

# ВІСНИК the HERALD

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## Remembrance Day November 11

### The Ode

They shall not grow old,  
as we that are left grow old.  
Age shall not weary them,  
nor the years condemn.  
At the going down of the sun  
and in the morning  
We will remember them.

- From Laurence Binyon's poem *For the Fallen*  
poppytime.com

## ГОЛОДОМОР 1932-33 HOLODOMOR Holodomor Awareness Week – November 21-27, 2016



## Свято Покрови Пресвятої Богородиці The Feast Day of the Protection of the Mother of God

■ Свято Покрови Пресвятої Богородиці відзначається у Святій Православній Церкві **14 жовтня за новим стилем (а 1 жовтня за старим)**. Свято Покрови Пресвятої Богородиці має дивовижну історію виникнення і встановлено на честь з'явлення Божої Матері в одному із храмів Константинополя.

За переказом, в час правління імператора Льва VI Філософа (886-912), коли на місто напали сарацини, жителі молилися на все-нічний службі у Влахернському храмі, де зберігалися риза Богоматері, її омофор (покривало) та частина поясу, перенесені з Палестини в V столітті. Саме в цей час, Преподобний Андрій, Христа ради юродивий, побачив під церковним склепінням з'явлення Пресвятої Богородиці в оточенні ангелів, пророків і апостолів. Святий Андрій бачив, як від Царських Дверей до храму ввійшла осяяна світлом Богородиця у супроводі Св. Іоана Хрестителя і Св. Іоана Богослова та при співі великого хору святих.

[продовження на стор.2](#)

■ The Holy Orthodox Church celebrates the Feast Day of the Protection of the Most Holy Theotokos on **October 14, or October 1 according to the Julian calendar**. The Feast Day, called *Pokrova* in Ukrainian, that commemorates the appearance of the Theotokos in a Constantinople church has a fascinating history of its origin and founding. According to historical tradition, during the reign of Emperor Leo VI, the Philosopher VI (886-912), the townspeople of the city of Constantinople gathered to pray at an All-Night Vigil in the church of St. Mary of Blachernae because their city was besieged by the Saracens. This church was special because it housed the robe, veil head covering, or *omophorion*, and part of the belt of the Most Holy Virgin Mary. These articles were transferred here from Palestine in the 5th C.

It was at this time that the Venerable St. Andrew the Fool-for-Christ saw in the church dome the appearance of the Blessed Virgin Mary radiant with heavenly light, surrounded by a host of angels, prophets and saints.

[continued on p.2](#)

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## На многії літа, Владико!

**Ваше Преосвященство, Єпископе Іларіоне!**

Прийміть наші щирі вітання з нагоди Дня Вашого Небесного Покровителя — **3 листопада—Прп. Іларіона Великого**. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді—Західної Єпархії.

Нехай Ваш Покровитель—Прп. Іларіон буде для Вас завжди, всюди і в усьому джерелом наснаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико!

Іс полла еті деспота!

—Консисторія УПЦК



(продовження зі стор.1)

Преблагословенна Богородиця просила Господа Ісуса Христа прийняти молитви всіх християн, викликаючи Його Пресвяте Ім'я і прибігаючи до Її заступництва. Вона довго молилася за весь християнський світ, а потім, підійшовши до престолу, зняла з голови омофор і широко розпростерла понад головами народу в храмі.

Це чудесне з'явлення Богородиці було прославлене присутніми у храмі людьми, які увірували в допомогу Матері Божої у їх боротьбі зі загарбниками. Підбадьорені небесною підтримкою, греки-християни перемогли сарацинів, а Покров-омофор став символом опіки і заступництва Пречистої Диви Марії. Від часу чудесного з'явлення Богородиці у Влахернському храмі, вістка про цю подію поширилась по всьому Константинополі.

З тих пір було встановлено Свято Покрови Пресвятої Богородиці 14 жовтня за новим стилем (1 жовтня за старим). Уславлення свята яскраво відображено у піснеспівах, в яких Богородиця звеличується як повновладна володарка, якій поклоняються і на небі і на землі. Святі піснетворці, прославляючи Пресвяту Богородицю підкреслювали Її значимість у спасінні людства. У святочних піснеспівах, особливо у канонах, Богородиця звеличується у яскравих старозавітніх образах, що свідчило про прадавнє передчуття приходу у світ Святої Диви, що народить Спасителя.

Зазначимо, що у Візантії після падіння Константинополя у 1453 році Свято Покрови Пресвятої Богородиці перестали святкувати, але в Київській Русі-Україні це одне із найбільш шанованих свят. Традиція бере свій початок ще від часів прийняття християнства і упродовж віків набирала національного підтексту, відповідно до суспільно-історичних обставин.

(continued from p.1)

The Venerable Andrew observed how the radiant light of the Theotokos streamed from the Royal Doors into the church. The Holy Virgin was accompanied by St. John the Baptist and the Apostle John the Theologian along with the singing of a great choir of saints.

The Most Blessed Mother of God beseeched the Lord Jesus Christ to hear the prayers of every Christian who calls for help in His Name and comes to Her for intercession. The Theotokos prayed for a long time for the entire Christian world. Then, she approached the Altar, and removed the veil from Her head. She spread out her *omophorion* over the heads of the faithful gathered in the church.

This miraculous appearance of the Mother of God was glorified in the church filled with those who had faith that the Mother of God would assist in their struggle against the invaders. Buoyed by the divine support, the Greek Christians defeated the Saracens. The news of this wondrous appearance of the Theotokos in the Blachernae church spread throughout Constantinople. Since Her appearance, the *omophorion* of the Protectress has become a symbol of intercession and protection of the Most Pure Virgin Mary. The Feast Day of the Protection of the Holy Mother of God also came to be established.

The praises of the feast are clearly reflected in the hymns magnifying the Mother of God as the Supreme One Who is venerated both in heaven and on earth. The holy hymnwriters emphasized Her importance in the salvation of mankind, in praising the Most Holy Theotokos. In the feast day hymns, especially in the canons, the Theotokos is magnified in vivid Old Testament images, reflecting the anticipation of the ancient world of the coming of the Holy Virgin, who shall bear the Saviour. In the Byzantine Empire after the fall of Constantinople in 1453, the commemoration of the Feast Day of the Protection of the Mother of God declined in practice.

At the same time, it became one of the most revered feast days in Kyivan Rus'-Ukraine. Although the traditions of the feast day originate in earlier times, over the centuries the meaning of the feast day came to be interpreted within a local

social and historical context. Seeking the protection of the Theotokos were rulers of the Ukrainian state, Cossack leaders and the hetmans who chose the Mother of God as their Intercessor and Protectress. Historical accounts tell of many rulers of the Ukrainian lands who were victorious over their foes after seeking the maternal protection of the Theotokos. Knyaz Yaroslav Mudriy, the Wise, dedicated his entire nation to the care and protection of the Theotokos after building the St. Sophia Cathedral in Kyiv and the Annunciation church above the Golden Gates of Kyiv. So too, Knyaz Mstyslav, prayed to the Mother of God for assistance in the battle against attacking enemies, promising to build a church dedicated to Her if victorious. He defeated the invaders and built the church. Knyaz Volodymyr Monomakh writes in his memoirs that his armies defeated invading forces after beseeching the Mother of God for assistance. Some of the Ukrainian leaders even placed icons of the Mother of God or prayers to Her in their official seals.

The *Pokrova* Feast Day was especially commemorated during the Cossack period, particularly by the Zaporizhian Cossacks. It became the patronal feast day of the Zaporizhian Cossacks, who built a church at their Sich headquarters dedicated to the Protection of the Mother of God. They also built many other churches dedicated to this feast day elsewhere. They had a special icon, the Cossack Protectress Mother of the God. Centuries later, the Ukrainian Insurgent Army declared the Feast Day of the Protectress as their official patronal feast day. Christians have always regarded the Blessed Virgin Mary as their faithful and constant advocate and continue to seek the assistance and protection of the Queen of Heaven, at the same time, praising her greatness and mercy.

On the Feast Day of the Protection of the Mother of God, we pray to the Heavenly Queen for Her intercession:

*Remember us in Your prayers, O Blessed Lady, the Theotokos, pray that we do not perish as a result of the multiplying of our sins, shield us from all harm and evil attacks. In You we place our hope, and, honouring your Feast Day of Protection, we magnify You.*

—risu.org.ua; hram.lviv.ua; rivne-cerkva.rv.ua

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• LE MESSENGER •

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## Собор Архистратига Михаїла та Небесних Сил Безплотних

## Synaxis of Archangel Michael and the Bodiless Powers

■ Собор Архистратига Михаїла та інших Небесних Сил Безплотних святкується у Православній Церкві 21 листопада за новим стилем. Це церковне свято встановлене на початок християнства. Головна тема святкування—побожне шанування вірності Богу, єдності в Богові, ревності до виконання волі Божої, які явили для нашого повчання і спасіння Небесні Сили. Таким чином, свято Собор Архистратига Михаїла й інших Небесних Сил Безплотних—це, в першу чергу, вшанування вірного непохитного служіння Богу, свято непохитного уповання на Бога.

В книзі *Про небесну ієрархію*, яка написана святим Діонісієм Ареопагітом, знаходимо завершене вчення про те, що Небесні Сили не однорідні, згідно із покладеними на них різноманітними служіннями. Богословська думка виділяє три ступені ангельської ієрархії, кожен з яких охоплює в свою чергу по три чини, тобто всіх разом дев'ять. Це знайшло відображення і в установленні свята: святкування звершується в листопаді—дев'ятому місяці від березня, яким в давнину розпочинався рік. Православна догматика стверджує, що дана кількість ангельських чинів та імена деяких архангелів, які відомі, аж ніяк не вичерпна картина впорядкованої небесної ієрархії, але є цілком достатньо відкритою для спасіння людини.

Першим серед архангелів, якого знаємо на ім'я є Архангел Михаїл, архистратиг воїнства Господнього. Його ім'я означає "Хто, як Бог?" Саме найменування—це своєрідна відповідь впалим ангелам на чолі із Денницею-Люцифером, котрі повстали проти служіння Богові через власну гордість.

Архангел Михаїл багато разів згадується в Священному Писанні Старого Завіту: він відкриває Ісусу Навину волю Божу про взяття Єрихону, він завдає поразки війську ассирійського царя Сеннахирима, долає нечестивого антиохійського вождя Ліудора, охороняє в полум'ї розжареної печі благочестивих отроків Ананію, Азарію і Мисаїла, зберіг від зруйнування водним потоком храм у Хонах та багато інших величних справ зробив святий архангел з волі Божої.

На честь нього в християнську епоху виникають прекрасні храми, в яких за прикладом самого Михаїла, архангела люди славлять Бога. Українська земля прикрашається великою святинею—столичним собором, що возноситься в небо сяйво золотих куполів і освячений на честь архангела Михаїла і всіх Небесних Безплотних Сил.

Іконографічний канон щодо зображення цього найвідомішого архангела вказує зображати його таким, що—топче ногами диявола, і, як переможець, тримає у лівій руці зелену пальмову гілку символ перемоги, а в правій—списа із білою хоругвою вгорі його із зображенням червоного хреста на ознаку перемоги Хреста над дияволом. Відомий наш проповідник святий Інокентій Херсонський писав про архангела Михаїла так: "Він першим повстав проти сатани, коли той повстав проти Вседержителя... З того часу архангел Михаїл не перестає ратоборствувати за славу Творця і Господа всіх, за справу спасіння роду людського, за Церкву і дітей її...". Прекрасні риси нашого небесного покровителя надихали проповідників до високодуховних повчань, подвижників наставляли на несення подвигів. Немає й тіні сумніву в тому, що образ служіння святого архистратига—це заклик нам усім, щоб любити Бога й творити волю його.

—Архимандрит Лаврентій, Голос Православ'я



■ The feast day of the Synaxis of the Archangel Michael and other Bodiless Powers is commemorated in the Orthodox Church on November 21. This feast day has its origins in the early days of Christianity. The main theme of this feast day is reverential veneration of loyalty to God, unity with God and zeal to complete the Will of God that the Bodiless Heavenly Powers reveal for our edification and salvation. The feast day of the Synaxis of the Archangel Michael and other Bodiless Powers, foremost, honours faithful, steadfast service to God and commemorates unyielding hope in God.

St. Dionysius Areopagite's book *On the Celestial Hierarchies* contains a comprehensive theory about the Heavenly Powers which are differentiated according to their various assigned duties. It distinguishes three degrees of hierarchies of angels, each of which includes three ranks, totaling nine altogether. This reflects the very roots of the feast day itself, which is marked in November nine months after March. In ancient times this was the start of the new year. According to Orthodox doctrine, these angelic orders and

the archangels that are named are only part of the categorization of celestial hierarchies, but sufficient for human salvation.

First among archangels is Archangel Michael, Archangel of the armies of the Lord. His name means "Who is like God?" The name itself is a response to the fallen angels led by Lucifer that rebelled against the service of God because of their own pride.

Archangel Michael is mentioned many times in the Old Testament: He revealed the will of God to Joshua about the capture of Jericho, he defeats the army of the Assyrian king Sennacherib, overcomes the wicked Antiochian Ilidor leader, protects Michah and Azariah, the pious descendants of Ananias, from the flames in the hot furnace, protected the Honah temple from flood destruction and many other great deeds by God's will.

Many beautiful churches dedicated to Archangel Michael have been built to praise God, following the example of Michael. In Canada there are churches named after the Archangel. The most famous Cathedral in Ukraine dedicated to Archangel Michael is the St. Michael the Archangel Golden-domed Cathedral in Kyiv built 900 years ago, whose glory rivaled the Kyivan Monastery of the Caves. The Cathedral complex was destroyed in the 1930s purges and was rebuilt and opened in 1998. In October 2013 it was nominated as one of the 7 wonders of Kyiv.

The iconography canon for this archangel depicts him as trampling the devil underfoot. He is shown as conqueror, holding in his left hand a green palm branch the symbol of triumph, and in the right a spear with a white banner and a red cross at the top of it as a sign of the victory of the Cross over the devil. The famous Ukrainian prophet St. Innocent of Kherson writes about Archangel Michael: "He first rose up against satan who rebelled against the Almighty... Since then, Archangel Michael continues to fight for the glory of the Creator and Lord of all, for the cause of saving the human race, for the Church and its children." The marvelous characteristics of our heavenly protector have inspired the prophets to enlightened teachings and assisted the ascetics in carrying out their good works. Undoubtedly, the example of Archangel Michael's service is a call for us all to love God and to carry out His will.

—Archimandrite Lavrentiy, Holos Pravoslav'ya

## The Mother of God "Multiplier of Bread"

"(She) is a Helper for people in their labours for the acquiring of their daily bread."

■ On October 28 (which is October 15 on the Julian Calendar) we celebrate the Icon of the Mother of God "Multiplier of Bread". This Icon was written in the late 19th century at the blessing of the Starets' Ambrose of the renowned Optina Hermitage near the town of Kozels'k, formerly part of the Chernihiv Principality, in the Kaluga Oblast' of the Russian Federation.

St. Ambrose (lay name—Aleksandr Mikhailovich Grenkov) (1812-1891), was one of the renowned Optina Startsi, who led a profound spiritual renewal throughout the Russian Empire in the 19th century. They were inspired by St. Paisius Velichkovsky (1722-1794), native of Poltava, who revived monasticism in the lands of Rus' and Moldavia along with the devotion to the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner".

St. Ambrose had a profound devotion to the Mother of God. With this Icon he blessed the Shamordino women's monastery which he founded near the Optina Hermitage. He himself decreed that the celebration of the Icon's Feastday would be October 15 (October 28 on the Gregorian Calendar) and when he reposed in the Lord, his funeral was held on that day.

On the Icon the Mother of God is sitting on the clouds, her hands upraised in blessing. Below her is a grain field with sheaves of rye standing and lying about. St. Ambrose said of the Icon that the Mother of God "is a Helper for people in their labours for the acquiring of their daily bread". It is interesting that a copy of the Icon was recently advertised on ebay with the subtitle "Help Business".

The land upon which the Icon was revealed has seen great oppression. The Hermitage was closed by the Communists and the last monks were martyred in 1937. In 1939 after Stalin had made a pact with Hitler which led to the Second World War, Polish officers were imprisoned in the monastery. Between April and

May of 1940 the NKVD transferred thousands of them to a forest in Katyn where they were massacred at a spot where many other mass graves of victims of the Soviet regime were found.

St. Ambrose, who dedicated himself tirelessly to helping and counselling the thousands of people that came to see him, said: "Do not be greatly disturbed by the arrangement of your fate. Have only the unwavering desire for salvation and, standing before God, await His help until the time comes." The time came for revealing the cruel and rapacious deeds of followers of the delusional ideology of the Communists.

The bread which the land brought forth was above all the lives of the martyrs, the victims of those who seek power without responsibility. The earth continually brings forth such bread to this very day. They are not forgotten by God. The day is approaching when it will be clear that such sacrifices are not in vain. The harvest which will come will be one of love and mercy. Let us pray in the words of the Akathist which St. Ambrose composed for the veneration of this Icon: "Hail, Full of Grace, the Lord is with You! Grant unto us unworthy ones the dew of Your grace and the showing forth of Your mercy!" Amen.

—Rt. Rev. Mitred Archbishop Dr. Ihor Kutash





■ The "Holodomor National Awareness Tour" is a joint project between four organizations: the Canada Ukraine Foundation (CUF, the lead on the project), the Ukrainian Canadian Congress (UCC), the Ukrainian Canadian Research and Documentation Centre (UCRDC) and the Holodomor Research and Educational Consortium (HREC).

"This project will build bridges among communities to promote intercultural understanding, tolerance, awareness and a deeper respect for the democratic values that we Canadians hold so dear," said Bob Onyschuk, Q.C., Past Chair of CUP, and Project Lead.

The tour takes place on a customized 42' RV, with a state-of-the-art interactive audio-visual technology centre on board. The RV will be wheelchair accessible and will tour Canada, visiting elementary and secondary schools, universities, government buildings,

Ukrainian community and Canadian mainstream events, and festivals and gatherings across the country. The goal of the awareness tour is to educate all Canadians about the famine created by Joseph Stalin in 1932-1933, murdering millions of Ukrainians.

"The Holodomor is one of the greatest crimes against humanity," said Prof. Jurij Darewych, the Chair of UCRDC. "Yet, despite its being recognized as Genocide by the Parliament of Canada, knowledge about this tragedy is not as widespread as it ought to be. The Holodomor National Awareness Tour will be an important tool in informing and reminding Canadians of this horrible example of man's inhumanity to man."

Similar mobile education tours in Canada have included the "Tour for Humanity", organized by the Simon Wiesenthal Centre for Holocaust Studies, and "It's an Honour", organized by the Rideau Hall Foundation, high-

lighting Canada's National Honours Program, including the roles of the Governor General and the Queen.

"We must never waiver in our commitment the memory of the millions of victims of Stalin's campaign of terror and the deliberate attempt to destroy the Ukrainian nation," said UCC National President Paul Grod. "Projects like this ensure that no one ever forgets, and that crimes like this never happen again".

This project will operate as a teaching module for elementary and high school students, teaching the values of multiculturalism, diversity, and the importance of human rights and freedoms, the rule of law and respect for human dignity. It will also present the concept of crimes against humanity and genocide as seen through the lens of the Holodomor.

For more information on this project, please go to [www.holodomor-tour.ca](http://www.holodomor-tour.ca)

or contact the CUF Holodomor National Tour office at: Holodomor National Awareness Tour  
620 Spadina Avenue, Suite 200  
Toronto, Ontario M5S 2H4  
Tel: 416-966-9800  
E-mail: [Holodomor.Tour@cufoundation.ca](mailto:Holodomor.Tour@cufoundation.ca)

**The Holodomor Mobile Classroom will be in Manitoba Oct. 16-31, 2016. Free public viewing:**

Oct. 20, at the Manitoba Legislature. Refreshments in Golden Boy Room at 8:30-9:00 a.m. Official opening 9:15 a.m. Public viewing 9:30 a.m.-6:00 p.m.

Oct. 22, 23, 2016 at the Canadian Museum for Human Rights, group entrance

Oct. 30, 2016 at St. Mary the Protectress Millennium Villa 820 Burrows Ave.

## About the Holodomor

■ The term Holodomor (Ukrainian for "inflicted death by starvation") refers to the genocidal starvation of untold millions of Ukrainians in 1932-33. The Holodomor resulted from the brutal imposition of Soviet Communist policy in order to break the backbone of a young democratic movement in Ukraine.

In 1918, Ukraine fought for and achieved short-lived independence in 1918 before Ukraine was overrun by the Soviet Red Army and incorporated into the Soviet Union. In the 1920s, Soviet central authorities realized they needed more support from the populace and allowed for some cultural autonomy through the policy known

as "indigenization."

By the end of the 1920s, Soviet leader Joseph Stalin put an end to Ukraine's cultural autonomy, launching the intimidation, arrest, imprisonment and execution of Ukrainian intellectuals, Ukrainian Orthodox church leaders, as well as Ukrainian Communist Party functionaries who had supported Ukraine's distinctiveness. At the same time, Joseph Stalin ordered the collec-

tivization of agriculture, forcing people to work on government collective farms. The majority of Ukrainians were small-scale farmers, and they resisted the confiscation of their property.

