

ВІСНИК HERALD

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Kondak from the Dormition of the Most Holy Theotokos and Ever-Virgin Mary (Tone 2)

Neither the tomb nor death could hold the Theotokos, who is sleepless in Her prayers and an unfailing hope in Her intercession. For as the Mother of Life She has been translated to Life by Him Who dwelt within her Ever-Virginal Womb.

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The Resurrection of our Lord and Saviour Jesus Christ at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg



During the Divine Liturgy, the Very Reverend Archpriest Eugene Maximuk was honoured with the right to wear the mitre in recognition of his faithful and dedicated service to the Church.

On Sunday, April 12, 2026, His Eminence Metropolitan Ilarion celebrated the Resurrection of our Lord and Saviour Jesus Christ at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB. His Eminence was assisted by Cathedral clergy.



St. Thomas Sunday: Metropolitan Ilarion Served the Divine Liturgy at St. Elia Parish in Edmonton, AB

The faithful of St. Elia Parish in Edmonton were honored to welcome His Eminence, Metropolitan Ilarion, who presided at the Divine Liturgy on St. Thomas Sunday. Clergy and faithful from the surrounding area gathered in prayer as the Church continued to rejoice in the Resurrection of our Lord Jesus Christ and reflect on the Gospel account of the Holy Apostle Thomas.



St. Thomas Sunday, observed on the second Sunday of Pascha, reminds us of the journey from doubt to faith, as the Apostle Thomas comes to confess the Risen Christ, proclaiming: "My Lord and my God!" This sacred day offered an opportunity for all present to deepen their faith in the Resurrection and to rejoice in the abiding presence of Christ in His Church.

“You are not visitors here. You have come home.”: The Historic First Pilgrimage of the Ukrainian Orthodox Church of Canada to Greece and the Mother Church of Constantinople

A pilgrimage is more than a journey to holy places; it is the journey of the heart toward God.

Through prayer, encounters with the holy places, and the spiritual heritage of the Church, the faithful discover their living connection with the generations of believers who have gone before them.



From May 3-12, His Eminence Metropolitan Ilarion led the historic first pilgrimage of the clergy and faithful of the Ukrainian Orthodox Church of Canada to the holy shrines of Thessaloniki, Greece, and to the Mother Church of Constantinople. This pilgrimage marked the first organized pilgrimage undertaken by the Ukrainian Orthodox Church of Canada in its history.



The pilgrimage was organized in response to a resolution adopted by the LIV Western Eparchial Assembly, commemorating the 35th anniversary of the Ukrainian Orthodox Church of Canada's reception into the Ecumenical Patriarchate. The delegation consisted of nineteen pilgrims: His Eminence Metropolitan Ilarion, Bishop Andriy of Toronto, four priests, and thirteen faithful.

Throughout the pilgrimage, participants venerated the holy relics of numerous Orthodox saints, prayed before wonderworking icons, and experienced the rich spiritual heritage of the Orthodox Church. Among the highlights of the journey in Greece was the visit to the Holy Meteora Monasteries, one of the greatest monastic centres of Orthodox Christianity, as well as the opportunity to behold the majestic monastic heritage of Mount Athos, where the tradition of unceasing prayer and ascetic life has been preserved for centuries.

The spiritual culmination of the pilgrimage was participation in the Divine Liturgy at the Patriarchal Cathedral of St. George at the Phanar, presided over by His All-Holiness Ecumenical Patriarch Bartholomew.

A particular blessing for the pilgrims was a private audience with His All-Holiness, who, despite his demanding schedule, graciously welcomed the delegation of the Ukrainian Orthodox Church of Canada. Joining the meeting were His Eminence Metropolitan Emmanuel of Chalcedon and Grand Archimandrite Iakovos, a native of Canada, the Krochak Family and a spiritual son of the Ukrainian Orthodox Church of Canada.

Addressing the pilgrims, His All-Holiness offered these memorable words: "You are not visitors here. You have come home." These words became the spiritual hallmark of the pilgrimage, affirming the enduring bond between the Ukrainian Orthodox Church of Canada and the Throne of Constantinople, as well as our shared inheritance within the One, Holy, Catholic, and Apostolic Orthodox Church.

For all who participated, the pilgrimage became a profound spiritual experience. Strengthened through prayer at the holy places and renewed in faith. The pilgrims returned to Canada with a deeper appreciation for the spiritual treasures of Orthodoxy and with renewed gratitude for the enduring relationship between the Ukrainian Orthodox Church of Canada and the Ecumenical Patriarchate.

The participants express their heartfelt gratitude to His Eminence Metropolitan Ilarion for his blessing and leadership in organizing this pilgrimage; to Very Rev. Dr. Timothy Chrapko for coordinating the travel logistics; and to the local guides, Dmytro in Thessaloniki and Leah in Constantinople, for their knowledgeable and generous assistance throughout the journey.

Glory be to God for all things!



Participants' Reflections on the Pilgrimage

Pilgrimage Reflection

by Dcn. Yakiv Mielnik

What a wonderful and grace filled experience it was to participate in the Ukrainian Orthodox Church of Canada's first pilgrimage to the holy and sacred sites of Thessaloniki and Constantinople. Whatever words I offer here cannot come close to expressing fully the wonders that I saw, the feelings that I felt and the blessings I received, walking in the footsteps of the Apostles, Saints, Hierarchs and ascetics of our Holy Orthodox Church.

Our first full day took us to Vlatadon Monastery, providing a glimpse into the early spiritual life of Metropolitan Ilarion, who lived and studied here. We

sang Memory Eternal at the grave of Metropolitan Panteleimon, who tonsured Vladyka into monasticism and ordained him a Deacon and Presbyter. This moment offered all of us the opportunity to reflect on those who passed on the light of Christ to all of us.

Throughout our travels in and around Thessaloniki we had the opportunity to visit many ancient churches. One aspect that was explained to us by our tour guide was the generational changes, expansion, embellishments, and iconography which shaped the temples we saw that day. Often, we think

that we build a temple, adorn it and that's it, it remains stagnant for eternity; but what I saw was a harmonious synergy of new and old and the vibrancy which remains in the frescoes that are centuries old.

Having grown up in Canada, when I have encountered the relics of saints, it is often only a small fragment in an icon or small reliquary. On this pilgrimage we were afforded the opportunity to bear witness



to how wondrous Christ is in His saints with the arks that house the full relics of the saints, and the sweet aroma of myrrh which flows forth from many of them. Some of the relics we had the chance to venerate were: Great-martyr Demetrius, Martyr Anisia, St. Gregory Kallidis and St. Gregory Palamas (just to name a few).

Souroti (Monastery of St. John the Theologian): We venerated the grave of St. Paisios of the Holy Mountain, one of the newest glorified saints in Orthodoxy. His grave sees thousands of pilgrims



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each day, with pilgrims waiting hours in line. At the monastery is also the relics of St. Arsenios of Cappadocia. We were warmly hosted by the monostatic sisterhood, experiencing their warm hospitality.

On another day we boarded a vessel at Ouranoupolis and sailed along the southwestern coast of Mount Athos. Viewing skyward-reaching monasteries like Dochiariou, St. Panteleimon, and Simonos Petras reignited a lifelong hope to one day set foot on the Holy Mountain itself.

Travelling inland, we visited the cliff top monasteries of Meteora; namely those of St. Stephen and Varlaam. Despite the heavy presence of secular tourists, the stunning simplicity of the architecture embodied authentic monastic austerity. Looking out over the landscape, the monasteries seemed



suspended in the sky, held up by Christ's hands alone.

Having completed our Greece portion of the pilgrimage we traveled to Constantinople where we visited the holy sites in the cradle of ancient Orthodoxy. We marveled at the 6th-century architectural miracle of Hagia Sophia, the scale of the church is overwhelming when beheld in person, the mosaics and the ottoman destruction is painful to whiteness.

Although I was filled with hope, holding to the prophecy of St. Cosmas of Aetolia that one day Hagia Sophia will be Orthodox again, and that Christ is Risen will be once more proclaimed by a plentitude of clergy and faithful alike.

On the Sunday of the Samaritan Woman, we attended the Patriarchal Divine Liturgy at the Cathedral of St. George, presided over by His All-Holiness and other hierarchs. Partaking of the Holy Mysteries in the Holy Altar—where centuries of saints and patriarchs have served—was an undeserved privilege.

It was a busy Sunday at the Phanar with a delegation of Archons from Greece, and that Sunday is also the local commemoration of all the sainted Patriarchs of Constantinople. His All-Holiness Patriarch Bartholomew felt that he was unable to dedicate the time he wanted to us UOCC pilgrims, asked if our audience could be moved to the following day.

Having cleared part of his schedule Monday morning, we were granted a private audience with his All-Holiness in the Throne Room. Having greeted us with 'Christ is Risen' in English, Greek and Ukrainian, he offered his paternal love for us and the Ukrainian Orthodox Church of Canada and assured us of his fervent

prayers for peace and the end of the war in Ukraine. Our time with Patriarch Bartholomew lasted over 1 hour. The only word that expresses the aura in the room was one of deep and profound love.

St. Mary of Blachernae: After we departed the Phanar, we visited the site of the 10th-century appearance of the Protectress, where the feast of Pokrova originated. Together, we sang the Kondak to the Mother of God and drank from the holy spring.



This pilgrimage was not merely sightseeing, but one of Christian fellowship. Some of us pilgrims knew each other already, some of us met for the first time, by the end of this pilgrimage I can say we became one family in Christ, united in our faith and common experience.

As I returned home it was with profound gratitude. Traveling alongside His Eminence Metropolitan Ilarion—who guided us like a loving father—made this a once-in-a-lifetime experience. The spiritual fruits and memories of this journey will remain with me for the rest of my days.

Glory to God for All Things!

Participants' Reflections on the Pilgrimage

Reflections on the UOCC Pilgrimage 2026

by Alexandra Lazaruk

As Orthodox Christians, through reading, prayer, and participation in the liturgical life of our parishes, we become acquainted with the saints, the history of the Church, and the places where these saints lived and important events took place. Through my experiences up to this point, I felt that I knew these people, times, and places—at least on a basic level. Yet there is something different about encountering them in person. It takes knowledge that may have once felt distant or abstract and gives it a depth of meaning and feeling that is difficult to gain otherwise. Through visiting the



churches, monasteries, and holy places of Thessaloniki and Constantinople, our journey became so much more than simply seeing and visiting. It became an opportunity to worship, to pray, and to encounter our Orthodox faith in a tangible and deeply personal way.

