he was forced to resign from his office due to misunderstandings with the Consistory. Sawchuk and Mstyslav co-existed and formed the UGOCC leadership for eight years. A falling out led to Bishop Mstyslav's relocation to the USA where he became Bishop. Fr.



Fr. Kopachuk, as administrator, calling a Ukrainian-Orthodox gathering in March, 1922 in Pittsburgh, Chicago and New York.



Bomb fragments marked "Doodle Bug" (VI Flying bomb) originating from London, England.

Sawchuk remained in Winnipeg at the head of the UGOCC.

Throughout his lifetime, Fr. Sawchuk also held numerous executive positions or participated in Ukrainian organizations, such as the Ukrainian Canadian Committee, Ukrainian Canadian Relief Fund, Ukrainian Institute of Saskatchewan, St. John's Institute in Edmonton, the Prosvita Society in Fort William, Ontario, and the Canadian Ukrainian Youth Association.

Fr. Sawchuk also took to writing. His publications include a series of short stories on Ukrainian pioneer life; a history of religious and church movements among Ukrainians in Canada; religious stories for children; published articles in periodicals on religious and social topics; and a treatise on Canon Law of the Orthodox Church. He also wrote his memoirs in the later stages of his life.

The collection reflects the countless hats that Sawchuk wore. Scanning through the cabinets of archival documents that constitute his collection, one immediately gets the sense that he was a strong character, influential leader and a complex individual. The records reflect his successful and failed endeavours, religious and political alignments, beliefs and philosophies, and provide a lasting impression of his lived experience in the Church. Some records can even be considered sacred and are part of the church's devotional culture. Certainly, Fr. Sawchuk's participation in Ukrainian-led spiritual and cultural organizations during their early years of formation indicate that his records will provide valuable insight into the broader histories of the development of Ukrainian-Canada.

Sawchuk was an Early Collector

Fr. Sawchuk also appears to have had a sense of responsibility to protect records of the Church. Not only did he keep his own records, he was motivated to collect and keep records from the parishes. Former UOCC Archivist, Woldymyr Senchuk, explained that Fr. Sawchuk was a great supporter of archives. According to Senchuk, the oldest archived parish records of the Church were collected by Fr. Sawchuk. Though records did not begin to be systematically collected and preserved until after his death, Sawchuk transferred to the Consistory records for safekeeping that he thought had value. For the most part, these early records are stored in the Consistory vault. However, it is unknown if some of these early records are also included in his collection.

Requiring attention

As valuable as it is, the collection remains partially organized. It is unknown to what extent the collection is a record of the UOCC and to what extent are personal records. In its current state, it is very difficult for anyone to pin-point specific records related to the various associations or committees of the church in which he had involvement. To readily access these materials, this collection will need to be properly arranged and described.

The Sawchuk Collection is also not the only archival collection requiring attention of archivists. The UOCC's archives have grown over time and they are not the creation of a single person or position. The archives have been developed through a succession of administrators, lay people, clerks, secretaries, priests, bishops and archbishops, and curators who shaped and organized the collections. As a result, it is a significant body of knowledge that reflects the many lives and efforts of a collective who have created and cared for the collections through time.

Each collection has its own story. Our challenge now is to understand how the collections have been organized and by whom they have been created and used. A central role of the archivist is to organize the papers with aims of creating order out of chaos to enable ready-access and use. Each collection will have its intrinsic and long-term values assessed to make decisions on what can be appropriately preserved long-term and shared with the public.

"It is most important to me that the archive is saved and made available to the public", Senchuk tells me over the phone. It is a point on which we agree the UOCC's archive will be valuable to many Ukrainian Canadians. There are countless versions of history, never one truth. What is critical to understand is that people have a right

to know the past and understand the society that they live in. The rich, authentic and original records of generations of Ukrainian Orthodox leaders and parishioners, if made accessible, will support this endeavour.

—Sarah Story, Archivist
June 24, 2019



Olha and Rev. Simeon Sawchuk lay at rest in the Glen Eden Cemetery, north of Winnipeg, alongside other UOCC leadership.