The more prosperous farmers and those who resisted collectivization were declared enemies of the state, referred to as kulaks, who deserved to be eliminated as a class. It is estimated that 1 to 2 million kulaks were thrown



## Messages of His All Holiness Ecumenical Patriarch Bartholomew For The Indiction And The Day Of The Protection Of The Environment



† BARTHOLOMEW  
BY GOD'S MERCY

ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE AND MERCY FROM OUR LORD,  
GOD AND SAVIOR JESUS CHRIST,  
MAKER OF ALL CREATION

*Beloved brothers and children in the Lord,*

■ In following over many years the destructive developments in the world's environment, the Holy and Great Mother Church of Christ vigilantly assumed the initiative to establish the beginning of each ecclesiastical year as a day dedicated to God's creation, inviting all of the Orthodox and Christian world to offer prayers and supplications to the Maker of all things, in thanksgiving for the great gift of creation as well as in supplication for its protection and safeguarding from every assault, both visible from humankind and invisible. Thus, this year too, on this auspicious day, from the Ecumenical Throne we remind you of the need to awaken the conscience of all people to the ecological challenges faced today by our planet.

The contemporary rapid technological progress, together with the potential and provision that this offers to the modern world, must not disorientate us so as not to take into serious consideration the cost of each technological enterprise on the natural environment and civilization, as well as all the related negative consequences, which may—and are proven to—be very dangerous and destructive for creation and all things living on our planet.

Indeed, along with our brother Primates and Hierarchs of the local holy Orthodox Churches, we also proclaimed this need during the Holy and Great Council, which with God's blessing we convened last June on the great island of Crete under our modest presidency, highlighting in its Encyclical that

"through the contemporary development of science and technology, our life is changing radically. And what brings about a change in the life of man demands discernment on his part, since apart from significant benefits . . . we are also confronted with the negative consequences of scientific progress," including the threat to and even the destruction of the natural environment.

We need to have constant vigilance, information and education in order to understand clearly the relationship between today's ecological crisis and our human passions of greed, materialism, self-centeredness, and rapacity, which result in and lead to the current crisis that we face. Therefore, the only way out of this impasse is our return to the original beauty of order and economy, of frugality and asceticism, which can guide us toward a more careful management of the natural environment. In fact, the voracious need to satisfy our material needs assuredly causes spiritual poverty, which in turn culminates in the destruction of the environment: "The roots of the ecological crisis are spiritual and ethical, inhering within the heart of each man," as the same Holy and Great Council of the Orthodox Church emphasized in addressing the contemporary world, adding that "the yearning for continuous growth in prosperity and an unfettered consumerism inevitably lead to a disproportionate use and depletion of natural resources." (See the decision of the document "The Mission of the Church")

Accordingly, then, beloved brothers and sisters, as we commemorate today the feast of St. Symeon the Stylite, that great pillar of our Church, whose monument—like other wonderful archeological sites in Syria and the whole world, such as the famous region of ancient Palmyra that are listed among the foremost global monuments of our cultural heritage—experienced the barbaric consequences of war, we would like to underline another equally significant problem, namely the cultural crisis, which has also become a global issue of our time. After all, environment and culture are concepts and values that are parallel and interconnected. As the environment of humankind, the world was created through the single-worded divine command: "Let there be!" (See Gen. 1.3, 6, and 14) Later, civilization was created by humanity, endowed with rational intellect, which in turn implies and imposes a sense of respect toward culture inasmuch as man is—and is respected—as the crown of divine creation.

This is why we regard it as our duty, from this Sacred Center of Orthodoxy, which retains the unique tradition and preserves the broader parameters of our cultural legacy and values, to bring to the attention of all responsible people—and every individual in general—the need to protect the global cultural inheritance as well, alongside the natural environment; for both of these are endangered by climate change, military conflict and other similar problems

throughout the world.

The cultural treasures belong to all of humanity inasmuch as they are religious and spiritual monuments; moreover, as eternal expressions of human intellect, they do not belong exclusively to nations within the borders of which they are found. Nevertheless, they run the same risks as the natural environment, which is why the protection of the environment and the preservation of the invaluable principles of civilization are equally mandated for the welfare of all humanity.

The corruption or destruction of a single cultural monument in any country wounds the ecumenical legacy of all humankind. Thus, it is the duty and obligation of everyone, and especially of every civilized nation, to strengthen all measures for protecting and preserving such monuments forever. Furthermore, each legal and lawful nation must avoid any action that affects the integrity of its "global monuments" or alters the spiritual values that these represent.

We are conscious of the Pan-Orthodox declaration about "our greatest responsibility to hand down a viable natural environment to future generations and to use it according to divine will and blessing" (Encyclical of the Holy and Great Council) and "that not only present, but also future generations have a right to enjoy the natural goods granted to us by the Creator" (Decision of the Holy and Great Council on "The Mission of the Church"), we invite everyone to mobilize their forces, and in particular their prayers, in the struggle for the protection of the environment in its broader sense, namely in its inseparable interconnection to the natural and human-induced cultural environment. And we beseech our Lord Jesus Christ—through the intercessions of the All-Holy and All-Blessed Theotokos, the Forerunner John with his voice crying in the wilderness, Symeon the Stylite and all the Saints—to protect our common natural and cultural home from every assault and destruction, granting and showering His unceasing and abundant blessing on the whole world.

In contrite soul and heartfelt prayer, we pray with all the faithful to the Maker of all Creation—both visible and invisible, spiritual and intellectual—to grant us "seasonable and favorable winds, steady and calm rainfall, for the prosperous flourishing of the earth," while providing the world with "profound peace, which surpasses all understanding," and we invoke upon everyone throughout our planet-home the grace and boundless mercy of God.

*September 1st, 2016*

Your fervent supplicant before God,

† BARTHOLOMEW of Constantinople

*Posted on September 10, 2016 Posted By:  
Presvytera Theodoti Categories: Messages of His All  
Holiness Ecumenical Patriarch Bartholomew*

out of their homes and deported or executed.

In 1932, the Communist Party set impossibly high quotas for the amount of grain Ukrainian villages were required to contribute to the Soviet state. When villages were not able to meet the quotas, the authorities intensified the requisition campaign, confiscating even the seed set aside for planting and demanding that villagers pay fines for failure to fulfill the quotas in the form of meat and potatoes. Stalin's Soviet Agency, specifically teams of the NKVD, were sent to search homes to seize any remaining hidden food. Starving farmers attempted to leave their villages in search of food, but Soviet au-

thorities issued a decree forbidding Ukraine's peasants leaving the country.

A law, known as The Five Stalks of Grain, was introduced that made it a crime punishable by death to take as little as five stalks of grain. In some places, soldiers in watch towers stood on guard to be sure that desperate villagers did not take any of the harvest.

As millions starved to death, the USSR sold the crops that had been seized from Ukraine abroad. The USSR vigorously denied that the Holodomor had occurred for over 60 years. However, once the Soviet Union collapsed, documents in archives of the Communist Party and secret police became accessible, proving that Soviet authori-

ties pursued policies that they knew would result in the deaths of millions of Ukrainians.





ARCHIVE PHOTO: DND On November 11, 2014, National Remembrance Day Ceremony attendees surround the National War Memorial in downtown Ottawa, Ontario, and spill over onto Parliament Hill. An estimated 50,000 people turned out for the ceremony.

■ **Remembrance Day** (sometimes known informally as **Poppy Day**) is a memorial day observed in Commonwealth of Nations member states since the end of the First World War to remember the members of their armed forces who have died in the line of duty. Following a tradition inaugurated by King George V in 1919, the day is also marked by war remembrances in many non-Commonwealth countries. **Remembrance Day is observed on 11 November** in most countries to recall the end of hostilities of World War I on that date in 1918. Hostilities formally ended "at the 11th hour of the 11th day of the 11th month", in accordance with the armistice signed by representatives of Germany and the Entente between 5:12 and 5:20 that morning. ("At the 11th hour" refers to the passing of the 11th hour, or 11:00 am.) The First World War officially ended with the signing of the Treaty of Versailles on 28 June 1919.

The memorial evolved out of Armistice Day, which continues to be marked on the same date. The initial Armistice Day was observed at Buckingham Palace, commencing with King George V hosting a "Banquet in Honour of the President of the French Republic" during the evening hours of 10 November 1919. The first official Armistice Day was subsequently held on the grounds of Buckingham Palace the following morning.

The red remembrance poppy has become a familiar emblem of Remembrance Day due to the poem "*In Flanders Fields*" written by Canadian physician Lieutenant-Colonel John McCrae. After reading the poem, Moina Michael, a professor at the University of Georgia, wrote the poem, "*We Shall Remember*," and swore to wear a red poppy on the anniversary. The custom spread to Europe and the countries of the British Empire and Commonwealth within three years. Madame Anne E. Guerin tirelessly promoted the practice in Europe and the British Empire. In the UK Major George Howson fostered the cause with the support of General Haig. Poppies were worn for the first time at the 1921 anniversary ceremony. At first real poppies were worn. These poppies bloomed across some of the worst battlefields of Flanders in World War I; their brilliant red colour became a symbol for the blood spilled in the war.

With Remembrance Day close at hand, it is important to recall the important events of 1915 that were significant in changing the course of the war



Canadian memorial of the "Brooding Soldier" at St Julien Belgium a little North west of Ypres. Germans use gas for the first time on 18000 Canadian soldiers at this battle site. 24 April 1915.

in Europe and-in some cases- the nature of modern warfare. And even though both sides were convinced that victory was still possible, by 1915 both sides had all but abandoned the previous notion that this would be a quick war not lasting more than a few months.

In this second year of the war, nothing suggested that the war was bound to be a lengthy one than the building of the trench systems. Trenches were being dug as early as mid-1914, but by the middle of 1915 they became deeper, wider and more complex and eventually, the primary defense system across the Western Front. The hard and bloody battles fought in these trenches are the images that most often come to mind when we think of World War One. It was in this year of trench warfare that John McCrae wrote his famous poem "*In Flanders Fields*" on May 3rd 1915.

Equal in significance to the trenches, was the use of chemical weapons-specifically chlorine gas. Although first used in 1914 by the Germans on the Western Front near Neuve Chapelle, the amount of gas was small and ineffective. This would change by the end of 1915 as the deployment of gas was in considerably larger quantities and used by most nations involved in the war.

The first time gas was used with devastating effects was by the Germans during the second battle of Ypres on April 22 1915 then again on April 24. Two thousand of the 18000 Canadian soldiers who died from this second attack are buried near by. John McCrae, who was stationed near here at the time as a medical officer, would have seen the casualties of this horrific event.

## What Happens on Remembrance Day?

Many people wear artificial poppies on their clothes in the weeks before Remembrance Day. Red poppies symbolize the memory of those who died and white poppies campaigns for non-military interventions in conflict situations. On November 11, special church services are organized. These often include the playing of "*The Last Post*", a reading of the fourth verse of the '*Ode of Remembrance*' and two minutes silence at 11:00 (or 11 am). After the service, wreaths are laid at local war memorials.

The official Canadian national ceremonies are held at the National War Memorial in Ottawa, Ontario, according to a strict protocol. A service is held and wreaths are laid by armed services representatives. In May 2000 the remains of a Canadian soldier who died in France in World War I, but was never been identified, were laid in the Tomb of the Unknown Soldier at the National War Memorial.

Since then, members of the public have laid poppies, letters and photographs on the tomb. Similar services and events are held throughout Canada. Some schools that are open on Remembrance Day hold special assemblies, lessons and presentations on armed conflicts and those who died in them.

## What's Open or Closed?

The federal government recognizes Remembrance Day in the Holidays Act as a national holiday, but not all provinces treat it as a paid statutory holiday. Its status varies by province.

## MANITOBA

Manitoba retail business is prohibited between 9 am and 1 pm on Remembrance Day, with exception to professional health services, goods or services relating to:

1. Living accommodation or prepared meals.
2. Veterinary services.
3. Drugs, medicines, surgical appliances, or infant formula.
4. Gasoline, motor oil or related products.
5. Or parts and services for emergency repairs to a vehicle.

Remembrance Day is not a general holiday under Manitoba's labour legislation but most industries in Manitoba are not allowed to operate that day, with some specified exceptions.

## In Flanders Fields

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.  
We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

—John McCrae, May 1915



## Маки цвітуть на Фландрії полях

Маки цвітуть на Фландрії полях  
Поміж хрестів рядами на гробах,  
Де поховали нас. А в небі голубім  
Лунає дзвінко жайворонів спів.  
Не чути його через рев гармат внизу,  
Ми мертві вже. Ще кілька днів тому  
Живі були, сонце заходило за хмари,  
Когось любили, й нас також кохали.  
Тепер ми лежимо на Фландрії полях.  
Продовжуйте боротись з ворогами.  
Ми вам передаєм зболілими руками  
Наш смолоскип. Вгору держіть цей стяг.  
Бо як зламаєте довір'я тих, які лежать в гробах,  
Ми не заснем, хоч маки розцвіли  
На Фландрії полях.

—переклад С. Гурко, 6 грудня 2009



**Historic Sites of Manitoba: Winnipeg's Cenotaph (Memorial Boulevard)**

This monument by local architect Gilbert Parfitt commemorating those killed during the First World War (1914-1918) was unveiled in Memorial Park in Winnipeg on 7 November 1928. It was subsequently rededicated to include those killed during the Second World War (1939-1945) and the Korean War (1950-1953).

Source: Gordon Goldsbrough

## Ukrainian Orthodox Church of Canada Central Eparchy Assembly All Saints Parish, Saskatoon SK. October 14th-16th, 2016

### AGENDA

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|--|---|
| <p>1. Opening of Assembly — 9:30 am — Rev. Powalinsky "O Heavenly King" &amp; Vichnaya Pam'yat" for the departed clergy &amp; faithful of the Central Eparchy of the UOCC</p> <p>2. Greetings &amp; Address: His Eminence Yuriy, Metropolitan &amp; Central Eparchial Bishop</p> <p>3. Election of the Presidium</p> <p style="padding-left: 20px;">* Elected during clergy conference</p> <p>4. Acceptance of Central Eparchy Assembly Agenda and/or Additions</p> <p>5. Election of Nominating Committee for 2017 (3)</p> <p style="padding-left: 20px;">* Elected during clergy conference</p> <p>6. Election of Resolutions Committee (3)</p> <p style="padding-left: 20px;">* Elected during clergy conference</p> <p>7. Perusal &amp; Acceptance of CEA Minutes Yorkton 2015</p> <p>8. Business arising from the minutes</p> <p>9. Reports:</p> <p style="padding-left: 20px;">a) Rev. Patrick Powalinsky — 1st Vice-Chair</p> <p style="padding-left: 20px;">b) Chancellor's report from the Consistory V. Rev. Taras Udod</p> <p style="padding-left: 20px;">c) Power Point Presentation Bohdan Shumsky, Treasurer Consistory Board</p> <p style="padding-left: 20px;">d) Discussion &amp; Questions Re: UOCC Finances</p> | <p>(Lunch)</p> <p>e) Financial Report — (Treasurer, Walter Kaminski)</p> <p>Questions, Discussion</p> <p>f) Internal &amp; External Auditor's Report</p> <p>g) Report from Clergy Meeting</p> <p>h) St. Andrew's College Report</p> <p>(V. Rev. Roman Bozyk)</p> <p>i) Verification Report</p> <p>j) Cemetery Committee Report</p> <p>(SK: John Oustryk, MB: Roman Yereniuk)</p> <p>k) Church Camp Reports and motion for allotted funding</p> <p>l) Discussion re: possible realignments of Deaneries, Changes to Policies &amp; Procedures</p> <p>m) Plans for 100th Anniversary of UOCC, Saskatoon 2018, Rev. Taras Makowsky</p> <p style="text-align: right;">(Consistory Board)</p> <p>n)</p> <p>o)</p> <p>11. Budget for 2016-2017</p> <p>12. Levies for 2016-2017</p> <p>13. Election &amp; Presentation of Eparchial Council &amp; Auditors for 2016-2017</p> <p>14. Presentation &amp; Acceptance of Resolutions</p> <p>15. Date &amp; Location of Clergy Retreat 2017</p> <p>16. Date &amp; Location of CEA 2017</p> <p>17. Closing Remarks — His Eminence Metropolitan Yuriy</p> <p>18. Adjournment of CEA 2016, "Theotokian" &amp; Blessing</p> <p style="text-align: right;">* Meeting of Newly elected Council immediately following Assembly Meeting</p> |
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"Bitter Memory of Childhood" Memorial  
National Museum  
Kyiv, Ukraine

## HOLODOMOR

### Student Competition 2017

For high school students – 14 to 18 years of age

To mark the beginning of the  
85<sup>th</sup> commemoration of the Holodomor:  
when millions of innocent  
Ukrainian men, women and children  
were deliberately starved to death in Ukraine  
1932-1933

Sponsored by the  
Ukrainian Canadian Congress

## The Right To Be A Victim

■ This week marks the 75th anniversary of the tragedy of Babyn Yar.

A tragedy which shows not only the inhumanity of the Nazis, but also callousness of the Communists.

A tragedy, which was an uncomfortable topic for the Soviet authorities for many years, and was doomed to oblivion—and not only because anti-Semitism was common in the Soviet Union.

A native of Kyiv, dissident writer Viktor Nekrasov, writes about Babyn Yar: "We were ordered to forget.

"They did not even order this, but someone somewhere simply said: 'A monument. Why erect a monument for people who went voluntarily to their death without resistance, without protest, like a rabbit in the jaws of a boa constrictor. No, sorry, we do not erect monuments to cowards...' Who said it and when it was said is not so important—we can only guess. Yet the seed fell on fertile ground. In different circumstances, from different people, mostly in positions of authority, I heard these words: 'Because they did not resist.'"

Soviet doctrine did not give a person the right to be a victim—weak, confused, helpless. A citizen of the USSR must be an inflexible hero and a patriot fighting for the homeland until the last breath.

If tens of thousands of peaceful inhabitants were killed on ethnic grounds, with no acts of bravery and no resistance to the enemy—then, in the opinion of the Soviet authorities, they did not deserve any sympathy, or memory, or sorrow.

Of course, the party bosses did not know the western neologism "victim blaming".

However, the Soviet perception of Babyn Yar—is a typical example of victim-blaming. Blaming the victims that they were not sufficiently strong, smart and brave, and therefore share the blame for what happened.

The Soviet Union does not exist anymore; the attitude to the victims of Babyn Yar was revised, but the concept of victim-blaming remains popular in our society.

Until 2014 it was evident mostly at

the household level. It is often heard that the victim "provoked the rapist," the discriminated one "deserved such an attitude", and sufferer "simply finds it comfortable to suffer", and so on.

Then came the hybrid war with Russia, and victim-blaming rose to new heights.

It turns out that many of us think about the same as the Soviet party leadership. We want to see every Ukrainian as an inflexible hero and patriot, and frightened inhabitants elicit our rejection.

They have been denied the right to be innocent victims. In our opinion, they are to blame for the fact that they did nothing and allowed Putin's gangs to capture their city. We blame them for not thinking about Ukraine, but only about ourselves and their mundane problems. We blame them for being foolish and weak. If the war condemned them to suffer, well, it serves them right!

As a rule, this cult of power and contempt for victims is nurtured by people sitting at computer monitors hundreds of kilometers distant from the area of the Anti-Terrorist Operation (ATO).

Most of these blamers do not remotely resemble a superhero, but that does not preclude their requiring heroic behavior from the inhabitants of the occupied territories. These couch patriots do not even try to put themselves in someone else's place—which, incidentally, is not surprising.

It has long been known that victim-blaming is a kind of unconscious psychological defense mechanism. It is based on belief in a just world, where nothing is random, where everyone gets their just deserts, and where you can protect yourself from misery just by doing the right thing.

You do not want yourself or your loved ones to ever be victims of circumstances, or find themselves in a hopeless situation, or suffer in vain? Convince yourself that this does not happen. No one suffers in vain; victims have themselves to blame for their troubles; God sees everything; everything follows natural laws; all is just.

No wonder that victim-blaming



flourishes during times of war: we are surrounded by too many unexpected troubles, fatal accidents and unjust causes for grief. Soothing rationalizations come to our aid.

Our fellow citizens, who have found themselves among the ruins, behaved improperly, while we do the right thing. We love Ukraine; criticize Putin; place "like" under patriotic posts; thus the hardships faced by the Donbas will not touch us.

The more our lives depend on external circumstances, the more we want to believe that the world is fair and rational.

However, in the autumn of 1941, the poor Jews of Kyiv also believed in the rational structure of the world.

They did not represent any threat to the Germans and thought that German policy would depend on their behavior.

They did exactly what, according to the logic of war, gave them a chance to survive—obey the occupation authorities. But the world turned out to be irrational and logic did not hold in what followed.

In those days, when tens of thousands of completely innocent people were shot at Babyn Yar, 21-year-old Paul Colette was being prosecuted in occupied France.

The young Frenchman tried to kill Pierre Laval, one of the leaders of the collaborationist regime, firing five bullets at him and wounding him. On October 1, 1941, Colette was sentenced to death and then... Then the death

penalty was inexplicably replaced by life imprisonment. The attacker remained in French prisons; was later transported to Mauthausen (Austrian concentration camp – igk); he survived the war; became a knight of the Legion of Honor; and died in 1995.

