

UKRAINIAN ORTHODOX CHURCH OF CANADA

HERALD

• L E M E S S A G E R •

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“from the desk(-top) of the Chair of the Presidium / Chancellor”



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

Your Eminence, your Graces, Reverend Fathers, Brothers and Sisters in Christ—“fellow” members (and friends-supporters-family members of) our beloved UOCC,

I greet you all—**Slava Bohu za vse! Glory be to God for everything!**

I hope that our hierarchs, all of our clergy, and their families, and all of you—members of our UOCC had a wonderful summer and a spiritually fruitful “fall season.”

The service of **your** “office of the consistory” continues by the Grace of God. I continue to learn—on a regular, if not daily basis, that most if not all of us yearn, and indeed fervently desire that “our” UOCC get to a place of fiscal stability, and get to a place where “we” serve each other, and the world beyond ourselves to maximum effectiveness. And further that we do so in mutually-beneficial ways, as we say—for God’s Glory, and for our salvation.

And yet at all times... we live in the world, and we ourselves, (yes every one of us,) are tempted to impatience, unkindness, intolerance and drawing attention to another’s short-comings or limitations... without heeding our own short-comings or limitations.

Your present Consistory Board, and certainly by extension—this our “present generation” of UOCC leaders *at all levels of church life* have “inherited” an organization that on the one hand has been accustomed to enjoying a certain level of “service,” (including the regular publishing of this church newspaper, the *Visnyk – the Herald*,) while on the other hand facing severe limitations in our fiscal and organizational capacity to do so. We have what may be termed a corporate or collective version of “*the spirit is willing... but the flesh is weak...*” Or to put this another way—“we” collectively want (and believe we need to) have certain things **done** while we lack the people or money to do them. Being a “corporation” at law, and being established by an Act of the Canadian Parliament in 1929, places further legal responsibilities on “us” that we cannot leave undone, either.

And therefore, as I presented at all three of our Eparchial Assemblies in October (Yorkton, and Edmonton,) and November (Toronto,) “we” have gotten “here” together... **exceeding** our operating income by our operating expenses by an average of \$50,000/year for the last twenty (plus) years... the only way “out”

will be by us doing it “together.” I am grateful that God provides the hope for us to serve in the face of this seemingly insurmountable (though *worldy!*) **challenge**. I invite us all to place our hope in Him, always, AND to use all of our collective wisdom and faith for the good of our beloved UOCC.

In the “special summer edition” of the *Visnyk*, the piece “from the Office of the Chancellor” included some **eighteen** (18) headings / sub-headings. I will briefly report on some of the developments that *have happened* in these last four or five months, thanks be to God!

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

Erin Acland and Sarah Story, professional archivists were with us through to the end of September, 2019. Their term was extended into October, and on a reduced basis through November. Elsewhere in this issue of the *Visnyk*, please take note of their further articles—reporting to the membership of our UOCC about **our own** museum and library (further to their articles in the “summer edition” of the *Visnyk*.)

Erin and Sarah have done a wonderful job to date, and provided a much needed and greatly appreciated **initial** up-dating to our inventory records of our UOCC’s “historical record.” It is certainly my hope that they will continue to be engaged by the UOCC, and that they would provide an extensive presentation to (or at) our 24th Sobor next summer, and perhaps even prepare our Archives, Library and Museum to receive visitors during our Sobor.

Ecclesia Publishing Corporation / Communications “office”—(including further distribution of this issue of the “Visnyk” – the Herald)

As I stated above—“we” (that is,) *your* “office of the consistory,” seeks to serve our membership with very limited resources. **This** issue of the “*Visnyk – the Herald*,” by decision of the Presidium (Executive Committee) of the Consistory Board (which also serves as the “Ecclesia Publishing Corporation’s” Board of Directors, is being distributed once again—as in the summer in a “hybrid” manner.

The plan is to print a limited number of “hard-copies,” and to send to all clergy, and parish executives, as well as to send out electronically. Once again, I / (we) kindly ask that clergy and parish executives distribute further to their e-mailing lists, and copy / print off for anyone who does not have access to the electronic version, or who wishes to have a “hard-copy” version.

It is the plan that it will be only the **one document**, [as opposed to two separate documents—cover, and “body” as was the case in the summer,] to make it easier for printing / further distribution.

continued on p.3

continued from p.2

*****Please take note—the current plan is that the Nativity—New Year’s issue of the *Visnyk—the Herald*, (once again, by decision of the Presidium,) will be distributed only in electronic form.**

Staffing at your office of the consistory

The staffing complement at the office of the consistory remains very limited. We currently have one “full-time employee” at the office of the consistory, (the Chair of the Presidium / Chancellor.)

Cheryl Tereck, CPA, CMA, has continued to serve our office of the consistory for the months of August, (on a full-time basis,) and then since Sept 1st, on a limited-time basis, through the external audit.

Mariya Kortchevich, is now employed on a limited part-time basis, greatly assisting our professional archivists, Erin and Sarah, and specifically with respect to sacramental records.

Mikhail Pavenski continues as our part-time “desktop publisher,” as his health allows.

We were glad to welcome **Sherry Hrehorak** “back” to the office of the consistory on November 4th, after her seasonal employment with Manitoba Parks concluded. Sherry (originally form Sheho, SK,) serves as an administrative assistant / receptionist for Metropolitan Yuriy and me on a part-time basis.

Invitations to clergy of the Orthodox Church in Ukraine

As presented in the “summer edition” of the *Visnyk – the Herald*, it was the hope that two priests from the OCU would come to visit the UOCC.

Fr. Taras Kinash arrived on Sept 10th, and stayed until October 19th. He resided at St. Andrew’s College, participated in classes, served extensively in the chapel as well as in parishes of Winnipeg and beyond. He made a very favourable impression upon everyone with whom he met. His presentation at Holy Trinity Cathedral, sponsored by the Order of St. Andrew (on Sept 29th,) on the topic of “the current ecclesiastical situation in Ukraine,” was particularly well-received.

The XXIVth / 24th Sobor of the UOCC—July 15th – 19th, 2020 in Winnipeg

The (main) “venue” is the CanadInns Polo Park. (Some people may recall—this was the venue of the USRL Convention in 2007.)

The 24th Regular Sobor of our UOCC is scheduled as follows:

Tues July 14th—gathering (*arrivals*) of consistory board members, and clergy and families

Wed July 15th—“All-Canada” clergy (“dukhovna”) conference and gathering (*arrivals*) of delegates and guests. Contemplated evening “welcoming” reception.

Thur July 16th though Sat July 18th—Sobor (“sessions.”)

Sun July 19th—Hierarchical Divine Liturgy and departure(s)

The first “ad hoc” committee mtg was held in September, followed by an initial meeting of the “Sobor Organizing Committee” on November 20th.

Your consistory board has and continues to proceed with planning this Sobor in the most cost-effective manner, in order **not to exceed** our anticipated income for the Sobor. *This may well mean a markedly “scaled down” version of what many of us have experienced in our lifetimes...* This is, I believe—God calling us **all** to be wise stewards over the resources that we do have.

Concluding thoughts – comments:

I am “penning” (that is, “key-board-ing”) these thoughts in these early days of December. Your Consistory Board is scheduled to meet (face-to-face) in the days of Dec 10 – 11 – 12, at St. Andrew’s College. This meeting will be followed by board meetings of St. Andrew’s College, and the Khram / Annual Mtg, as well as board meetings of the Ukrainian Orthodox Church of Canada Foundation, and the Annual Mtg of the UOCCF on Saturday Dec 14, 2019.

(* Please note, all members of the UOCC are members of the UOCCFoundation, and are most welcome to attend the UOCCF Annual Mtg beginning with a luncheon at 12:00 on Sat Dec. 14, 2019 at St. Andrew’s College.)**

It is my hope as of this moment, that at least the “electronic version” of this issue of the “Visnyk—the Herald” will have been received prior to the meetings next week.

As I drew out attention to in previous issues of the *Visnyk – the Herald*, I believe “we” continue to be challenged—of course, individually, (as has “always” been the case,) and now—perhaps as never before, “**collectively**” as the leadership of our beloved UOCC. This is the time for every one of us to seek to increase our holiness through our service and efforts, and most of all—by reaching out to God and partaking of His Grace and Love for us all.