During Paschaltide, our group of pilgrims, representing the three eparchies of the UOCC, embarked on a pilgrimage that took us from the cliffs of Meteora to the shores of Mount Athos, from the beautiful churches of Thessaloniki to the Patriarchal Cathedral of St. George. There is something especially meaningful about travelling with others who share the same expression of Orthodoxy and

finding ourselves encountering these holy places and standing together in prayer where generations of Christians have prayed before us. Doing so in the afterglow of Pascha seemed to add an extra special layer to our trip. The church and monastery buildings, icons, and relics all seemed to take on a particular depth when experienced in places with such a long and rich tradition of faith.

One of the most special parts of this pilgrimage was travelling with His Eminence Metropolitan Ilarion and the other clergy of the UOCC. Each day, they shared additional pieces of knowledge with us and helped us understand some of the lesser-known details and stories behind the places we visited. Their presence gave us not only the opportunity to learn more, but also to experience these holy places alongside those who have devoted their lives to serving the Church.

Our first stop in Thessaloniki was Vlatadon Monastery. It served as an important touchpoint connecting us as Canadians to Thessaloniki, as we saw firsthand the place where His Eminence began his journey as a monastic. We spent time in the monastery church, which preserves a special place that tradition identifies as one of the locations where the Holy Apostle Paul preached. This was only the beginning of the history we would encounter throughout our pilgrimage.

While we were there, His Eminence also shared some of his own memories from his time at Vlatadon. It was nothing short of special to walk the grounds with him and hear those stories firsthand. I think that, here in Canada, where we have the blessing of such close relationships with our hierarchs, we can sometimes forget the weight of responsibility they carry in guiding our Church, and that beneath the vestments and titles, they too are people who have their own histories, memories, and experiences.

The rarity of travelling with one's Metropolitan or Bishop became even



more apparent when we continued on to the Monastery of St. John the Theologian, founded by St. Paisios of Mount Athos. From our first steps through the monastery gates, we were welcomed with incredible hospitality. Watching the monastics greet His Eminence and the other clergy with a reverence and respect that is rarely seen in the West helped us to appreciate what a gift it was to be travelling with a hierarch.

Because we were travelling with Metropolitan Ilarion, our group was given priority access to the monastery church and then to the tomb of St. Paisios, allowing us to enter without waiting in the usual queue. Near the end of our visit, the monastics welcomed us



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with delicious baklava prepared at the monastery and invited us to spend some time visiting with one of the monastics.

These moments gave us a glimpse of something that might otherwise have been easy to overlook. As lay people in the Ukrainian Orthodox Church of Canada, we are blessed to have the opportunity to know our hierarchs personally, to speak with them, to worship alongside them, and, on this pilgrimage, to travel with them. Seeing how they were received in these holy places gave us a new appreciation for that privilege—and for the responsibility carried by those who shepherd our Church.



Our time in Thessaloniki continued with many more opportunities to experience the history of the Church in a tangible way. I found myself especially in awe in the Church of Agia Sophia (The Wisdom of God). There, I was able to see firsthand a church constructed with a simple beauty, originally without icons, as it was built during the period of Byzantine Iconoclasm. Being present and able to gaze upon the beauty of the icons that were added following the Triumph of Orthodoxy, while also knowing the history of Iconoclasm, added a new depth of meaning for me.

Seeing this firsthand helped me to better understand the devotion and piety with which the founders and parishioners of this church, and of so many others, would have had to live in

order to preserve the tradition of iconography and see it restored to the Church. I am certain that I will carry this added layer of appreciation, joy, and sincerity with me the next time I participate in the Sunday of Orthodoxy. What was once something I knew through history and worship became, for a brief moment, something I could see with my own eyes and experience in a very tangible way.

That same sense of bringing the familiar into sharper focus continued as we encountered the many holy relics enshrined throughout the churches and monasteries we visited. As I stood before them, I found myself thinking about how many of these saints I had previously known only through their lives, their feast days, and the prayers of the Church. Others were new to me, and yet standing before their relics made their lives feel remarkably close.

There is something very humbling about standing before the relics of a saint whose life of prayer and love for God is a beacon for each of us to strive to emulate. Having the opportunity to stand in these places and venerate their relics made the lives of these holy people feel much more immediate. We were no longer simply reading about them or hearing their words; we were standing in places where they had lived, prayed, and struggled. It was beautiful to connect with each of these holy people in such a physical and personal way.

We bow, we kiss the icons, we venerate the relics, and we pray—actions that are familiar to us. But on pilgrimage, those actions seemed to slow down. They became opportunities to simply be present, to

remember those who have gone before us, and to give thanks.

From Thessaloniki, our pilgrimage



eventually brought us to Constantinople. If Thessaloniki had allowed us to see the ancient history of Orthodoxy woven into the churches, monasteries, and relics of the city, Constantinople brought us face-to-face with both the complexity of that history and the continuing life of the Church today.

Our visit to the Phanar took place over two days and was, for many of us, the high point of the pilgrimage. It was an experience filled with emotions that were difficult to reconcile all at once: overwhelming joy at participating in the Divine Liturgy and receiving Holy Communion on ground where generations of Orthodox Christians had worshipped before us; a sense of unworthiness at finding ourselves



among such company; and profound gratitude for the continued presence of

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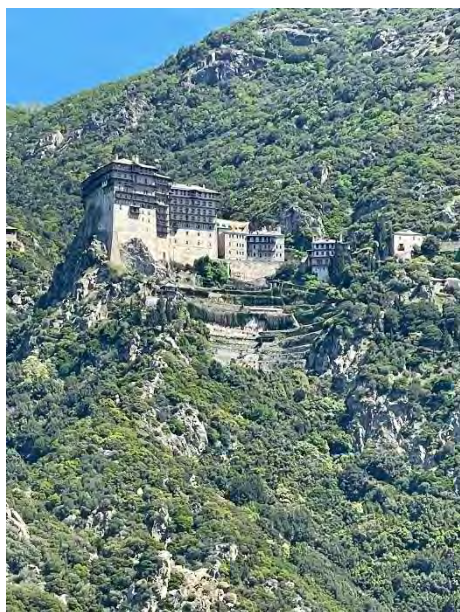
Orthodoxy in a place where the Church has endured so much.

There was something particularly beautiful about being there during Paschaltide. In the midst of the ancient walls of the Patriarchal Cathedral of St. George, we heard the joyful proclamation of the Resurrection: "Christ is Risen!" — "Χριστός Βοσκερ!" — "Χριστός Ανέστη!" In English, Ukrainian, and Greek, the same proclamation rang out—the same Gospel that has been proclaimed by Christians across generations and across nations. To receive Holy Communion there, in the very heart of the Ecumenical Patriarchate, made the continuity of our faith feel remarkably tangible.

There were also moments that felt almost surreal. Meeting His All-Holiness Patriarch

Bartholomew and being received by him with such genuine joy and warmth was certainly one of them. We were also given the opportunity to reconnect with Archimandrite Iakovas, a dear friend to many of us, which made our welcome to the Phanar feel all the more personal.

His All-Holiness expressed this welcome beautifully when he said, "With paternal joy, we welcome you today to the Venerable Centre of Orthodoxy at the Phanar. We receive you not as visitors from afar, but as children returning to the house of their Mother Church. Your presence here is a homecoming."



Those words captured something that I had struggled to put into words myself.



Despite having never been to Constantinople before, there was something about being there that felt strangely familiar. In a place that was, in so many ways, foreign to me, there was an unexpected sense of home.

Perhaps that is one of the gifts of being Orthodox. We may travel thousands of kilometres from our own parish and find ourselves in a place we have never seen before, surrounded by people and a language that are unfamiliar to us, yet when the Divine Liturgy begins, the hymns are sung, the Gospel is proclaimed, and we hear once again, "Christ is Risen," something is immediately recognizable. We are home.

We returned home, of course, to our own churches, our own services, and our ordinary routines. But I think one of the gifts of pilgrimage is that you do not quite return as the same person who left. You bring something home with you—a memory, a prayer, an image, a hymn, or perhaps simply a renewed awareness that the saints whom we commemorate in our services were real people who lived lives of faithfulness in real places.

For me, the pilgrimage was a beautiful reminder that the history of the Church is not distant or forgotten. The saints whom we commemorate, the places where they lived and prayed, and the faith that was handed down through

generations are not simply things we read about or remember in our services. They are part of a living story in which we, too, have a place. I may have thought I knew these saints, these places, and this history before I left, but I returned with a different kind of knowing—one shaped by standing where they stood, praying where they prayed, and worshipping alongside fellow Orthodox Christians from across Canada. I am grateful to have been given the opportunity to see a little more clearly the faith that has been entrusted to us, and to return home with a renewed desire to live it.

Glory to God for all things!

Reflection on the Pilgrimage of the UOCC to Greece and Constantinople

Fr. Deacon Ivan Savyak

By the grace of God and with the blessing of His Eminence Archbishop Ilarion, Metropolitan of Canada, I was blessed to take part in the pilgrimage of the Ukrainian Orthodox Church of Canada to Greece and Constantinople, from May 3 to May 12, 2026.

For me, this was far more than a trip to see historic places. It was a chance to walk in the footsteps of the saints, to pray where generations of Orthodox Christians have worshipped, and to venerate the relics of those who gave their lives for Christ.

Every Orthodox Christian living in the West — where, unlike so many of our brothers and sisters throughout history, we have generally been free to practice our faith — should have the chance to visit the places where our ancestors in the faith lived, preached, and suffered for Christ. Living in Canada, it's easy to feel removed from the ancient centers of Christianity: our churches are thousands of kilometers from where the Apostles preached, where saints lived and died, where councils gathered. This pilgrimage let me experience some of those places for myself.

Beginning the Journey: May 3-4

I set out from Saskatoon on Sunday, May 3. Unlike most of the other pilgrims, I didn't travel with the group from the start — I flew Saskatoon to Calgary,

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Calgary to Paris, and finally Paris to Thessaloniki. Making my way alone through several airports and countries turned the start of the pilgrimage into a journey in its own right, and I felt real anticipation as I got closer to Thessaloniki, knowing I'd soon join clergy and faithful from across Canada gathered for the same purpose.