According to the logic of war, Colette's did not give him the chance of survival, yet nonetheless he survived—unlike his innocent contemporaries, murdered in Babyn Yar. For the fate of Paul Colette and the fate of the Jews of Kyiv were not determined by their actions, but by someone else's will.

Perhaps that is worse than any war: to become a toy in the hands of others, with no way of influencing one's own future, outside of logic and rules.

That is what we fear most. This is the very thing from which we seek to defend ourselves, occupying ourselves with rationalizations of what is happening and aggressive victim-blaming.

But the reality is that the current hybrid confrontation is unpredictable, and anyone may become a victim.

No one can accurately predict the actions of the Kremlin, and say what shape Russian aggression will take tomorrow. Most of us do not know what to do when faced with war.

And our future will not become more secure, if we take away from our compatriots the right to be innocent victims of war.

—Michael Dubinyansky  
for "Ukrayinska Pravda"  
Translated by Ihor G. Kutash

## Guiding Principles at Eastern Eparchy Assemblies

— Rt. Rev. Mitred Archpriest Volodymyr (Walter) Makarenko

1. The Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada shall be composed of the following persons who alone shall have the right to vote at the Assembly:

- The Bishops of the Ukrainian Orthodox Church of Canada;
- Priests and deacons of the Ukrainian Orthodox Church of Canada, including those who are retired;
- At least one representative from each monastic community in the Eparchy;
- Delegates elected to the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada by the parishes in the Eparchy, proportionately one delegate per twenty-five members or more than one half of the same; when there are fewer than twenty-five members, the parish still has the right to one delegate; the delegate must be a member of the parish which s/he represents;
- Members of the Consistory of the Ukrainian Orthodox Church of Canada;
- Members of the eparchial council and of standing committees of the Eastern Eparchy.

2. A concerted effort will be made by parishes to ensure gender equity in the election of delegates.

3. Special financial considerations will be made for young people attending the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada as guests.

4. Retired clergy shall receive free registration. Representatives of monastic communities shall receive free registration. All dobrodijky, including dobrodijky of retired priests or widowed dobrodijky, shall receive free registration as guests, unless they have been elected as delegates, in which case the same rules apply to them as to all other delegates.

5. Every delegate and those listed in item 1 above shall display at all times her/his official Eastern Eparchy Assembly identification badge, which s/he will receive in the registration material.

6. Only those persons may be guests at the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada who are able to produce proof from their local parish that they are members in good standing of said parish or have been specially invited by the Eparchial Bishop.

7. A quorum at the Eastern Eparchy Assembly of the Ukrainian Orthodox Church of Canada plenary sessions shall consist of the following:

- The ruling Bishop responsible for the Eastern Eparchy of the Ukrainian Orthodox Church of Canada;
- The majority (50% + 1) of the priests and deacons assigned to parishes in the Eastern Eparchy of the Ukrainian Orthodox Church of Canada who are registered delegates and who are present; and
- The majority (50% + 1) of the registered lay delegates who are present.

8. The following procedure will be used for bringing forward resolutions:

- A **Resolutions Committee** will be struck at the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada.
- The Resolutions Committee will present a preliminary draft of proposed resolutions for review by the Bishop of the Eastern Eparchy.



## Україна відзначила День захисника По всій країні пройшли святкові концерти, виставки та фестивалі



14 жовтня 2016

Пресс-служба президента

■ Україна 14 жовтня відзначила День захисника. Це день вшанування мужності і героїзму захисників незалежності, суверенітету і територіальної цілісності України. Його гаслом стало "Сила нескорених".

Свято було затверджено Верховною Радою у минулому році замість радянського свята "День захисника Вітчизни" 23 лютого.

В Інституті національної пам'яті відзначають, що протягом багатьох століть свято Покрови було головним для українських воїнів—від козацтва до Армії Української Народної Республіки та Української повстанської армії.

14 жовтня оголошено вихідним днем. Президент України Петро Порошенко вважає, що День захисника потрібно відзначати так само масштабно, як Різдво, Великдень і День незалежності.

Крім Дня захисника України, в цей святкують Покрову Пресвятої Богородиці, День українського козацтва і день створення Української повстанської армії.

По всій країні сьогодні пройшли святкові концерти, виставки та фестивалі. Наймасштабніші традиційно були у столиці.

Вранці в Софії Київській відбувся молебень за участю президента України, прем'єр-міністра і керівників оборонних відомств. Після ліцеїсти Київського військового ліцею імені І. Богуна склали присягу, де виступив із зверненням президент.

Крім того, на Софійській площі патріарх Філарет провів молебень за захисників України, полонених і заручників Кремля.

На Майдані Незалежності відіграли святковий концерт військових оркестрів Збройних сил, Міністерства внутрішніх справ і Національної гвардії.

Ближче до 16:00 "свободівці" почали Марш слави Героїв. Спочатку біля пам'ятника Шевченку відбулося віче, в якому взяли участь кілька тисяч чоловік. Під час віче сталася невелика сутичка між учасником і поліцейським. За даними поліції, один з чоловіків штовхнув патрульного. Чоловіки відтіснили з натовпу і провели профілактичну бесіду.

Марш пройшов по бульвару Шевченка до Хрещатика і Майдану Незалежності. Учасники маршу несли великі жовто-блакитний і червоно-чорний прапори, кожний довжиною в кілька метрів, а також банер з написом "Марш слави героїв".

Коли учасники прийшли до Михайлівської площі, хтось з натовпу кинув димову шашку, також запалили фаєри. Попередньо, на марші ніхто не по-



страждав. У поліції сказали, що затриманих немає.

Паралельно з маршем в столиці пікетували посольство Росії. Там зібралися кримські татари в підтримку політичних в'язнів в Криму. Крім того, під стінами проходила акція "Стоп, Путін".

Також о 18:00 "Марш нації" стартував від монумента "Батьківщина-Мати". У заході брали участь близько 2 тис. чоловік. У них в руках—національні прапори України з тризубом, прапори "Правого сектора" і полку "Азов".

Як відомо, учасники "Маршу нації" в Києві запалили фаєри, йшли зі смолоскипами в руках.

Грубих порушень порядку зафіксовано не було, в марші взяли участь близько 5 тис. осіб.

—Джерело: <http://ua.112.ua/golovni-novyni/ukraina-sohodni-vidznachaie-den-zakhysnyka-345670.html>

(c) Following the review and approval of the preliminary draft of proposed resolutions by the Bishop, the preliminary draft of proposed resolutions will be printed and distributed to all delegates for review, amendment, additions, deletions, and prioritization.

(d) The Resolutions Committee will gather input from the delegates, including priests, and will present a coherent list of proposed resolutions to the Assembly at the earliest possible opportunity on the last working day of the Assembly. The presentation of the resolutions will be made by members of the Resolutions Committee or by persons designated by the Resolutions Committee.

(e) Ideally, voting on the resolutions will take place following their presentation to the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada. Comments/questions from the floor will be limited to two minutes per person. A person may address any given resolution only once. Concerted effort will be made to alternate between speakers speaking in favour of and against a given resolution. How long each resolution will be discussed will be at the discretion of the Resolutions Committee.

(f) Resolutions which have been moved, seconded, and submitted in writing from the floor will be discussed following the voting on the resolutions which

were submitted through the process outlined above. There will be a definite time limit (e.g. one-half hour) established by the Resolutions Committee for the discussion of resolutions from the floor.

(g) Voting will be by a show of hands (with the official delegate voting card) or by standing, or, on the request of at least ten parish delegates or clergy of the Eastern Eparchy Assembly of the Ukrainian Orthodox Church of Canada who are present, by secret ballot.

9. Delegates taking part in discussions at the Eastern Eparchy Assemblies of the Ukrainian Orthodox Church of Canada must state their names and the location and the name of the parish they represent.

10. Resolutions are adopted by a majority vote (50% + 1) of delegates and others having the right to vote as outlined in item 1 above.

11. Only parishes which are in good standing by August 31st of the year of the Eastern Eparchy Assembly of the Ukrainian Orthodox Church of Canada will be able to send delegates to the Eastern Eparchy Assembly of the Ukrainian Orthodox Church of Canada. "Good standing" is understood to mean that all levies are paid or covered with post-dated cheques.

## Of His All Holiness Ecumenical Patriarch Bartholomew To the Plenitude of the Ecumenical Patriarchate Worldwide On the 25th Anniversary of His Election to the Ecumenical Throne



† **BARTHOLOMEW**  
BY GOD'S MERCY  
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE AND MERCY FROM OUR LORD,  
GOD AND SAVIOR JESUS CHRIST,  
MAKER OF ALL CREATION

*Beloved brothers and children in the Lord,*

■ We offer praise and glory to the Triune God, who deemed us worthy to reach the twenty-fifth anniversary since the day when, by the mandate of our Holy and Sacred Synod, we ascended the martyred Apostolic Throne of the Church of Constantinople. With God's grace, having gladly run this long course of service in the First-Throne among the Orthodox Churches, we look back at the experiences, events, prayers, journeys and activities, while at the same time looking forward with a spirit of optimism and steadfast hope to the future, even as today we exclaim the words of our saintly predecessor, St. John Chrysostom: "Glory be to God for all things."

We express our wholehearted gratitude to all those who contributed in our endeavor to lift the cross of the Patriarchal office, which the Holy and Great Church of Christ placed on our shoulders upon our election, while also entrusting us with the anxiety and hope of our pious Orthodox people, both within the Ecumenical Throne and the entire Orthodox Church.

Throughout our Patriarchal tenure, many people contributed, like other Cyrenaeans, to lightening the weight and often softening the pain and labor of the journey. We recall with thanks the words and deeds of brother clergy and laity of the courageous and sacrificial Mother Church, both close and afar, who offered their time and toil in support over these past twenty-five years. Our pastoral visitations to the Eparchies of the most sacred Ecumenical Throne and our communications with our faithful throughout the world, but also with the honorable Authorities in various countries, comprised a unique occasion for

sincere dialogue, personal relations, and fellowship.

This journey would not have had the desired result without the love and support of our Brother Primates of the other Orthodox Autocephalous Churches. This fraternal support of Their Beatitudes the Primates, whom we wholeheartedly thank, as well as expression of respect on the part of the holy clergy, esteemed authorities, and people of good will—from the southern most tip of Africa to Siberia, and from the Far East to the end of Europe—proved inspiring and undiminished. The many visits to the Phanar by clergy and laity from other Orthodox Churches bears witness to this fact, which also underlines and reinforces our unshakable spiritual bonds and the unwavering unity of the Church.

We fondly remember the magnanimous hospitality extended to us by our brother Primates and Hierarchs. We call to mind the pious faithful that welcomed us with emotional tears and diverse expressions of unfeigned love. And we cannot forget the devout monks and nuns, who frequently received us and constantly pray for us as well as the Church of Christ's poor.

Our Orthodox Church is One, and its head is our Lord Jesus Christ, who deemed us worthy to convene—with the consent of all Their Beatitudes the Primates—the Holy and Great Council of the Orthodox Church recently held in Crete. This great historical event of our Holy Church fills us with immense joy and enables us to take pride in the Lord, for it constitutes the culmination of our Patriarchal tenure. The Holy and Great Council demonstrated the conciliar identity of the Orthodox Church and it is the obligation of us all—both those who attended and those who were prevented from attending—to receive and apply the Decisions of this Council, as well as to transmit and cultivate the spirit of unity to our pious Orthodox faithful throughout the world.

Acknowledging the demands of our time, we continued and enhanced the Theological Dialogue with the rest of the Christian world, along with the academic dialogue with other religious communities. We recognize with gratitude and appreciate the labours and great contribution of those who participated and continue to participate in all of these dialogues, where the credible witness of our Orthodox Faith has been and continues to be offered.

The ongoing plague of war and terrorism all over the planet has never ceased to be of concern to us. The wave of violence that affects many regions of the world has resulted in the annihilation of peoples and the persecution of our Christian brothers and sisters in the Middle East. We especially pray for those Christians who have been martyred and address our appeal to all concerned for the cessation of hostility and criminal activity.

Our most holy Church prays for the peace of the whole world and considers the respect of human dignity and freedom as the foundational and indelible right of every person. There is no "sacred" war. Only

peace is sacred, and it is the supreme obligation of all.

With afflicted heart and profound pain, we follow the tragedy of those who have been violently uprooted from their places of origin, who are hopeful for a better future and a new homeland. Our recent visit to the refugee welcome center on the island of Lesbos, together with His Holiness Pope Francis and his Beatitude Archbishop Ieronymos of Athens, resulted in a common effort to sensitize global opinion on our suffering fellow human beings.

The world is today experiencing a vast financial and social crisis. The phenomenon of globalization arouses great turmoil in international economy and disturbs social cohesion, widening the gap between poor and rich. The principle of autonomy in economy, which separates the economy from human need, results in profiteering and exploitation. We are, therefore, opposed to any financial activity as an end in itself and propose an "economy with a human face," an economy adhering to the gospel principles of justice and solidarity.

From the outset of our Patriarchal ministry, we have been profoundly concerned with advancing the preservation of the natural environment. We are stewards and protectors of God's creation, and it is our sacred duty to respect and transmit this divine gift to future generations unharmed and complete. The spiritual and ethical crisis of humanity, the abuse of human freedom, have led to the rupture in human relations with creation as well as to a distortion in its proper use. Today we not only abuse the natural resources of our planet and pollute only the natural environment, but we have expanded our pollution beyond our planet to space, since in recent years the volume of so-called «space debris» has increased dramatically and there is even talk of exploiting resources of other celestial entities. The only solution is a radical change of mindset, the reversal from an acquisitive and consumerist attitude to a eucharistic and ascetic approach to creation, along with a spiritual education of young people in order for them to treat the environment with sensitivity, respect, and responsibility.

We offer praise and thanks, in humility and prayer, to God in the highest, for the completion of twenty-five years at the rudder of the First-Throne Church of Orthodoxy, and we address all of you, honourable brothers and beloved children in the Lord, as we ask for your prayers and wishes to «the great God and Saviour Jesus Christ» (cf. Titus 2.13) to strengthen us for a continued fruitful service for the glory of His honorable name «that is above all names.» (Phil. 2.9)

*At the Ecumenical Patriarchate,  
on October 22, 2016*

Your beloved brother in Christ  
and fervent supplicant before God,

† **BARTHOLOMEW**  
Archbishop of Constantinople-New Rome  
and Ecumenical Patriarch,

## A very brief note from the Chair of the Presidium / Chancellor:

■ It is a lovely Saturday afternoon (Nov. 5th,) as gather these few thoughts...

First of all, *Slava Bohu za vse!* Glory be to God for everything and all of His Holy Creation!

Secondly, I sincerely greet you all and thank you for your service, work, labours for our UOCC, and for your patience and understanding as I / we (Presidium—Consistory Board,) strive by God's grace to do the very best we can in the circumstances that we find ourselves in—just as every generation before us has done.

Thirdly, I thank everyone who has contributed articles and submissions in recent months for publication in the *Visnyk*. I sincerely beg your pardon if your submission has not appeared in this October-November issue. We will do our

best to accommodate these into the following December (single month) issue. If you have thought of submitting an article for publication, but have not as yet done so, please feel welcome to. Please do so as soon as possible, noting that any submissions received after November 14th may not appear in print until 2017.

Fourth, as has I have invited all of us—sons and daughters of the UOCC, our families around us, and all of our brothers and sisters who have their "roots" in the UOCC, we are all in this together. Our UOCC is dear to us all. Let's ensure that every one of us does the very best we can in all respects for this "mother" to have us all come to the knowledge of the truth, and become inheritors of life everlasting.

*z Bohom! (fr.) tu*

## Св. Іван Золотоустий, Архієпископ Константинопольський

"Слава Богу за все!"

На 26-го листопада (це ж 13-го листопада на юліянському календарі) ми святкуємо пам'ять великого світича Церкви Христової. Це Іван Золотоустий, який народився в м. Антіохії в р. 347-му—син шляхетних батьків. Його батько, Секунд, язичник, був визначним військовим провідником, а мама його, Анфуса була Християнкою. Іванко розпочав свою освіту у славного риторика Ліванія, який потім сказав, що його учень мав би був його замістити, якщо б не були «вкрали його Християни». Іван дійсно став ревним Християном під впливом своєї матері та його улюбленого душпастиря Патріярха Мелетія Антіохійського, який охрестив його коли йому було біля 20 літ. Іван став відданим аскетом доки слабке здоров'я не змусило його повернутися в Антіохію. Мелетій поставив його в диякони в р. 381-му. Іван уже був розпочав своє писання богословських праць. Чимало з них—Проповіді для тлумачення Св. Писання. Він також трудився за добробут потребуючих в Антіохії.

Слава про нього дійшла до Константинополя і його забрали туди скрито, щоб не робити заворушення в народі, який його дуже поважав. Висвятив його на Патріярха Константинополя в р. 398-му Патрі-

ярх Феофіль Олександрійський на місце покійного Патріярха Св. Нектарія. Цей же Феофіль потім став його запеклим ворогом.

Патріярх Іван трудився невтомно у цій визначній Єпархії. Він продовжував свої проповіді, хоч часу на це було на багато менше, ніж в Антіохії. Він далі доглядав убогих і посилав місіонерів у сусідні сторони, щоб всюди голосили Благовістя Христове. Він також був ревним у збереженні віри православної і не допустив будувати аріянську каплицю, як нагороду для готського військового провідника, що бажав цього. Іван також прикрашував літургійне служіння і вклав Літургію, яка є основною для православних донині.

Проповіді Івана часто були звернені до осіб при владі, які вживали свою силу для самозвеличення при тому, як чинили несправедливість проти інших. Через це імператриця Євдоксія стала йому ворогом, а з нею і деякі ієрархи, а між ними й вищезгаданий Феофіль. Видумали закиди в ересі проти Патріярха Івана і його відсторонили й заслали в р. 403-му. Не довго це тривало, бо в наслідок великого землетрусу Євдоксія переконалася, що вона згрішила проти святого Владика. Але її покаєння теж довго не тривало. Коли Іван висловив обу-

рення проти її поставлення срібної фігури самої себе перед Собором Св. Софії з великою забавою, вона знову його заслала цим разом до м. Кукуз у Вірменії в р. 304-му.

Папа Інокентій Римський закликав імператора й імператрицю повернути Івана на його Престол, але це спонукало їх заслати його ще далше від його Єпархії до м. Піціюс (сьогодні називається Піцунда) біля Кавказу. Але слабке здоров'я Івана а до того жорстокість одного з його вартових привели до його смерті біля м. Комани в провінції Понті біля Чорного моря. Було це в каплиці Св. Мученика Васи́ли́ска, який появився йому недовго перед цим, заспокоюючи його, що його земна мандрівка вже майже завершена.

Іван Золотоустий (таке прізвище дали йому по його смерті, як вияв пошани за його проповідництво) відійшов у вічність промовивши: "Слава Богу за все!". Його навчання принесло велику користь Церкві й людству взагалі. На жаль їх також облудно зловживали нацисти для підбурення переслідувань євреїв. Однак справжнє навчання Святителя вказує як це неправильно користатися силою навіть проти грішників. А наскільки більше відноситься це до політики переслідування будь-якої групи людей на



підставі релігії чи інших прикмет. Іван писав; "Християнам, більше ніж кому іншому заборонено виправляти спотикання грішників силою... треба людину виправляти не силою, а переконанням. Ми не маємо права затримувати грішних, а навіть на коли б мали ми таке право, то ми б не знали як ним користатися, бо ж Бог дарує вінець тим, які здержуються від зла не через застосування сили проти них а власним вибором".

Святий Іване Золотоустий, проповіднику істини, молися за нас, щоб і ми ходили в істині та справедливості, помімо всіх труднощів та іспитів, які приходять нам, та щоб усе ми приймали, як дар від Бога, за якого будемо вдячні. Амінь!

—митр. прот. д-р Ігор Куташи

## St. John Chrysostom, Archbishop of Constantinople

"Glory be to God for all things!"

On November 26 (which is November 13 on the Julian Calendar) we celebrate the memory of a great luminary of the Church. It is John Chrysostom who was born in Antioch in 347, the son of noble parents. His father, Secundus, a pagan, was a high-ranking military leader while his mother, Anthusa, was a Christian. He began his education under Libanus, a pagan rhetorician, who said he would have selected him as his successor had he not been "stolen by the Christians". Under the influence of his mother and his beloved pastor, Patriarch Meletius of Antioch, John did indeed become a fervent Christian. Meletius baptized him when he was about 20 years of age and John became a devout ascetic until ill health forced him to return to Antioch. Meletius ordained him a deacon in 381. John had already commenced his prolific writing of theological works. A great many of them were in the form of homilies on Holy Scripture. He also laboured for the care of the needy in Antioch.

As his fame grew he was summoned to Constantinople. He had to leave by stealth to avoid the opposition of the people. He was consecrated Patriarch of Constantinople in 398 to replace the reposed St. Nectarius. The consecrating hierarch was Patriarch Theophilus of Alexandria, who later became his mortal enemy.

Patriarch John laboured tirelessly in his distinguished see. He continued to preach, although time did not permit this as much as had been the case

when he was in Antioch. He continued to look after the poor, as well as sending missionaries to the surrounding lands with the Gospel of Christ. He was zealous for orthodoxy, preventing the building of an Arian church in the capital as a reward to a successful Gothic military commander who had requested this. John also dedicated himself to liturgical reform and enhancement, compiling a Liturgy which is the chief one used by the Orthodox to this day.