It was Thomas Merton, a Catholic writer in the 20th century who wrote a book entitled “No man is an Island.”

Brothers and Sisters... all of us need to make our own effort—nd yet we need each other because we need to do it together. We are all in this together... we are all sailing on the same “ark of our salvation”—specifically our beloved Ukrainian Orthodox Church of Canada. Let us all “dig deep,” and again, and again “...commend ourselves, one another, and *our whole lives unto Christ, Our God.*”

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

ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ЗА МЕЖАМИ УКРАЇНИ



ПОСЛАННЯ НА ПОЧАТОК РІЗДВЯНОГО ПОСТУ ФИЛІПІВКИ

"Тому Господь Сам дасть вам знак: Ось Діва в утробі зачне, і Сина народить, і назвеш ім'я Йому: Еммануїл." (Іс. 7:14)

"А все оце сталося, щоб збулося сказане пророком від Господа, який пророкує: Ось діва в утробі зачне, і Сина породить, і назвуть Йому Ім'я Еммануїл, що в перекладі є: З нами Бог." (Мт. 1: 22-23)

Возлюблене духовенство, монашество та вірні наших Українських Православних Єпархій за межами України та по всьому світі, хто готується під час цього Філіпівського Посту - До Різдва Господа нашого і Спасителя Ісуса Христа - "наш Спаситель – з нами Бог" :

Приблизно за 700 років до Різдва Христового Ісаїя пророкував, що Він народиться від Діви, і ми бачимо, що справдилося це у Вифлеємі, як описано у Євангелії від Матфея. Світ чекав приходу Месії - Спасителя - хто з терпінням, хто із сумнівом, іноді із нетерпінням, а іноді відвертим бунтом. Ми були благословенні стати вірними свідками Втілення Істинного Бога - Слова Божого - Ісуса Христа - з нами Бог - Бога, одного з нас - Бога, який пожертвував Себе і продовжує робити це заради нашого спасіння.

Світ у часі Втілення - Різдва Христа-Дитяти - цілком відверто кажучи, не зміг визнати, що чекання завершилося. Ніхто не сподівався, що Месія - Спаситель – прийде, як невинне дитя, народжене від діви в печері і буде поміщене в ясла світських тварин. І все ж із цих майже незбагнених обставин ми стали на шлях, що веде до нашого порятунку.

Після Великого свята П'ятидесятниці апостоли та їхні наступники під натхненням і дією Святого Духа знали, що їхній святий та неминучий обов'язок свідчити про Христа - Втіленого Сина Божого - Воскреслого з мертвих. Це було непросте завдання. Апостол та Євангеліст Матфей використовує історію, щоб розкрити, хто був цей Ісус для тих, хто повністю ідентифікував себе через свою історію. У першому розділі свого Євангелія, яке ми читаємо за Божественною Літургією у неділю перед Різдрвом Христовим, Матфей розкриває генеалогію Ісуса Христа через 42 покоління: від Авраама до Давида, чотирнадцять поколінь, від Давида до Вавилонського полону чотирнадцять поколінь і від Вавилонського полону до Христа - чотирнадцять поколінь. Після опису родоводу апостол Матфей негайно переходить до розповіді про Різдво нашого Господа.

Матфей розумів, що надзвичайно важливо є, донести до людей Божих, що цей Ісус Христос був одним із них, невід'ємною частиною їхньої всієї історії - не чужинець, який не має співчуття чи любові до них, - а є одним із тих, хто прийшов доповнити Божу обіцянку дану їм. Сенс у всьому цьому полягає в тому, що Матфей намагався донести до всіх, що вся ця історія, всі ці покоління призводили до чогось – чогось більшого, ніж вони коли-небудь очікували.

Весь Новий Завіт показує те саме для всіх нас, хто розуміє, що Син Божий залишається "одним із нас". Все, що ми бачимо в Євангеліях, Посланнях та Одкровенні - добре (в людському розумінні) те, що ми читаємо, і не добре те, що ми читаємо, - надалі виявляє нам, що все це "веде до чогось" - і те щось є очікування нашого спасіння, щоб стати єдиними з Богом.

Наша молитва полягає в тому, щоб, продовжуючи цей передріздвяний час, ми перебували в очікуванні. Бог прийшов до НАС, Бог є серед НАС, і Бог знову прийме нас у Своє Небесне Царство, якщо ми живемо як ті, хто зодягнувся в Нього у часі Святого Таїнства Хрещення і отримав повноту Благодаті Святого Духа в Святому Таїнстві Миропомазання. Будемо завжди прагнути зберегти цю одягу хрещення чистою, білою одягою, в яку ми були зодягнені після нашого Хрещення, і незаплямовані гріховністю в день нашого упокоєння, як це було напочатку.

Будемо готуватися через молитву та піст і в спогляданні на чистоту ЛЮБОВІ, даної нам через невинне дитя, постійно прагнути до кінцевій цілі – до того - до чого Бог веде нас через усі покоління людської історії.

У Всеобіймаючій Любові у Христі та за молитвами Святого Апостола Филипа,

- + **Юрій** – Митрополит Української Православної Церкви в Канаді
- + **Антоній** – Митрополит Української Православної Церкви США, Південної Америки та Діаспори
- + **Єремія** – Архієпископ Української Православної Єпархії а Південній Америці
- + **Даниїл** – Архієпископ Української Православної Церкви США та Діаспори
- + **Іларіон** – Єпископ Української Православної Церкви в Канаді
- + **Андрій** – Єпископ Української Православної Церкви в Канаді

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

EPISTLE FOR APOSTLE PHILIP'S FAST - ADVENT



"Therefore, the Lord Himself will give you a sign: behold, the virgin shall conceive and bear a Son, and you shall call His name Immanuel." (Isaiah 7:14)

"So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 'Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel', a which is translated, 'God with us.'" (Matthew 1:22-23)

Dear beloved clergy, monastics and faithful of our Ukrainian Orthodox Eparchies beyond the borders of Ukraine and to all throughout the world who prepare during this Phillip's Fast – Advent for the Nativity of our Lord and Savior Jesus Christ – "our Savior – God with us":

Approximately 700 years before the Nativity of Christ, Isaiah prophesized that He would be born of a virgin, which we see was, indeed, fulfilled in Bethlehem as described in the Gospel of Matthew. The world awaited the arrival of the Messiah – the Savior – sometimes with patience, sometimes with doubt, sometimes with impatience and sometimes with outright rebellion. We have been blessed to become faithful witnesses to the Truth of the Incarnation of God – the Word of God – Jesus Christ – God with us – God, one of us – God Who offered, and continues to do so, Himself for our salvation.

The world of the time of the Incarnation – the Nativity of the Christ-Child – quite frankly, failed to recognize that the wait was over. No one expected the Messiah – the Savior – would come as an innocent child, born of a virgin in a cave and placed into a food trough of domestic animals. And yet, from these almost unfathomable circumstances we set out upon the path leading to our salvation.

After the Great Feast of Pentecost, the Apostles and their successors, under the inspiration and guidance of the Holy Spirit, knew that theirs was a holy and inescapable responsibility to bear witness to Christ – the Incarnated Son of God – Who is risen from the dead. It was not an easy task. The Evangelist, Apostle Matthew utilizes history to reveal who this Jesus was to those who identified themselves completely through their own history. In the first chapter of his Gospel, which we read during Divine Liturgy on the Sunday before the Nativity, Matthew presents the genealogy of Jesus Christ through 42 generations: from Abraham to David, fourteen generations, from David to the captivity in Babylon, fourteen generations and from the captivity in Babylon to Christ – fourteen generations. Following this presentation, Matthew goes immediately into the narrative of the Nativity of our Lord.

Matthew understood that it was extremely important to convey to the people of God that this Jesus Christ was one of them, an integral part of their entire history – not a stranger who has no compassion or love for them – but one of them who came to fulfill God's loving promise to them. The point of all this is that Matthew was trying to convey to all that all that history, all those generations were leading to something – something far beyond what they had ever humanly expected.