I arrived on Monday, May 4, and that evening we gathered for a welcome dinner — our first chance to meet as a group, share a meal, and begin our fellowship. We'd come from different parts of Canada and different parishes, but we were united by our common faith. From that moment, I knew this would be more than simply a trip.

Thessaloniki: May 5

Our first full day began at the Monastery of Vlatadon, a place tied closely to the spiritual formation of His Eminence Metropolitan Ilarion. Being somewhere that had shaped our own Metropolitan gave me a deeper sense of the connection between these places and the life of our Church back home.



From there we traveled to Souroti, to the Monastery of Saint John the Theologian and the grave of Saint Paisios the Athonite — one of the most recently canonized and most beloved saints of our time, whose grave draws hundreds of thousands of pilgrims each

year. It is one thing to read about a saint; it is another to stand where people from around the world come to ask for his prayers. I was deeply grateful to be one of them. We also venerated the relics of



Saint Arsenios of Cappadocia, preserved in the monastery church.

Back in Thessaloniki, we visited several of the city's ancient churches. At the Church of Saint Demetrios, where the relics of the Great Martyr are kept, I felt one of the most powerful moments of the whole pilgrimage — Saint Demetrios was no longer simply a figure I'd read about; his relics were physically before me. We also visited the Church of Saint Gregory Palamas, home to his relics, along with the Hagia Sophia of Thessaloniki and other historic churches. Coming from Canada, where we're rarely able to venerate relics in such abundance, I kept feeling a quiet sense of unworthiness.

What struck me most was the continuity on display in the architecture and iconography — frescoes from different centuries existing together in remarkable harmony, the ancient icons proclaiming the same faith the Church proclaims today. It made the history of Orthodoxy feel alive rather than distant. Our evenings were spent in fellowship over meals, talking through what we'd seen — conversations that became an important part of the pilgrimage in themselves.

Mount Athos: May 6

We traveled to Ouranoupolis and boarded a boat to cruise the coast of

Mount Athos, the Holy Mountain, a place of prayer and monastic struggle for over a thousand years. Along the coast we saw several monasteries — Dochiariou, Saint Panteleimon, Simonos Petras, and others — some rising straight from the mountainside, others perched like ancient fortresses over the sea. Having only ever seen Athos in photographs and documentaries, seeing it with my own eyes was unforgettable.

Looking at those monasteries from the sea, I kept coming back to a simpler question: how did they actually get up there? Some cling to cliff faces so steep that a modern construction crew, with all our cranes and equipment, would think twice about the job. The monks who built them had rope, stone, and their own hands. There's no tidy engineering

explanation for it — and I've come to think that's the point. Some things get built because faith carries a project past what skill and tools alone could manage.

There was also a certain longing — we could see the monasteries from the water, but couldn't set foot on the Mountain itself. A reminder, I think, that some dreams require patience. Even from a distance, there was something moving about a place where Orthodox monastic prayer has continued unbroken for more than a millennium.

Meteora: May 7

The rock formations at Meteora were almost impossible to take in. We visited the Monastery of Saint Stephen and the Monastery of Varlaam, and standing among them, looking out over the landscape below, was one of the most beautiful moments of the pilgrimage.

Here too I found myself thinking as much about engineering as about faith. These monasteries sit on top of towering rock pillars, with sheer drops on every side, and were built at a time when there were no cranes, no roads up, not even proper tools to haul stone to that height. For centuries the only way up was by climbing removable ladders or being hauled up in a net. Looking at what stands there now, it is genuinely hard to explain, in purely technical terms, how any of it was accomplished. To me that is

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exactly the point — it speaks to something beyond human capability alone, a help from above that made the impossible possible.

What struck me most was the simplicity. Coming from Ukraine, I'm used to Orthodox monasteries rich with gold and elaborate ornamentation — Meteora's beauty was different, found in austerity and in the harmony between the buildings and the landscape they seemed to rise out of. There were moments the scenery left words feeling inadequate.



At the same time, the number of secular tourists — from North America, Asia, Western Europe, everywhere — was striking, a reminder that places we hold sacred are, for many, simply historical monuments. Yet despite the crowds, the spiritual character of Meteora remained unmistakable, and I found myself thinking about the men and women who withdrew from the world to seek Christ in these difficult, isolated places.

From Greece to Constantinople: May 8

After some free time in Thessaloniki, we departed for Constantinople — modern-day Istanbul. Leaving Greece brought a real shift in atmosphere. In Thessaloniki, Orthodoxy was visible everywhere — churches, monasteries, relics, worship woven into daily life. Constantinople was different: once the heart of Orthodox Christianity and the Byzantine world, now home to a very small Orthodox population. That reality

gave the second half of the pilgrimage a very different character.

Hagia Sophia: May 9

Standing before Hagia Sophia was hard to put into words. The architectural achievement alone is extraordinary — built under Emperor Justinian in the sixth century, its massive dome and scale are still astonishing more than a thousand years later. Standing beneath the dome, I kept thinking about how it was actually raised. No steel frame, no modern surveying, no machinery capable of lifting and holding something that size in place — just sixth-century tools and an enormous amount of trust. By any ordinary engineering logic, a dome that size shouldn't have stood for fifteen centuries. I've come to see that as part of what the building says: it wasn't reason and materials alone that got it built. But for an Orthodox

Christian, Hagia Sophia means far more than architecture: it was once the great cathedral of Constantinople, and I couldn't help but think of the generations who prayed there and the Divine Liturgies once celebrated within those walls.

There was beauty, but also sadness. Orthodox Christians can no longer freely celebrate the Divine Liturgy there, and the restrictions around public expressions of Christianity were hard not to notice — we were closely observed as a religious group, so we would not proclaim our faith in any act in public space. It was small, but it made me think hard about the reality faced by the Orthodox faithful still living in Constantinople — and it deepened my appreciation for the freedom we have in Canada to openly wear our vestments, cross ourselves, and worship without fear.

We also visited the Church of Saint Irene and the historic cisterns of Constantinople.

The Divine Liturgy at the Phanar: May 10

We attended the Patriarchal Divine Liturgy at the Cathedral of Saint George in the Phanar, presided over by His All-Holiness Ecumenical Patriarch Bartholomew with the hierarchs and clergy of the Patriarchal Court. The Byzantine chant and the solemnity of the service were deeply moving, but the greatest blessing for me was receiving the Holy Mysteries — standing in the Holy Altar and receiving the Eucharist at the same Table where generations of saints, patriarchs, clergy, and faithful had offered the same sacrifice. I felt profoundly unworthy and incredibly blessed at once — one of those moments when a person realizes he is standing somewhere he never could have imagined standing.



An Audience with His All-Holiness: May 11

We were blessed with an audience with the Ecumenical Patriarch at the Patriarchate. He greeted us with the Paschal greeting, "Christ is Risen!", and spoke with fatherly warmth about his joy at receiving pilgrims from the Ukrainian Orthodox Church of Canada — particularly pleased to see young adults among us, and encouraging about the Church's future. He assured us of his prayers for our Church, for the suffering people of Ukraine, for an end to the war, and for peace and the restoration of

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human dignity. On behalf of all the pilgrims, His Eminence Metropolitan Ilarion offered our fraternal greetings and gratitude in return. Standing before the Ecumenical Patriarch and receiving his blessing was one of the greatest gifts of the whole pilgrimage.

Afterward we toured the Patriarchate and the Cathedral of Saint George, then visited the Church of Saint Mary of Blachernae — one of the most sacred



sites in Constantinople, where, according to Church tradition, Saint Andrew the Fool-for-Christ witnessed the Theotokos appear in prayer and intercession during an all-night vigil as the city lay under siege. Standing in that holy place, the pilgrims together sang the kontakion of the Akathist Hymn: "To



You, the champion leader..." The church also holds a miraculous spring dedicated to the Mother of God, and we were blessed to drink from it and to take some water home with us.

Returning Home: May 12

In the early morning hours of Tuesday, May 12, we began our journey home.

Looking back, I realize this pilgrimage was a journey into the living history of our faith. I walked where Saint Demetrios gave his life for Christ and venerated his relics and those of Saint Gregory Palamas. I prayed at the grave of Saint Paisios, saw the monasteries of Mount Athos rise above the sea, and stood among the monasteries of Meteora. I stood beneath the dome of Hagia Sophia and felt both the magnificence of what Orthodoxy once possessed and the sadness of what has been lost. I received the Holy Mysteries in the Patriarchal Cathedral of Saint George, and by the grace of God, I stood before the Ecumenical Patriarch and received his blessing.

But perhaps the greatest blessing was the pilgrimage itself — leaving home in Saskatoon and, by the end, standing together with brothers and sisters in Christ in the ancient centers of our faith. Throughout the journey I became increasingly aware that I wasn't simply visiting historical sites — I was encountering the living inheritance of the Church. The saints became more real. The history became tangible. The sacrifices of those who came before became easier to understand. And I was reminded that I am not an isolated Christian trying to preserve my faith in the modern world, but part of a Church that has endured for two thousand years — through persecution, war, and the rise and fall of empires — and still proclaims the same Gospel of Jesus Christ.

This pilgrimage strengthened my faith and deepened my sense of the spiritual inheritance entrusted to us. It reminded me that Orthodoxy is not a collection of

traditions or beautiful old buildings, but a living faith handed down from the Apostles through the saints, martyrs, hierarchs, monastics, clergy, and faithful of every generation.

This was truly a once-in-a-lifetime experience, and I believe its spiritual significance will only deepen with time.

I give thanks to Almighty God for the opportunity to make this pilgrimage. I offer my sincere gratitude to His Eminence Metropolitan Ilarion, our spiritual father, for his blessing, leadership, and care throughout the journey, and to all the clergy, organizers, guides, and pilgrims who helped make it possible.



May God preserve His All-Holiness Ecumenical Patriarch Bartholomew, His Eminence Metropolitan Ilarion, and all the clergy and faithful of the Orthodox Church. May the saints whose relics we venerated intercede for us. And may the spiritual fruits of this pilgrimage remain in our hearts, and bear fruit in our lives, our families, our parishes, and our Church.