John's preaching was often directed to people in authority who used their power for self-aggrandizement and injustice. He thus aroused the hostility of the empress Eudoxia as well as a number of hierarchs, among them Theophilus mentioned above. Charges of heresy were trumped up against him and he was deposed and exiled in 403. This exile did not last long for a large earthquake persuaded Eudoxia that she had erred in her actions against the saintly Bishop. Her repentance did not last for long. When John rebuked her in a sermon for erecting a silver statue of herself in front of the Cathedral of Holy Wisdom with great revelry, she again had him banished to Cucusus in Armenia in 304.

Pope Innocent of Rome called upon the Emperor and Empress to restore him to his throne, but this prompted them to exile John even further away from his See to Pityus near the Caucasus. But John's ill health in addition to cruelty directed against him by one of his guards brought about his death near Comana in the

province of Pontus near the Black Sea. It was at the chapel of the Martyr Basiliscus who had appeared to him shortly before to encourage him that his earthly journey was almost over.

John Chrysostom (Greek for "golden-mouthed", a name given to him after his repose in recognition of his talent as a preacher) reposed with the words "Thanks be to God for all things". His teachings have brought great benefits to the Church and to humanity. Alas they were also deceitfully used by the Nazis to stir up persecution of Jews.

The true teaching of the Holy Bishop shows the error of all coercion—even of sinners. How much more the error of persecution of groups of people based on religion or other characteristics. John wrote: "Christians, above

all men, are forbidden to correct the stumblings of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice."

Saint John, Golden-mouthed proclaimer of truth, pray for us that we, too, may walk in truth and justice, notwithstanding the troubles and tests that come our way, and that we may receive all things in our lives as gifts from God for which we give thanks! Amen.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

### Troparion St. John Chrysostom — Tone 8

Grace shining forth from your lips like a beacon has enlightened the universe. It has shown to the world the riches of poverty; it has revealed to us the heights of humility. Teaching us by your words, O Father John Chrysostom, intercede before the Word, Christ our God, to save our souls!

\*\*\*

God bestowed upon Saint John the gift of teaching and the grace of the Holy Spirit, which worked in him even as it had in the apostles. This was revealed to one of the monks living in that monastery, an ascetic named Hesychius. Venerable in years and perfect in every virtue, this Hesychius was also clairvoyant. One night, while keeping vigil and praying, he beheld in a vision two men of a magnificent appearance, clad in white garments and shining like the sun, who came down from heaven and entered the cell of the blessed John as he stood at prayer. One of them held a scroll covered with writing, and the other held keys. When John saw them, he was afraid and hastened to fall down to the ground before them. But they took him by the hands, and raising him up, said, "Take heart and have no fear."

## NOTICE OF 2016 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the  
**ST. ANDREW'S COLLEGE BOARD AGM**  
at **ST. ANDREW'S COLLEGE**

University of Manitoba Campus,  
29 Dysart Road, Winnipeg, MB R3T 2M7

**SATURDAY, DECEMBER 10, 2016 AT 12:30 P.M.**

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF CANADA PARISH MEMBERS ARE OFFICIAL MEMBERS OF THE FOUNDATION. A QUORUM OF TWENTY FIVE MEMBERS IS REQUIRED TO HOLD THE MEETING, THEREFORE, YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

*Oleg Holowaty*, President

*Yoris Gella*, Secretary

## РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ  
КОЛЕГІЇ СВ. АНДРЕЯ  
В КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби  
29 Dysart Road, Winnipeg, MB R3T 2M7

**В СУБОТУ 10-ГО ГРУДНЯ, 2016 О ГОДИНІ 12:30 ПОПОЛУДНІ**

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ Є ОФІЦІЙНИМИ ЧЛЕНАМИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ. НЕОБХІДНИЙ КВОРУМ ДЛЯ ПРОВЕДЕННЯ ЗБОРІВ—25 ЧЛЕНІВ, ТОМУ ВАША ПРИСУТНІСТЬ ВАЖЛИВА І ПОТРІБНА.

*ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!*

*Олег Головатий*, президент

*Юрій Гела*, секретарка

## Mohyla Programs Coming Up In 2017

### Mohyla Institute's Ukrainian Language Summer Cultural and Leadership Camp

We are thrilled to announce the dates for the 2017 Summer Camp will be:

*July 22<sup>nd</sup> - August 5<sup>th</sup>, 2017*

The program will consist of two weeks of language and cultural learning through interactive activities including:

*Mohyla's Amazing Race*

*Pysanky Writing*

*Traditional Bread Making*

*Sports Activities*

*Leadership Building Activities*

*AND MORE!*



We will be accepting applications for the 2017 program beginning **December 1<sup>st</sup>, 2016**. More information is available online at [mohylainstitute.ca/summerschool](http://mohylainstitute.ca/summerschool).

The early bird deadline will be **January 31<sup>st</sup>, 2017!**

Apply early to take advantage of the early bird tuition discount.

### Adult Beginner Ukrainian Language Course

Mohyla Institute is planning to offer a beginner Ukrainian language course that will run one evening per week from **January - April, 2017**.

If you are interested in this opportunity, please contact us via email at [info@mohylainstitute.ca](mailto:info@mohylainstitute.ca) or call our office at 306.653.1944



*May the good things in life be yours in abundance  
that stay with you all year long*

## Happy Thanksgiving!



September 28, 2016

Dear Friend of O. Koshetz Choir,

Буковина, Лемко, Волинь, Гуцульщина... Bukovyna, Lemko, Volyn', Hutsul'shchyna...

Over the past 70 years, O. Koshetz Choir has boasted members with ancestral roots in each of these regions of Ukraine. In honor of seven decades of keeping Ukrainian choral music a vibrant and breathing entity in Canada, O. Koshetz Choir presents "Songs of the Regions" on Saturday, December 3rd, 2016 at 7:00 PM at Westminster United Church in Winnipeg. Orian Ukrainian Folk Ensemble, under the direction of Dr. Terry Babick, will be the choir's guest performers for this special anniversary celebration. Tickets are \$25 and will be available in September 2016 from Oseredok and Choir members. In addition, an exhibit will be hosted at Oseredok Ukrainian Cultural and Educational Centre starting in November 2016 and feature the archives of Oleksander and Tetyana Koshetz from Oseredok's permanent collection, panels detailing O. Koshetz Choir's 70 year history, and other choral artifacts.

We are asking for your support in celebrating this milestone and planning for the future. Sponsorship opportunities of \$100, 250, and \$500+ are available, as detailed on the enclosed form. Please return it by November 15, 2016.

In 2016, the O. Koshetz Choir is taking steps to assure that the Ukrainian Choral tradition will continue to thrive in Canada. We engaged a summer student to work with our artistic team and begin constructing an electronic database of our music library. In addition to creating an enumerative record, our goal is to classify music by region, genre, and to include a synopsis of the song's meaning. This base of knowledge is what we are at most risk of losing as our membership is increasingly comprised of third- and fourth-generation Canadians. We regularly transliterate our music to keep it accessible to all Canadians of Ukrainian descent and to also welcome those without Ukrainian ethnicity who simply love our music and culture.

This fall, our programming includes performances at the XXV Triennial Congress of Ukrainian Canadians in Regina, the Manitoba Choral Association's 40th Anniversary Gala show in Winnipeg, a Divine Liturgy and Concert in Minneapolis, and finally the 70th Anniversary show at Westminster.

Singing is one of the greatest ways to express one's cultural pride from childhood through the golden years. Please join us in celebrating this important milestone in our history and continuing our work to keep Ukrainian music accessible to Canada's future generations.

Follow us on twitter or facebook for continuing updates. If you would like to be added to our email distribution list, please send a message to [O.KoshetzChoirWpg@shaw.ca](mailto:O.KoshetzChoirWpg@shaw.ca).

Sincerely,  
O. Koshetz Choir Inc.

Per:

*Scott Armstrong*  
Scott Armstrong  
President

PO Box 3891, Station B, Winnipeg, MB Canada R2W 5H9

### YES, I WANT TO BE A 70TH ANNIVERSARY SPONSOR OF THE O. KOSHETZ CHOIR

(Please make cheque payable to O. Koshetz Choir)

- \$100 - includes up to 2 complimentary tickets and min. \$50 Income Tax receipt  
 \$250 - includes up to 5 complimentary tickets and min. \$125 Income Tax receipt  
 \$500 - includes up to 10 complimentary tickets and min. \$250 Income Tax receipt  
 Other \$ \_\_\_\_\_

TICKETS FOR DONORS WILL BE AVAILABLE AT THE DOOR

Please provide me a full Income Tax receipt as I am unable to attend.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY / PROVINCE / POSTAL CODE \_\_\_\_\_

TELEPHONE NUMBER \_\_\_\_\_

EMAIL ADDRESS \_\_\_\_\_



Please mail sponsorship to:  
O. Koshetz Choir  
PO Box 3891, Station B,  
Winnipeg, MB R2W 5H9

## Parish Outdoor Liturgy and Picnic 2016

■ Holy Trinity Cathedral Church Family celebrated the beginning of the Church Year with an Outdoor Liturgy and Parish Picnic at Kildonan Park, on September 18.

Although the day was dreary and drizzly, the mood of the congregation was warm and joyous. This is the first time that an Outdoor Liturgy was celebrated by the Congregation in con-

junction with the Picnic.

With His Eminence in attendance, the event was enjoyed by all. Immediately following the Divine Liturgy the BBQ Team fired up the grills and a

wonderful meal was enjoyed by all.

Thank you to all who helped make this event a success.



## Backpack Sunday 2016

■ On September 25, 2016 the children and youth of Holy Trinity Cathedral had their backpacks blessed by Metropolitan Yurij. His Eminence addressed

the children, encouraging them to have a successful school and church school year. He then read a prayer and blessed each child individually.



### Western Eparchy Assembly 2016 Schedule of Events October 28-30, 2016 Edmonton, AB

Friday,

October 28: 10:00 am — Western Eparchy Assembly,  
@ St. John's Cultural Centre, Edmonton  
— Youth Summit  
@ St. John's Cultural Centre, Edmonton

Saturday,

October 29: 8:00 am — Pancake Breakfast  
9:00 am — Western Eparchy Assembly, Youth Summit  
5:00 pm — Great Vespers  
6:00 pm — Youth Appreciation Banquet

Sunday,

October 30: 9:30 am — Hierarchical Divine Liturgy  
at The Cathedral of St. John, Edmonton  
*Fellowship lunch to follow*

### Молитва за Україну

■ Боже Великий, Боже Всесильний! Ми, грішні діти Твої, у покорі сердець наших Приходимо до Тебе і схиляємо голови наші. Отче! Прости провини наші та провини батьків, дідів і прадідів наших. Прийми нині, благаємо Тебе, щирю молитву нашу і подяку нашу за безмежне милосердя Твоє до нас. Вислухай наші молитви і прийми благання сердець наших. Благослови нашу Батьківщину Україну, долю та щастя їй дай. Премилосердний Господи, усім, хто вдається до Тебе з благанням, милість Твою подай. Благаємо Тебе. Боже, за братів і сестер наших, за вдовиць, за сиріт, за калік і немічних, і затиш, хто Твого милосердя та допомоги Твоєї потребують. З'єднай нас усіх в єдину велику Христову сім'ю, щоб усі люди, як брати, славили величне ім'я Твоє завжди, і нині, і повсякчас, і на віки віків. Амінь.



"Now you are  
the body of  
Christ and  
individually  
members of it."  
1 Cor 12:2



With the Blessing of His Grace  
Bishop Ilarion of Edmonton and the  
Western Eparchy, Chaplain of Youth.  
All Youth of the Western Eparchy  
are invited to attend

"The Life in Christ"  
UOCC Western Eparchy  
Youth Summit

Edmonton, Alberta  
October 28-29, 2016

6:30pm - 8:30pm  
Rock climbing @ Vertically Inclined  
8523 Argyll Rd. NW, Edmonton

Pizza & Discussion followed by games & Sleepover  
@ St. John's Cathedral  
10951 107st. NW Edmonton Alberta

Day 2 - Sessions - St. John's Cathedral until 12:00pm  
Vespers followed by Youth Appreciation Banquet 5:00pm

All Ukrainian Orthodox Youth,  
10 years and up are welcome to register.

For further information please contact  
CONTACT FATHER TIMOTHY CHRAPKO  
Ph: 403.700.9947 or fr.t.chrapko@gmail.com

To register please visit [www.uoccyouth.com](http://www.uoccyouth.com)

## The Cleaning and Restoring of Our Cathedral Continues Forward



### CATHEDRAL RESTORATION UPDATE

The cleaning and restoring of the Cathedral continues forward:

1. The abatement in the Boardroom and Office has begun.
2. The ceiling on the south side under the balcony is being stripped and redone due to asbestos.
3. The cleaning of the icons in the Sanctuary is progressing very well.
4. The Iconostas is being removed this upcoming week.
5. The basement, kitchen and mezzanine floor are being worked on. Painting and flooring is ongoing.
6. The Choir loft lights are removed and will be replaced. The chandeliers are being assessed.
6. Paint colours for the church have been chosen.
7. Stained Glass windows are being assessed. Currently 9 panes need repair.
8. Electrical work is ongoing and repairs are being made.



### Announcement

Our worship services continue at **Cropo Funeral Chapel every Sunday at 10.00 p.m.** For weekday services and Vespers please attend the Orthodox Church of your choice.

Sunday, October 16, church service is cancelled because the priest must be present at the Central Eparchy Assembly, in Saskatoon.

Thus, we invite our church family to attend church at St. Mary the Protectress, Winnipeg, Burrows 820. They are celebrating their Feastday. Be advised to buy your dinner tickets in advance.



## Слово з нагоди 90-ліття Кафедральної Парафії Св. Софії в Монреалі

"Коли дому Господь не буде, даремно працюють його будівничі при ньому! Коли міста Господь не пильнує—даремно сторожа чуває!"

(Псалом 126:1).

Ці ж слова відкрили Ювілейну Книгу Парафії Св. Софії, виданої з нагоди Золотого ювілею. Важко збагнути, що вже 40 років пройшла Громада з того часу. А слова—незмінні! І свідчать вони, на мою думку, що в основі Парафії, яку заснувала горстка завзятих віруючих патріотів України і відданих громадян гостинної, чудової нової країни Канади, таки слід бачити Божий палець. Він же будував і буде. Він чував і чуває. А від нас залежить уважно, слухняно, вірно співпрацювати з Його благодаттю. Ми ж—вільні. Господня Благодать приносить нам волю і можливість вибирати: будемо ми з Ним працювати в Його Винограднику чи ні.

Я чуюся дуже щасливим і впривілюваним, що третину шляху Парафії (і майже половину свого дотеперішнього життя) я мав честь розділяти, як її Душпастир. Передо мною повстають милі обличчя тих численних людей, з якими доводилося нести ту працю. Особливо ж спокійне, розумне, ласкаве обличчя довголітнього її Настоятеля, а мого вчителя в тому, як душпастир мав би працювати, св. п. о. Протопресвітера Д-ра Володимира Слюзара, а при ньому, його дружини Добродійки Леонії, яка заснувала при Парафії Союз Українок Канади "Доньки України", який теж святкує цього року своє 90-ліття.

*continued on p.16*



## 70 років в любові і злагоді



28 серпня 2016, Храм та 70-ліття Церкви Успіння Пресвятої Богородиці в Суррей.

В серпні цього року Українська Православна церква Успіння Пресвятої Богородиці, що в м. Суррей, Британська Колумбія, відзначила своє подвійне свято: Храм та 70-річний ювілей громади.

Як добрий господар готує свою оселю до прийому гостей, так і громада церкви розпочала свою підготовку до свят заздалегідь. Була замінена стара огорожа навколо церкви та побудована навколо церковного залу, висаджено декоративні кущі та квіти, пофарбовано церковні бані, вимито стіни та вікна. Все це придало оновленого свіжого вигляду, створило затишок. Хочеться зайти до церкви, щоб побути на самоті в молитві до Бога, відійти від усіх земних турбот і проблем.

Час збігав швидко і наближався день свят. Голова громади, Катерина Мискі, як і годиться привітній господині, розіслала запрошення на свято до всіх Православних громад Ванкуверської округи. Голова жіночого товариства, Софія Ділей, клопоталася

про прийом гостей, про частування святковими стравами. В практику життя громади ввійшла традиція приготування їжі самими господинями, так-званий "Potluck." Це—завжди розмаїття страв на всі смаки і відчуття домашньої гостинності.

Але яке свято для українців без пісні і музики?.. Створення концертної програми—нелегка справа. Та Бог послав нашої церкві отця-настоятеля, Михайла Поздика, не тільки освіченого теолога, але й талановитого музиканта, який взяв на себе організацію концерту: підібрав репертуар, проводив репетиції з учасниками, був акомпаніатором і виконавцем.

На храмову літургію прибули парафіяни і прихожани церкви, а також гості із інших православних церков. На високому духовному піднесенні відслужили Службу Божу Отці Михайло Поздик (настоятель громади) та Степан Слипко за участю злагоженого церковного хору. Громада церкви виразила щире подяку Господу Богу і Покровительці храму,

Пресвятій Діві Марії, за можливість ось уже 70 років зростати духовно, збагачуватися в молитвах.

Після літургії священник запросив усіх присутніх до церковного залу. Там гостей уже чекали святково прибрані столи і запашні страви.

Голова громади привітала всіх присутніх із святом і запросила до святкової трапези. Приємними для всіх були теплі привітання від голів церковних громад з м. Ванкувера—Володимира Пилипчука, м. Чілівек—Джоу Дверничука та м. Мишин—Софії Зенер.

З великим задоволенням присутні сприйняли виступ самодіяльних артистів. В програму були включені українські народні пісні, лірика українських композиторів, а також сучас-

ні пісні християнської тематики.

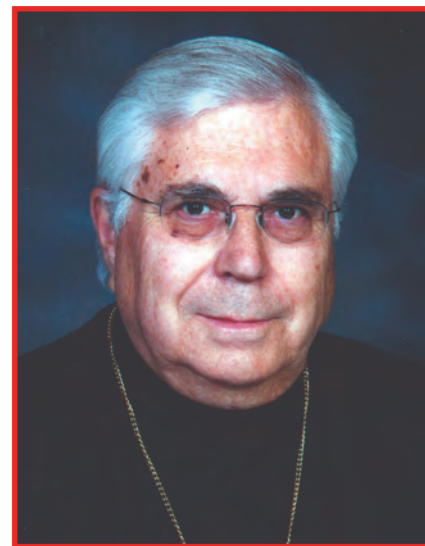
Хочеться виразити як від учасників концерту так і від громади велике спасибі о. Михайлу за великий вклад в організацію та проведення свята.

З Божого благословення наша церква відзначила черговий ювілей. День пролетів на одному диханні. І в церкві, і в залі панували любов, доброта, теплота душ, усмішки та щирість сердець.

Дякуємо Богу і Пресвятій Богородиці за те що маємо храмові свята, які збирають і еднають нас разом. В ці хвилини ясно відчуваєш якого ти роду і звідки твоє коріння. Ми—українці!

—Тамара Антонюк

You are cordially invited to the  
**50th Anniversary Celebration  
Of the Ordination  
into the Holy Priesthood**  
of  
**Rt. Rev. Protopresbyter Fr. Bill Wasyliw**



to be held on **Sunday, December 4, 2016**  
at **All Saints Ukrainian Orthodox Church,**  
1500 Day Street, Winnipeg, Manitoba

### PROGRAM:

9:30 a.m. Greeting His Eminence, Metropolitan Yurij  
10:00 a.m. Hierarchical Divine Liturgy  
12:00 noon Anniversary Dinner

RSVP by November 20, 2016 to:  
Jennifer Osachuk Telephone: 204-338-4859, Email: jenko@mts.net

## Слово з нагоди 90-ліття Кафедральної Парафії Св. Софії в Монреалі...

*continued from p.15*

А потім милого бл. п.о. Сави Цетухіна, дяка бл. п. Олекси Кіпібиди, дяка-диригента бл. п. Василя Гирича, паламарів Василя Бородулю та Данила Ковальчука. Завзятих, працьовитих голів церковної ради (з якими доводилося часами "схрестити мечі", бо ж не завжди напідумки сходилися) бл. п. Василя Дмитрука та Ярослава Кульби. Завзятої активістки, теж працівника Союзу Українок Канади "Доньки України", та в Рідній Школі Митрополита Іларіона, бл. п. Галини Сенишин та її подруги бл. п. Зої Ропіш. Багато-багато більше цих облич.

Згадав лише декількох тих осіб, які відійшли в Церкву Торжествуючу, а слава Богу, багато-хто ще між нами і дай їм, Боже ще многих і благих літ! Час не дозволяє вичислити й малесеньку частинку всіх тих милих облич, спогад про яких приносить мені велику приємність і щастя. Світло пам'яті російський письменник українського походження Федір Достоєвський писав, що "навіть один гарний спогад може тебе спасти". У мене їх багато-багато з мого життя в спільноті Парафії Св. Софії—вірю, що те ж саме може сказати кожний з присутніх.

Який приємний, незабутній спогад про те, як у дуже важку хвилину в моєму житті, жінки з Парафії, зі Союзу Українок Канади "Доньки України", несподівано прийшли до мого дому навести порядок і піднести мій дух до дальшого служіння Богу й довіреній мені пастві. А скільки ж чудових спогадів праці з дітьми на Оселі Св. Софії та в СУМКУ!