Ukrainian Orthodox Church of Canada

– Consistory Financial Review

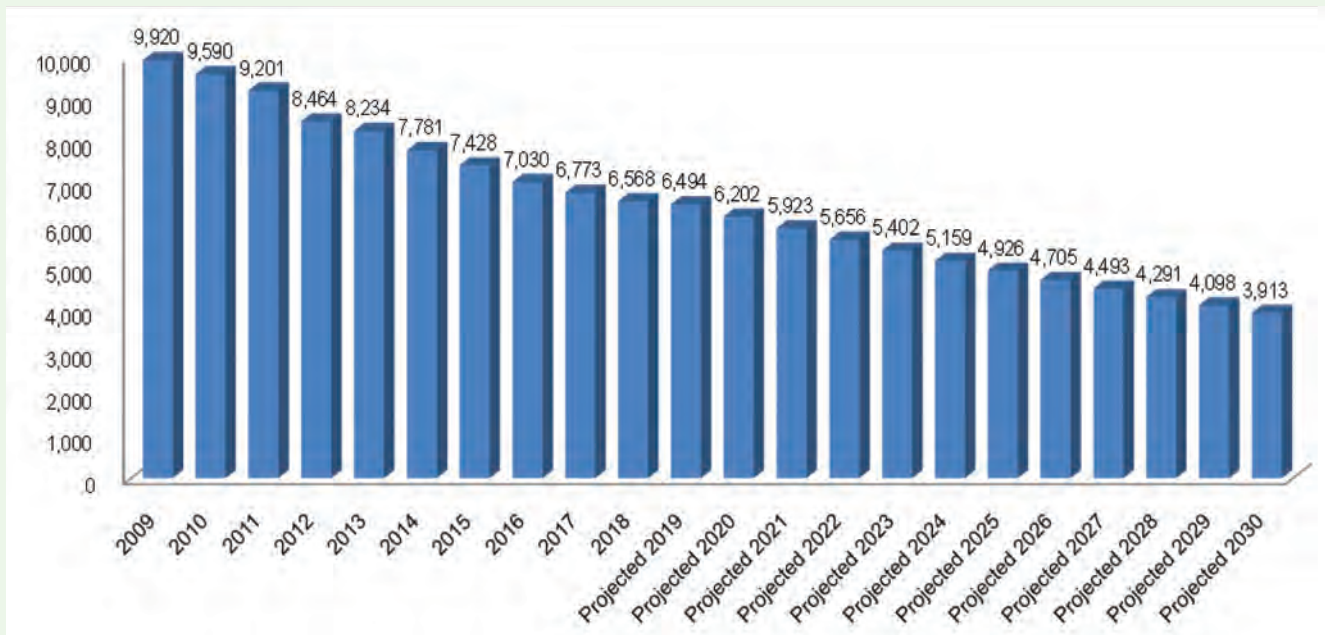
Membership Distribution

Church Size	Number of Churches	Number of Members	Revenue Available to Consistory
1 -10	77	500	\$50,000
11 - 25	55	931	\$93,100
26 - 50	23	759	\$75,900
51 - 75	3	203	\$20,300
76 -100	4	345	\$34,500
101 - 150	7	814	\$81,400
151 - 200	5	868	\$86,800
201 - 250	4	934	\$93,400
251 - 300	4	1,140	\$114,000
TOTAL	182	6,494	\$649,400

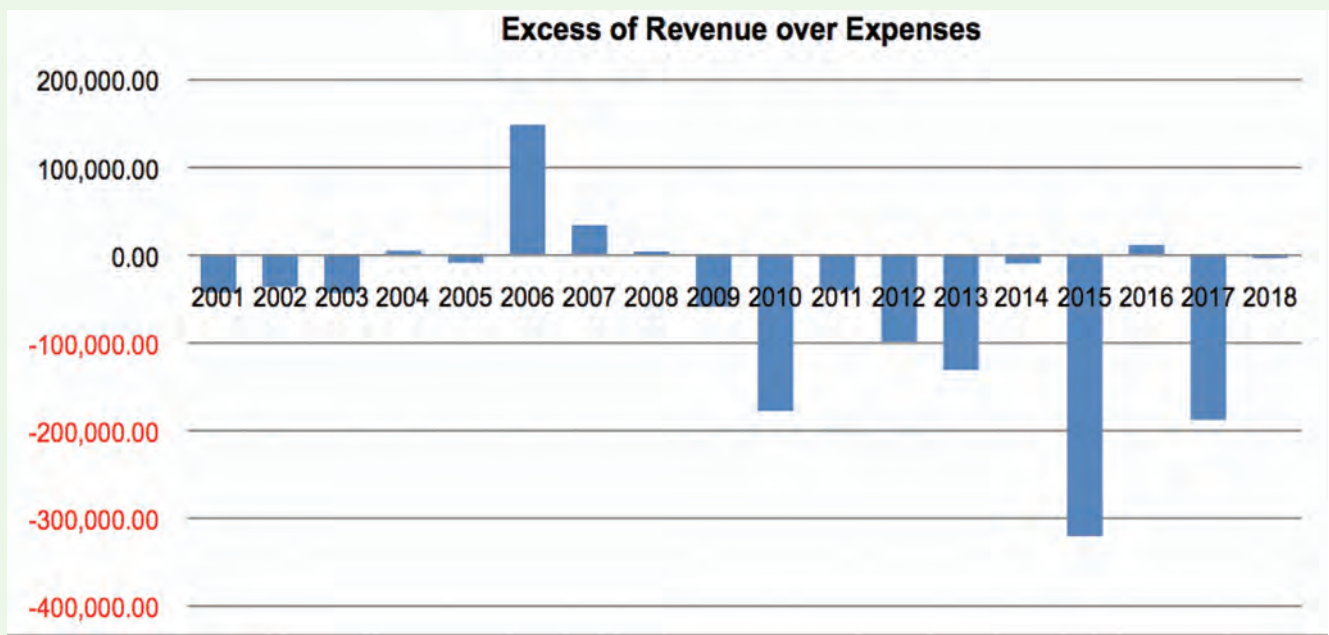
Church Size	Number of Churches	Number of Members	Revenue Available to Consistory	Church %	Member %
Over 100	20	3,756	\$375,600	11%	58%
Over 50	27	4,304	\$430,400	15%	66%
50 & Under	155	2,190	\$219,000	85%	34%
25 & under	132	1,431	\$143,100	73%	22%
10 & Under	77	500	\$50,000	42%	8%

Number of members and revenue are based on 2019 initial levy invoicing. Please note that 15% or 27 of all churches have more than 50 members and have 66% of total members and provide 66% of the Consistory's levy revenue. In contrast 85% or 155 of the churches have 50 members or less and provides 34% of the levy revenue. 77 of the 182 churches or 42% of the churches have 10 members or less which is 8% of total membership. Considering the age demographic it is anticipated that most of these churches could be closed within the next 10 years. Note revenue stated does not include what the Consistory forwards to St. Andrew's College.