***Glory to God for All Things!
Glory to Jesus Christ!
Glory Forever!***

Pentecost: Metropolitan Ilarion Ordains a Deacon to the Holy Priesthood



His Eminence Metropolitan Ilarion celebrated Holy Pentecost at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB on Sunday, May 31, 2026. He was assisted by the clergy of Winnipeg deanery.



During the Divine Liturgy, Deacon Thomas Chaput was Ordained to the Holy Priesthood by His Eminence Metropolitan Ilarion.

Axios! Axios! Axios! Многая Літа!



75th Jubilee: Metropolitan Ilarion Visits Metropolitan Emeritus Yuriy

On June 5, 2026, His Eminence Metropolitan Ilarion, Primate of the Ukrainian Orthodox Church of Canada, together with members of the clergy, visited Metropolitan Emeritus Yuriy on the occasion of his 75th birthday.

During the visit, words of congratulations were offered, prayers were said, and Mnohaya Lita was sung in honour of Metropolitan Emeritus Yuriy.

Metropolitan Ilarion expressed his gratitude to Metropolitan Emeritus Yuriy for his devoted service to the Church and wished him good health, spiritual strength, and many blessed years.





Metropolitan Ilarion Carried Out a Visit to the Graves of the Departed Hierarchs and Clergy Buried in Winnipeg

On June 6, 2026, His Eminence Metropolitan Ilarion, of Winnipeg and the Central Eparchy, Metropolitan of the UOCC, visited the graves of the departed Hierarchs, clergy and dobrodiki that lie asleep in the Lord and are buried at Glen Eden Cemetery in Winnipeg, MB.

A memorial service for the repose of all the departed was served before the monument of the ever-memorable Metropolitan Ilarion (Ohienko).

His Eminence was assisted by the clergy of the Winnipeg area.



Metropolitan Ilarion Served the Divine Liturgy at the Ukrainian Orthodox Church of All Saints in Winnipeg, MB



On June 7, 2026, the Sunday of All Saints, His Eminence Metropolitan Ilarion served the Divine Liturgy at the Ukrainian Orthodox Church of All Saints in Winnipeg, Manitoba, on the occasion of the parish's Feast Day (Khram). He was assisted by the clergy of the Winnipeg Deanery



Len Matiowsky receiving the Metropolitan's Certificate.

Statement of the Episcopate of the Ukrainian Orthodox Church in Canada on the Damage Done to the Kyiv-Pechersk Lavra as a Result of Russian Bombardments

“Do not be deceived: God is not mocked” (Gal. 6:7).



These words of the Holy Apostle Paul resonate especially deeply in our hearts today when we learn about the damage to the Kyiv-Pechersk Lavra — one of the most ancient and most revered shrines of the Ukrainian people and the entire Orthodox Christian world, which it suffered during the recent Russian attack.

For almost a millennium, the Kyiv-Pechersk Lavra has been and remains a place where generation after generation grows in holiness, forming the Kyivan spiritual tradition, which in turn grew in the bosom of the Ecumenical Patriarchate and became a source of inspiration for many generations of Orthodox Christians. This is a place not only of prayer and spiritual feat, but also of the blossoming of talents and gifts with which the Lord endowed His faithful. In its tradition chroniclers, icon painters, doctors, theologians, preachers, and missionaries flourished, who, with their gifts sanctified by the grace of the Holy Spirit, served the Church and the

people. The Kyiv-Pechersk fathers carried the light of Christ's love to all corners of the Kyiv Metropolis, including those lands from which rockets fly to this shrine today. The Kyiv-Pechersk Lavra is not only the spiritual heritage of Ukrainian Orthodoxy, but also a priceless inheritance of all humanity. Its architectural ensemble, included in the UNESCO World Heritage List, testifies to the greatness of Christian culture, which was formed on the banks of the Dnipro River for centuries.

We express our prayerful support to the Holy Archimandrite of the Kyiv-Pechersk Lavra, His Beatitude Metropolitan Epiphanius of Kyiv and All Ukraine, the Vicegerent (abbot) of the monastery, the brethren of the monastery, and all who today live out the vow of obedience and carry out the service of faith in this shrine. Today, we raise our voices together with everyone and call on Orthodox Christians of the whole world, for whom the Kyiv-Pechersk Lavra is a spiritual cradle, a holy place, and a living testimony of God's presence, to intensify our prayer for its preservation and for peace in Ukraine. We pray that the Lord will strengthen all who are currently under the threat of war, protect them from its dangers, grant courage in trials, and preserve them in His love and peace. May the All-Merciful Lord preserve this shrine for future generations, heal the wounds inflicted by war, and help restore everything damaged by human hatred. May a just peace, truth, and love reign as soon as possible through the prayers of the venerable fathers of Kyiv-Pechersk.

With prayer and brotherly sympathy,

† Ilarion,

Metropolitan of the Ukrainian Orthodox Church in Canada

† Andriy,

Bishop of Toronto and the Eastern Eparchy

Заява Єпископату Української Православної Церкви в Канаді з Приводу Пошкодження Києво-Печерської Лаври Внаслідок Російських Обстрілів

«Не обмануйтеся: Бог зневаженим не буває» (Гал. 6:7).

Ці слова святого апостола Павла сьогодні особливо глибоко відгукуються в наших серцях, коли ми дізнаємося про пошкодження Києво-Печерської Лаври під час чергової російської атаки — однієї з найдавніших і найшанованіших святинь українського народу та всього православного світу.

Впродовж майже тисячоліття Києво-Печерська Лавра була і залишається місцем, де покоління за поколінням зростають у святості, формуючи київську духовну традицію, що виросла в лоні Вселенського Патріархату та стала джерелом натхнення для багатьох поколінь православних християн.

Це місце не лише молитви та духовного подвигу, але й розквіту талантів і дарів, якими Господь обдаровував Своїх вірних. У її традиції розквітали літописці, іконописці, лікарі, богослови, проповідники та місіонери, які своїми дарами, освяченими благодаттю Святого Духа, служили Церкві та народові. Києво-Печерські отці несли світло Христової любові до всіх куточків Київської митрополії, включаючи й ті землі, звідки сьогодні на цю святиню прилітають ракети.

Києво-Печерська Лавра є не лише духовною спадщиною українського православ'я, але й безцінним надбанням усього людства. Її архітектурний ансамбль, включений до Списку всесвітньої спадщини ЮНЕСКО, свідчить про велич християнської культури, яка формувалася на берегах Дніпра протягом століть.

Висловлюємо нашу молитовну підтримку священноархімандриту Києво-Печерської Лаври, Блаженнішому Митрополиту Київському і всієї України Епіфанію, наміснику обителі, братії монастиря та всім, хто сьогодні несе послух і служіння в цій святині.

Сьогодні ми підносимо свій голос разом з усіма та закликаємо православних християн усього світу, для яких Києво-Печерська Лавра є духовною колискою, святинею та живим свідченням Божої присутності, до посиленої молитви за її збереження та за мир в Україні.

Молімося, щоб Господь укріпив усіх, хто нині перебуває під загрозою війни, захистив їх від небезпек, дарував мужність у випробуваннях і зберіг їх у Своїй любові та мирі.

Нехай Всемиловитий Господь збереже цю святиню для майбутніх поколінь, зцілить рани, завдані війною, та допоможе відновити все пошкоджене людською ненавистю. Нехай молитвами преподобних отців Києво-Печерських якнайшвидше запанують справедливий мир, правда і любов.

З молитвою та братнім співчуттям,

† Іларіон,

Митрополит Української Православної Церкви в Канаді

† Андрій,

Єпископ Торонто і Східної єпархії Єпископ Торонто і Східної єпархії





Canadian Conference of Orthodox Bishops of Canada in Toronto

On June 17, 2026, His Eminence Metropolitan Ilarion and His Grace Bishop Andriy attended the meeting of the Canadian Conference of Orthodox Bishops meeting, in Toronto, ON.

The meeting was an opportunity for the Orthodox Bishops with parishes in Canada to meet, face to face, and discuss administrative matters as well as share the challenges and opportunities of their respective jurisdictions.

The meeting was hosted by His Eminence Archbishop Soterios of the Greek Orthodox Archdiocese of Canada. Gathered at the meeting were also: His Eminence Archbishop Nathaniel of the Romanian Orthodox Episcopate (OCA),

His Grace Bishop Ioan Cassian of the Romanian Orthodox Archdiocese in America and Canada (Patriarchate of Romania), His Grace Bishop Clement, Auxiliary Bishop of the Bulgarian Orthodox Diocese of the USA, Canada and Australia. The meeting was hosted by His Eminence Archbishop Soterios of the Greek Orthodox Archdiocese of Canada. Gathered at the meeting were also: His Eminence Archbishop Nathaniel of the Romanian Orthodox Episcopate (OCA), His Grace Bishop Ioan Cassian of the Romanian Orthodox Archdiocese in America and Canada (Patriarchate of Romania), His Grace Bishop Clement, Auxiliary Bishop of the Bulgarian Orthodox Diocese of the USA, Canada and Australia.

Metropolitan Ilarion Attended the Annual Meeting of the Orthodox and Catholic Bishops Dialogue in Canada



On June 18 and 19, 2026, His Eminence Metropolitan Ilarion attended the Annual Meeting of the Orthodox and Catholic Bishops Dialogue in Canada. The meeting took place at St. Augustine Roman Catholic Seminary in Toronto ON. The discussions of the meeting this year centred around Human Dignity and the challenges of Artificial Intelligence (AI) in our society.

Metropolitan Ilarion Served the Divine Liturgy at the Ukrainian Orthodox Church of St. Michael in Edmonton, AB



On June 14, 2026, the Sunday of All Saints of Rus' Ukraine, His Eminence Metropolitan Ilarion celebrated the Divine Liturgy at the Ukrainian Orthodox Church of St. Michael in Edmonton, AB. He was assisted by Protopresbyter Fr. Victor Lakusta and Protodeacon Fr. Anton Lakusta.



Metropolitan Ilarion Celebrated the Divine Liturgy at the Ukrainian Orthodox Cathedral of St. John the Baptist in Edmonton

On June 28, 2026, the fourth Sunday after Pentecost, His Eminence Metropolitan Ilarion celebrated the Divine Liturgy at the Ukrainian Orthodox Cathedral of St. John the Baptist in Edmonton, AB.