А ще пригадую терпеливість парафіян, коли гараж резиденції її Священника став місцем практики музики рок, коли син Андрій, проживаючи зі мною впродовж 14 літ, розвивав свої таланти та забавлявся з друзями. А ще й відданість бл. п. Галини Рубас, яка вірно послужила, як секретарка 27 літ, доки Господь її покликав до Себе—а залишила вона мені хорошого друга, котика Пупчика, який до нині потішає мене (він для неї був зіркою).

Ваш милий Настоятель, о. Володимир, якого я люблю називати

"Татком"—а він так зве й мене, вже обслуговує Парафію 17 літ. Дуже мило, що вже третій по черзі нащадок зеленої Буковини знайшов тривале місце в серцях парафіян Св. Софії і їх ревню обслуговує.

Дуже мило мені завважити, що сучасний о. Володимир завершив проект, який розпочали, але не встигли здійснити його попередники: побудував чудову каплицю на Оселі. Знаю, що й йому, як, бувало, й мені прихопилося часами схрещувати шаблі (до речі, я останньо й почав звати його "о. Шабля" за його палкий патріотизм у складному часі для землі наших предків).

А все одно ми всі любимо один одного й працюємо разом а то й тішимось тим, що є з ким і посперечатися. Не забуду вислів, якого почув від Василя Гирича: "На те шука в морі, щоб карась не дримав". Наші спори ніколи не переходять межі, бо ж нас єднає Дух Святий, який є Духою миру, добра й любові. Ось так дожила й процвітає Парафія до цих пір. Буває, ми втомлюємось і вважаємо, що ми, як той Сізіф, постійно викачуємо камінь на гору, а він постійно котиться знову додолу, щоб ми знову й знову викачували його вгору. Та воно ж не так.

Кожна Парафія покликана в основному бути й школою, де ми вчимося життя; і лікарнею, де ми виголюємо рани завдані нам життям у грішному світі; і лабораторією де перетворюються свинець (наше невдосконалене єство, яке так легко піддається негарним пристрастям) на щире золото, а вуглець—на діаманти. А понад усе вона має бути тим провісником прийдешнього світу, де всі житимуть у найкращій згоді, любові та взаємній радості у постійному близькому, нерозривному зв'язку з Богом, Джерелом життя.

Оцим була є й буде Парафія Святої Софії, від часів, коли, під проводом о. Володимира першого, пригортала жертв великої депресії в Канаді, а потім скитальців з окупованих безбожною владою земель, до часів о. Володимира другого, коли вона пригортає новітніх піонерів, які відсвіжують українську громаду в діаспорі. Тут ми зустрічаємось, тут ми схрещуємо шаблі, тут ми молимося, тут ми мріємо, тут ми закладаємо основи для дальшого щасливого життя й розвитку Канадсько-Квебецької України.

Вітаю Вас, дорогі парафіяни й друзі Кафедральної Громади Св. Софії, із великими успіхами, повноту яких бачить Сам Премудрий Господь наш Ісус Христос, Який уосіблює

Софію, божественну Премудрість. А добрі плоди їх відчуваємо ми всі—в Парафії, у нашій спільноті, на рідних землях прадідів і по всій вселенній. Богу, Пречистій Богородиці, Празник народження якої є Парафіяльним Празником, усім Святим і всім парафіянам, які вже на тому боці заслони між цим світом і невидимим, подяка й похвала. А також відновлена присяга: Будемо далі йти ві вірі, надії та любові, чекаючи і впевнено надіючись на воскресіння мертвих і життя будучого віку!

Now I must express a few thoughts in English (nous n'avons pas suffisamment du temps pour que je parle aussi en français). Permit me to share with you a dream—literally, a dream I experienced more than 20 years ago, during the time I served the St. Sophie Cathedral Parish from the day of my ordination in the Cathedral on March 23, 1969, until my retirement on July 31, 1999 (3 years, 3 months and 8 days in total). It was likely one of the most inspiring dreams of my life. I shall explain how I view its link to this marvelous celebration. This is how the dream unfolded.

It was night and I happened to walk into the Altar area. There was a light in front of the Holy Table—it seemed to be moonlight, but obviously could not be so for the light of the moon does not get to the Altar. Three figures were kneeling in front of the Holy Table. Fr. Volodymyr Sluzar, of blessed memory, was in the middle. On his left was Fr. Sava, of blessed memory. On his right was his trusty, faithful life-partner, Dobrodiyka Leonia Sluzar nee Kiziuk. Somehow, in the dream it did not strike me as unusual that there was a woman in the Altar area. I was aware that they were no longer inhabitants of this earth and I was so overjoyed to see them—I miss every so many people who are no longer sojourners with us on planet Earth. I asked Dobrodiyka:

"How are you?" ("Як там у Вас?") to which she replied with a most brilliant smile: "Лучше всіх" ("Better than anyone"), in other words, ("Marvellously well").

I see this as a prophetic dream, that is one which conveys God's message. Our goal here on earth, we are reminded, is to ascend, by God's Grace, with which we cooperate by our good thoughts, words and deeds and also by our repentance, our turning away from thoughts, words and deeds which are not good. We are called to live forever in His presence in joy, love and gratitude.

As you know. God's presence is symbolically represented in the Orthodox Temple by the Holy Table. These three wonderful servants of the Lord were kneeling before it in the dream, signifying that they were in His presence. It was dark all around because in

this world most things are not yet seen or understood by us humans. But around them there was light, the light of God's presence. Dobrodiyka was perfectly at home there, because in God's presence men and women are all perfectly welcome and there is no separation between them. There is joy—symbolized by Dobrodiyka's beautiful smile. And we are all together. I, too, in that moment was beyond space and time, together with these three who, by God's Grace and mercy, had won the prize of eternal life in the race—life in this world with its beauty and its challenges and temptations, although my race is still on-going.

Dobrodiyka's words were quite surprising. They were wonderfully encouraging. After our trials and tribulations in this world—and she had ever so many of them, together with her hard-working husband, Fr. Volodymyr—there comes rest and joy. They were also quite unusual. The usual answer to my question in Ukrainian would normally have been "Краще всіх". The word "лучше", although it occurs in the popular folk-song "Іхав козак за Дунай" was very rarely used in common speech, especially by Ukrainians from Western Ukraine, like Dobrodiyka Leonia, who arrived in Canada prior to the Second World War. It is, however, quite common nowadays with the most welcome infusion of new arrivals from Ukraine after the fall of the Soviet Union.

Thus I perceive in those words a prophetic vision of the refreshing of the St. Sophie community—and other diaspora communities—by new folks arriving from Ukraine, and, even, as is the case now, for some 17 years, of a Pastor from among them. It is a most welcome gift from our gracious and generous Lord, upon Whom we shall continue to rely for the further fortuitous unfolding of St. Sophie community, a lively and harmonious Ukrainian diaspora community, aunity in diversity (something for which the Sluzars laboured long and tirelessly by word and by example), and of the beleaguered land of our ancestors, Ukraine.

I congratulate you, Fr. Volodymyr and beloved fellow St. Sophie members and friends, with this auspicious jubilee. I offer gratitude and praise to God for all this community has meant to me and my family. And together with you, I renew my dedication: we shall go on trusting, working, believing, praying, forgiving and asking forgiveness, and march on together for as long as the Lord calls and guides, ever forward towards the glory and unfolding of His eternal Kingdom, of the Father and of the Son and of the Holy Spirit. Amen.

—Митрат Ігор Ю. Кутаїв  
2-го жовтня 2016 р. Б.



## Покрова Пресвятої Богородиці

■ Християнське та народне свято Покрова Пресвятої Богородиці відзначається церквами східного обряду 14 жовтня (1 жовтня за старим стилем). Крім того в цей день в Україні відзначають День українського козацтва та День української повстанської армії (День УПА).

Є декілька легенд про історію свята, але всі вони зводяться до того, що під час облоги Константинополя руси-

нами Аскольда (в іншій версії сарацинами) в 910 році місту загрожувала небезпека. Тоді мешканці міста звернулися в молитві до Богородиці з проханням про порятунок, і коли вона заступилася за місто—воно було врятоване.

На древньоруські землі це свято прийшло з прийняттям християнства та глибоко вкорінилося в народних звичаях та культурі.

Покрова Пресвятої Богородиці по праву вважається найбільшим осіннім святом. Традиційно до покрови завершується заготівля врожаю на зиму та розпочинаються приготування до весіль. А також на Покрову землю покриває листя, а деколи і сніг. За давньою традицією дівчата що бажають ще цього року взяти шлюб мають побувати на Покрові в церкві та помолитися.



## Saint Constantine the Great

**A**lmost two thousand years ago, the powerful Byzantine Empire included much of the known world. The emperor at the time was Constantine who lived in the capital city of Constantinople, which was named after him. In the year 306 a.d. Constantine had become ruler of the Roman Empire. Much like today the rulers of the countries fought constant battles against the forces around them.



Prior to Constantine becoming emperor, the early church was going through one of the fiercest and bloodiest persecutions by the Roman government. Thousands of Christians lost their lives, churches were destroyed and scriptures were burned. In 312 Constantine and his army marched into Italy. One night he saw, in the sky, beneath the sun, the form of a cross with the words: "By this shall thou reign". He immediately ordered a banner to be made in the form of a cross with the name of Jesus Christ inscribed on it. The next day he had his soldiers

paint crosses on their shields. From then on he marched into battle with this banner and defeated his enemies.

Then in 313, emperor Constantine issued a very important proclamation. It is called the Edict of Milan. From that time on Christianity became a legal religion and persecution came to an end. In 324 he made the ancient city of Byzantium the new capital and named it Constantinople after himself. It was named New Rome as the imperial rule was transferred there from Rome. In the Empire there were many wise men: teachers and Bishops and priests. These wise men spent many hours each day learning about Christ and explaining His teachings. After much talking and praying and thinking, the Holy Fathers wrote down a list of the true teachings which all Christians must believe. This list makes up most of our CREED, the word CREED means "I believe." We say it in Church every Sunday. We should all know it by heart. Because it was written in Nicaea, it is called the NICENE CREED.

For Orthodox Christians, Constantine represents an important link to the past. The Orthodox Church believes that it stands in unbroken continuity with the Church of the first century. Christianity in Ukraine dates back to the times of the apostles. St. Andrew, the first of the apostles to be named by Christ, came to the place that was to become Kyiv, the capital of Ukraine.

But it was Princess Olha, the grandmother of St. Volodymyr who travelled to Constantinople

many years later where she was baptized and her godfather was the Byzantine Emperor. In 988 Prince Volodymyr embraced the new faith, leading to the Christianization of the people of Ukraine. Volodymyr wanted to unite the people under one religion so he sent envoys to examine the major religions, including Islam, Judaism, Catholicism and Orthodoxy in Constantinople. According to tradition, Volodymyr didn't like the dietary restrictions of Islam and Judaism, but he was impressed by how his emissaries described the great Cathedral of Hagia Sophia in Constantinople. "We knew not whether we were in heaven or on earth, for surely there is no such splendor or beauty anywhere on earth," they described.

Volodymyr was publicly bap-



**Dobrodiyka Jane**

tized in 988. He ordered a mass baptism in the Dnieper for his subjects. And he built churches and monasteries to educate his subjects.

So it was because of St. Constantine that we are Orthodox Christians. The church calls St. Constantine "the Equal of the Apostles" and also "the Great." He is remembered on our church calendar on June 3.



*Cathedral of Hagia Sophia in Constantinople.*

### Nicene Creed

■ I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

### Please note:

#### current E-mail addresses at the Consistory

|                               |                      |
|-------------------------------|----------------------|
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| V. Rev. Archpriest Taras Udod | chancellor@uocc.ca   |
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| Valentyna Dmytrenko           | finance2@uocc.ca     |
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| Wolodymyr Senchuk             | archives@uocc.ca     |

## Holy Trinity Metropolitan Cathedral Honours Graduates, Winnipeg, Manitoba

■ WINNIPEG, MB—Holy Trinity Ukrainian Orthodox Metropolitan Cathedral recognized its graduates during the celebrations of its Patronal Feast day of the Feast of the Holy Trinity on June 19, 2016. The biography of each graduate was presented by Dr. Jeff Saranchuk. Dr. Saranchuk then shared a very powerful and motivational address to the graduates. He encouraged them to continue to live a life of faith and to learn and work hard for their futures. Each received a gift from the parish. This year the Cathedral was honoured to present five graduates and applauds their achievements. Their talents, dedication and faith in God have all worked together to bring them to this wonderful moment in their lives.

### Congratulations Graduates!

#### JULIAN STEPHEN JOHN FOSTY



is the son of Douglas and Fialka Newediuk Fosty, is a recent Graduate of St. Paul's High School. A Silver Honour Roll student since he began attending in Grade 9, he will be studying Business at the University of Manitoba in September.

He is the Grandson of Joyce and the late Bill Fosty, long time members of Holy Trinity Cathedral and Stephen and the late Halia Newediuk of St. John's Cathedral in Edmonton.

Julian became an Altar boy at 5 and served for many years at St. Michael's Church. He has studied the violin and piano and recently joined the

Holy Trinity Cathedral Choir.

An avid athlete he's played Baseball receiving Silver at the Manitoba Summer Games and winning the City High School Golf Championship in 2015. High School was busy with studies, activities, School Choir and Vice President of the Maroon and White Club.

Julian has been dancing with *Rozmai* Ukrainian Dancing and performing for the last three years with their Company. He has been an active member of Plast Ukrainian Scouts attending camps and training sessions across North America recently becoming a group leader and helping to organize summer camp.

In 2012 he was selected to attend Canada's Parliament Educational Forum at the Paul Zyzyk Institute on Youth Leadership in Ottawa.

His favourite activities are spending time with his family and enjoying a good round of golf with his friends.

#### ILYA OSACHUK



Ilya has been accepted with scholarship to the U of M's Desautels Faculty of Music, into the jazz studies program, studying upright bass. Ilya is already an accomplished musician, playing in 5 provincial honour bands, and 3 provincial honour jazz bands as principal player. He plans to finish his bachelor's degree in performance before studying jazz in a master's level program abroad. Ilya aspires to one

day lead his own jazz band in a major metropolitan area. Ilya currently plays in several bands, jazz or otherwise, including his polka band Budmo, which is playing at this year's Dauphain Ukrainian Festival

#### SVITLANA MALUZYNSKY



graduated from the University of Western Ontario in spring 2016 with a Master of Library and Information Science. Her previous degrees include a Bachelor of Arts with Distinction (Ukrainian major; Central & East European Studies minor) from the University of Manitoba and a Bachelor of Education (Early/Middle Years) from the University of Winnipeg. Since July 2016, she has been working out of Brandon as the Municipal Library Consultant with the Government of Manitoba. Her previous work experience includes Ryerson University Library & Archives, Winnipeg Public Library, Aquatic Hall of Fame and Museum and the Manitoba Legislative Assembly. She is passionate about veganism, animal rights, hu-

man rights, environmentalism and her Ukrainian heritage.

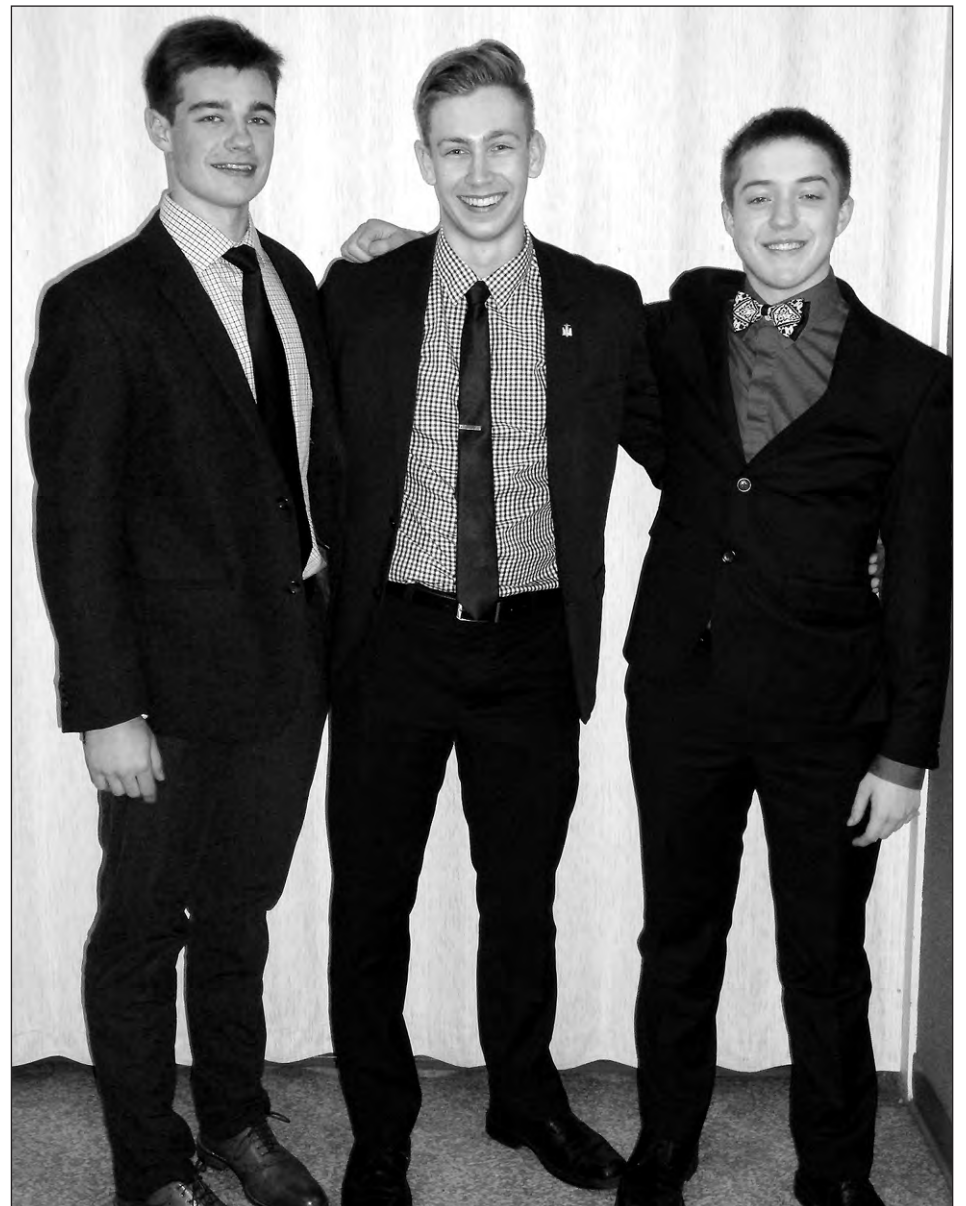
#### MARKIAN MAXIMIUK



was born on October 2nd 1998 in Edmonton Alberta to Fr. Gene and Dobrodijka Zenovia Maximiuk. For his high school years, Markian attended Garden City Collegiate. Here, he took on a leading role in the band program playing trumpet and also developed a hobby in art. Outside of school, Markian has enjoyed playing mandolin, serving in the altar, and being a councillor at Camp Veselka. Markian would like to thank his family for their constant support. In the future, Markian is looking to attend the University of Manitoba in the fall to pursue an education in Graphic Design.

*\*Congratulations to all graduates on your achievements. We wish you God's blessing in your future endeavours!*

*Многая літа!*



Group photo of graduates:  
from left to right Julian Fosty, Ilya Osachuk, Markian Maximiuk.

### MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.  
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e-mail to: [Valentyna Dmytrenko—finance2@uocc.ca](mailto:Valentyna.Dmytrenko-finance2@uocc.ca)

### Dear Readers,

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

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

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

— Editor

## Ukrainian Orthodox Youth Camp Kolomayka



■ Camp Kolomayka 2016 was held from August 1st-August 13th at Elk-grove Camp in Abbotsford, British Columbia. This year the program was organized to incorporate our camp theme, 125 Years of Ukrainians in Canada, throughout all the different activities in which the campers participated.

History class, taught by Chelsea Miske, focused on the historical as well as the modern waves of immigration. The campers got an interesting perspective of life in Canada for the early immigrants when Denis Polishchuk and Taisiya Shokalyuk, dressed as early

immigrants, acted out their experience as new immigrant settlers arriving to settle and homestead in Alberta, circa 1893. The campers were enthralled with these costumed actors and their entertaining experiences as new settlers.

Crafts, led by Natalya Tsaplan, incorporated some traditional Ukrainian crafts such as Pysanky and embroidery, as well as paper-mache piggy banks and woven bracelets.

During music lessons campers were taught two songs in Ukrainian: one traditional melody and one more con-



temporary. The campers enjoyed the melodies and participated actively. Our dance instructor taught not only Ukrainian dance but also traditional ballroom waltz and salsa to ensure the campers were prepared to attend the Elegant Night Zabava.

An integral part of our program is to provide our youth with spiritual guidance and religious instruction in our Orthodox Faith. This year Fr. Mykhaylo Pozdyk, and Fr. Roman Tsaplan were our Camp Chaplains. Our chaplains organized daily morning and evening prayers as well as daily religious classes. Fr. Steven Slipko was invited as a guest speaker and gave an interesting presentation on the subject of Saints in the Orthodox Church. Fr. Mykhaylo showed a film on the Life of Christ as seen through the eyes of young children in Biblical Times. Fr. Roman spoke to the campers about The Fruits of the Spirit, the love, joy, and faithfulness that the God gives each of us.