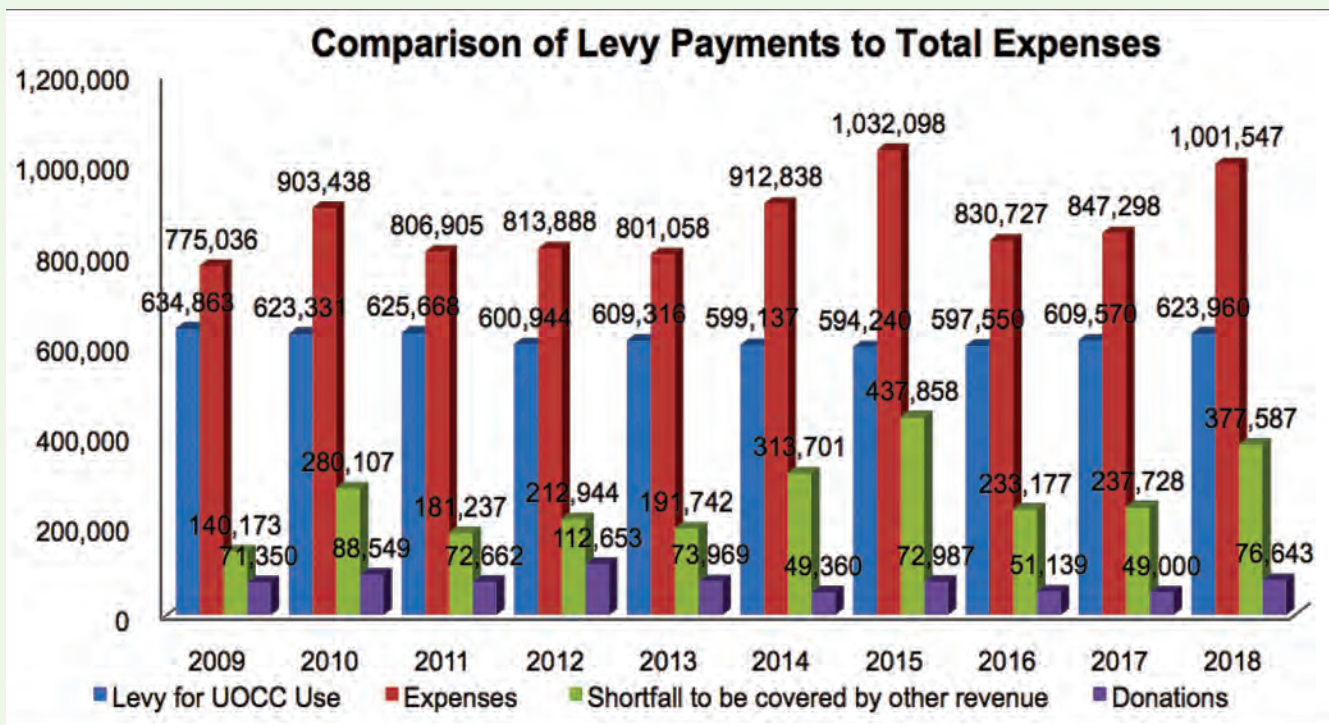
UOCC Actual Membership from 2009 to 2018 and Projected Membership to 2030



From 2009 to 2018 (9 years) membership has dropped by 34% or 3,352 members. Based on that rate of decline in membership it could drop by 2,655 or 40% from 2018 to 2030 (12 years). This could represent a 60.5% drop in membership in just over 20 years. In light of this what services does this smaller membership need from the Consistory? What kind of Consistory can a smaller membership afford to support?



From 2001 to 2018 Total Net Loss has been \$957,000. 2018 saw only a small Net Loss because of 3 extra ordinary items; the sale of Welland parish - \$160,000, the Extraordinary Sobor - \$53,000 and the \$50,000 donation from UOCC Foundation on behalf of the UOCC Centennial. Without these 3 items there would have been a Net Loss of \$267,000 in 2018. The Extraordinary Sobor would not have done as well as it did without the help of the 3 Eparchies who together donated \$52,000.



These expenses do not include expenses that are covered by Church Goods Sales or outside revenue sources for Ecclesia. This also does not include revenue from the sale of closed parishes, NJC or EOSC and their related expenses as these are extraordinary items. Please note that over the course of the past 10 years expenses have exceeded levies by \$140,000 to \$438,000 annually. Donations have not come close to covering this shortfall. Either expenses need to be considerably reduced or revenue needs to be increased either through increased levies or from other sources.

continued on p.15

continued from p.14

One option for additional revenue is the 5 empty lots that have been empty for over 20 years are assessed at \$553,000 and cost us \$16,000 annually in property taxes and mowing. Another option is the rental of the apartments on the 3rd floor. With some renovations the three apartments could bring in \$36,000 - \$43,000 annually based on apartment prices in the area.