Canada Day Message from the Episcopate of the Ukrainian Orthodox Church of Canada

“Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law...”

Constitution Act, 1982, Canadian Charter of Rights and Freedoms, Preamble.

Dear Brothers and Sisters in Christ,

On Canada Day, we turn our hearts to God with gratitude for the blessings He so generously bestows upon our country and its people.

For many generations of the faithful of the Ukrainian Orthodox Church, Canada has been not only a place of residence but a true home. It was here that our grandparents and great-grandparents built new lives and worked for the good of their communities and of this country. Their descendants have made, and continue to make, significant contributions to the development of Canada at every level – as farmers and labourers, builders and entrepreneurs, teachers and scholars, physicians and healthcare professionals, members of the Canadian Armed Forces, community leaders, judges, parliamentarians, senators, and spiritual leaders of the Church. Each, in his or her own way, has helped and continues to help build a strong, free, and prosperous Canada.

Previous generations left a lasting mark on the development of this great country while preserving their faith, traditions, and spiritual heritage. Among them was the great Metropolitan Ilarion (Ohienko), whose 75th anniversary of enthronement we commemorate this year. Their descendants continue to preserve and strengthen this legacy as an integral part of Canada’s multicultural mosaic, serving society at every level and in every sphere of Canadian life.

Today, we proudly acknowledge that we are an integral part of Canadian

society. As Orthodox Christians, we are grateful for the freedom to worship openly, to build churches, to nurture our youth in the faith, and to pass on our spiritual and cultural traditions to future generations. These blessings also place upon us a responsibility – to be good citizens, to support one another, and to serve society with love and respect.

On this festive day, let us pray for Canada and for the peace and prosperity of our country. Let us ask the Lord to bless all those who labour for the common good and to grant strength and wisdom to the leaders of our Canada.

May the Lord bless Canada, our Church, our families, and all communities that, through their work, faith, and love, contribute to the common good of our country.

Happy Canada Day!

† Ilarion, Metropolitan

Primate of the Ukrainian Orthodox Church of Canada

† Andriy,

Bishop of Toronto and the Eastern Eparchy





Metropolitan Ilarion Celebrated the Divine Liturgy at the Holy Trinity Ukrainian Orthodox Church in Lethbridge, AB

On July 5, 2026, the fifth Sunday after Pentecost, His Eminence Metropolitan Ilarion celebrated the Divine Liturgy at the Holy Trinity Ukrainian Orthodox Church in Lethbridge, AB. He was assisted by Rt. Rev. Protopresbyter of the Ecumenical Throne Fr. Taras Krochak, Very Rev. Fr. Vasyl Hnativ, Rev. Fr. Nazarii Kobylniak, Rev. Fr. Oleh Romanyna.

Metropolitan Ilarion Celebrated the Divine Liturgy at St. Anthony's Ukrainian Orthodox Sobor in Edmonton

On July 12, 2026, the sixth Sunday after Pentecost, His Eminence Metropolitan Ilarion celebrated the Divine Liturgy at St. Anthony of the Kyivan Caves Ukrainian Orthodox Sobor in Edmonton, AB.

During the Divine Liturgy, His Eminence Elevated St. Anthony's to the dignity of Sobor. His Eminence was assisted by clergy of the Edmonton Deanery.



Axios! Axios! Axios! Многая Лѣта!

New Priest: Metropolitan Ilarion Ordained a Deacon to the Holy Priesthood in Regina, SK

On July 18, 2026, His Eminence Metropolitan Ilarion, Primate of the UOCC, ordained Deacon Mark Dumanski to the Holy Priesthood at the Ukrainian Orthodox Sobor of the Descent of the Holy Spirit in Regina, SK. He was assisted by the clergy of the Central and Western Eparchy.



New Deacon: Metropolitan Ilarion Ordained a New Deacon in Saskatoon, SK



On Saturday, August 8, 2026, the 10th Saturday after Pentecost, His Eminence Metropolitan Ilarion celebrated the Divine Liturgy at the Ukrainian Orthodox Cathedral of the Holy Trinity in Saskatoon, Saskatchewan, surrounded by clergy from the Central, Western, and Eastern Eparchies of the Ukrainian Orthodox Church of Canada.

During the Divine Liturgy, His Eminence ordained Ivan Savyak to the Holy Diaconate.

The ordination was a joyful occasion for the clergy and faithful gathered at the Ukrainian Orthodox Cathedral as the Church welcomed a new Deacon into the ranks of the Holy Orders. Through the laying on of hands and the prayer

of the Church, Ivan Savyak was entrusted with the ministry of the Diaconate and called to serve Christ and His Holy Church with humility, faithfulness, and love.

Assisting His Eminence in the Divine Liturgy were the Chancellor of the Ukrainian Orthodox Church of Canada, Mitred Archpriest Cornell Zubritsky, Right Reverend Protopresbyter of the Ecumenical Throne Taras Krochak, Mitred Archpriest Bohdan Demczuk, Mitred Archpriest Taras Makowsky, Archpriest Victor Lomazkiewicz, Archpriest Michael Lomazkiewicz, Archpriest Patrick Powalinsky, Archpriest Yuri Obukh, Priest Vasyl Maskal, Priest Oleh Romanyna, Deacon Yakiv Mielnik and Deacon Ivan Savyak.

The newly ordained Deacon Ivan was joined by family, friends, clergy, and faithful who gathered to witness and celebrate this important moment in his life and in the life of the Church.

May our Lord Jesus Christ, through the prayers of His Most Holy Mother and all the Saints, grant His servant Deacon Ivan many blessed years of faithful and fruitful service to Christ and His Holy Church!



Camp Kolomayka 2026: 20 Years of Faith, Friendship and Ukrainian Spirit (BC)

“Де на світі я не буду, Коломийку не забуду.”
Wherever in the world I may be, I will never forget Kolomayka.

August 2026 marked a very special milestone for Camp Kolomayka—20 years of bringing Ukrainian Orthodox children and youth together in faith, culture, friendship and fun.

This year's camp was a celebration of both the past and the future. Many of our long-time campers have now graduated and moved on to new chapters in their lives, while a large number of new campers joined us for the first time. Campers came from **St. Mary's Ukrainian Orthodox Church in Surrey** and **Holy Trinity Ukrainian Orthodox Cathedral in Vancouver**, bringing together young people from across our Ukrainian Orthodox community.

While the faces may change from year to year, the spirit of Kolomayka remains the same.

For 20 years, camp has been a place where children can pray together, learn about their faith and heritage, dance, sing, play, make lifelong friendships and simply enjoy being part of a Ukrainian community. This year was no exception.



Faith at the Heart of Camp

As always, faith was at the centre of daily life at Kolomayka. Under the guidance of **Fr. Roman Tsaplan** and **Fr. Mykhaylo Pozdyk**, campers explored their Orthodox faith through interactive discussions, lessons, music and prayer.

This year's programming included the **Fruits of the Spirit**, the **Ten Commandments**, the **Parable of the Good Samaritan** and the **meaning of the Holy Trinity**. Campers also discussed important questions about God's presence in our lives, what it means that Jesus died for us, and how we can show love for God and for others.

Conversations about kindness, compassion, purity of heart and Christian values helped campers connect their faith to their everyday lives.

Each day began and ended with prayer, creating a meaningful rhythm of gratitude and reflection. A particularly joyful part of the religious program was singing together with Fr. Pozdyk, bringing campers and counsellors together through music.

Thanks to a generous **Ukrainian Orthodox Church of Canada Foundation grant**, the camp was also able to purchase religious books,



Bibles for teens and other materials to support the priests' educational programs.

Celebrating Ukrainian Culture

Ukrainian culture was woven throughout every part of camp. This year, there was a special emphasis on **Ukrainian dance**, with campers learning Kolomayka steps, Hopak, Transcarpathian and Bucko dances.

Both boys and girls worked together to prepare a dance performance, building confidence and teamwork along the way. One of the most memorable moments came at the evening Zabava, when campers enthusiastically took to the dance floor and discovered that polka dancing to Ukrainian music could be just as exciting—if not more exciting—than the latest pop songs!



UOCC Summer Camps – A Place of Prayer, Spiritual Formation, and Fellowship

Creative workshops gave campers another opportunity to connect with their heritage. With support from grants from the



Ukrainian Orthodox Church of Canada Foundation and the SUS Foundation of Canada, campers participated in Hutsul icon painting on glass with **Tetyana Znak**, created “Birds of Freedom” with **Oksana Kendzerska**, and made traditional vinok pins with **Mariia Panchyshyn**.

Campers also enjoyed a special performance by **Salamander Drama and Puppet Theatre**, presenting a creative Ukrainian-inspired take on the classic *Little Red Riding Hood*.

These activities allowed children to experience Ukrainian culture not simply by

learning about it, but by creating, performing and celebrating it themselves.

A Summer Filled with Fun

Of course, no Kolomayka summer would be complete without plenty of games, competition and laughter.

The traditional **Kolomayka Olympic Games** returned, along with a challenging **Amazing Race** and a new Survivor-inspired team challenge. Outdoor games, sports and team-building activities kept campers active throughout the day.

Our evening program included **Flashlight Tag**, **Movie Under the Sun**, **Zabavas**, **group games and social activities**—the kinds of simple moments that often become the memories campers carry with them long after summer is over.

Theme days added another layer of excitement, with campers dressing up for everything from **Baba and Dido Day** and **Ukrainian Day to Time Travel Day**, **Superheroes on Vacation**, **Western** and **Fashionista Day**.



Thanks to generous donations from **His Eminence Metropolitan Ilarion**, Camp Kolomayka was also able to purchase new soccer nets, balls and other sporting equipment that will serve campers for many years to come.

New Campers, New Friendships, One Community

With so many new campers this year, one of our greatest goals was to help everyone feel that they belonged.

Through games, teamwork, shared meals, activities and conversations, new friendships quickly formed. Campers learned to work together, look out for one another and appreciate the different personalities and experiences that each person brought to camp.

Bringing together children from St. Mary's and Holy Trinity made this year particularly meaningful. Camp Kolomayka demonstrated

once again that our Ukrainian Orthodox community is strongest when we come together.