Of course the usual activities were enjoyed: nature hikes, swimming, morning exercises accompanied by loud energetic music, zabavas, daily sports, evening games and best of all, the outstanding meals.

Camp Kolomayka offers our youth the opportunity for employment where their unique skills in the Ukrainian Language, History and Culture can be passed on to young campers. This year all our instructor counselors were graduates of Camp Kolomayka. Thank you to our director, Yuliya Shokalyuk, for creating a new and engaging program for our campers, and to all the Jr. and Sr. counselors (Daryna Pozdyk, Roman Pechuh, Vlad Prystay, Elizabeth Sushko, Alexei Sidelnikov) who successfully carried out the whole program.

The camp has grown and become very successful due to the collaborative efforts of many volunteers throughout the Lower Mainland. We are very thankful to UOCC

Foundation of Canada, Western Eparchy of Canada, Ukrainian Self Reliance Kelowna, Holy Trinity Orthodox Cathedral Vancouver, St. Mary Ukrainian Orthodox Church Surrey, UWAC Lesia Ukrainka Branch Vancouver, UOC Parish Chilliwack, and Ivan Franko Society in Richmond.

—submitted by Bill Miske



Щиро запрошуємо Вас на  
**ХРАМОВЕ СВЯТО КОЛЕГІЇ СВ. АНДРЕЯ,  
МИТРОПОЛИЧУ КАНОНІЧНУ ВІЗИТАЦІЮ  
та  
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ**  
у неділю 11 грудня 2016 року

9:30 год. — Архирейська Свята Літургія; 12:00 год. — Храмівий Обід  
Після обіду відбудуться РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

**Просимо Вашої участі!**

You are cordially invited to the  
**ST. ANDREW'S COLLEGE FEAST DAY,  
ARCHPASTORAL VISITATION  
and the  
ANNUAL GENERAL MEETING of ST. ANDREW'S COLLEGE**  
on Sunday, December 11, 2016

9:30 a.m. — Hierarchical Divine Liturgy; 12:00 noon — Luncheon

The ANNUAL GENERAL MEETING of the MEMBERS OF ST. ANDREW'S COLLEGE will follow the Luncheon.

**We hope you will join us for this very special celebration of our College!**



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

ST. ANDREW'S COLLEGE IN WINNIPEG • UNIVERSITY OF MANITOBA  
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— This page is submitted by the St. Andrew's College Administration and Board of Directors.

## Міні-Колегія 2016

■ Цього року у Колегії Св. Андрея відбувся дитячий денний табір під назвою "Міні-Колегія 2016". Дитяча освітня програма тривала три тижні, від 18 липня до 5 серпня. Загалом у програмі брало участь близько 90 дітей віком від 6 до 13 років. Розважальну та розвиваючу програму підготували і провели: директор—добродійка Геня Божик, координатор програми—Уляна Статкевич, інструктори: Соломія Шавала, Оріяна Максим'юк, Роман Демчишин, Василь Кобрій, Олег Романина, Іван Жовнич, Тарас Чупровський, а також волонтер Тарас Федусь. Творчий потенціал у дітей вдалося розкрити завдяки креативним ідеям запрошеного митця Ігора Драгуна, який допоміг дітям втілити їхню фантазію у справжні витвори мистецтва.

Метою табору було зацікавити якнайбільше дітей до вивчення української мови, культури та традицій українського народу. Програму було організовано так, щоб дітям було цікаво, щоб вони навчились чогось нового, розкрили свої здібності і таланти, та гарно відпочили.

Цьогорічна тема була "Овочі та фрукти". Діти мали змогу ознайомитись з сільським господарством та фермерством, з родючістю української землі та завзятістю і працьовитістю українського народу. Навчальна програма включала вивчення української мови через широкую різноманітність діяльностей: ігри, лекції про культуру та історію України, ручні роботи, українські народні танці, уроки української мови, а також екскурсії. В кінці програми кожна дитина отримала спеціально підготовлені посібники та подарунки, а також вироби, створені власними руками на уроках мистецтва. Нові враження та емоції переповнювали дітей. Кожного ранку діти ходили до басейну Університету Манітоби, де вони весело проводили час, хлюпаючись у воді. Протягом трьох тижнів учасники програми відвідали Children's Museum, Lacoste Garden Centre, Silver City Movie Theater, Marg's Strawberry Patch, Boonstra Farms, and Fun Mountain.

Від імені Колегії Св. Андрея висловлюємо щирю подяку Фундації СУС за фінансову допомогу, яку вони щороку щедро надають нам для програми "Міні-Колегія".



## Mini - College 2016

■ St. Andrew's College conducted a very successful three week "Mini-College 2016" program this summer from July 18th to August 5th for over 92 energetic children between the ages of 6 and 13. The fun and educational Program was prepared and implemented by: Director—Dobr. Genia Bozyk, Program Co-ordinator—Ulyana Statkevych, Instructors: Solomiya Shavala, Oryanna Maximiuk, Roman Demchyshyn, Ivan Zhovnych, Oleh Romanyna, Vasy' Kobrii, Taras Chuprovskiy, and volunteer Taras Fedus. Ihor Drahun, a guest artist, helped the children to discover and demonstrate their creative potential in different art projects by using his artistic ideas.

The main goal of "Mini-College 2016" was to encourage children to study the Ukrainian language, culture and traditions of Ukraine by providing a fun learning environment.

The theme for this year was "Fruit and Vegetables". Children had an opportunity to learn about Ukrainian agriculture and farming, and the characteristic traits of Ukrainian people, which have always been enthusiastic and hardworking. Programming included Ukrainian language development skills through a wide variety of activities including vocabulary enhancements, arts and crafts, Ukrainian national songs and dances, sports, games and excursions. At the end of the program, each child received specially prepared booklets and gifts as well as the art projects they made during their arts and crafts classes. Also, "Mini-College 2016" participants enjoyed swimming everyday at the University of Manitoba Pool as well as excursions to the Children's Museum, Lacoste Garden Centre, Silver City Movie Theater, Marg's Strawberry Patch, Boonstra Farms, and Fun Mountain.

Thank you to the SUS Foundation of Canada for their continued financial support for the "Mini-College" Programs of St. Andrew's College.



## Інавгурація 2016

■ Близько сотні гостей відвідали цьогорічну Інавгурацію Колегії Святого Андрія, що відбулася 25 вересня 2016 року.

Почесна Варта Ордену Святого Андрія традиційно відкрила захід, супроводжуючи академічну ходу.

Прот. Роман Божик, декан Богословського факультету та діючий ректор Колегії, щиро привітав усіх присутніх, представив членів академічної ходи та запросив Його Високопреосвященство Митрополита ЮРІЯ до вступного слова, у якому йшлося про важливість освіти, самовідданості і служіння своїй громаді. Опісля, д-р Орест Цап, новопризначений директор Центру Українських Канадських Студій, виголосив свою мотиваційну промову.

Програма також включала вручення нагород та степендій найуспішнішим студентам Богословського факультету, резидентам, активним членами Колегії Святого Андрія, а також студентам Центру Українських Канадських Студій. Усі нагороди стали можливими лише завдяки щедрості жертводавців, які відзначають важливість заохочення студентів у їх наукових починаннях.

Інавгурація закінчилась урочистим виходом, за яким послідував чудовий прийом, під час якого усі бажаючі мали нагоду зробити чимало пам'ятних фотографій.



Dr. Vera Sluzar-MacIntyre & Maksym Zeliuk

**Launch of a new Award.** The Rt. Rev. Wolodymyr and Dobr. Halyna Sluzar Award was established by Dr. Vera Sluzar-MacIntyre and Bret MacIntyre. We thank them for recognizing the importance of encouraging and rewarding academic endeavours. May their generosity in creating this Award, help not only a student in his spiritual formation and academic progress but also the Ukrainian Orthodox Church of Canada in its continued service to the glory of God and the salvation of His people. We were delighted that Dr. Vera was in attendance to make this first-time presentation to Theology student Maksym Zeliuk.



Vicky Armanios and Petro Tsenov.



Paul Lasko, Dr. Oleh Gerus and Oleh Romanyna.



Taras Luchak and Dobr. Yustena Luchak and Ivan Zhovnych.



Shelley Kowalchuk and Bryan Garagan.

## Inauguration 2016

■ On Sunday, September 25, 2016, at 2:00 p.m. over 100 guests gathered at St. Andrew's College for the Inauguration and Awards Ceremony.

The event began with the traditional Academic Processional Entrance of the Members of the Platform Party led by the Order of St. Andrew Honour Guard with ceremonial banners.

The Master of Ceremonies, V. Rev. Fr. Roman Bozyk, Dean of Theology and Acting Principal of St. Andrew's College, welcomed everyone in attendance and introduced the members of the Platform Party. His Eminence Metropolitan YURIJ, Chancellor of St. Andrew's College addressed those in attendance, reminding us of the world we live in and the importance of a good education and encouraged the students to work hard and persevere in their studies. The educational Inaugural Address was presented by newly appointed Acting Director of the Centre for Ukrainian Canadian Studies, Dr. Orest Cap.

The program included presentation of Scholarship and Bursary Awards to deserving students of the Faculty of Theology, St. Andrew's College Member Students, College Residence students, and to students of the Centre for Ukrainian Canadian Studies. These awards are made possible thanks to the many generous donors who recognize the importance of encouraging and rewarding academic endeavours.

The program concluded with the Ceremonial Recessional and was followed by a delightful reception during which the students and guests had the opportunity to visit and pose for photographs which will become part of their fond College memories.



His Eminence Metropolitan YURIJ presenting his greetings.



The Inauguration address presented by Dr. Orest Cap.



V. Rev. Archpriest Taras Udod and Taras Chuprovskyi.



Deanna Wasylshen and Vasyl Kobrii.



Pauline Ignash and Theology Student Sofiya Tsenova.



Vsevolod Teterenko and Theology Student Oleh Bohdanov.

**Ordination anniversaries:  
Bishops, Priests, Deacons**

## SEPTEMBER

Chaput, Rev. Fr. Deacon Thomas —September 14, 2008  
Sawchenko, Rt. Rev. Mitred Archpriest Mykola—September 27, 1970  
Trynoha, Rt. Rev. Mitred Archpriest Roman —September 27, 1984

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

**Ordination anniversaries:  
Bishops, Priests, Deacons**

## OCTOBER

Metropolitan YURIJ – Consecrated Bishop —October 22, 1989  
Boychuk, Protodeacon Gary —October 26, 2003  
Brygidyr, Very Rev. Fr. George —October 16, 1983  
Buciora, Rt. Rev. Mitred Archpriest Jaroslaw D. —October 14, 1963  
Demczuk, Very Rev. Archpriest Fr. Bohdan —October 26, 1980  
Domaradz, Very Rev. Archpriest Michael —October 18, 1992  
Halycia, Rev. Fr. George —October 23, 1983  
Kopchuk, Rev. Fr. Michael —October 06, 1991  
Maximiuk, Rev. Fr. Evan —October 24, 2004  
Okhrymchouk, Rev. Fr. Ihor —October 10, 1999  
Sidorski, Rt. Rev. Protopresbyter Mikolaj —October 04, 1964

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

**Ordination anniversaries:  
Bishops, Priests, Deacons**

## NOVEMBER

Berezniak, Rt. Rev. Mitred Archpriest Pawlo —November 30, 1975  
Gemblouk, Rev. Fr. George —November 09, 2003  
Hladio, Very Rev. Archpriest Bohdan —November 23, 1988  
Hnatiw, Rt. Rev. Mitred Archpriest George —November 08, 1964  
Lomaszkiewicz, Very Rev. Archpriest Slawomir —November 14, 1985  
Makarenko, Rt. Rev. Mitred Archpriest William —November 16, 1980  
Maluzynsky, Protodeacon Taras —November 08, 1987  
Mielnik, Very Rev. Archpriest Gregory —November 18, 1984  
Powalinsky, Rev. Fr. Patrick —November 12, 2000  
Pozdyk, Rev. Fr. Mykhaylo —November 21, 2004  
Slashinky, Very Rev. Archpriest Melvin —November 19, 1989

*May God Grant Them Many, Blessed Years! На Многії Літа!*

**Notice to Contributors**

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

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DECEMBER 18<sup>TH</sup> – 27<sup>TH</sup>, 2016

UKRAINE



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For more information and to apply, visit:

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## St. Sophie Ukrainian Orthodox Children's Summer Camp

■ The children's summer camp is located in the town of Chertsey, approximately 70 kms from Montreal. The camp is more than 50 years and is located in an area surrounded by magnificent pine forests and water. In 2008, Metropolitan Yuriy, Primate of the Ukrainian Orthodox Church of Canada, declared Camp St. Sophie as the official camp of the Eastern Eparchy.

The camp committee is continually improving its camp facilities. Much effort has been put with the support of our parishioners as well as organizations that continually assist with their donations. The camp is a non-profit organization. It functions through donations, volunteers and camp fees which cover only about half of the costs.

Our mission is to provide children in Canada, Ukraine and other parts of Europe to relax in nature to talk to them in a familiar environment, extend the circle of acquaintances and make new friends.

Our camp leaders speak Ukrainian,

French, English and other languages. We provide campers with delicious home-made and healthy food.

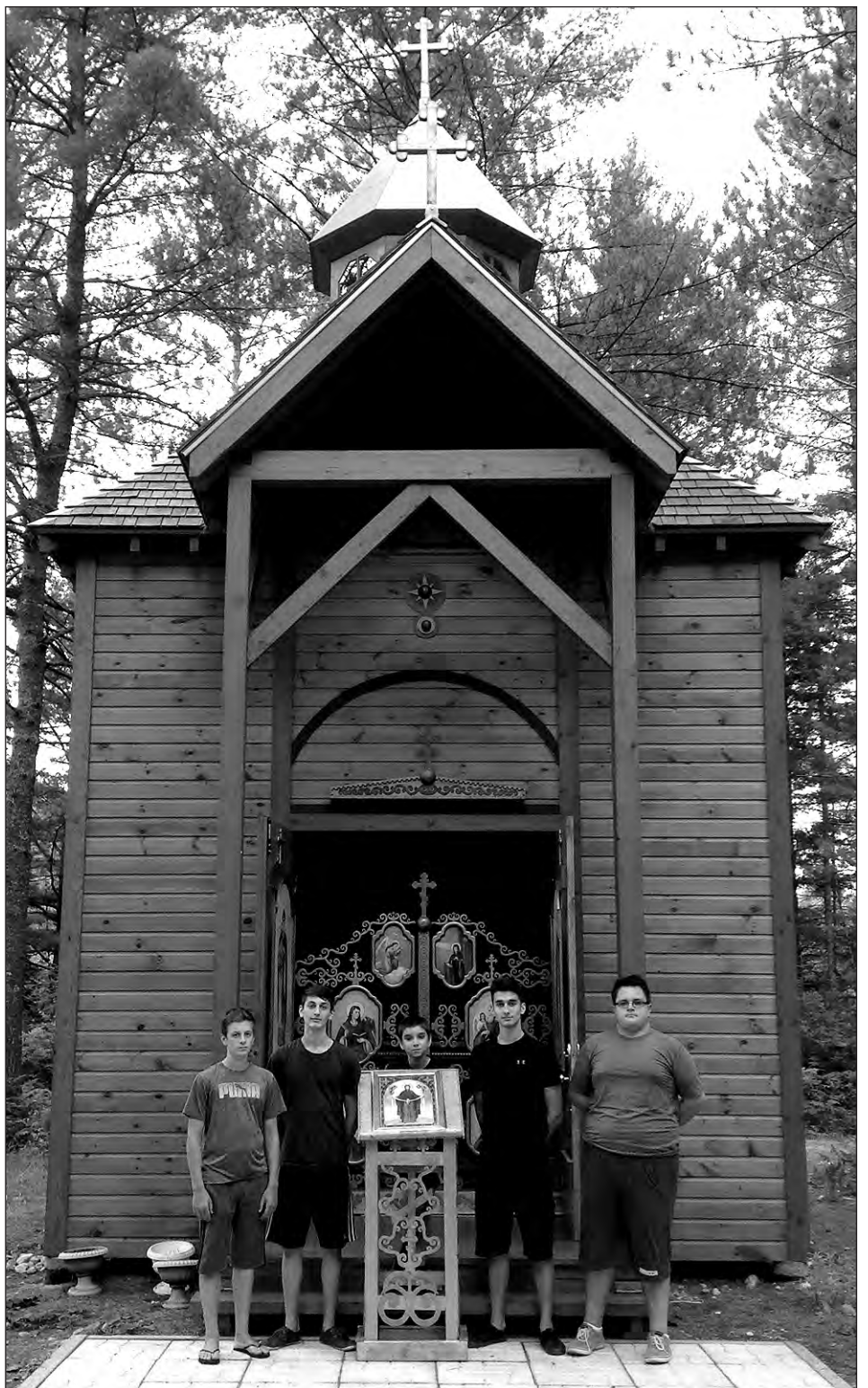
**Activities include:**

- Spiritual talks
- Walks in the woods
- Sports, such as volleyball, basketball, tennis, baseball, and football
- Arts & Crafts
- Music
- Ukrainian Movie Nights
- Evening activities
- Swimming
- Competition, games
- Embroidery
- Pysanky Making (Ukr. Easter Eggs)
- Other

In the summer of 2013, construction began on a Chapel on the camp grounds.

Camp St. Sophie 2016 was held from July 24th-August 7th in Laurentians, Quebec. A very successful two week program for 22 children between the ages of 7 and 15.

—submitted by Fr. Volodymyr Kouchnir



## Містечко Сокіль – родинне гніздо князів Сокульських

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

продовження з минулого числа

### 3. Святині княжого містечка над Стиром

З боєм у серці тоді вслухався у цвірінкання горобців, старався переконати себе, що це сон, але то була правда гірка злочинної комуністичної доби. Переконався, що цвірінканням горобців, воркутанням голубів, у покалічених, звандалізованих храмах більшовицькими наймитами святинях хотіли московські комуністи замінити велич і красу церковних піснеспівів.

У містечку Сокуль з 1623 року була римо-католицька парафія, а 1784 року поляки побудували тут костел Різдва Пресвятої Богородиці, до якого були приписані не лише вірні містечка, а й навколишніх сіл де жили вірні.

Над Соколем і його святинями пролетіли віки, кожен окупант поляки, білі і червоні москалі, німецькі нацисти старалися найперше знищити нас духовно, відібрати, звандалізувати, профанувати храми і душі, але на сторожі духовних цінностей нашого народу завжди стояв і буде стояти незмінний Творець Неба і Землі.

### 4. Перегортаю сторінки віків

Село Сокіль Рожищенського району, його минуле, пам'ятки історії стали предметом мого наукового зацікавлення ще 25 років тому, коли я вперше побував там в науковій подорожі і надрукував обширну статтю у вітчизняних часописах та книзі «І потекла сторінками...» в Канбері, Австралія. Однак праця над новою монографією про владу Геннадія, в миру Григорія Шиприкевича, цю прадавню священничу волинську родину, життєпис якої тісно пов'язано з селами Годомичи, Сокіль, Четвертая, Боровичі, Навіз, Старосілля того регіону Надстир'я.

Весняний суботній ранок привів мене на вулиці, на яких від асфальту залишилися лише великі ями, квітучого середньовічного Сокуля, містечка з Магдебурзьким правом, величавим замком, храмами Божими, щорічними ярмарками, власне з повноцінним духовним і матеріальним життям його мешканців. Найперше поспішаю до церкви Св. Троїці, в якій у 1921 році служив служби Божі о. Григорій Шиприкевич в надії відшукати хоч якісь сліди його перебування в Соколі. Оглядаю храм Божий, який належить до УПЦ МП. Тут служить довгий час о. Василь, як повсюди в Україні московські батюшки в слов'янській з російською вимовою мові. Від столітніх дерев навколо святині залишилися лише пеньки, цвинтар—без жодного квіткового дизайну, відчувається брак коштів на впорядкування чи бажання... Розпитую старожилів про о. Григорія Шиприкевича, але короткочасне його служіння в церкві не залишило місця в пам'яті мешканців.

Від храму св. Троїці, 1853 р. іду до

ще однієї архітектурної пам'ятки церковного будівництва, найдавнішої напівцілілої святині в ім'я Успіння Пресвятої Богородиці, XVI ст. побудованої власниками містечка князями Сокульськими. Маю з собою знімку святині з 1982 року, яка зберігається у моїй багаточисленній фототеці. Знаходиться церква на північно-східній околиці села. Пізнаю її на віддалі, але вже без дерев'яної добудови бабинця. Не має на храмі й «Охоронної таблиці», лише лелече гніздо примістилось на покрівлі святині. Від місцевих жителів дізнаюся, що незважаючи на те, що церква Св. Троїці була в руках московських батюшок, храм Успіння Божої Матері місцеві керівники, перелицьовані комуністи, не передали УПЦ КП, незважаючи на прохання українських вірних.