Ukrainian Orthodox Church of Canada Consolidated Balance Sheet at March 31, 2019

ASSETS		LIABILITIES	
Current Assets		Current Liabilities	
Cash	-72,563	Payables & Accrued Liabilities	110,713
Total Accounts receivable	923,131	Prepaid Congregation Levies	456,267
Allowance for Doubtful Accounts	-28,454	Prepaid Subscriptions	30,113
Inventory	44,044	Deferred Revenue	6,500
Prepaid expenses	15,348	Due to Other	37,600
Investments	428,442	Due to St Andrews College	240,691
Other Current Assets	1,668		881,884
	1,311,617	Capital Lease	1,844
		Mortgage	375,000
Capital Assets	568,697	Due to/from designated fund	153,947
Cemetery Plots	17,564	Due to UOCCF	511,490
Due to/from operating fund	153,947	TOTAL LIABILITIES	1,924,165
TOTAL ASSETS	2,051,826		
		EQUITY	
		Restricted Funds	418,374
		Invested in Net Property	214,461
		Unrestricted General Fund	-461,310
		Net Income	-43,865
		TOTAL EQUITY	127,660
		TOTAL LIABILITIES & EQUITY	2,051,826

This is a Consolidated Balance Sheet for the Consistory, Church Goods & Ecclesia.

The most important information on a balance sheet is the equity portion. This tells us what we own if we had all our debts paid. For the UOCC this is split into three categories. Restricted Funds include everything that has been received over the years that has been ear marked for specific purposes that has not been spent for those purposes. Invested in Net Property includes capital assets such as land, buildings equipment, etc. less any mortgages. Unrestricted General Fund is what is available for the day to day operations of the UOCC. We have “borrowed” \$505,175 of the Restricted Funds and Invested in Net Property to keep operations going over the years.

The details of Assets and Liabilities are as follows. Cash is in a negative position which means we have gone into our line of credit. Accounts Receivables are at the highest point in the year due to Levy invoices going out in February. We invoiced \$703,000 for levies. There is still \$135,000 outstanding from prior years, which is about 20% of the current year’s levy. There is still \$67,500 due from the London Parish pertaining to the Chatham Parish sale. Investments primarily include GIC’s and savings accounts. Payables & Accrued Liabilities include accruals for vacation pay and expenses that are paid annually such as the audit along with normal monthly payables. Prepaid Congregation Levies represent levies invoiced but that have not been recognized as revenue. \$456,000 represents revenue for April – December 2019. Due to St. Andrew’s College \$240,691 represents levies not paid to St. Andrew’s College from 2015 to 2019. As of May 31, 2019 this account has dropped to \$201,800 as close to \$38,000 was paid to St. Andrew’s College in May. Due to UOCCF The \$511,490 represents funds received from parish closures that have not been forwarded to the Foundation, the largest of which was \$335,821 for New Westminster in 2014.

**Ukrainian Orthodox Church of Canada
Consolidated Profit and Loss Statement
for October 1, 2018 to March 31, 2019**

	YTD 2019	YTD Budget		YTD 2019	YTD Budget
REVENUE			EXPENDITURES		
Levy	302,307	296,745	Wages & Benefits	238,655	229,203
Donations & Receipts	9,387	10,000	Property, Building	54,177	51,732
Sales	30,597	15,950	Meetings	14,010	12,200
Herald Funding					
Allocation & Subscriptions	26,530	20,725	Travel	18,866	13,150
Herald Advertising	0	10,000	Office	17,292	18,299
Other	5,942	450	Interest Charges	2,155	1,525
NET SALES / INCOME	374,764	353,870	Depreciation	8,288	8,950
			Audit Fees	20,793	15,240
COST OF GOODS SOLD			Other	10,236	9,991
UOCC & CCGS	18,146	13,125	TOTAL EXPENSES	384,474	360,289
Ecclesia	8,168	15,621			
GROSS PROFIT	348,450	325,124	NET ORDINARY INCOME	-36,023	-35,164
			Extra Ordinary Income	221	0
			Extra Ordinary Expense	8,063	4,240
			NET EXTRA ORDINARY POSITION	-7,842	-4,240
			NET INCOME / DEFICIT	-43,865	-39,405

This is a Consolidated Profit and Loss Statement for the Consistory, Church Goods & Ecclesia. Year to date the Net Deficit is \$4,460 or 11% higher than budget.

Net Sales/Income is 5.9% over budget due to the following. Sales are 90% higher than budget due to higher than expected calendar and regular book sales. These are the books we continue to sell through the Consistory office and include Vira Faith, Good Shepherd, The funeral Book, the PeTw Book and Broken Innocence. Herald Funding Allocation is 28% higher than budget due to funding allocation available from the 2018 levy for October to December 2018. Herald Advertising is \$10,000 less than budget due to no advertising revenue to date. There was about \$5,000 is advertising revenue for the Easter edition of The Herald. It is not anticipated that we will meet the annual budget of \$20,000 for advertising revenue. Cost of Goods Sold for UOCC & CCGS is a lower percentage of sales as compared to budget. Cost of Goods Sold for Ecclesia is the cost of printing and mailing the December/January Visnyk. The budget reflected the production of 3 papers by the end of March. Gross Profit is 7% higher than budget.

Total Expenditures are 6.7% higher than budget. Wages and Benefits make up 62% of total expenses. The staff consists 6 full time and 5 part time staff. Expenses are 4% higher than budget due to accrued vacation pay. Most staff have not taken vacation time in the past 6 months. Property, Building is the next largest expense at 14% of total. The expense is higher than budget due to higher heating and hydro costs. Meetings costs are for the December board meeting. Travel costs are higher than budget due to the Metropolitan's and Chancellor's trip to Ukraine in February for the celebration of the new Orthodox Church of Ukraine. Audit Fees are higher than budget due to the bill being higher than expensed in 2018. Extra Ordinary Expenses are higher than budget due to most of the expenses occurring in the first 6 months.