The entire New Testament does the same for all of us who comprehend that the Son of God remains as "one of us". All that we witness in the Gospels and the Epistles and Revelation – both the good (in human terms) that we read and the bad that we read – continue to reveal to us that everything is still "leading to something" – and that something is the expectation of our salvation, to becoming one with God.

Our prayer is that as we proceed through this pre-Nativity season, we keep this expectation in clear focus. God has come to US, God is among US and God will embrace US once again in His Heavenly Kingdom, if we live as those who clothed themselves in Him during the Holy Mystery of Baptism and received the fullness of Grace from the Holy Spirit in the Holy Mystery of Chrismation. Let us strive always to keep that baptismal garment, the pure white cloth in which we were wrapped following our Baptism, as unblemished by sinfulness on the day of our repose as it was originally.

Let us prepare through prayer and fasting and in contemplation of the purity of LOVE offered to us in an innocent child, continually dwell upon the ultimate goal – that something – that God has been leading us to through all the generations of human history.

In the All-Encompassing Love of our Lord and through the prayers of the Holy Apostle Phillip,

- + YURIJ – Metropolitan Ukrainian Orthodox Church of Canada
- + ANTONY – Metropolitan Ukrainian Orthodox Church of the USA, South America and Diaspora
- + JEREMIAH – Archbishop Ukrainian Orthodox Eparchy of South America
- + DANIEL – Archbishop Ukrainian Orthodox Church of the USA and Diaspora
- + ILARION – Bishop Ukrainian Orthodox Church of Canada
- + ANDRIY – Ukrainian Orthodox Church of Canada

PATRIARCHAL ENCYCLICAL ON THE ENVIRONMENT 2019



† BARTHOLOMEW

*By God's Mercy Archbishop
of Constantinople-New Rome
and Ecumenical Patriarch
To All the Plenitude of the Church
Grace, Peace and Mercy from the
Maker of All Creation
Our Lord, God and Saviour Jesus Christ*

Dearest brother Hierarchs and beloved children in the Lord,

With the goodness and grace of the all-bountiful God, today marks the 30th anniversary since the Holy Great Church of Christ established the feast of indiction and first day of the ecclesiastical year as "the day of environmental protection." We did not only address our Orthodox faithful, nor again just Christian believers or even representatives of other religions, but also political leaders, environmentalists and other scientists, as well as intellectuals and all people of good will, seeking their contribution.

The ecological activities of the Ecumenical Patriarchate served as the inspiration for theology to advance prominently the truth of Christian anthropology and cosmology, the Eucharistic worldview and treatment of creation, along with the spirit of Orthodox asceticism as the basis for understanding the reason for and response to the ecological crisis. The bibliography related to theological ecology or ecological theology is extensive and on the whole constitutes an admirable Orthodox witness before the major challenges of contemporary humanity and earthly life. Concern for the ecological crisis and for the global dimensions and consequences of sin—of this alienating internal "reversal of values" in humankind—brought to the surface the connection between ecological and social issues as well as for the need to address them jointly. Mobilizing forces for the protection of the integrity of creation and for social justice are interconnected and inseparable actions.

The interest of the Ecumenical Patriarchate for the protection of creation did not arise as a reaction to or as a result of the contemporary ecological crisis. The latter was simply the motivation and occasion for the Church to express, develop, proclaim and promote its environmentally-friendly principles. The foundation of the Church's undiminished concern for the natural environment lies in its ecclesiological identity and theology. Respect and care for creation area dimension of our faith, the content of our life in the Church and as the Church. The very life of

the Church is "an experienced ecology," an applied respect and care for creation, and the source of its environmental activities. In essence, the interest of the Church for the protection of the environment is the extension of the Holy Eucharist in all dimensions of its relationship to the world. The liturgical life of the Church, the ascetic ethos, pastoral service and experience of the cross and resurrection by the faithful, the unquenchable desire for eternity: all of these comprise a communion of persons for which the natural reality cannot be reduced to an object or useful matter to meet the needs of an individual or humanity; by contrast, this reality is considered as an act, deed the handiwork of a personal God, who calls us to respect and protect it, thereby rendering us His "coworkers," "stewards," "guardians," and "priests" of creation in order to cultivate a Eucharistic relationship with it.

Care for the natural environment is not an added activity, but an essential expression of church life. It does not have a secular, but rather a purely ecclesiastical character. It is a "liturgical ministry." All of the initiatives and activities of the Church are "applied ecclesiology." In this sense, theological ecology does not merely refer to the development of an ecological awareness or the response to ecological problems on the basis of the principles of Christian anthropology and cosmology. On the contrary, it involves the renewal of the whole creation in Christ, just as this is realized and experienced in the Holy Eucharist, which is an image and foretaste of the eschatological fullness of the Divine Economy in the doxological wholeness and luminous splendor of the heavenly kingdom.

Most honorable brothers and most precious children in the Lord,

The ecological crisis reveals that our world comprises an integral whole, that our problems are global and shared. In order to meet these challenges, we require a multilayered mobilization, a common accord, direction and action. It is inconceivable for humankind to recognize the severity of the problem and yet continue to behave in oblivion. While in recent decades the dominant model of economic development in the context of globalization—highlighting the fetishism of financial markers and magnification of financial profit—has exacerbated ecological and economic problems, the notion still prevails widely that "there is no other alternative" and that not conforming to the rigid validity logic of the world's economy will lead to unbridled social and financial situations.

Thus, any alternative forms of development, along with the power of social solidarity and justice, are overlooked and undermined.

For our part, however, we are obliged to assume greater measures for the application of the ecological and social consequences of our faith. It is extremely vital that our archdioceses and metropolises, as well as many of our parishes and sacred monasteries, have fostered initiatives and activities for the protection of the environment, but also various programs of ecological education. We should pay special attention to the Christian formation of our youth, so that it may function as an area of cultivation and development of an ecological ethos and solidarity. Childhood and adolescence are particularly susceptible life phases for ecological and social responsiveness.

Aware of the urgency of environmental education, the Ecumenical Patriarchate devoted the Third in its series of international Haiki Summits to the subject of "Theological Education and Ecological Awareness" (Istanbul, 31 May to 4 June 2019) with a view to incorporating ecology and environmental awareness into programs and curricula of theological schools and seminaries. The solution to the great challenges of our world is unattainable without spiritual orientation.



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Complete itinerary and booking information:
www.stjohnshawa.org/2020pilgrimagetourofgreece



In conclusion, then, we wish all of you a favorable and blessed ecclesiastical year, filled with works pleasing to God. We invite the radiant children of the Mother Church throughout the world to pray for the integrity of creation, to be sustainable and charitable in every aspect of their lives, to strive for the protection of the natural environment, as well as the promotion of peace and justice. And we proclaim once more the truth that there can be no genuine progress, when the "very good" creation and the human person made in the image and likeness of God suffer. Finally, through the intercession of the first-among-the-saints Theotokos Pammakaristos, we invoke upon you the life-giving grace and boundless mercy of the Creator and Provider of all.

1 September 2019

† **Bartholomew of
Constantinople
Your fervent
supplicant
before God**

30th Anniversary of Episcopal Service of His Eminence Metropolitan Yurij



On October 19th, 2019 the Clergy and Delegates of the Central Eparchy congratulated His Eminence Metropolitan Yurij on the occasion of his 30th Anniversary of Episcopal Service.

During the lunch break he was presented with a cake and flowers to honour the occasion. This was followed by the singing of *Mnohaya Lita*.

His Eminence was very grateful for the gesture and thanked all for their well wishes. During the cutting of the cake people came forward to individually offer their congratulations and to receive His Eminence's blessing.

Further, on November 3rd, the Holy Trinity Metropolitan Cathedral also greeted His Eminence with a flowers and a cake on the occasion of His 30th Anniversary of Episcopal Service. This was presented to him by the Parish President Keith Swinton.

This was followed by the singing of *Mnohaya Lita* and individuals coming forward to personally greet His Eminence and receive his blessing.

—Submitted by Fr. E. Maximiuk



NATIVITY GREETINGS

Don't miss your chance to place your *Nativity Greetings* in the *January 2020* Edition of *Visnyk / The Herald!*

Deadline: Monday, December 16, 2019

To support our Church newspaper, we encourage all our parishes, parish districts, organizations and businesses to place a greeting in *The Herald / Visnyk*.