Отець Василь, настоятель храму Св. Троїці не знайшов коштів, щоб добудувати розібраний бабинець святині і в такому обкраяному вигляді вона зустрічає прихожих. Тут лише раз у рік правлять московський батюшка службу, а впродовж всього часу церква стоїть самотньо зачинена. Коли б місцеві посткомуністичні «вожді» передали святиню УПЦ КП тут відбувалися б регулярні служби Божі. Вчинили ці люди таки, справді не по Божому, власне, комуністи, ці вікові найманці москалів, як і слуги московського церковного імперіалізму в Україні ніколи не мали в серці Бога. Довго сиджу під могутніми деревами навколо прадавньої святині, збираю свої думки і приходять до мене слова нашого Національного Пророка Тараса Шевченка:

*Раби, підніжки,  
Грязь Москви...*

Саме ці раби, підніжки, грязь творили і творять за вказівками «старшого брата» і «матері-церкви» нечужане зло в Україні, оті АТО, «руський мир» і інше, наперед знаючи про безкарність своїх злочинів проти рідного народу і церкви.

З церквою Успіння Пресвятої Богородиці пов'язано ім'я о. Івана Шиприкевича, рідного брата владика Геннадія, який 1936-1939 рр. був настоятелем храму<sup>5</sup>, власне в цьому прадавньому храмі служила ціла низка визначних українських священників-патріотів впродовж всього минулого століття, як от о. о. Сергій Носаль, Гедеон Малевич, Іван Шиприкевич і диякон Олександр Шиприкевич, пізнішого настоятеля церкви с. Годомичі і інші. Церква Успіння Пресвятої Богородиці була й усипальницею князів Сокульських і їх найближчого оточення однак московсько-більшовицька атеїстична повільно змела всі сліди поховань.

Проте, слід наголосити, що в Соколі у 20-30-х рр. XX ст. в часи окупації нашої землі Поверсальською Польщею українська національна свідомість жителів містечка була низькою, на відміну від сусідніх сіл Навіз, Боровичі, де активно діяла «Просвіта», тут вона була відсутня<sup>6</sup>.

Від церкви Успіння Пресвятої Бо-

Іконостас монастиря Успіння Божої Матері у притворі костелу.



городиці іду до замковища, на якому вибудувана дільнична лікарня, нині вона пуста. На замковищі грязь, сміття, пляшки з під горілки і пива, здавалось пройшла по ньому якась бездушна орда. Замковище нагадує чотирикутник. Його довжина із заходу на схід 105 метрів, а первісна з півночі на південь в 62 метри, пізніше було воно розширене на південь, де висипало ще один ряд земляних валів висотою до 5-6 м, а шириною 11-12 м, внизу видно залишки ровів, наповнених водою з річки Стир, яка омиває замковище із східної сторони. Оглядаємо земляні вали, де була в'їзна брама із підвісним мостом. Ту і їх теперішня висота також дорівнює 5 метрів. Отож замок князів Сокульських являв собою у XVI XVII ст. добре укріплений і захищений оборонний комплекс, який безперечно мав і підземні ходи. На привеликий жаль і дотепер ніхто тут не проводив, ані археологічних розкопок, ані ґрунтового обстеження вцілілих пам'яток нашої історії.

Залишаю по ретельному обстеженні замковища, земляних валів навколо нього і, вирушаю ще до однієї пам'ятки архітектури, власне її скелету-костелу Різдва Пресвятої Богородиці, 1784 року. Від цієї римо-католицької святині лишилися лише три стіни між якими повиростали вищі від стін дерева і ці стіни місцева влада своїм рішенням лас-

каво передала УПЦ КП, нате і тіштеся... Ніхто з руйнівників церков, костелів, синагог на Волині, в Україні не зазнав кримінальних переслідувань, хіба що Господь покарав їх дітей, внуків Своєю земною карою.

Так засновано було на цих руїнах монастир Успіння Пресвятої Богородиці: ігумен Яків, два послушники та приходять на служби Божі 4-5 вірних, свідомих українців, яких не винищив московський комуністичний окупант, які відбуваються у невеличкому притворі при вході до руїни. Поруч з північної сторони костелу будується двоповерхове житлово-адміністративне приміщення цієї чоловічої обителі. Її насельники змальовували для мене картини свого тут побуту і служіння, як також плекали надії на майбутнє.

Залишаю Сокіль. Подальша моя наукова подорож мала вже іншу тематику і на подальших дорогах своїх пошуків і знахідок думками вертався до спустошеного московською комуністичною родинного гнізда князів Сокульських, які розбудували містечко над Стиром, щоб воно віками притягало до себе нових і нових поселенців. Хочеться вірити, що в майбутньому його колишня слава і велич повернуться до Соколя на його прадавній площі і вулиці, а вцілілі пам'ятки будуть належно реставровані та дивуватимуть нашого сучасника своєю мистецькою красою і досконалістю.

### Використані джерела:

- ДАВО. - Ф. 46. - Оп. 9. - Спр. 4761. - Арк 12; Спр. 3794. - Арк. 7.
- ДАВО. - Ф. 54. - Оп. 1. - дір. 56. - Арк. 1-82.



Майбутній будинок чоловічої обителі.





## Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в вересні місяці.

|                                |                |
|--------------------------------|----------------|
| Пресв. Євстафій Улян           | † 26. 09. 1957 |
| Прот. Дмитро Кирстюк           | † 21. 09. 1963 |
| Митр. прот. Єронім Грицина     | † 24. 09. 1965 |
| Прот. Ростислав Панченко       | † 08. 09. 1974 |
| Митр. прот. Василь Сенишин     | † 24. 09. 1975 |
| Митр. прот. Олександр Хом'як   | † 17. 09. 1980 |
| Протопресв. Амвросій Хруставка | † 06. 09. 1981 |
| Пресв. Микола Хоменко          | † 15. 09. 1981 |
| Протопресв. Петро Гліцький     | † 13. 09. 1986 |
| Прот. Юрій Ференсів            | † 21. 09. 1986 |
| Диякон Андрій Меланченко       | † 04. 09. 1994 |
| Протопресв. Дмитро Фотій       | † 06. 09. 1995 |
| Протопресв. Петро Бублик       | † 08. 09. 2002 |
| Протопресв. Сергій Кіцюк       | † 03. 09. 2009 |
| Протопресв. Юрій Туржанський   | † 02. 09. 2014 |
| Прот. Федір Осиченко           | † 08. 09. 2014 |

Добродійкам, що спочили в Бозі в вересні місяці.

|                          |                |
|--------------------------|----------------|
| Добр. Катерина Тріска    | † 15. 09. 1969 |
| Добр. Анна Пелешук       | † 21. 09. 1969 |
| Добр. Катерина Дебрин    | † 26. 09. 1974 |
| Добр. Антоніна Кравченко | † 19. 09. 1980 |
| Добр. Минодора Фотій     | † 21. 09. 1994 |
| Добр. Олександра Удод    | † 10. 09. 2004 |
| Добр. Марія Василів      | † 13. 09. 2009 |
| Добр. Олена Славченко    | † 05. 09. 2010 |
| Добр. Стефанія Юрківська | † 09. 09. 2011 |

## Memory Eternal!

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

|                                     |                |
|-------------------------------------|----------------|
| Presbyter Efstafy Ulan              | † 26. 09. 1957 |
| Archpriest Dmytro Kirstiuk          | † 21. 09. 1963 |
| Mitred Archpriest Eronym Hrycyna    | † 24. 09. 1965 |
| Archpriest Rostylav Panchenko       | † 08. 09. 1974 |
| Mitred Archpriest Vasyl Senyshen    | † 24. 09. 1975 |
| Mitred Archpriest Alexander Chomiak | † 17. 09. 1980 |
| Protopresbyter Ambrosy Chrustavka   | † 06. 09. 1981 |
| Archpriest Mykola Homenko           | † 15. 09. 1981 |
| Protopresbyter Peter Glitsky        | † 13. 09. 1986 |
| Archpriest Yuriy Ferenciv           | † 21. 09. 1986 |
| Deacon Andrew Melanchenko           | † 04. 09. 1994 |
| Protopresbyter Dmytro Foty          | † 06. 09. 1995 |
| Protopresbyter Peter Bublyk         | † 08. 09. 2002 |
| Protopresbyter Serhij Kiciuk        | † 03. 09. 2009 |
| Protopresbyter George Turzansky     | † 02. 09. 2014 |
| Archpriest Fedir Osyczenko          | † 08. 09. 2014 |

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

|                                 |                |
|---------------------------------|----------------|
| Dobr. Kateryna Triska           | † 15. 09. 1969 |
| Dobr. Anna Peleshuk             | † 21. 09. 1969 |
| Dobr. Katheryna Debryn          | † 26. 09. 1974 |
| Dobr. Antonina Krawchenko       | † 09. 09. 1980 |
| Dobr. Mynodora Foty             | † 21. 09. 1994 |
| Dobr. Alexandra Udod            | † 10. 09. 2004 |
| Dobr. Maria Wasyliv (born 1913) | † 13. 09. 2009 |
| Dobr. Olena Slavchenko          | † 05. 09. 2010 |
| Dobr. Stephania Yurkiwsky       | † 09. 09. 2011 |

Священнослужителям, що спочили в Бозі в жовтні місяці.

|                                  |                |
|----------------------------------|----------------|
| Вселенський Патріарх Димитрій    | † 02. 10. 1991 |
| Митрополит Полікарп (Сікорський) | † 22. 10. 1953 |
| Прот. Василь Кудрик              | † 07. 10. 1963 |
| Пресв. Сава Цетухин              | † 14. 10. 1970 |
| Протопресв. Євген Олендїй        | † 17. 10. 1981 |
| Пресв. Данило Мацелюх            | † 21. 10. 1981 |
| Архипресв. Семен Савчук          | † 28. 10. 1983 |
| Прот. Іван Майба                 | † 30. 10. 1983 |
| Архипресв. Сергій Герус          | † 08. 10. 1988 |
| Прот. Дем'ян Свириденко          | † 10. 10. 1990 |
| Прот. Володимир Кокорудз         | † 06. 10. 1997 |
| Протопресв. Остап Фляк           | † 12. 10. 2002 |
| Протопресв. Мирослав Парфенюк    | † 27. 10. 2014 |

Добродійкам, що спочили в Бозі в жовтні місяці.

|                           |               |
|---------------------------|---------------|
| Добр. Галина Галицька     | † 14.10. 1950 |
| Добр. Марія Архангельська | † 16.10. 1969 |
| Добр. Марія Грицина       | † 24.10. 1986 |
| Добр. Гелена Крісфалюсі   | † 26.10. 1986 |
| Добр. Марія Зубрицька     | † 18.10. 1988 |
| Добр. Анна Ковалишин      | † 11.10. 1994 |
| Добр. Марія Малюжинська   | † 05.10. 1999 |
| Добр. Емілія Гомик        | † 23.10. 2003 |
| Добр. Марія Шадурська     | † 22.10. 2006 |
| Добр. Емілія Труфин       | † 09.10. 2013 |
| Добр. Лідія Боднарчук     | † 12.10. 2015 |
| Добр. Марія Гупка         | † 15.10. 2015 |

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

|                                  |                |
|----------------------------------|----------------|
| Ecumenical Patriarch Dimitrios   | † 02. 10. 1991 |
| Metropolitan Polikarp (Sikorsky) | † 22. 10. 1953 |
| Archpriest Wasyl Kudrik          | † 07. 10. 1963 |
| Reverend Fr. Sawa Cetuchin       | † 14. 10. 1970 |
| Presbyter Evhen Olendy           | † 17. 10. 1981 |
| Reverend Fr. Danylo Maceliuch    | † 21. 10. 1981 |
| Archpresbyter Semen W. Sawchuk   | † 28. 10. 1983 |
| Archpriest Ivan Mayba            | † 30. 10. 1983 |
| Archpriest Sergey Gerus          | † 08. 10. 1988 |
| Archpriest Demian Swyrydenko     | † 10. 10. 1990 |
| Archpriest Wolodymyr Kokorudz    | † 06. 10. 1997 |
| Protopresbyter Ostap Flak        | † 12. 10. 2002 |
| Archpriest Myroslaw Parfeniuk    | † 27. 10. 2014 |

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

|                          |               |
|--------------------------|---------------|
| Dobr. Halyna Halytsky    | † 14.10. 1950 |
| Dobr. Maria Archangelsky | † 16.10. 1969 |
| Dobr. Maria Hrycyna      | † 24.10. 1986 |
| Dobr. Helena Krisfaliusi | † 26.10. 1986 |
| Dobr. Maria Zubrytsky    | † 18.10. 1988 |
| Dobr. Anna Kowalyshyn    | † 11.10. 1994 |
| Dobr. Maria Maluzynsky   | † 05.10. 1999 |
| Dobr. Emilia Homyk       | † 23.10. 2003 |
| Dobr. Maria Shadursky    | † 22.10. 2006 |
| Dobr. Emilia Trufyn      | † 09.10. 2013 |
| Dobr. Lidia Bodnarchuk   | † 12.10. 2015 |
| Dobr. Maria (Mary) Hupka | † 15.10. 2015 |

Священнослужителям, що спочили в Бозі в листопаді місяці.

|                                    |                |
|------------------------------------|----------------|
| Пресв. Іван Магас                  | † 13. 11. 1966 |
| Прот. Василь Мельничук             | † 26. 11. 1978 |
| Протопресв. Епіфаній Чижів         | † 27. 11. 1991 |
| Прот. Ілля Хіль                    | † 17. 11. 1994 |
| Прот. Віталій Метулинський         | † 25. 11. 1995 |
| Протопресвітер Андрій М. Тетеренко | † 15. 11. 2000 |
| Архимандрит Олександр (Щербань)    | † 28. 11. 2004 |
| Протопресвітер Петро Блажук        | † 15. 11. 2008 |

Добродійкам, що спочили в Бозі в листопаді місяці.

|                     |                |
|---------------------|----------------|
| Добр. Ольга Денисюк | † 30. 11. 1919 |
| Добр. Ева Кусий     | † 28. 11. 1957 |
| Добр. Софія Майба   | † 07. 11. 1965 |
| Добр. Марія Улян    | † 30. 11. 1972 |
| Добр. Розалія Фик   | † 07. 11. 1982 |
| Добр. Надія Стус    | † 05. 11. 2010 |

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

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

|                                    |                |
|------------------------------------|----------------|
| Presbyter John Magas               | † 13. 11. 1966 |
| Archpriest Wasyl Melnychuk         | † 26. 11. 1978 |
| Protopresbyter Epiphaniy Chyziw    | † 27. 11. 1991 |
| Archpriest Elia Chil'              | † 17. 11. 1994 |
| Archpriest Vitalij Metulynsky      | † 25. 11. 1995 |
| Protopresbyter Andrew Teterenko    | † 15. 11. 2000 |
| Archmandrite Alexander (Shcherban) | † 28. 11. 2004 |
| Protopresbyter Peter Blazuk        | † 15. 11. 2008 |

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

|                      |                |
|----------------------|----------------|
| Dobr. Ol'ha Denesiuk | † 30. 11. 1919 |
| Dobr. Eva Kusey      | † 28. 11. 1957 |
| Dobr. Sophia Mayba   | † 07. 11. 1965 |
| Dobr. Maria Ulan     | † 30. 11. 1972 |
| Dobr. Rosaline Fyk   | † 07. 11. 1982 |
| Dobr. Nadia Stus     | † 05. 11. 2010 |

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

## CENTRAL EPARCHY—MANITOBA

## PORTAGE LA PRAIRIE-BRANDON

**Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053**

|                 |   |
|-----------------|---|
| Sunday - 2      | 10:00 a.m. - Liturgy - Brandon            |
| Sunday - 9      | 10:00 a.m. - Liturgy - Portage la Prairie |
| Sunday - 16     | 10:00 a.m. - Liturgy - Brandon            |
| Sunday - 23     | 10:00 a.m. - Liturgy - Portage la Prairie |
| Nov. Sunday - 6 | 10:00 a.m. - Liturgy - Brandon            |
| Sunday - 13     | 10:00 a.m. - Liturgy - Portage la Prairie |
| Sunday - 20     | 10:00 a.m. - Liturgy - Brandon            |
| Sunday - 27     | 10:00 a.m. - Liturgy - Portage la Prairie |

## ST. IVAN SUCHAVSKY CATHEDRAL, WINNIPEG

**Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta**

**Tel: (204) 253-2434 Cell: (204) 990-9056**

|                  |                      |
|------------------|----------------------|
| Sunday - 9       | 10:00 a.m. - Liturgy |
| Sunday - 16      | 10:00 a.m. - Liturgy |
| Sunday - 23      | 10:00 a.m. - Liturgy |
| Sunday - 30      | 10:00 a.m. - Liturgy |
| Nov. Sunday - 13 | 10:00 a.m. - Liturgy |
| Sunday - 20      | 10:00 a.m. - Liturgy |
| Monday - 21      | 9:30 a.m. - Liturgy  |
| Sunday - 27      | 10:00 a.m. - Liturgy |

## ST. MICHAEL'S HERITAGE CHURCH, WINNIPEG

**Priest-in-Charge: Rev. Evan Maximiuk**

**Tel: (204) 474-2812**

|                 |                      |
|-----------------|----------------------|
| Sunday - 2      | 10:00 a.m. - Liturgy |
| Sunday - 9      | 10:00 a.m. - Liturgy |
| Sunday - 16     | 10:00 a.m. - Liturgy |
| Nov. Sunday - 6 | 10:00 a.m. - Liturgy |
| Sunday - 13     | 10:00 a.m. - Liturgy |
| Sunday - 20     | 10:00 a.m. - Liturgy |
| Sunday - 27     | 10:00 a.m. - Liturgy |

## ST. NICHOLAS GONOR, 6594 HENDERSON HWY.

**Priest: Rt. Rev. Protopresbyter Dr. Oleg Krawchenko Tel: (204) 269-9068**

|                  |                      |
|------------------|----------------------|
| Sunday - 30      | 10:00 a.m. - Liturgy |
| Nov. Sunday - 27 | 10:00 a.m. - Liturgy |

## ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN

**Priest: Rev. Fr. Brent Kuzyk**

**Tel: (204) 638-4704**

|                   |   |
|-------------------|---|
| Thursday - 6      | 10:00 a.m. - Liturgy - Gilbert Plains Care Home<br>2:30 p.m. - Obidnytsia - PCH |
| Friday - 14       | 10:00 a.m. - Liturgy - Chapel   |
| Thursday - 27     | 2:00 p.m. - Obidnytsia - St. Paul's   |
| Nov. Thursday - 3 | 10:00 a.m. - Liturgy - Gilbert Plains Care Home<br>2:30 p.m. - Obidnytsia - PCH |
| Monday - 21       | 10:00 a.m. - Liturgy - Chapel   |
| Thursday - 24     | 2:00 p.m. - Obidnytsia - St. Paul's   |

## ROBLIN-ROSSBURN/OAKBURN PARISH DISTRICTS

**Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177**

Clergy Conference (Central Eparchy Assembly) - Saskatoon

|                 |  |
|-----------------|--|
| 14-16           | Clergy Conference (Central Eparchy Assembly) - Saskatoon |
| Sunday - 30     | 10:00 a.m. - Liturgy - Seech                             |
| Nov. Sunday - 6 | 10:00 a.m. - Liturgy - Roblin                            |
| Sunday - 13     | 10:00 a.m. - Liturgy - Rossburn                          |
| Sunday - 20     | 10:00 a.m. - Liturgy (Khram) - Sandy Lake                |

## VITA PARISH DISTRICT

**Priest: V. Rev. Archpriest Miron Pozniak**

**Tel: (204) 334-6297**

|                  |   |
|------------------|---|
| Sunday - 16      | 10:00 a.m. - Liturgy - Vita   |
| Sunday - 23      | 10:00 a.m. - Liturgy - Sundown  |
| Nov. Friday - 11 | 9:30 a.m. - Liturgy; Memorial Service - Sirko<br>pot-luck lunch, program - Sirko Hall |
| Sunday - 20      | 10:00 a.m. - Liturgy - Rosa   |
| Sunday - 27      | 10:00 a.m. - Liturgy - Tolstoi<br>2:00 p.m. - Obidnytsia - Vita PCH                   |

## NORTHWESTERN ONTARIO

## FORT FRANCES, ST. GEORGE

**Priest-in-Charge: Rev. Bohdan Statkevych**

**Tel: (204) 261-3952**

|                  |                                    |
|------------------|------------------------------------|
| Sunday - 16      | 9:30 a.m. - Liturgy - Kenora       |
| Sunday - 23      | 9:30 a.m. - Liturgy - Fort Frances |
| Nov. Sunday - 13 | 9:30 a.m. - Liturgy - Fort Frances |
| Sunday - 20      | 9:30 a.m. - Liturgy - Kenora       |
| Sunday - 27      | 9:30 a.m. - Liturgy - Fort Frances |