The interim annual budget presented at the December 2018 board meeting budgeted for a deficit of \$70,000. At March 31, 2019, the six month point, the actual deficit for the year is 62.66% of the annual budgeted deficit



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

9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8
toll-free (877) 586-3093 F (204) 582-5241 www.uocc.ca

June 24, 2019

The Ukrainian Orthodox Church of Canada
Annual Lenten Food Drive: *For the Love of God*

Winnipeg, Manitoba-The First Annual Lenten Food Drive has been successfully completed. The UOCC collected **1584 lbs** of food and **\$3,585.00** for various food banks across the country! We thank all the members and parishes who participated and donated various food items for this effort.

The goals of the Food Drive were to:

- ❖ Strengthen individual and parish capacity in our church communities by responding with love and compassion as Christ instructed us according to Mt. 25:35: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me;"
- ❖ Share how parishes in the UOCC are contributing to missionary work within their communities;
- ❖ Share with the external community how the UOCC is contributing to better the lives of those in need and improving the communities in which we live.

The Food Drive has generated significant support and the majority of parishes are contributing in various ways to missionary work in their communities. We will be reaching out to all parishes in December-January alerting them to the Lenten Food Drive for the upcoming year. In this way, we will be better prepared to participate in our Church's Annual Food Drive.

We thank the following committee members for their commitment to the project:

Western Eparchy - Donna Reed and Genia Leskiw

Central Eparchy - Dobrodiyka Dr. Sonia Udod and Jennifer Osachuk

Eastern Eparchy - Lesia Skyba and Darcia Moskaluk-Rutkay

With Love in Christ,

† **YURIJ, Metropolitan**

Food Drive to be a truly national initiative

Glory to Jesus Christ! Glory Forever!

Thank you to everyone who contributed to the **UOCC Annual Lenten Food Drive: “For the Love of God.”** We had a very successful Food Drive given this was our first national Food Drive, and together we raised **\$3585.00** and donated **1584 lbs** of food to our communities.

We know there were other missionary efforts that occurred during the Lenten period, and there are numerous other activities occurring during the Church year that we hope you can share with us to include your efforts in our total.

Please join us next year for the **Annual Lenten Food Drive: “For the Love of God”** so that we can continue to:

- Strengthen individual and parish capacity in our church communities by responding with love and compassion as Matthew 25:35 instructed us: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me;”
- Share how parishes in the UOCC are contributing to missionary work within their communities;
- Share with the external community how the UOCC is contributing to better the lives of those in need and improving the communities in which we live.

We presented our report to the consistory board in May 2019 with the blessing and support of His Eminence Metropolitan Yuriy, and we will be sharing the pictures from various parishes on social media.

Please note we want this Food Drive to be a truly national initiative. We welcome **every** parish’s participation in this initiative. We will continue to report the national total in whatever way we receive the information. We are all called to feed the hungry, and every bag of food can help someone in doing His work!

Finally, thank you to all the people in parishes across the country who provided donations in making a difference to helping those less fortunate. We will be alerting parish priests and parish executives in December-January so that we can create momentum for our missionary work.

With Christian Love,
Dobr. Dr. Sonia Udod, RN PhD

Western Eparchy - Donna Reed and Genia Leskiw
Central Eparchy - Dobr. Dr. Sonia Udod and Jennifer Osachuk
Eastern Eparchy - Lesia Skyba and Darcia Moskaluk-Rutkay



Food Drive at St. Mary the Protectress Sobor in Winnipeg.



At Holy Trinity Church in Lethbridge.

New Consistory building dedicated and officially opened

On **May 11, 1974** the new Consistory building was dedicated and officially opened. On May 11, 2019, 45 years later, the Office of the Consistory staff welcomed members of the original building committee, staff and Consistory Board of the day to mark the anniversary of the original opening.

His Eminence, Metropolitan Yuriy, Chancellor Fr. Taras Udod and Consistory Staff welcomed Dobr. Jane Luchak, Serge and Leona Radchuk, Walter Saranchuk, and Andrew Serray.

The celebration began with the singing of XB and the blessing given by His Eminence. Following this was the commemoration of the Hierarchs, Priests and Laity of the Consistory Board and Building Committee with the singing of Vichnaya Pamyat. The Commemorations included: Metropolitans Ilarion, Mikhail, Andrew and Archbishop Boris. Priests: Dmytro, Semen, Serhiy, Vasyl, Dmytro, Mikhailo, Franka, Vasyl. Laity: Peter, Vasyl, Dmytro, Bohdan, Peter, Vasyl, Paul, Ivan, Julian, Myroslav.

The Group then gathered by the commemorative plaque in the Foyer for a picture.

Everyone gathered then returned to the Board Room for a coffee reception and a time of reflection on the history of this day.

Fr. Taras invited the group to share their thoughts. He highlighted that in 1963 a special Sobor was called and elected Bishop Boris and Fr. Kowalishen as Head of the Consistory. In 1964 the completion and dedication of SAC. Also the Completion of the upper portion of the Holy Trinity Metropolitan Cathedral. In 1965 the Regular Sobor, last one attended by Metr. Ilarion. In 1966 Fr. T. Kowalishen died suddenly in office. In 1967 Canada celebrated its Centennial. In 1968 the UGOCC celebrated its 50th Anniversary and it was proposed at the time to build a new building as an anniversary project. In 1970 the Regular Sobor elected Fr. D. Luchak. In 1972 Metropolitan Ilarion reposed. In 1973-4 the Construction of the New Consistory Building was undertaken.