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Awaiting Transformation: The Artifact and Artwork Collections of the UOCC

The first time that Fr. Taras Udod showed me the museum, my eyes widened, and my heart sank.

Locked behind a door in a no longer existent Church Goods Supply Store, a room bulging with the artifacts and other material evidence of Canada's Orthodox community and its rich history has sat neglected, collecting dust, and virtually forgotten for over forty years. I was dismayed to discover that no conservation efforts have been made to ensure the proper protection of Church's artifact collections and other objects of artistic, cultural, spiritual and historical importance.

A Museum or Storage Room?



The museum is crowded with artifacts and artworks that require proper attention.

Prior to our entry into the museum, racks of vestments worn by former bishops, priests, deacons, and metropolitans had to be moved to generate enough space and breathing room to inspect the museum's contents. My first impression was that the museum had been treated as storage space. The air is dry and stale. The room is bulging at the seams with "stuff"; some of it labelled, others without description or origin story. The floor is piled with the tabernacles of parishes no longer operational. Artwork is stacked up against walls. Ilarion's furniture rests untouched among the cardboard boxes and brief cases of unopened and unidentified items. Three walls are lined floor to ceiling with glass-encased exhibits. These cabinets are lined with artifacts that have not been touched for decades, each piece resting exactly as it had when the museum welcomed the public.

A vision lost

It is clear that someone once cared for the collection enough to label and strategically place each artifact to tell a narrative. The glass exhibits also suggest the museum was purpose-built as part of the Consistory Building. It demonstrates that there once existed a genuine pride and a desire to share knowledge. The Consistory's original vision was to publicly showcase the rich history of the Church, particularly to visitors of the Church Goods and to those gathering to conduct the business of the Church. It appears to have been short-lived. By 1980, the vision was lost, and the museum was no longer in active use. A store book shelf was propped against the door and the museum was obscured and inaccessible to both the staff and public until most recent times.

An intriguing rediscovery

Its unkept and disarrayed presence contradicts what it houses. This was immediately evident the minute I stepped foot in the room. It stoked my curiosity. I carefully inched my way around the room, examining objects in reach. A brightly colorful painting leaning against a stack of boxes was the first item to catch my interest. Though quite the effort to reach, I was able to grab hold of its edges and pull the painting into the light for closer inspection. As I admired it, I ran my hand across the edge of its surface, noting its thick textured paint. Acrylic, I think. There is no artist signature, no date of creation, and no explanation as to why the piece was created and donated.

A single 2" binder exists to help us piece together the stories of the museum collections. It is not much considering the hundreds of artifacts and artworks that have accumulated at the Consistory. Numerous other artifacts and artworks are strewn throughout the Consistory in a similar manner; the less fortunate stored haphazardly in a basement among the library books and archives. This museum register is supposed to describe artifacts and artworks acquired and accessioned by the UOCC. It is rather minimalist; many artifacts do not contain much information about donors, the history of donated artifacts or their historical significance. Presumably, there was logical reason for the donation and acceptance of each piece. I am hopeful that evidence about the artifacts and artwork will be found in the archival collections, but it is not a guarantee.

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"Untitled Painting of St. Michael's on Disraeli."

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The archive is only in the beginning stages of inventorying and processing the collection to generate access and use by the leaders, members, and the public. It will be a long time before we can address the artifacts.

Searching for an explanation

I found a one-line entry for the eye-catching painting. This entry indicates that the painting found its way to the museum circa 1985. It was donated with other items marking the 56th anniversary celebration of St. Michael's Ukrainian Orthodox Church on Disraeli Street in Winnipeg. It is one of the oldest parish's in the country and was once a central place of worship for Ukrainians who inhabited Winnipeg's North End in the early twentieth century. I am unsure how to classify the painting, but it has a folk-art style with elements that reflect this regional cultural and religious community. It is unknown if the artist painted the piece in-person or from memory, but it depicts St. Michael's prior to its 1974 exterior renovations. Perhaps it was painted in the early 1970s for the celebration; its arrival with other anniversary items indicates this might be the case.

Historical patterns

The UOCC's Office of Mission and Education "Parish Growth Resource Guide" (2003) written by Rev. Fr. Andrew Jarmus reflects on the historical patterns of the Orthodox mission outreach to gain an understanding of approaches that inspired the growth of membership. One conclusion is that the ethnic connection to parish congregations has always been essential to maintaining the community's faith. While nothing is known of the artists intent, for me, the painting reflects the strength of this ethnic connection to the Church as described by Jarmus. In particular, the symbol of grandmother and grandchild standing side by side in front of St. Michael's speaks volumes to the historically interwoven nature and connection between ethnicity and religion. It suggests the passing down of faith and tradition through generations. Though the sky is painted gray, and the steeple tarnished, a vibrant yellow church emits the message of pride and strong ties to Ukraine..

Who holds the knowledge?

Perhaps the painting celebrates the history of St. Michael's or perhaps the artist intended to capture the resilience and continuance of the Orthodox community. Until more evidence turns up to help us explain the origins, creator and context of creation, there is no way to know the real meaning or significance of the untitled painting. Who was the artist? What was his/her connection to the church? Are grandmother and grandchild real or imagined characters? If real people, what was their story or connection to the artist? What is it meant to symbolize? Why was it donated to the museum? The questions pile up quickly. I hope that in writing this article that someone might be able to provide us with knowledge about the artist, painting or the event for which it was created.

The museum is comprised of artifacts and artworks whose stories go untold and unknown.

Stories worth sharing

As saddened as I am about the general state of the museum, my honesty should not be negatively misinterpreted. In spite of initial appearance, the museum is not a collection of unwanted "stuff" and it was never intended as a space for leaders to privately covet and revere the objects of their predecessors. Each piece came to the Consistory as a gift or a donation, or it was left behind by leaders no longer with us. This was done with the promise and the hope that the history would be protected, preserved and shared. There is still potential to connect members and the public to the history of the Church and its spiritual and cultural legacies.

Breathing New Life into the Consistory Building

It is worth a concerted effort to ensure the stories of the Church and its congregations are shared.

Museums are meant to be spaces that educate, showcase, entertain and inspire. I understand that during times of change, closure, and merger the argument of the archives, museum, and library's uniqueness and significance may not be viewed as critical by leadership. Yet, what becomes of a Church without deep knowledge and access to its own history and stories? As older generations pass, it becomes vital history passed on through the

archives, books and material objects. History informs us as much about the present as the past. And history has potential to move us forward.

An Opportunity

Our archival mandate and work align with the UOCC's mission to sustain church participation and membership. Reframing and reimagining the archives, museum and library as sources with a potential to turn a rather empty building into a welcoming meeting spot is not a far-fetched idea. A revitalization project could breathe new life into the Consistory building. The closure of the Church Goods Supply Store presents an ideal opportunity to redevelop the second floor into a public space with an archive, exhibits and library complete with a reading room and a meeting space that could be used by community. The building design lends itself to such a proposition. The empty store shelves are ready to be refilled with books and artifacts. It is the perfect space.

Appeal to Membership

It is time to pull the stories into the light. It is time that these rich archival, museum and library collections donated and cherished by congregations around the country are properly preserved and made accessible. A revitalized space provides a prospect for the members and the public to engage with this cultural and religious heritage. As central business headquarters of the Orthodox Church, what better way for leaders to engage members than to invite them into the Consistory?

Change is needed. History does not belong locked behind a door. We invite you to imagine this potential that would allow for more interaction and engagement with your cultural and religious heritage. The truth of the matter is that if the wider membership does not show its support soon for this endeavour, the door will remain locked. Our work this year will have been for nothing.

Is this the legacy the Church will leave behind?

—Sarah Story, Archivist
September 4th, 2019

Perilous Potential: The Library of the UOCC

The size of the Ukrainian Orthodox Church of Canada's library is truly dazzling. Within 9 St. John's Avenue there are an estimated one hundred thousand books, magazines, journals, and other publications. These range from the esoteric to the familiar, and the sheer breadth and depth of the library in both Ukrainian and English is staggering. It is also, with few exceptions, uncatalogued and largely unknown by clergy, lay, and staff alike.