Passing the Torch

Perhaps the most meaningful sign of Kolomayka's 20-year legacy is that the camp is now being led by the young people who once attended it.

Our 2026 counsellor team was made up entirely of **Camp Kolomayka alumni and former campers**. Nina Cortes, Daniel Anokhin, Danylo Kostur, Christina Tsaplan, Michael Tsaplan, Elizabeth Sushko, Ostap Lyseiko, Stefania Barabakh and Sofia Konyk returned not as campers, but as leaders, mentors and role models for the next generation.

This is the true legacy of Camp Kolomayka: the traditions that were once given to our children are now being passed on by them.

The camp was led by Camp Director Natalia Tsaplan and Camp Administrator Yuliya Shokalyuk, with the spiritual guidance of Fr. Roman Tsaplan and Fr. Mykhaylo Pozdyk. Our kitchen team—Nataliia Yeremenko, Iryna Davydenko and Aleksandra Gulius—worked tirelessly to keep our campers well fed and happy throughout the summer.

UOCC Summer Camps – A Place of Prayer, Spiritual Formation, and Fellowship

We are also grateful to **Bill Miske**, our Treasurer, for his continued support and the many behind-the-scenes tasks that help make camp possible.

Remembering Stacy

This year, Camp Kolomayka also experienced a profound loss.

We said goodbye to **Stacy Alison**, a long-time board member, trusted helping hand, confidant and dear friend of the camp. Stacy was someone we could always count on and an important part of the Kolomayka family.

His kindness, support and dedication touched countless lives. Although he is no longer with us, his contribution to Camp Kolomayka and the Ukrainian community will remain part of our story. We pray that he now rests with the Lord.



A Community Effort

A camp that has lasted 20 years does not happen by accident. It is built year after year by parents, volunteers, clergy, counsellors, donors and community organizations who believe that our children deserve a place where their faith and Ukrainian identity can flourish.

We extend our sincere gratitude to **Holy Trinity Ukrainian Orthodox Cathedral** for assisting with our

insurance needs and to **St. Mary's Ukrainian Orthodox Church** for providing year-round storage for our camp supplies.

We are equally grateful to the many donors and grant organizations whose generosity allowed us to expand our religious programming, cultural workshops and sports activities this year.

Every contribution—whether financial, through volunteer hours, food, supplies or simply a helping hand—helps keep Kolomayka alive.

Twenty Years and Counting

Looking back on 20 years of Camp Kolomayka, the greatest measure of success is not the number of activities we have offered or the number of children who have attended.

It is seeing a former camper return years later as a counsellor.

It is hearing children sing Ukrainian songs together.

It is watching a child who arrived shy and uncertain leave with a group of new friends.

It is seeing Ukrainian traditions that could easily be forgotten become something young people are excited to celebrate.

And it is knowing that, for 20 years, Kolomayka has given generations of Ukrainian children a place to feel that they belong.

Camp Kolomayka 2026 was a year of renewal, growth and joyful connection. As we welcomed new campers and watched long-time campers graduate, we were reminded that while individual chapters may end, the story of Kolomayka continues.

For 20 years, we have prayed together, danced together, laughed together and grown together. We look forward to the years ahead with gratitude and excitement, confident that the spirit of Kolomayka will continue to inspire generations of Ukrainian youth

Green Grove Ukrainian Orthodox Camp (SK)

The 2026 session of Green Grove Ukrainian Orthodox Camp successfully welcomed 56 youth campers and 26 teen campers, counselors, volunteers, and cooks, and was under the spiritual guidance of Fr. Taras Makowsky, Fr. Peter Wasylenko, and Fr. Patrick Powalinsky. The goal of camp is to encourage children to explore the Ukrainian Orthodox faith and Ukrainian culture, while facilitating friendships and community that carry these living traditions. The camp's programming aligns with our goal of teaching Ukrainian folk songs, dances, and celebrations. In 2026, a particular focus of camp was exploring how stories connect us throughout space and time. We learned about Ukrainian-Canadian history from Dr. Nadya Foty-Oneschuk, drawing a string of connections from the first Ukrainian immigrants in Canada to the creation and growth of Green Grove Camp. As well, we were grateful for a workshop from the Ukrainian Museum of Canada, led by Marta Krueger.



UOCC Summer Camps – A Place of Prayer, Spiritual Formation, and Fellowship

At Teen Camp, thank you to guest presenters “Nadya Foty-Oneschuk, Kate Kropelnicky who did a petrykivka workshop, Robert Rudy for a camp fire survival workshop, and Natalya Shevchuk and Austin Normand for a dance workshop(social dancing).” (Danika Rudy, Teen Camp Director).



Green Grove was honoured to receive an online visit from internationally best-selling Ukrainian-Canadian author Marsha Skrypuch, who discussed her historical fiction children's novels and the importance of writing about Ukrainian history. Skrypuch was excited to share about a “camp in Saskatchewan for Ukrainian Orthodox children and youth! Their teacher, Anya Shyian, let me know that the board had provided each participant with a copy of one of my books, so I mailed a personalized book plate for each of them. The questions were fantastic!” (Marsha Skrypuch, July 15, 2026).

Overall, the value of the programming, connections, and education fosters the next generation of youth in the Ukrainian Orthodox Church. Where children are excited to attend church twice a day, pray before and after every meal, attend religion classes every day, go to confession,

and participate in the Divine Liturgy. This is the program that brings children into the church in a supportive environment where they feel excited, not pressured. This is the program that bridges a path for the next generation, that secures a future for our Ukrainian Orthodox Church of Canada.

From the Green Grove Board of Directors, “For over 75 years, Green Grove Ukrainian Orthodox Camp has provided meaningful programs and activities that connect campers with nature, Ukrainian heritage, and the Orthodox faith. We are proud of this tradition and look forward to continuing it with this year's campers. This summer will be filled with opportunities for learning, growth, adventure, and fun. Above all, our goal is to foster a positive and supportive environment where every camper feels welcomed, respected, and encouraged to reach their full potential.” From parents, “Дуже дякую за гарно проведений час і море добрих, позитивних емоцій!!! Green Grove the best camp!!!”

Табір «Тризуб» (Крістал Лейк, СК)

05-19 липня 2026 р. Б.

Літній табір «Тризуб» відбувався упродовж 2-х тижнів за кількості: 43 дитина та 13 персоналу (вихователів, учителів, кухарів та ін. відповідальних осіб), а також за участі 3-х священників – о. В. Феськіва, о. Ю. Обуха та о. М. Фарини.

Діти мали заняття з релігієзнавства, української мови, фізичної підготовки до обіду, а також займалися співами, танцями та різними крафтовими виробами після обіду. Окрім того, персонал організовував різноманітні тематичні дні чи вечори (наприклад, День носіння вусів, Шоу талантів, Українське весілля тощо) упродовж усього періоду. Також діти мали можливість плавати та займатись різними водними іграми на озері. Обов'язковими до виконання були ранкові та вечірні молитви, а також спів гімнів – канадського зранку і українського після вечірніх молитов.

До обов'язків священників, окрім проведення занять з релігієзнавства, входили щоденні ранкові та вечірні молитви, підготовка та проведення сповіді дітей та персоналу (за бажанням), а також урочиста Служба Божа на завершення табору. Перший тиждень у таборі відбув о. В. Феськів, другий – о. Ю. Обух, а о. М. Фарина звершив Божественну Літургію.

Ранішні та вечірні молитви, Таїнство Сповіді та Свята Літургія, а також частина занять з релігієзнавства відбувались у відновленій православній церкві на території табору.





Другий тиждень занять з релігієзнавства проводив о. Юрій Обух за допомогою добродійки Людмили, що допомагали дітям осягнути сутність і значення православної віри та систематизувати її базові меседжі.

Заняття відбувались двомовно (українською та англійською) по 30 хв. із 10-ти хв. перервою між ними. Діти були поділені на три групи за віковою категорією – молодші, середні й старші. Заняття відбувались у спеціально відведеному приміщенні (класі) чи у церкві на території табору. У проведенні занять використовувались шкільна дошка, конспекти, роздатковий матеріал, ноутбук, проектор, звукова колонка. Заняття включали в себе теоретичну та практичну частини. У теоретичній частині отець роз'яснював православне вчення за допомогою вступної бесіди, розповіді, діалогу, пояснення та унаочнення з використанням християнських

мультфільмів і музики, а практичні завдання від добродійки були продовженням тематичного матеріалу та спонукали дітей до зацікавленості ним (зокрема, діти виготовляли планету, овечок, долоні християн, розв'язували практичні задачі тощо).

Перший день занять другого тижня відбувся під темою «Бог – наш Небесний Отець» мав на меті привити дітям любов до Бога і його творіння. Тема другого дня «Господь Ісус Христос – наш Спаситель» у підсумку мала на меті виявити, що означає бути учнем Христа сьогодні? Третій день знайомив дітей із поняттям «церква» («Церква – Божа родина») та її значенням для християн, як не лише будівлі, а, передусім, спільноти у Христі. Четвертий день занять був присвячений молитві («Молитва — розмова людини з Богом») як великому Божому дару, що дозволяє відкрити серце і зміцнити дух. П'ятий день став своєрідним підсумком і спонукав до роздумів про те, як своїм життям можна свідчити про християнську православну віру «Любов до Бога і ближнього – головна заповідь християнина». Отже, упродовж п'яти днів занять діти змогли опанувати такі головні меседжі православного виховання: 1) Бог створив увесь світ і мене. Бог – це любов; 2) Я йду за Христом. Він мій добрий Пастир; 3) Я належу до Церкви. Я – християнин / християнка. 4) Я живу молитвою. Я розмовляю з Богом. 5) Я показую добрий приклад своїми вчинками. Також після занять п'ятого дня о. Юрій здійснював Таїнство сповіді, висповідавши абсолютно усіх дітей (за їх бажанням) і частину персоналу.

Camp Trident (Crystal Lake, SK)

5-19 July 2026

submitted by V. Rev. Archpriest Fr. Yurii Obukh

The 'Tryzub' summer camp took place over two weeks and was attended by 43 children and 13 members of staff (counsellors, teachers, cooks and other responsible personnel), as well as three priests – Fr. V. Feskiv, Fr. Y. Obukh and Fr. M. Faryna.