Met. Yuriy reflected that his parents were at 1970 Sobor and brought back St. Andrew College application forms for him. He remembered, with much fondness, the hospitality of the Luchak family towards the seminarians.

Walter Saranchuk reflected that as young lawyer, being part of the Building Committee was his first foray into Church organizational life. He was the youngest member of the Committee. The Building Committee was led by Mr. Horolak, a highly respected individual and Mayor of Edmonton. He provided much of the inspiration for the success of the committee, which required many trips to Winnipeg. Walter stated that being part of this committee led him to continue to work for and counsel the UOCC for 40 years. He stated that it is his hope that the building can be retained and used for many years to come.

Serge Radchuk, Consistory Board member and Building Committee member, echoed the same sentiments regarding the leadership of Mr. Horolak, as a very fine man, a 'hospodar'.

Andrew Serray, the longest serving employee of the Consistory shared that he remembered Mr. Saranchuk's work for the church, from the beginning and that the work was always 'pro bono'. Andrew recalled that he was a student at St. Andrew's College in 66, and graduated in 1970. Fr. Luchak called and invited him to work at the Consistory, in 1970. He started in the 'old' Consistory building, in Church Goods and as years went by continued to work in the various departments. He lived close to the Consistory Building and often recalled being call during off hours and weekends to help someone who needed something from Church Goods.

Andrew recalled that Fr. Luchak was very diligent with the contractors and exacting in the construction.



Andrew Serray, Dobr. Jane Luchak, Metropolitan Yuriy, Serge Radchuk, Walter Saranchuk and Fr. Taras Udod.



Andrew Serray, Dobr. Jane Luchak, Serge Radchuk and Walter Saranchuk.

A 3 story building was on the property before the new building. The building was torn down to make room for the new Consistory building.

When asked why the need for a new building, Andrew stated that it was time because the old building was overflowing and this was an impetus for the creation of a new building. The transfer of inventory and materials to the new building was daunting, but everyone pulled together and it was done. He added that at one time there was between 15 to 20 people working at the Consistory Office.

Two items that did cause quite a bit of controversy at the time of construction was the installation of the elevator and the placing of the Church Goods on the second floor. After much debate, the issues were resolved.

Dobr. Jane Luchak related how this was a very large project in the life her husband and took much time and effort. She shared that on that day it was her son, Taras' birthday. He had to help with the Opening Ceremonies and spent the day giving tours of the New Building. 45 years later, it was a blessing for Dobr. Jane to be able to be there with her son, to represent herself and her husband, of blessed memory, Fr. Dmytro.

Fr. Taras Udod then gave a small note of appreciation to all the 4 original members and led the closing prayer with His Eminence giving the blessing.



Andrew Serray, Dobr. Jane Luchak, Serge Radchuk, Walter Saranchuk, Fr. Taras Udod and Metropolitan Yuriy.

1918 2018

Ukrainian Orthodox Church
of Canada

100 and Beyond

Psalm 18:5 Their proclamation has gone out into all the earth...

St. Demetrius Ukrainian Orthodox Church
3338 Lake Shore Blvd. W., Etobicoke, ON

August 11, 2019

**9:30 Архієрейська Свята Літургія
Обід і Програма**

- Почитання ювілейної ікони з мощами св. Андрія Первозванного
- Концертна програма за участю "Черемшина" з Монреалу та інші
- Вручення ювілейних нагород св. Андрія
- Почесні гості

**За квитками звертатися на тел.: (416) 255-7506
або на адресу: uocc100jubilee@gmail.com**

**9:30 Hierarchical Divine Liturgy
Luncheon and Program to follow**

- St. Andrew The First-Called Apostle Centenary Icon with Relic
- Concert featuring "Cheremshyna" from Montreal & others
- St. Andrew Centenary Award presentations
- Guest speakers

**For tickets call: (416) 255-7506 or
email: uocc100jubilee@gmail.com**

@100Celebration uocc100awards.com

Sponsored by the National Jubilee Committee/UOCC

Ювілей 50-ліття священнослужіння протопресвітера Ігоря Куташа



23-го березня виповнилось 50 років від дня, коли о. Ігор Куташ був висвячений в сан священника УПЦК. 24-го березня 2019 року вірні парафії Покрови Пресвятої Богородиці в Монреалі, як також члени сусідніх громад Св.Софії і Св. Юрія численно відзначили цей великий і радісний ювілей. Святу Літургію очолив Преосвященніший Владика Андрій в співслужінні оо.

Володимира Кушніра (катедра Св. Софії в Монреалі) і о. Євгена Рудича (парафія Св. Юрія Побідоносця в Лашин). Церковний хор, доповнений співаками сусідніх громад, очолений диригентом Клавдією Мельник дуже молитовно й милозвучно відспівав Архієрейську Службу Божу. Смачний обід приготувало жіноче товариство при громаді Покрови Пресвятої Богородиці, очолене Катериною Мирошниченко. На бенкеті були зачитані різні привіти, вшановуючи особу о. Ігоря.

З цієї нагоди був коротенький концерт із участю Ансамблю «Черемшина», виступ церковного хору Покрови Пресвятої Богородиці, а маленький вівтарний прислужник Марко Гура прикрасив свято віршем, пресвяченим о. Ігорю. Приємною несподіванкою був

виступ о. Ігоря з його сином Андрієм, вони проспівали пісню «Оса», яку написали в честь Майдану. На сцені постійно висвітлювали світлини, приготовлені сином о. Ігоря, з життя о. Ігоря.