In the last year and a half, my fellow archivists and I have spent our time in the Rev. Dr. S.W. Sawchuk Archives, Library, Museum almost entirely focused on getting the Archives up and running. Our engagement with the library has been minimal, and has mostly consisted of opening unlabelled boxes and seeing a whole host of books inside. However, even in my brief encounters with the library I have seen some wonderful treasures.



The library has been continually growing for at least the last thirty years, and likely much longer than that. Myths abound about how parts of the collection came to us, including tales of daring and dangerous smuggling from Ukraine to Canada of books deemed illegal. The specifics of these tales are lost, but the intrigue remains. Much of the collection is comprised of the personal libraries of clergy and lay members of the Church who donated their materials. Other books and periodicals were created by the UOCC and related organizations, such as Ecclesia Publishing Corporation, Ukrainian Women's Association of Canada, the Ukrainian Orthodox Church of the USA, and many others. The latter often blur the line between archival record and published library material due to their rarity and the Church's role in creating them. A few books are ornate, beautiful, and sacred, and are more than simply books.



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The Alter Gospel from Dormition of St. Mary Ukrainian Orthodox Church in Ledwyn, Manitoba, for example, was given to the Library for safe-keeping, and is both a work of art and holy.

As I continue my work identifying and mapping the Archives, it has been helpful to learn about the Church, its history, and both its historical and contemporary traditions, so I've been gathering a resource of insightful texts for reference. Recently, I left a collection of essays out for my own, largely academic, use, but it was soon noticed by Mariya Kortchevich, long-time staff member of the Office of the Consistory, and my fellow archivist, Sarah Story. Mariya was intrigued by the book's lengthy recitations on UOCC spiritual traditions past and present, and wondered what had been lost, or nearly so, in the last century. While Sarah was curious about a chapter on the Churches in the Riding Mountain area, which directly touched on her ancestors' experience settling in western Manitoba. A search for family connections, faith traditions, and academic resources all drew us to the same book, and it made me wonder just what else this library holds.



While I've encountered incredible local histories, published materials created by the UOCC and related organizations, as well as compelling historical and contemporary theological texts and prayer books, I've also encountered medical texts and other non-fiction completely unrelated to the Church, out-dated and not useful titles, a wealth of political propaganda spanning the twentieth century, and a smattering of fiction titles. These latter materials not only take up their fair share of our limited space, but they also obscure and hide rare and precious texts.

More pressingly, I've seen books in terrible and unsalvageable physical condition, including books covered by black mould, spider-webs, and detritus. There are hundreds of boxes of books in the basement of the Consistory office, and dozens more scattered on every floor and every room of the building. Of utmost concern are the 120 boxes of unknown books sitting in the five-bay garage next to the Consistory office. The books housed there may already be past saving as the garage has extreme temperature fluctuations over the year, is prone to moisture and pests, and is relatively insecure. The physical risk for much of the library of the UOCC is extremely high. The library cannot fix itself, but with a plan and staff to implement it, the library can be preserved and made useable.

The UOCC library has the potential to be a wonderful resource to lay members of the Church, clergy, staff, and others interested in the history and traditions of Ukrainian-Canadians generally, and the UOCC, in particular. However, it needs a considerable amount of work to get it up to snuff. If we have the financial and staff resources to begin our work in the Library, our first step would be to create a collection mandate that would articulate what books benefit the Church and its members, and determine what the Church wants to keep, take care of, and provide access to. The UOCC doesn't have the space or resources to keep everything, so we have to be thoughtful about what we collect. Then, following this mandate, we would aim to find new homes for the material that falls outside of our needs, and create a catalogue for the books and other published material that are kept. Once we know what we want, and what we have, then we could be well on our way to opening up the library to the Church and wider community.



Books are meant to be read. Words shape what we know, and who we are. Within the vast library of the UOCC, there are lessons to be learned, and voices from the past and present to be heard. There are texts not found easily, if at all, elsewhere. There are writings that the Church has published, and that the Church alone is responsible for keeping safe and accessible indefinitely. The UOCC library is comprised of dozens and dozens of libraries that have been curated over generations. It has tremendous potential, but, without intervention, including thoughtful curation and cataloguing, its long-term future is in pressing peril.

*—Erin Acland, Archivist
September 4th, 2019*



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

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



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

“Міні-Колегія 2019” • “Mini-College 2019”

Цього року у Колегії Св. Андрея відбувся дитячий денний табір під назвою “Міні-Колегія 2019”. Дитяча освітня програма тривала три тижні, від 15 липня до 2 серпня. Загалом у програмі брало участь близько 80 дітей віком від 6 до 13 років.

Розважальну та розвиваючу програму підготували і провели: директор—Добродійка Геня Божик, координатор програми—Роман Демчишин, інструктори: Тарас Чупровський, Добр. Наталя Ценова, Вікторія Мозолєвська, Юлія Залубовська, Тетяна Харащук, а також волонтери: Саша Тяглій та Юлія Бобеляк. Творчий потенціал у дітей вдалося розкрити завдяки креативним ідеям талановитого митця Ігора Драгуна, який допоміг дітям втілити їхню фантазію у справжні витвори традиційного українського 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 навчилися чогось нового, розкрили свої здібності і таланти, та гарно відпочили.

Тема цьогорічної програми була “Культура і Традиції України”. Діти мали змогу ознайомитись із українськими обрядами, традиціями та культурними святкуваннями. Навчальна програма включала вивчення української мови через широку різноманітність діяльностей: ігри, лекції, ручні роботи, українські народні пісні і танці, уроки української мови, а також різноманітні екскурсії.

Протягом трьох тижнів учасники програми відвідали Deer Meadow Farms, Fun Mountain, Children's Museum і Manitoba Museum Planetarium & Science Gallery. В кінці програми кожна дитина отримала спеціально підготовлені посібники та подарунки, а також вироби, створені власними руками на уроках мистецтва.



Mini College 2019 Instructors:
Front row—left to right: Taras Chuprovskyi, Yuliya Zalubovska, Roman Demchyshyn (Program Coordinator)
Back row—left to right: Viktoriya Mozolevska, Dobr. Nataliya Tsenova, Tetyana Harschuk.



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This Summer, St. Andrew's College conducted a very successful three week "Mini-College 2019" program, from July 15th to August 2nd, for over 80 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—Roman Demchyshyn, Instructors: Dobr. Nataliya Tsenova, Viktoriya Mozolevska, Yuliya Zalubovska, Taras Chuprovskiy, Tetyana Haraschuk, and volunteers: Sasha Tiaglei and Julia Bobelyak. Guest artist Ihor Drahun helped the children to discover and demonstrate their creative potential through a variety of different traditional Ukrainian art.

The main goal of 'Mini-College 2019' was to encourage children to learn the Ukrainian language, culture and traditions by providing a fun learning environment.



The theme for this year was 'Culture & Traditions of Ukraine'. Children had an opportunity to learn about Ukrainian customs and traditions. Programming was focused on 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. 'Mini-College 2019' participants enjoyed excursions to Deer Meadow Farms, Fun Mountain, Children's Museum, and Manitoba Museum Planet-



arium & Science Gallery. 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.

St. Andrew's College Administration, staff, and students express our sincere thanks to the SUS Foundation of Canada for their financial and moral support for the 'Mini-College' Programs.





Summer Theology Course at St. Vladimir Institute in Toronto

July 8-20, 2019 St. Andrew's College - Faculty of Theology held a very successful 2 week Summer Course in Old Testament at St. Vladimir Institute in Toronto. Thank you to the Board of Directors of St. Vladimir Institute, and their wonderful staff for making this course possible. Next year, again in Toronto, St. Andrew's College in Winnipeg will offer a course on the Orthodox Understanding of the New Testament.

For more information on next summer's course or on any of the programs of St. Andrew's College in Winnipeg, please contact st_andrews@umanitoba.ca or call 204-474-8895.

Come and join us.



left to right:
Subdeacon Alexij Skyba, Subdeacon Mark Schaefer,
V. Rev. Dr. Roman Bozyk, Mykhailo Zienchuk, Yuriy Slavchenko.