## SASKATCHEWAN

## CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT

**Priest: Rev. Fr. Michael Faryna**

**Tel: (306) 563-5133**

|             |                                    |
|-------------|------------------------------------|
| Sunday - 23 | 10:00 a.m. - Liturgy - Swan River  |
| Friday - 28 | 2:00 p.m. - Moleben' - Kamsack PCH |
| Sunday - 30 | 10:00 a.m. - Liturgy - Kamsack     |

|                   |                                       |
|-------------------|---------------------------------------|
| Monday - 31       | 10:00 a.m. - Liturgy - Canora         |
| Nov. Thursday - 3 | 2:00 p.m. - Moleben' - Norquay PCH    |
| Sunday - 6        | 10:00 a.m. - Liturgy - Swan River     |
| Monday - 7        | 2:00 p.m. - Moleben' - Gateway Lodge  |
| Tuesday - 8       | 10:00 a.m. - Liturgy (Khram) - Stenen |
| Thursday - 10     | 10:00 a.m. - Liturgy - Canora         |
| Sunday - 13       | 10:00 a.m. - Liturgy - Swan River     |
| Sunday - 20       | 10:00 a.m. - Liturgy - Canora         |
| Monday - 21       | 10:00 a.m. - Liturgy - Kamsack        |
| Friday - 25       | 2:00 p.m. - Moleben' - Kamsack PCH    |
| Sunday - 27       | 10:00 a.m. - Liturgy - Hudson Bay     |
| Tuesday - 29      | 10:00 a.m. - Liturgy - Canora         |

## DESCENT OF THE HOLY SPIRIT &amp; SATELLITE PARISHES OF REGINA

**Priest: Rev. Fr. Michael Maranchuk**

**Tel: (306) 757-0445**

|                 |   |
|-----------------|---|
| Sunday - 23     | 10:00 a.m. - Liturgy - Descent of the Holy Spirit<br>3:00 p.m. - Obidnytsia - Candiac   |
| Wednesday - 26  | 10:00 a.m. - Obidnytsia - Parkside CH<br>6:15 p.m. - Akathyst & Bible study (Orthodoxy class)<br>5:00 p.m. - Great Vespers - Selo   |
| Saturday - 29   | 10:00 a.m. - Liturgy - Descent of the Holy Spirit   |
| Sunday - 30     | 11:50 a.m. - Hallelujah night - Descent of the Holy Spirit<br>10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit<br>3:00 p.m. - Obidnytsia - Moose Jaw<br>6:15 p.m. - Akathyst & Bible study (Orthodoxy class) |
| Nov. Sunday - 6 | 10:00 a.m. - Liturgy - Selo<br>5:00 p.m. - Great Vespers - Selo   |
| Wednesday - 9   | 10:00 a.m. - Liturgy, Memorial Service - Descent of the Holy Spirit   |
| Friday - 11     | 10:00 a.m. - Obidnytsia - Parkside CH<br>6:15 p.m. - Akathyst & Bible study (Orthodoxy class)<br>5:00 p.m. - Great Vespers - Selo   |
| Saturday - 12   | 10:00 a.m. - Liturgy (Khram) - Candiac  |
| Sunday - 13     | 10:00 a.m. - Liturgy - Selo   |
| Wednesday - 16  | 10:00 a.m. - Obidnytsia - CH (TBA)<br>6:15 p.m. - Akathyst & Bible study (Orthodoxy class)<br>- Descent of the Holy Spirit  |
| Saturday - 26   | 5:00 p.m. - Great Vespers - Selo  |
| Sunday - 27     | 10:00 a.m. - Liturgy - Descent of the Holy Spirit<br>11:50 a.m. - Holodomor presentation - Descent of the Holy Spirit   |
| Wednesday - 30  | 6:15 p.m. - Akathyst & Bible study (Orthodoxy 101)  |

## NORTH BATTLEFORD-GLASLYN-HAFFORD PARISHES

**Priest: Rev. Bohdan Demczuk**

**Tel: (306) 373-8920**

|                 |  |
|-----------------|--|
| 14-16           | Clergy Conference (Central Eparchy Assembly) - Saskatoon   |
| Sunday - 23     | 9:30 - Confession; 10:00 a.m. - Liturgy - North Battleford |
| Sunday - 30     | 9:30 - Confession; 10:00 a.m. - Liturgy - Hafford          |
| Nov. Sunday - 6 | 9:30 - Confession; 10:00 a.m. - Liturgy - North Battleford |
| Sunday - 13     | 9:30 - Confession; 10:00 a.m. - Liturgy - North Battleford |
| Sunday - 20     | 9:30 - Confession; 10:00 a.m. - Liturgy - North Battleford |
| Sunday - 27     | Priest's vacation  |

## MELFORT-NIPAWIN-WAKAW PARISH DISTRICT

**Priest: Rev. Fr. Patrick Powalinsky**

**Tel: (306) 382-1510**

|                 |  |
|-----------------|--|
| Sunday - 2      | 10:00 a.m. - Liturgy - Codette                           |
| Sunday - 9      | 10:00 a.m. - Liturgy (Khram) - St. Julien                |
| 14-16           | Clergy Conference (Central Eparchy Assembly) - Saskatoon |
| Sunday - 23     | 10:00 a.m. - Liturgy - Cudworth                          |
| Sunday - 30     | 10:00 a.m. - Liturgy - Melfort                           |
| Nov. Sunday - 6 | Priest's vacation  |
| Sunday - 13     | 10:00 a.m. - Liturgy - Melfort                           |
| Saturday - 20   | 10:00 a.m. - Liturgy - Lepine                            |
| Sunday - 27     | 10:00 a.m. - Liturgy - Codette                           |

## YORKTON DISTRICT PARISH

**Priest: V. Rev. Archpriest Mel Slashinsky**

**Tel: (306) 782-2998**

|                   |   |
|-------------------|---|
| 14-16             | Clergy Conference (Central Eparchy Assembly) - Saskatoon                          |
| Sunday - 23       | 10:00 a.m. - Liturgy - Sheho Town   |
| Sunday - 30       | 10:00 a.m. - Liturgy - Yorkton  |
| Nov. Saturday - 5 | 10:00 a.m. - Liturgy - Ituna  |
| Sunday - 6        | 10:00 a.m. - Liturgy - Yorkton  |
| Thursday - 10     | 10:30 a.m. - Moleben' - Yorkton Nursing Home                                      |
| Friday - 11       | 11:00 a.m. - Liturgy - Sheho  |
| Sunday - 13       | 10:00 a.m. - Liturgy - Yorkton  |
| Sunday - 20       | 10:00 a.m. - Liturgy - Yorkton<br>5:00 p.m. - District Memorial Service - Yorkton |
| Sunday - 27       | 10:00 a.m. - Liturgy - Yorkton  |

## WESTERN EPARCHY-ALBERTA

## VEGREVILLE PARISH DISTRICT

**Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078**

|                |   |
|----------------|---|
| Sunday - 9     | 10:00 a.m. - Liturgy; 11:30 a.m. - Thanksgiving - Sich Kolomea<br>3:00 p.m. - Obidnytsia; 4:00 p.m. - Thanksgiving - Camrose          |
| Wednesday - 12 | 6:30 p.m. - Bible study - Vegreville  |
| Thursday - 13  | 10:00 a.m. - Obidnytsia - St. Michael Manor, Vegreville   |
| Nov. Wed. - 2  | 10:30 a.m. - Obidnytsia - Century Park<br>3:00 p.m. - Obidnytsia - Heritage House, Vegreville<br>6:30 p.m. - Bible study - Vegreville |
| Thursday - 3   | 10:15 a.m. - Obidnytsia - Homestead Lodge, Vegreville   |
| Saturday - 5   | 6:30 p.m. - Vespers - Vegreville  |
| Sunday - 6     | 10:00 a.m. - Liturgy (English) - Vegreville<br>11:30 a.m. - Memorial Service - Vegreville   |
| Tuesday - 8    | 10:00 a.m. - Obidnytsia - Mary Immaculate, Mundare  |
| Wednesday - 9  | 6:30 p.m. - Bible study - Vegreville  |
| Thursday - 10  | 10:15 a.m. - Obidnytsia - St. Michael Manor, Vegreville   |
| Sunday - 13    | 10:00 a.m. - Liturgy; 1:00 p.m. Meeting - Vegreville  |
| Tuesday - 15   | 10:00 a.m. - Educational Program - Lloydminster   |
| Wednesday - 16 | 10:00 a.m. - Educational Program - Vegreville   |

## Notice to Contributors

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

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

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

continued on p.27

continued from p.26

Thursday - 17 10:00 a.m. - Educational Program - **Camrose**  
 Sunday - 20 10:00 a.m. - Liturgy - **Vegreville**  
 3:00 p.m. - Obidnytsia - **Camrose**  
 Wednesday - 23 10:30 a.m. - Obidnytsia - **Vegreville C.C.**  
 Saturday - 26 6:30 p.m. - Vespers - **Lloydminster**  
 Sunday - 27 10:30 a.m. - Liturgy - **Lloydminster**

**BONNYVILLE-ST. PAUL DISTRICT**

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

14-23 *Priest's vacation*  
 27-30 Clergy Conference (Western Eparchy Assembly) - **Edmonton**  
 Nov. Sunday - 6 10:00 a.m. - Liturgy - **Bonnyville**  
 Sunday - 13 10:00 a.m. - Liturgy - **Nowa Bukowina**

## Beatrice Patricia Schur (1929-2016) In Memoriam



■ **Beatrice Schur** entered eternal rest on Tuesday, August 9, 2016 at Lanigan Central Parkland Lodge at the age of 87.

Beatrice was born on July 23, 1929 in Ituna, Sask. She was a daughter of Katherine (*nee Kowalyk*) and Nick Leciuk. Beatrice attended File Hills School near Ituna then left to attend Teachers' College in Winnipeg, Man. She returned to Saskatchewan to teach in a number of rural schools and met her husband, William (Bill) Schur, when she went to teach in Endeavour, Sask. They were married on August 15, 1954 in the Ituna Ukrainian Orthodox Church and celebrated with a barn dance at her parents' homestead. Beatrice's three passions in life were her husband, children and granddaughter along with gardening and knitting. Earlier in her married life she raised turkeys, ducks, geese and chickens. Shortly after moving to Lanigan in the early '70s, Beatrice served her community as a Brownie Troupe Leader, several terms as the president of the Lanigan and District Figure Skating Club and a coordinator for the Carlton Trail Community College to ensure Lanigan residents would have the opportunity to take classes such as "family hair cutting" and "microwave cooking made easy." Beatrice loved children and she loved being a teacher. She taught Kindergarten for a number of years and then started a private play-

school in order to better prepare young children for Kindergarten and grade school. After Bill and Bea retired, they travelled to Hawaii and wintered down in Arizona a number of times. Over the years, numerous trips were made to visit their daughters in Alberta and British Columbia. They also spent time with their son, his wife and Bea and Bill's only granddaughter camping at the lake each summer. Beatrice was always there for her family—day or night, without question. The only time you had to make "a reservation" for her time and attention was during peak gardening season. Her usual gardening hours were from sun up to sun down and during harvest season she rewarded family and friends with a beautiful bounty of fruits and vegetables. While we are saddened by her departure, we find comfort and solace in the knowledge that she is in a heavenly place—joyfully tending a garden.

Beatrice leaves behind to cherish her memory and celebrate her life, her loving husband Bill and their three children and granddaughter: Chantel (Tom) Derbyshire, Janet Schur, James (Eileen) Schur and their daughter Alexis. Beatrice also leaves to cherish her memory and life, her sister Anne (Omer) Sather. She will be sadly missed by many nieces, nephews, great nieces and great nephews.

She was predeceased by her parents Katherine and Nick Leciuk, her sisters Lena, Olga, Sophie and her brother Bill.

The funeral service was held in the All Saints Ukrainian Orthodox Church in Endeavour, Sask. officiated by Fr. Michael Faryna on August 11, 2016 at 1:30 p.m.

Interment followed in the Schur Family Cemetery, Endeavour, Sask.

Funeral arrangements were entrusted to Preeceville Funeral Home of Preeceville, Sask.

**Memory Eternal! Вічна пам'ять!**  
—Schur family

**PASCHALION**

| Year | Beginning of Great Lent | Orthodox Pascha | Latin Pascha | Ascension | Pentecost | Beginning of Apostles Fast |
|------|-------------------------|-----------------|--------------|-----------|-----------|----------------------------|
| 2017 | Feb. 27                 | April 16        | April 16     | May 25    | June 4    | June 12                    |
| 2018 | Feb. 19                 | April 8         | April 1      | May 17    | May 27    | June 4                     |
| 2019 | Mar. 11                 | April 28        | April 21     | June 6    | June 16   | June 24                    |

**ПАСХАЛІЯ**

| Рік  | Початок Великого посту | Православна Пасха | Латинська Пасха | Вознесіння | Тройця    | Початок Петрівки |
|------|------------------------|-------------------|-----------------|------------|-----------|------------------|
| 2017 | 27 лютого              | 16 квітня         | 16 квітня       | 25 травня  | 4 червня  | 12 червня        |
| 2018 | 19 лютого              | 8 квітня          | 1 квітня        | 17 травня  | 27 травня | 4 червня         |
| 2019 | 11 березня             | 28 квітня         | 21 квітня       | 6 червня   | 16 червня | 24 червня        |

Sunday - 20 10:00 a.m. - Liturgy - **St. Paul**  
 Sunday - 27 10:00 a.m. - Liturgy - **Bonnyville**

**KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT**

**Priest: V. Rev. Archpriest Roman Trynoha** Tel: (250) 572-2493

Sunday - 23 10:00 a.m. - Liturgy - **Kelowna**  
 2:00 p.m. - Obidnytsia - **Kelowna**  
 Sunday - 30 10:00 a.m. - Liturgy - **Vernon**  
 2:00 p.m. - Obidnytsia - **Kelowna**  
 Nov. Sunday - 13 2:00 p.m. - Obidnytsia - **Kelowna**  
 Sunday - 20 10:00 a.m. - Liturgy - **Kelowna**  
 2:00 p.m. - Obidnytsia - **Kelowna**  
 Sunday - 18 10:00 a.m. - Liturgy - **Kamloops**  
 Sunday - 25 10:00 a.m. - Liturgy - **Kelowna**  
 2:00 p.m. - Obidnytsia - **Vernon**

**VANCOUVER ISLAND PARISH DISTRICT**

**Priest: Rev. Fr. Chad Pawlyshyn** Tel: (250) 816-3329

Sunday - 16 10:00 a.m. - Liturgy - **Victoria**  
 Sunday - 23 10:00 a.m. - Liturgy - **Parksville**  
 27-30 Clergy Conference (Western Eparchy Assembly) - **Edmonton**  
 Nov. Saturday - 5 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 6 10:00 a.m. - Liturgy - **Victoria**  
 Saturday - 12 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 13 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 19 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 20 10:00 a.m. - Liturgy - **Victoria**  
 Saturday - 26 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 27 10:00 a.m. - Liturgy - **Parksville**

## Бл. п. Орися Бугера (Федорчук) (1938-2012) В 4-ту річницю упокоєння Iris Bugera (nee Fedorchuk) In Memoriam

**Memory Eternal!**

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



\* **September 11, 1938**  
 † **November 28, 2012**

■ On the 4th anniversary since she fell asleep in the Lord, we cherish many fond memories and pray for her eternal rest in God's Heavenly Kingdom.

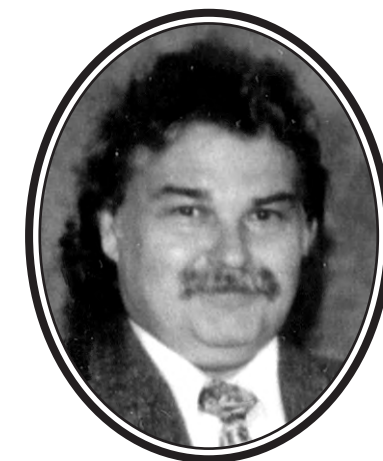
\* **11-го вересня 1938 р.**  
 † **28-го листопада, 2012 р.**

■ У 4-ту річницю упокоєння Ориси, споминаємо і молимося, щоб Господь Бог оселив душу спочилої в царстві Своїм де праведні спочивають.

**Вічна їй пам'ять!**

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

## Peter Puk (1958-2016) In Memoriam



■ The Late **Peter Puk** was the son of The Late Very Reverend Jaroslaw and Anna Puk of Vegreville, AB.

Peter passed away on August 19, 2016 at the age of 58 with his family by his side in Kamsack, SK. He fought a courageous battle with ALS.

Peter was born in Oldham, England on January 10, 1958. In 1961, when Pe-

ter was 3 years old, the family moved to Canada and settled in Winnipeg, MB. Later the same year the family moved to Theodore SK and in 1969, they moved from Hyas, SK to Kamsack, where Peter lived until his death.

In 1989, Peter married Theresa (Ratushny) and together they had 3 beautiful children: Alyssa, Larissa, and Michael. Peter worked at the Eaglestone Lodge from 1988 until his illness. He enjoyed visiting with the seniors at the lodge.

Peter is survived by his wife Theresa of 33 years, daughters Alyssa, Larissa, son Michael, granddaughter Alexis. His mother Anna Puk of Vegreville, brother Bryan, sister Lesia (Colin) Ryan and Teanna.

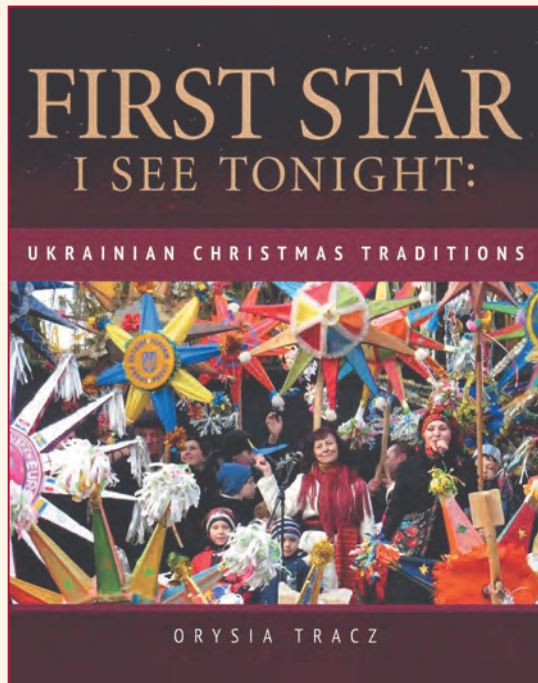
**Memory Eternal! Вічна пам'ять!**

—Puk family

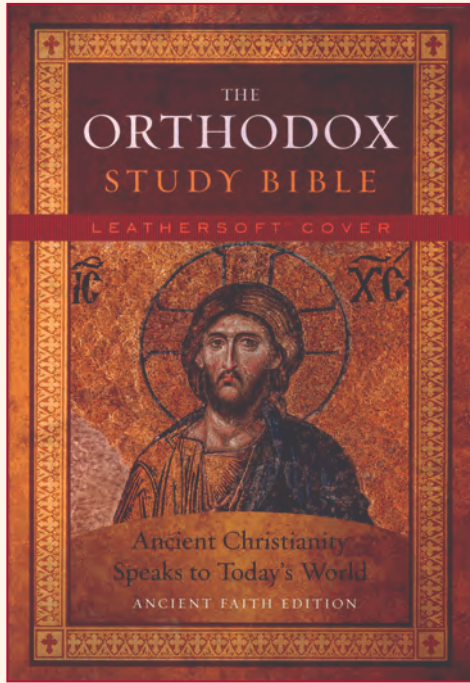
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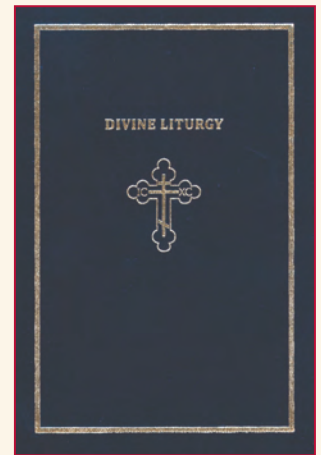
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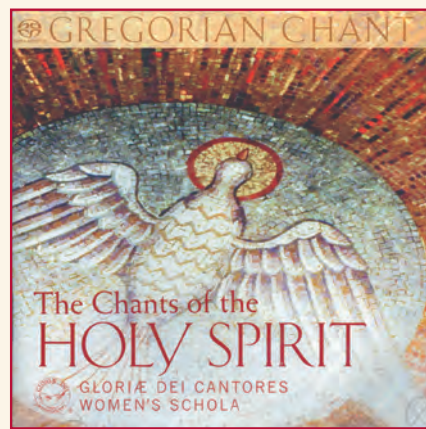
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Bishop ISAIAH

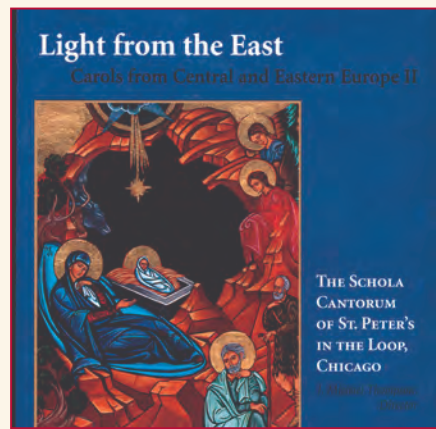
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The UOCCF:

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



- ✓ has supported the following programs:
- Pilgrimage to Gardenton, Manitoba
  - Mission Project, St. Vladimir parish, Calgary, Alberta
  - UOCC International Orthodox Youth Forum
  - Orthodox Church Symposium, Toronto, Ontario

Submission deadline:  
February 1 and August 1, every year

To discuss your ideas and for a Grant Application Form:

UOCC Foundation, 9 St. John's Ave., Winnipeg, MB R2W 1G8

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

email: foundation@uoccf.ca

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

під патронатом катедри св. Володимира

10 ТА РІЧНИЦЯ

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неділя 18го грудня – 3 рп

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