Атмосфера була родинна, молитовна, привітлива й радісна.

А тепер пару слів про самого Ювілята.

Отець Ігор вірно служить парафіям УПЦК понад 50 років. Всі ті, хто з ним зустрічаються бачуть у ньому священника, який смиренний, щедрий і своїм життям утілює і виявляє любов до Бога і ближнього. Його двері завжди відкриті для кожного, хто має бажання вступу до великої християнської громади.

Протопресвітер Ігор вже багато років служить як член Консисторії нашої УПЦК. Він також відіграв важливу роль в різних комітетах Консисторії, а недавно очолював комітет міжцерковних зв'язків.

О. Ігор отримав докторат теології від університету МкГілл викладав і далі викладає курс теології в Колегії Св. Андрея як також у семінарії Св. Павла. Хоч це вимагає багато часу, проте він завжди радий допомогти молодим студентам знайти глибше поняття християнської віри.

До заслуг о. Ігоря можна також зарахувати те, що він неодноразово очолював Конгрес Українців Канади, відділ в Монреалі, а також організацію УНО в Монреалі.

О. Ігор вже багато років організовує літні оселі для молоді нашої парафії, і не тільки нашої, але для інших також. Це він ретельно і з любов'ю виконує, бо в цьому його покликання до священнослужіння, це для нього нагода і можливість ділитись з дітьми і молоддю доброю новиною про нашого Спасителя.

Багато років о. Ігор викладав курс релігії в рідній школі кожної суботи і завжди заохочував громаду підтримувати і продовжувати існування рідної школи. Він був основоположником української православної школи ім. Митрополита Іларіона в Монреалі.

Все це неповні дані і вони дуже мало кажуть нам про особу отця Ігоря. Він є ключовою частиною українського культурного і духового життя в Монреалі понад пів століття, вірний священнослужитель УПЦК вже понад 50 років. Як в українській громаді, так і поза-українським суспільством, його шанують як приятеля, до якого можна звернутися за порадою і допомогою коли небудь. Він є дійсна людина молитви і глибокої живої віри. Він щедрий і ділиться своїм багатством з ближнім. Був такий випадок, що його запитали, де його новий плащ, то о. Ігор відповів, що комусь він був більше потрібний—і він йому подарував. Він дбає за єдність православних в Україні, активний в екуменічній праці і як щирий українець має дуже теплі взаємовідносини з українцями Української Католицької Церкви. Він є людина надії, віри і любові, він ці якості плекає, незважаючи на труднощі й перепони, які життя ставить перед ним.

Отець Ігор є дійсний духовний батько для нашої парафії, і це викликає глибоку любов вірних парафіян нашої громади до нашого отця-настоятеля.

Отче Протопресвітере, нехай Всевишній поблагословить Вас Своїми ласками і щедротами і добрим здоров'ям, щоб ви опікувалися нашою й вашою Свято-Покровською Громадою на многі й многі літа!

Celebration of the Fiftieth Anniversary of the Priesthood of Protopresbyter Dr. I. Kutash

March 23, 2019 marked the fiftieth anniversary of the consecration of Protopresbyter Dr. Ihor Kutash into priesthood. On March 24, 2019 the parish of St. Mary the Protectress celebrated this joyous occasion with a Hierarchical Divine Liturgy and moleben. The celebrations were headed by His Eminence, Bishop Andriy with the co-celebration of Fr. Volodymyr Kouchnir from St. Sophie's Cathedral in Montreal and Fr. Eugene Ruditch from the parish of St. George's in Lachine.

The Church choir, with additional singers from sister parishes, sang beautifully under the direction of Claudia Melnyk, and added to the joy of this special occasion. After the Holy Liturgy, there was a banquet prepared by the women's organization at St. Mary the Protectress. This was supervised by the very able head of the women's organization, Katherine Myrosznychenko. There was also a short concert at the banquet which featured a performance by the Cheremshyna Vocal Ensemble. In addition, little Mark Gura, an altar boy, recited a poem, and this was received with joy by everyone. Fr Ihor's son, Andrey, performed a duet with his father—a song called “Osa”, composed by him and Fr. Ihor, and dedicated to the Maidan.



Fr. Ihor has faithfully served in parishes within the UOCC for almost 50 years. In fact, 2019 will mark his fiftieth anniversary as a priest within the UOCC. His parishioners respect him for his fairness, his humility, his generosity and his ability to teach about the love of God. In addition, he always has an open door and open heart to any newcomers to his parish. He has served on the Consistory of the UOCC several times. He has also served on various committees of the Consistory of the UOCC and has recently headed the Inter-Church Relations Committee.

Fr. Ihor, who holds a Doctorate in Theology from McGill University, has taught theology at St. Andrew's College in Winnipeg and at St. Paul's Catholic Seminary in Ottawa for many years, never complaining about the challenge of travelling some distance to those institutions. Despite the demands on his time, he served as president of the Ukrainian Canadian Congress, Montreal Branch, and also as the president of OUN, Montreal branch, for several years.

Fr. Ihor organizes and supervises a summer camp for children of the parish, and for other children, and he has been doing this for many years, affording him the opportunity to share the Good News with young campers. He was also instrumental in organizing the Ukrainian School of Metropolitan Ilarion in Montreal and has taught religion at Ukrainian school every Saturday morning for decades. When others felt the school could no longer exist because of the small enrolment, he never gave up but encouraged others to carry on the good work for the sake of the children.