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

Щиро запрошуємо Вас на
**ХРАМОВЕ СВЯТО КОЛЕГІЇ СВ. АНДРЕЯ,
МИТРОПОЛИЧУ КАНОНІЧНУ ВІЗИТАЦІЮ
та
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ**

On Sunday, December 15, 2019 /

У неділю 15 грудня 2019 року

9:30 a.m. Hierarchical Divine Liturgy /
Архирейська Свята Літургія

12:00 noon Luncheon / Храмівий Обід

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

**Після обіду відбудуться
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.**

**We hope you will join us for this
very special celebration of our College!
Ми щиро надіємось на Вашу присутність!**

60th Anniversary

Rt. Rev. Dr. Oleg Krawchenko and Dobrodika Maria



2019 marks 60 years of marriage and church ministry for Rev. Dr. Oleg and Maria Krawchenko.

Rev. Oleg Krawchenko graduated in 1956 with a Licentiate in Theology (L.Th.) from St. Andrew's College in Winnipeg and completed a Bachelor of Philosophy (B.Phil.) in 1958 from the University of Montreal.

On July 12, 1959 Oleg married Maria Sup in Montreal. Soon after, he was ordained into the diaconate on August 8th, 1959 by Metropolitan Ilarion (Ohienko) in Dauphin, Manitoba. On August 16th, 1959 he was ordained into the priesthood at St. Mary the Protectress Sobor in Winnipeg.

Shortly thereafter he and his young bride moved to Fort Frances Ontario where Fr. Oleg served the communities of Atikokan, Rainy River and Fort Frances. In 1961 they returned to Montreal with their baby daughter Olenka where Fr. Oleg continued his program in Slavic Studies at the University of Montreal. A year later his son John was born in Montreal and Fr. Oleg served as a supply priest in the diocese.

In 1964, he was assigned to North Battleford, Saskatchewan and was given a number of other communities to serve as well including Glaslyn, Meadow Lake, Hatherleigh, Whitkow, Cando and Biggar. Their daughter Natalka was born in North Battleford.

In 1966, the family moved to Saskatoon where Fr. Oleg took up the position of Rector of the Petro Mohyla Institute where he held regular Sunday services in the chapel along with religious classes for both students and young adults. These talks and gatherings were the genesis of the present All Saints Parish in Saskatoon.

In 1969, Fr. Oleg was the first to graduate from the University of Saskatchewan with a Master of Arts in Slavic Studies under Dr. C. H. Andrusyshen and began instructing Russian and Ukrainian language. He then accepted the assignment to act as the priest serving Vonda, Smuts, Meachum, Kindersley and Prelate in Saskatchewan, as well as Oyen, Alberta. He was actively involved in youth and young adult ministry, served on the "CYMK" (Ukrainian Canadian Youth Association) National Executive and was editor of the periodical SUMKivetz in Saskatoon (1969-71).

In 1971, Rev. Krawchenko moved to Regina to be a Lecturer in the Dept. of Germanic and Slavic Studies at the University of Regina. During this time, he also served in Moose Jaw and Candiac, Saskatchewan.

In 1973, Fr. Oleg and his family moved to Winnipeg where he assumed the position of Assistant Professor in Ukrainian and Theology at St. Andrew's College and became the proud father of twin daughters-Lesia and Nadia. In 1974, he became the Dean of Studies (Arts and Theology). He organized the Arts (Humanities) Faculty at St. Andrew's and re-organized the existing Theology courses at St. Andrew's in order to bring them to standards required for the College's affiliation with the University of Manitoba. For a time he acted as the Director of Ukrainian Canadian Studies at the University of Manitoba.

In 1981, Fr. Oleg was promoted to Associate Professor in Theology and appointed Rector of the College and College Chaplain. He continued as Dean of Theology and served communities in Winnipeg and throughout the province of Manitoba (Dufrost, Beausejour, Sandhill, Tyndal, Poplar Park, Stead, East Selkirk, Gonor, Pleasant Home, Portage la Prairie, Poplarfield, Ledwyn, The Pas, Flin Flon and Thompson).

In 1984, Fr. Krawchenko was elected to the Board of the Consistory of the Ukrainian Orthodox Church of Canada and became the secretary of the presidium for two terms (1985-95). In 1993, he completed his Ph.D. at the Ukrainian Free University in Munich, Germany.

In 1987, Rev. Krawchenko returned to his post as Associate Professor of Dogmatic Theology and Canon Law. He continued as College Chaplain, and was the priest in charge of the Vita district (Vita, Sundown, Sirko, Arbakka and Pembina, North Dakota).

In 1990, he was relieved of his responsibilities in the Vita District and put in charge of All Saints Parish in Winnipeg (Transcona) while continuing to teach and act as Chaplain at St. Andrew's College.

In 1995, Fr. Oleg was elected Chairman of the Presidium of the Consistory (Chancellor) of the Ukrainian Orthodox Church of Canada and in 2000 he returned to St. Andrew's College where he taught until 2018. From 2009-2013 he was assigned to St. Michael's Church Winnipeg where he continues to help serve.

2019 marks Fr. Oleg and Dobrodika Maria's 60th Wedding Anniversary and 60 years of serving the church together. While Fr. Oleg ministered to the church community and his students, Dobr. Maria tended to her family's needs in addition to helping with the Ladies League, Sunday School, Ukrainian School, C.Y.M.K. and assisting Fr. Oleg with parish work, including making the prosphora. It takes a special person to be a priest's wife, for it is not an easy task or a simple way of life. Dobr. Maria's constant support allowed Fr. Oleg to serve the church faithfully to the best of his abilities.

As we mark this milestone in their lives, may God Bless them even more abundantly. Their five children and fourteen grandchildren, along with their spouses, as well as their two great-grandchildren wish them many more happy years- МНОГАЯ ЛІТА!



Metropolitan Epiphanius of Kyiv and All Ukraine to Receive the 2019 Athenagoras Human Rights Award



Archbishop Elpidophoros of America, Exarch of the Ecumenical Patriarchate, together with Archon National Commander Dr. Anthony J. Limberakis, will present the Athenagoras Human Rights Award to Metropolitan Epiphanius of Kyiv and All Ukraine at the New York Hilton Midtown on October 19, 2019.

Metropolitan Epiphanius has been a strong advocate for religious freedom and a key defender of the ecclesiastical and canonical prerogatives of the Ecumenical Patriarchate.

Archbishop Elpidophoros hailed the choice: "His Beatitude Metropolitan Epiphanius has been a staunch defender of the religious freedom of the Ecumenical Patriarchate, even as its prerogatives have been challenged and even rejected outright by some, and as it has been placed under tremendous pressure from others. In Ukraine he has already provided the Solomon-like wisdom that was needed to reunify the Church, return to Eucharistic unity, and establish it as an integral member of the group of autocephalous Orthodox Churches worldwide."

Metropolitan Epiphanius was elected by bishops from Ukraine's three divided Orthodox Churches at a unity council on December 15, 2018. Then on January 6, 2019, Ecumenical Patriarch Bartholomew signed the Tomos of Autocephaly for the Orthodox Church in Ukraine, formally establishing the world's fifteenth autocephalous Orthodox Church.

National Jubilee Committee Newsletter #005

Слава Ісусу Христу! Glory be to Jesus Christ!

Слава на віки! Glory be forever!

It is hard to believe that an entire year has passed since the 2018 Extraordinary Sobor of the UOCC, and what a year it has been. Let us pray for all Ukrainians as Ukraine's landscape is transformed right before our eyes.

Sadly this year, the UOCC community lost an intrepid leader - Former Speaker of the Alberta Legislature, Mr. Gene Zwozdesky. May his memory be eternal!

As Chair of the National Jubilee Committee, brother Gene was a one of a kind dynamo and he will be sorely missed.

Alberta Kontakt TV has prepared a wonderful reportage of his life to view see:

Gene Zwozdesky Tribute part 1 <https://www.youtube.com/watch?v=hq9DwL7ri_8>

and part 2 <<https://www.youtube.com/watch?v=XHUvSPetXT4>> .