The children attended classes in religious studies, the Ukrainian language and physical education before lunch, and took part in singing, dancing and various craft activities after lunch. In addition, the staff organized various themed days or evenings (such as 'Moustache Day', a talent show, a Ukrainian wedding, etc.) throughout the camp. The children also had the opportunity to swim and take part in various water games on the lake. Morning and evening prayers were compulsory, as was the singing of national anthems – the Canadian anthem in the morning and the Ukrainian anthem after evening prayers.



In addition to teaching religious studies, the priests' duties included daily morning and evening prayers, preparing for and hearing the confessions of the children and staff (on a voluntary basis), as well as celebrating a solemn Divine Liturgy to mark the end of the camp. Fr. V. Feskiv spent the first week at the camp, Fr. Y. Obukh the second, and Fr. M. Faryna celebrated the Divine Liturgy.

Morning and evening prayers, the Sacrament of Confession and the Divine Liturgy, as well as some of the religious studies classes, took place in the restored Orthodox church on the campgrounds.

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The second week of religious studies classes was led by Fr. Yuriy Obukh, assisted by Dobr. Liudmyla, who helped the children to grasp the essence and significance of the Orthodox faith and to organize its core messages.

The sessions were held bilingually (in Ukrainian and English), each lasting 30 minutes with a 10-minute break in between. The children were divided into three groups by age category – younger, middle and older. The sessions took place in a specially designated classroom or in the church on the campgrounds. A blackboard, lesson plans, handouts, a laptop, a projector and a speaker were used during the sessions. The sessions comprised both theoretical and practical components. In the theoretical part, the priest explained Orthodox teachings through introductory talks, stories, dialogue, explanations and visual aids, using Christian cartoons and music, while the practical tasks set by the volunteer were a continuation of the thematic material and encouraged the children's interest in it (in particular, the children made a model of the planet, little sheep, and Christian hands, and solved practical problems, among other things).

The first day of classes in the second week was held under the theme 'God – Our Heavenly Father' and aimed to instill in the children a love for God and His creation. The theme of the second day, 'The Lord Jesus Christ – Our Saviour', ultimately sought to explore what it means to be a disciple of Christ today. The third day introduced the children to the concept of the Church ("The Church – God's Family") and its significance for Christians, not merely as a building but, above all, as a community in Christ. The fourth day of the sessions was devoted to prayer ('Prayer – A Person's Conversation with



God') as a great gift from God, which allows one to open one's heart and strengthen one's spirit. The fifth day served as a sort of summary and prompted reflection on how one's life can bear witness to the Christian Orthodox faith: "Love for God and one's neighbour is the chief commandment of a Christian". Thus, over the course of the five-day program, the children were able to grasp the following key messages of Orthodox upbringing: 1) God created the whole world and me. God is love; 2) I follow Christ. He is my Good Shepherd; 3) I belong to the Church. I am a Christian; 4) I live by prayer. I speak to God; 5) I set a good example through my actions. Also, after the sessions on the fifth day, Fr. Yuriy administered the Sacrament of Confession, hearing the confessions of absolutely all the children (at their request) and some of the staff.

Veselka Summer Camp (MB)

submitted by Olena Mishchenko, Camp Administrator

This year marked an exciting milestone for Veselka Summer Camp as the program ran for a full three weeks—from July 4 to July 25. The camp was structured to serve two different age groups:

- Week 1 was dedicated to younger children aged 7–11.

- Weeks 2 and 3 welcomed older participants aged 11–15.

We were thrilled to host a total of 108 campers this year! Notably, approximately 80% of the children were newly arrived to Canada following the full-scale invasion of Ukraine in 2022. Veselka Camp served not only as a summer activity, but also as a place of cultural connection, community building, and joyful integration for many of these young newcomers.

Programming and Activities

Each week's programming was carefully tailored to be age-appropriate, while maintaining a fun and engaging environment for all. Highlights from this summer included:

- Weekly excursions to Gimli Beach, Zabava, Carnival, and more.
- Cooking days where campers, with the help of parent volunteers, made and enjoyed traditional varenyky dinners.
- Creative workshops including clay modeling, stone painting, and lessons in intellectual board games.
- Commemorative gifts: Each camper received a Veselka Summer Camp T-shirt featuring the camp logo, as keepsakes of their experience.



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Staffing and Support

To ensure a safe and nurturing environment, a full team was assembled consisting of: Camp Director, 12 Counsellors and 3 Cooks.

Their dedication ensured that the campers were not only well cared for but also enjoyed an enriching and memorable experience.

Each session concluded with a final concert, where children showcased their talents, creativity, and achievements in performances enjoyed by parents and guests. These events brought families together and celebrated the vibrant spirit of our camp community.

As Camp Administrator, I am deeply grateful for the opportunity to serve in this capacity. It has been a true blessing to contribute to making this summer so memorable for our campers.

I extend my sincere thanks to the Ukrainian Orthodox communities and for your invaluable support of our youth programs. I look forward to the continued success of Veselka Summer Camp and hope we can create an equally fun, meaningful, and impactful experience again next year.



A Summer of Faith at Camp Bar-V-Nok (Alberta)

submitted by Fr. Oleh Romanyna

This summer, I had the privilege of spending three weeks at Camp Bar-V-Nok on Pigeon Lake, joining children and young people in prayer, conversation, and camp life.

More than 270 campers, ages 7 to 15, attended three sessions, supported by counselors ages 16 to 22. I served as camp pastor during the first and third weeks, while Fr. Evan Panchuk served during the second.

Each day combined religious education with arts and crafts, archery, singing, dancing, and outdoor recreation. Morning and evening prayers, along with prayers before and after meals, gave the camp a steady spiritual rhythm.

The children also took active roles in worship by reading prayers, serving at the altar, and singing. Hearing the entire camp pray before meals and sing during the Divine Liturgy was especially moving.

Worship and Formation

The Divine Liturgy was celebrated each week. Fr. Dcn. Anton Lakusta served during the first week with me, and assisted Fr. Evan Panchuk and me during the second, when we commemorated the Great Prince Volodymyr. During Teen Camp, Fr. Timothy Chrapko joined me for a celebration honouring the Icon of the Mother of God of Pochaiv.

I am grateful to Fr. Dcn. Anton, Fr. Timothy, and cantors Fedir Gotsaliouk and Lauren Starchuk, whose ministry made the Liturgies prayerful and encouraged the children's participation.

Religious education was equally important. Campers met in age groups for question-and-answer sessions that explored Scripture, Church history, prayer, the Sacraments, and theology. The relaxed camp setting helped many ask questions they might not raise during a regular church service, while individual conversations offered further opportunities for meaningful connection.

Connecting with Teen Campers

Teen Camp had its own character. The older campers often brought greater maturity and deeper questions, although some were more hesitant to participate in prayer and faith-based activities. Ministry with teenagers requires patience, flexibility, and a willingness to listen before inviting participation.



Sacramental Life

The Sacraments of Confession and Holy Communion were central to the camp's spiritual life. More than 25 campers and counselors received Confession, and more than 40 received Holy Communion. It was encouraging to see so many young people embrace these opportunities and speak personally with a priest.

Gratitude and Hope

I am grateful to the counselors and staff whose patience, energy, and dedication made these three weeks possible. Above all, I thank God for the blessing of praying with our children and teenagers, answering their questions, and simply being present with them.

I hope the experience remains with them through the prayers, Liturgies, conversations, friendships, and joyful memories they shared at Camp Bar-V-Nok.

May God bless the campers, counselors, staff, clergy, cantors, volunteers, parents, and everyone who contributed to this memorable summer.



Звіт Про Проведення Дитячого Табору «Оселя»

Цьогорічний дитячий табір «Оселя» проходив протягом двох тижнів: перша зміна — з 2 до 9 серпня, друга зміна — з 9 до 16 серпня.

У таборі відпочивали діти віком від 6 до 15 років. На першій зміні було 18 дітей, на другій — 22 дитини.

Для забезпечення повноцінної роботи табору був сформований персонал, до складу якого входили працівники кухні, виховники, рятувальник та директор табору. Увесь персонал постійно перебував на території табору та відповідав за безпеку, організацію побуту, харчування та дозвілля дітей.

Протягом двох тижнів для дітей була організована насичена та різноманітна програма. Проводилися конкурси, майстер-класи, спортивні естафети, командні та рухливі ігри.

Зокрема, діти брали участь у майстер-класах із розпису каміння, плетіння браслетів та виготовлення маленьких іграшок. Також двічі проводилися заняття з малювання:



кожна дитина створювала власну картину, а також усі разом створили велику спільну картину на папері.

Діти багато часу проводили на природі: виходили на прогулянки до лісу, ходили по гриби, а також щодня купалися в річці. Лише перші два дні була дощова погода, а всі наступні дні були сприятливими для проведення запланованих заходів та активного відпочинку.

Для дітей було організовано чотириразове харчування. Крім основних прийомів їжі, дітям брали перекуси під час перебування біля річки, а ввечері перед сном вони отримували снеки. Значну допомогу в організації харчування надали спонсори, які безкоштовно забезпечили табір продуктами харчування, за що ми їм щиро вдячні.

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Духовна складова була важливою частиною життя табору. Щоранку проводилася ранкова молитва, а ввечері — вечірня. Перед кожним прийомом їжі діти спільно молилися. Щоранку під час підняття прапора та щовечора під час його опускання ми співали Державний Гімн України. Також діти співали українські пісні.

На першому тижні табору до дітей приїжджав отець Володимир, настоятель церкви Святої Софії. Він провів із дітьми духовну розмову, поспілкувався з ними та був присутній на вечірній молитві.

Увечері біля ватри проводилися спільні заходи, ігри та співи, що створювало теплу, дружню та родинну атмосферу в таборі.

16 серпня відбулося урочисте закриття табору в присутності батьків. Під час закриття діти представили підготовлену програму, після чого кожній дитині були вручені пам'ятні футболки та медалі із фотографією каплиці. Для дітей також був організований солодкий стіл, а кожному з них додатково підготували солодощі із собою.

Завершення табору стало теплим і радісним моментом, який об'єднав дітей, батьків та організаторів і став гарним підсумком двох насичених тижнів спільного відпочинку, духовного розвитку, навчання та українського спілкування.