What the above signifies is that Fr. Ihor is an integral part of the Ukrainian community in Montreal at the cultural and spiritual level and has been a valued priest of the UOCC over almost a half century.

What is missing from the above are Fr. Ihor's other characteristics. Many, including those outside the Ukrainian community, think of him as their friend, someone they can turn to for help or guidance at any time.

He is a man of prayer and deep faith. He is charitable and regularly tithes his salary back to the parish treasury. He never hesitates to express his Christian calling through sharing his abundance with those in need. Once, when asked why Fr. Ihor was not wearing a new coat that he had acquired, he replied—someone else had a greater need for it. He cares about the unity of Orthodox Christians in Ukraine. He is active in ecumenical work and has a good relationship with those who are members of the Ukrainian Catholic Church. He is a wonderful spiritual leader for our parish and this has been reciprocated with a deep love that the parishioners have toward him. In a word, Father Ihor is a wonderful ambassador for the UOCC and a much loved and respected parish priest at the Church of St. Mary the Protectress in Montreal.



Mission Statement of "The Herald"

OUR AIMS IS TO:

1. Proclaim the Good News of our Incarnate Lord God and Saviour Jesus Christ as taught by the Holy Orthodox Church, of which the Ukrainian Orthodox Church is an integral part.
2. Provide news about the Ukrainian Orthodox community in Canada, Ukraine and throughout the world.
3. Provide articles on Ukrainian and world history, culture and traditions in a manner easily accessible to Canadians.
4. Serve as a forum for the exchange of information and perspectives on what it means to live as an Orthodox Christian of Ukrainian heritage, remembering the land of our forefathers which is experiencing a rebirth after years of oppression.
5. Foster the growth and development of the Ukrainian Orthodox Church in Canada, in Ukraine and throughout the world.

Emily Bayrachny

Emily Bayrachny was born and raised in Toronto and has been an avid member of the Ukrainian community in Canada.

She is a graduate of the London School of Economics where she completed her M.Sc. in International Relations. Her Master's dissertation, entitled "**Church, State and Holy War: Assessing the Role of Religious Organizations in the War in Ukraine**" addressed the role of the Russian Orthodox Church in the current armed conflict in Eastern Ukraine. The thesis will be published in the academic journal, Logos: A Journal of Eastern Christian Studies, later this year.

She is also a graduate of the University of Toronto, where she completed her Hon. B.A. in Political Science and European Studies in 2015. She served as a Civil Society Analyst with the G7 Research Group at Trinity College. In 2013, she participated in the University of Toronto Summer Abroad Program at the Institut de Touraine in Tours, France, to achieve fluency in the French language. In June 2014, Emily travelled to Sarajevo and Mostar, Bosnia-Herzegovina with the Department of European Studies to conduct field research on postwar memorialization, national trauma and rebuilding communities who have experienced genocide.

Emily has been student activist and community leader with Euromaidan Canada, the Ukrainian Canadian Students' Union (SUSK), the University of Toronto Ukrainian Students' Club, Ukrainian Canadian Congress and Ukrainian World Congress. She was instrumental in initiating the protest movement in Canada in support of Euromaidan and the Revolution of Dignity in Ukraine. Emily Bayrachny is currently the Legislative Assistant to Borys Wrzesnewskyj, Member of Parliament for Etobicoke Centre. She has worked at the Immigration and Refugee Board of Canada and at the Canadian Institute for Advanced Research.

Here a short presentation of Emily Bayrachny Master's dissertation.

Church, State and Holy War Assessing the Role of Religious Organizations in the War in Ukraine

Emily Bayrachny

Contents

List of Acronyms.....	3
Introduction.....	4
1.Ukraine and the Moscow Patriarchate.....	12
2.The Ukrainian Orthodox Church-Moscow Patriarchate and the War in Donbas.....	17
Collaboration.....	18
Complicity in Torture and Discrimination Against Minorities.....	19
Preaching Russian World.....	22
3. Coercion by Common Identity: Russian World	26
4. Civilizational Context.....	36
Conclusion.....	39
Bibliography.....	41

Introduction (*excerpt*)

The role of religion in post-modern armed conflict has been a frequent subject of analysis for the last two decades. Samuel Huntington, in his iconic work *The Clash of Civilizations*, argued that identity, and with it religion, has become the primary motivator of armed conflict in the 21st century as ideology had been in the 20th century. Since the end of the Cold War, religion has played a defining role in conflicts across the globe; from the Middle East to the United States, it has become a popular topic of study.

A great deal of scholarly attention has been paid to how religion interacts with an increasing trend of armed quasi-state and non-state actors engaged in combat and the role of states and non-governmental organizations (NGOs) in conducting and reacting to postmodern warfare on their territories. However, while a great deal of focus has been placed on the role of Islam in conflicts across the Middle East, less analysis has been done regarding the role of other organized religions in armed conflicts in various parts of the world.

One occurrence worth studying is the role of Orthodox Christianity in conflicts across the post-Soviet space, of which there have been many, over the past two decades. Armed conflicts in Moldova, Chechnya, Georgia and Ukraine have shaped international relations within the post-Soviet space and the role of Orthodoxy and regional Orthodox groups merit deeper academic study.

In the last two decades, the post-Soviet space has seen a resurgent Russian Federation attempt to return to regional dominance; since his accession to the Russian presidency in 2000, Vladimir Putin has made this the key feature of his foreign policy...