As Gene would say, now let's get down to why we are here:

1) The National Jubilee Committee has completed the adjudications of the Centenary Awards of St. Andrew and all recipients are listed below:

Organizations <<https://uocc100awards.com/organizations/>>

Western Eparchy <<https://uocc100awards.com/western-eparchy/>>

Central Eparchy <<https://uocc100awards.com/central-eparchy/>>

Eastern Eparchy <https://uocc100awards.com/eastern-eparchy/>

2) Dr. Tony Harras has agreed to continue the work of the NJC as the new Chair. Even though adjudications are now complete, there is the task of presenting St Andrew Centenary Award recipients with certificates as well as recognizing all of the organizations that are to receive a St. Andrew Centenary Award.

In Toronto, August 11th, 2019, the NJC has organized an event, UOCC 100 and Beyond.

His Eminence Vladyka Metropolitan YURIJ, His Grace Vladyka ILARION and His Grace Vladyka ANDRIY will be in attendance.

Tickets are sold out, but UOCC YouTube website

<<https://www.youtube.com/channel/UCSNLFjuU1wOL9JNhayf4muQ>>

and <https://www.facebook.com/100celebration> will have videos.

A Centenary Booklet has been published featuring the highlights of this past year's celebrations, as well as the names of all St. Andrew Centenary Award recipients. This booklet is available for \$10. Order forms are on the NJC website <<https://uocc100awards.com/shop/>>. (Outside of Manitoba, please add \$2 for shipping)



3) It is a year ago this month that the
Надзвичайний Собор 100-та Річниця Української Православної Церкви в Канаді
Extraordinary Sobor of the 100th Anniversary of the UOCC took place in Saskatoon, Saskatchewan,
Canada on August 9-12, 2018.



4) If your parish celebrated the Centenary of the UOCC, please share your photos and videos. Send your information to uocc100jubilee@gmail.com

For additional photos and videos go to: www.uocc100awards.com <<http://www.uocc100awards.com>> and click on “News” or: www.facebook.com/100celebration <<http://www.facebook.com/100celebration>>

This email was sent to you by the National Jubilee Committee – UOCC, created by His Eminence, Metropolitan Yuriy to celebrate the Centenary of the UOCC.

To unsubscribe write to: uocc100jubilee@gmail.com

To send a donation to the National Jubilee Committee: <https://uocc100awards.com/donate/>

All donations will receive an official tax receipt for income.

Ukrainian Independence Day Flag Raising Ceremony at City Hall, Winnipeg, 23 August

Щорічне підняття українського прапора на відзначення річниці незалежності України—День Незалежності—відбудеться 23 серпня 2019 року о 12:00 перед мерією Вінніпегу. Цю подію спонсорує Конгрес Українців Канади—Провінційна Рада в Манітобі.

Будь ласка, докладіть зусиль, щоб відвідати цю коротку, але важливу церемонію.

А потім прийдіть о 17:00 24-го серпня на Сімейний пікнік у Центрі Suvona (48 Holland Rd, West Saint Paul)!

The Annual raising of the Ukrainian Flag at City Hall in commemoration of the Anniversary of Ukrainian Independence—День Незалежності—will take place on August 23, 2019 at 12:00 Noon in front of Winnipeg City Hall. This event is sponsored by the Ukrainian Canadian Congress—Manitoba Provincial Council.

Please make an effort to attend this short but important ceremony.

And then come out at 5:00 PM on August 24 for the Family Picnic at the Suvona Centre (48 Holland Rd, West Saint Paul)!



Black Ribbon Day 23 August

The Ukrainian Canadian Congress-Manitoba Provincial Council invites everyone to attend a special prayer service to commemorate the victims of Communism and Nazism on the occasion of International Black Ribbon Day.

When: August 23, 2019 beginning at 7:00PM.

Where: St Basil's Ukrainian Catholic Church, 202 Harcourt St, Winnipeg

The Day of Remembrance for Victims of Stalinism and Nazism—also known as Black Ribbon Day—is an international day of remembrance for victims of totalitarian regimes, specifically Stalinism, Communism, Nazism and Fascism. It is observed on 23 August and symbolizes the rejection of "extremism, intolerance and oppression".

23 August was chosen to coincide with the date of the signing of the Molotov–Ribbentrop Pact, a 1939 non-aggression pact between the USSR and Nazi Germany which contained a protocol dividing Romania, Poland, Lithuania, Latvia, Estonia, and Finland into designated German and Soviet spheres of influence.

The purpose of Black Ribbon Day is to preserve the memory of the victims of mass deportations and exterminations, while promoting democratic values with the aim of reinforcing peace and stability in the world.

For more information, contact info@uccmb.ca



Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity Honours Graduates, *Winnipeg, MB*

On **June 16th, 2019** the Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity celebrated its Feastday with His Eminence Metropolitan Yuriy. His Eminence was greeted by the youth of the parish, who presented him with flowers. Parish President Mr. Keith Swinton and Ladies Association President Lydia Horoholyn greeted His Eminence with the traditional bread and salt. Parish priest Fr. Gene Maximiuk then greeted His Eminence on behalf of the clergy.

The responses for the liturgy were beautifully sung by the Cathedral Choir.

The Parish Feastday dinner and program was chaired by Mr. Keith Swinton. The Program highlighted Graduates from high school, university and college. This year Ryan Wowchuk, Amy Wowchuk, Paula Kenidra and Steven Nero were honoured as Graduates.

RYAN WOWCHUK

Ryan graduated earlier this month from the Business Administration Program at Red River College where his major focus was Financial Services. He recently started employment at Cambrian Credit Union. Ryan is the son of Suzanne and Paul Wowchuk and oldest grandson of Walter and Diane Saranchuk.

AMY WOWCHUK

Amy will graduate this week from Sanford Collegiate located in Sanford Manitoba. She was accepted into the University 1 Program at University of Manitoba which she will begin in the Fall. Amy is the daughter of Suzanne and Paul Wowchuk and oldest granddaughter of Walter and Diane Saranchuk.

PAULA KENIDRA



Paula came to Canada with her parents Vitalii and Alla in 2007 at the age of 6 years old. She was registered at R.F.Morrison Elementary school. She then moved on to H.C. Avery middle school for 2 years, and spent the next 4 years studying at Garden City Collegiate.

Paula has 3 younger brothers-Misha, David and Max. She attended Plast for 5 years. She was a member of the Rozmai Dance Ensemble for 6 years. Paula helped as a volunteer with the children at church Camp in Ukrainian Park Camp. She also volunteered at the Garden City Soccer Complex for 2 years and she is employed there on a part-time basis.

Paula always showed a great interest in architecture and has decided to pursue a career in that field. She will be attending the University of Manitoba to study Architecture.

STEVEN NERO



Steven is Dean and Patricia's oldest child. In September of 2018, Steven earned his Bachelor of Arts with a major in psychology, and a minor in Sociology.

After graduating from J.H. Bruns High School Steven was accepted and attended the University of Winnipeg in fall of 2014. Completing his first year, he decided that he would focus his studies in Psychology. During his four-years at the University of Winnipeg, he worked diligently on assignments, attending classes and studying for exams. However, he always made time to ensure that he continued to instruct the children at the Rozmai School of Dance, and practise with the Rozmai Senior Company every week.

Steven would like to extend his gratitude to the Clergy and members of Holy Trinity Cathedral to recognize him for his academic milestone. Steven will continue his studies this fall at the University of Victoria distance education program where he will be obtaining his Bachelor of Youth & Child Care. This is a two year program. His plans are to complete his education with his Masters of Social Work or a Master of Counselling in Psychology.

His Eminence also congratulated the Graduates and with Dr. Roman Yereniuk on our members of the congregation with the St. Andrew's Centennial Medallion on the occasion of the 100th Anniversary of the Ukrainian Orthodox Church of Canada. Fr. Gene Maximiuk closed the program with a prayer and His Eminence gave the blessing. May the Graduates and Award Recipients be blessed with many, many years.

Mnohaya Lita!