Report on the 'Oselya' Children's Camp

submitted by V. Rev. Volodymyr Kouchnir

This year's 'Oselya' children's camp took place over two weeks: the first session ran from 2 to 9 August, and the second session from 9 to 16 August.

Children aged between 6 and 15 attended the camp. There were 18 children in the first session and 22 in the second. To ensure the camp ran smoothly, a team of staff was put together, comprising of kitchen staff, counsellors, a lifeguard and the camp director. All staff remained on the camp premises at all times and were responsible for the children's safety, daily routine, meals and leisure activities. A packed and varied program was organized for the children over the two weeks. This included competitions, workshops, sports relays, team games and active games.

In particular, the children took part in workshops on painting stones, making bracelets and crafting small toys. There were also two drawing sessions: each child created their own picture, and together they created a large collaborative picture on paper.

The children spent a lot of time outdoors: they went

for walks in the woods, went mushroom picking, and swam in the river every day. It was only rainy for the first two days; all the days that followed were ideal for carrying out the planned activities and enjoying active recreation.

Four meals a day were organized for the children. In addition to the main meals, the children were given snacks while they were by the river, and in the evening before bedtime. Sponsors provided significant assistance in organizing the meals, supplying the camp with food free of charge, for which we are sincerely grateful. The spiritual aspect was an important part of camp life. Morning prayers were held every morning, and evening prayers every evening. The children prayed together before every meal. Every morning during the raising of the flag and every evening during its lowering, we sang the National Anthem of Ukraine. The children also sang Ukrainian songs.

During the first week of the camp, Fr. Volodymyr, the rector of St Sophia's Church, visited the children. He held a spiritual discussion with them, chatted with them and attended the evening prayer.

In the evenings, group activities, games and singing took place around the campfire, creating a warm, friendly and family-like atmosphere at the camp.

On August 16th, the camp's closing ceremony took place in the presence of the parents. During the ceremony, the children presented a program they had prepared, after which each child was presented with a commemorative T-shirt and a medal featuring a photograph of the chapel. A dessert table was also organized for the children, and each of them was given some sweets to take home.

The end of the camp was a heart-warming and joyful moment that brought together the children, parents and organizers, and served as a wonderful conclusion to two eventful weeks of shared leisure, spiritual development, learning and Ukrainian interaction.



Kyiv's K Hi Ukrainian Orthodox Youth Camp – Summer 2026

submitted by Rev. Fr. Peter Haugen, Camp Chaplain

Camp Program

Another wonderful summer has come to a close at Kyiv's K Hi Ukrainian Orthodox Summer Camp! From July 5 to August 1, our camp once again welcomed campers for four weeks filled with faith, friendship, Ukrainian culture, outdoor adventure, and plenty of fun.

This summer, we welcomed campers between the ages of 5 and 14, with 51 campers in Week 1, 70 campers in both Weeks 2 and 3, and 53 campers in Week 4, for a total of 244 camper registrations throughout the summer.

At the heart of our camp program continues to be the Orthodox faith. Campers participated in regular **religion sessions**, learning about their faith in an engaging way. This year's religion theme was *"Walking Through the Parables: Understanding faith through the parables of Christ!"*



Of course, camp wouldn't be camp without a busy schedule! Throughout each week, campers took part in Ukrainian dance, arts and crafts, archery, Baba's House, singing, orienteering, outdoor activities, and a variety of evening programs. Our weekly Air Guitar performances continued to be a highlight, giving campers and staff the opportunity to show off their creativity, enthusiasm, and occasionally questionable musical talent! Every Wednesday was Neon day at camp, the campers and counselors had a blast in all their neon outfits!

And a huge thank you to **Rockwell Telecom** for their generous donation for sponsoring our camper T-shirts this year!

Improvements to Our Camp

Thanks to the continued work and support of our Camp Board and the generosity of our camp community, a number of improvements were made to the camp facilities this year.

These included a **new gas range, three new refrigerators and a new freezer, new beds and mattresses in the Seniors' /Volunteer Building**, repairs to the **outdoor obstacle course**, and a **new hot water tank for the dormitory**.

The kitchen and mess hall also received **new taps and floor mats**, while a **new speaker system** was purchased for camp activities. New **canopies were installed over picnic tables**, providing additional sheltered outdoor space for our campers and staff.

Work is also underway on an **electrical upgrade to the campground**, which will help us continue improving the facilities for campers, volunteers, families, and visitors in the years ahead.

Future projects include a **new roof for the camp church**, completion of the **Memorial Garden upgrade**, and the ongoing renewal and updating of our camp buildings, facilities, and equipment.

None of what happens at Kyiv's K Hi would be possible without the tremendous dedication of our **Camp Board, directors, counsellors, volunteers, kitchen staff, clergy, parents, supporters, and especially our campers**. Each person contributes in their own way to making camp a place where



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friendships are formed, memories are made, Ukrainian culture is celebrated, and, most importantly, our young people are given an opportunity to grow in understanding of the Orthodox faith.

Thank you to everyone who helped make **Summer 2026** another successful year. We look forward to welcoming everyone back to Kyiv's K Hi next summer!



Check out the QR Code for Video Highlights of camp!



British Columbia

Ukrainian Orthodox Camp Kolomayka - <https://www.kolomayka.com/>

Alberta

Kyiv's-K-Hi Ukrainian Orthodox Youth Camp - <https://www.kievskhi.com/>

Bar-V-Nok Ukrainian Orthodox Youth Camp and Retreat Centre
<https://www.barvnok.com/home>

Saskatchewan

Green Grove Camp - <https://greengrovecamp.ca/>

Camp Trident Ukrainian Orthodox Camp - <http://www.dbi.ca/Trident/>

Manitoba

Veselka Ukrainian Orthodox Summer Camp - <https://campveselka.wixsite.com/campveselka>

Quebec

Camp St. Sophie - <http://www.stsophiemontreal.com/camp-en.php>

Clergy Transfers

By the decision of the Council of Bishops, and as voted on by the Consistory Board, the following priest appointments are effective as of 01 August, 2026:

- Descent of the Holy Spirit Sobor (Central Eparchy, Regina, SK) - Archpriest Michael Faryna
- Kenora-Fort Frances (Central Eparchy) - Priest Thomas Chaput
- Vita Region (Central Eparchy, MB) - Priest Bohdan Statkevych
- Yorkton-Sheho District (Central Eparchy, SK) - Archpriest Roman Kocur
- St. Demetrius Sobor (Eastern Eparchy, Etobicoke, ON) - Archpriest Volodymyr Feskiv
- St. George UOC (Eastern Eparchy, Grimsby, ON) - Priest Vitalii Humeniuk
- St. Vladimir Sobor (Eastern Eparchy, Hamilton, ON) - Priest Vasyl Maskal
- St. Andrew's Sober (Western Eparchy, Edmonton, AB) - Archpriest Roman Shiyan
- St. Elia UOC (Western Eparchy, Edmonton, AB) - Mitred Archpriest Slawomir Lomaszkiewicz
- Lac La Biche District (Western Eparchy, AB) - Priest Yuriy Sucheuan
- Vegreville District and Smoky Lake-Willingdon District (Western Eparchy, AB) - Priest Evan Panchuk

Clergy Milestones

Ordination Anniversaries

60th Anniversary of Priestly Ministry of Protopresbyter Wasyl William Wasyliw

This year marks the 60th anniversary of Protopresbyter Wasyl's ordination to the Holy Diaconate (January 16, 1966) and the Holy Priesthood (December 4, 1966). For six decades, Father Wasyl has faithfully served God and the Ukrainian Orthodox Church of Canada by celebrating the Divine Services, proclaiming the Gospel, administering the Holy Mysteries, providing pastoral care to generations of the faithful, and actively contributing to the administrative life of the Church.

We prayerfully extend our heartfelt congratulations to the Rt. Reverend Father, wishing him good health, spiritual joy, peace, strength, and God's abundant blessings for many blessed years!



This year, we also recognize the following clergy on the anniversaries of their ordinations:

- **Fr. Georg Podtepa** - 40th Anniversary of Ordination into the Holy Priesthood (June 22, 1986);
- **Fr. Taras Makowsky** - 35th Anniversary of Ordination into the Holy Priesthood (July 14, 1991);
- **Fr. Patrick Yamniuk** - 30th Anniversary of Ordination into the Holy Priesthood (July 28, 1996);
- **Fr. Volodymyr Makarenko** - 45th Anniversary of Ordination into the Holy Diaconate (November 22, 1981);
- **Fr. Taras Krochak** - 45th Anniversary of Ordination into the Holy Diaconate (December 13, 1981).

We prayerfully wish all our jubilarians God's abundant blessings, good health, spiritual strength, peace, and many more years of fruitful ministry in the Lord's vineyard, for the glory of God and the good of the Ukrainian Orthodox Church of Canada.

Birthday Anniversaries

We also extend our sincere congratulations to the following clergy on the occasion of their birthdays:

- **Fr. Roman Shiyan** - 55th Birthday (September 9, 1971);
- **Fr. Evan Maximiuk** - 55th Birthday (December 2, 1971);
- **Fr. Volodymyr Feskiv** - 45th Birthday (February 9, 1981).

We prayerfully wish all Birthday Celebrants God's blessings, good health, spiritual joy, peace, many years of life, and His continued guidance and assistance in their pastoral ministry.



9 St. John's Avenue
Winnipeg, Manitoba
Canada R2W 1G8

Toll-Free: 1.877.586.3093
Phone: 204.586.3093
Fax: 204.582.5241
consistory@uocc.ca

Mission Statement of The Herald (Visnyk)

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. Serving as a forum for the exchange of information and perspectives on what it means to live as a Canadian Orthodox Christian of Ukrainian heritage.
4. Foster the growth and development of the Ukrainian Orthodox Church in Canada, in Ukraine and throughout the world.
5. Provide articles on the Ukrainian Canadian heritage, history, culture and traditions.

"To foster the growth and development of the Ukrainian Orthodox Church in Canada" we request and encourage you, our UOCC faithful, to send in and share information and pictures from Easter services or summer children camps or special events in your parish by sending the same to the Communications Directors at: communications1@uocc.ca or communications2@uocc.ca.

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