—submitted by Fr. Gene Maximiuk

✠ Зо СвЯТИМИ упокой... ✠

Бл. п. Надія Семенець Шульга (29 січня, 1926 – 30 грудня, 2017)



■ **Надія Семенець Шульга** народилася 29 січня, 1926-го року в селі Занудівці, переіменоване на Жовтневе, в Україні. В 1932-33 роках, Надія пережила і була свідком Сталінського Голодомору. В її родині померли 2 сестри, 2 тітки і їхні діти, а на другий рік помер її ослаблений батько. Знову тривога, голод і холод охопили Надію в 1940-41 роках під час Сов'єтської мобілізації до Алтая у Сибір. Весною 1941 р. їй пощастило повернутись додому, але німці забрали її на примусову роботу. В Німеччині, під бомбардуванням, вона працювала в жорстоких умовах на нафто-переробному заводі. Там вона була поранена, і з тої причини була послана працювати на фермі. Після Другої Світової Війни, Надія жила 3 роки в таборах окупованої Німеччини.

В 1948-у році, без родини, не знаючи англійської мови, виїхала до Канади до міста Віндзор. Стала членом української громади, та Православного Собору Святого Володимира і в 1954-му році взяла шлюб з Іваном Шульгою. З великою радістю вони мали троє дітей: Аню, Бориса і Лесю. Мама уникала говорити про ті жахливі роки, які пережила в Україні і під час війни. Як і багаго інших людей котрі пережили Голодомор та

інші геноциди, вона захищала своїх дітей від страхіття тих подій.

Родина переїхала до міста Лондон, що в Онтаріо, в 1962-у році. Не знаючи нікого, включилися в церковне життя при церкві Святої Тройці і багато часу і труду вложили в будування нового храму. Мама співала в 2 хорах, викладала в Недільній і рідній школах, і розвивала нашу любов до музики, книжки, української мови, історії та культури і навчала важливості волонтерства.

Тато наш відійшов у вічність у 1984-му році, і в 1990-му році, Мама переїхала до околиці Ванкувера щоби бути ближче до онуків. При Української Православної громаді Успіння Пресвятої Богородиці в Сурі, Надія продовжувала свою службу в жіночому товаристві Союзу Українок Канади. Протягом 55 років свого життя в Канаді вона займала різні ексекютивні посади. Із жінками їй було весело ліпити вареники, крутити голубці і розповідати свої пригоди. Вона також любила представляти вишиття, різьбу та писанки на міжнародних виставках, організувати річні свята Героїнь, Книжки, Голодомору і писати громадські звіти для журналу «Промінь».

Мама ніколи не забувала свою Батьківщину, і боліла душею за родину в Україні. Часто переписувалася і надсилала посилки допомоги. А як вже була нагода в 1987-му році, вернулась перший раз на свою рідну Україну зустрітись із родинною. Побачила погане становище сиріт і почала організувати посилки для цих дітей і для шкіл.

Несподівана смерть її сина Бориса в 2010-у році вдарила її безмірно і вона це дуже переживала аж до кінця свого життя. Але Мама завжди знаходила спокій в Бі-

блїі, працюючи на городі та вирощуючи квіти. А в хаті вона сиділа годинами над кравством, вишиттям і читала сучасні журнали.

Наша Мама була любляча бабуня, яка з великою радістю доглядала онуків Андрія і Тараса після школи в Сурі, а потім проживаючи на Флориді декілька місяців щороку доглядала онука Дем'яна і онучок Христину і Стефанію. Для неї родина була найголовніша і вона завжди готова була поділитися своїми поглядами, думками і вірою.

Щиро дякуєм усім нашим українським громадянам в Канаді, котрі тепло зустрічають і приймають нових імїгрантів сьогодні, так само як прийняли Маму і Тата 71 рік тому.

Our mother Nadia Schulha (née Semenec) was strong in her Ukrainian Orthodox faith, doting in her love for her children and grandchildren and passionate for her motherland Ukraine and its independence. Where ever she lived, she enjoyed singing in the local church choir and sharing her life stories with family and friends. Her love of reading about current Ukrainian events was only surpassed by her knowledge of Ukrainian history. She was dedicated to her volunteer work, creative in her tailoring and embroidery, enthusiastic when gardening and fiercely independent, living in her own home until illness befell her.

May her memory be eternal,
*Daughters Mary Ann Pylypchuk
and Lesia Schulha-Bobrek*

Вічна її пам'ять.

*Дочки Аня Пилипчук
і Лєся Шульга-Бобрек*

BOOK LAUNCH

St Vladimir Institute presents "The Passion of Christ by William Kurelek"
New Edition National Book Launch Tour

Special Presentation
by art historian and author **Dr. Khrystyna Beregovska** from Lviv
Please join us for an engaging and informative presentation
on the life and phenomenon of William Kurelek in World Art
Copies of the book will be available for sale. Light lunch provided
- English Language Presentation -

ST MARY THE PROTECTRESS UKRAINIAN ORTHODOX CATHEDRAL
Sunday October 27th - 12:15pm
820 Burrows Ave, Winnipeg, MB

THE PASSION OF CHRIST

by William Kurelek



Василя Курилика

СТРАСТІ ХРИСТОВІ

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The Passion of Christ by William Kurelek

New edition book presentation by author and art
historian, **Khrystyna Beregovska**, from Lviv, Ukraine

This new book introduces the pinnacle of the religious art
created by the Canadian-Ukrainian artist William Kurelek.
The series "The Passion of Christ" is comprised of 160
paintings, which illustrate verse for verse the "Suffering,
Death, and Resurrection" of Christ, as described in the Gospel
According to Matthew. This ecumenical dimension of his work
has made him famous all over the world. The depth of his faith
gave him the power to create his life's masterpiece. The book is
divided into two parts - text and illustration. The text presents
a brief biography, describes his artistic study and training,
discusses the lead-up to the creation of the series, and provides
a professional review. The book also includes reviews that
discuss the importance and uniqueness of this series, including
a commentary by William Kurelek himself. This is the first publication about William Kurelek
in Ukraine. The book is published in four languages (English, Ukrainian, French and Spanish),
for a wide audience.



Khrystyna will be traveling across Canada this fall with her book as she conducts
additional research on the artist, and will be presenting this new edition in various
communities. Further details will be posted on the SVI website stvladimir.ca and
Facebook pages!

«Страсті Христові»

Про книгу. У книзі «Страсті Христові» представлена вершина релігійного мистецтва
канадського художника українського походження Василя Курилика. Серія «СТРАСТІ
ХРИСТОВІ» складається із 160-ти творів, які ілюструють вірш за віршем «Страждання,
Смерть і Воскресіння Христа» за Євангелієм від Матея. Книга поділена на текстову та
ілюстративну частини. Тут коротко подано життєвий і творчий шлях Василя Курилика,
розкрито передумови створення та аналіз цього сакрального мистецтва.

У виданні також вміщено рецензії про важливість і унікальність цієї серії у світовому
мистецтві та текст-коментарі самого Василя Курилика, з видання 1975-ого року. Видання
«Страсті Христові» є також першою книгою про мистецтво Курилика в Україні. Це
фактично перше знайомство українців із Василем Куриликом.

Матеріал викладено на чотирьох мовах - Англійською, Українською, Французькою та
Іспанською для широкого кола читачів. Книга видана повноколірне на 396 сторінок.

Про автора. Христіна Беревська - кандидат мистецтвознавства, докторант
Львівської національної академії мистецтв, старший викладач Національного
Університету «Львівська Політехніка».

14 ШО СВЯТКУЄМО ЖОВТНЯ?



**ДЕНЬ
ЗАХИСНИКА
УКРАЇНИ**

- Встановлено у
2014-му
- Вшановують героїзм
захисників
незалежності і
територіальної
цілісності України,
військові традиції і
звитяги українців



**ДЕНЬ
ПОКРОВИ
ПРЕСВЯТОЇ
БОГОРОДИЦІ**

- Свято з'явилося у X
ст. після того, як Божа
Мати накрила своїм
покровом
Константинополь,
чим врятувала його
від знищення
- З 14 жовтня
дозволялося
справляти весілля,
місяць називали
«весільником»
- Князь Ярослав
Мудрий 1036-го
розбиває печенігів і
на знак подяки
зводить храм
Благовіщення на
Золотих Воротах.
1037-го - віддає увесь
народ під опіку
Богородиці



**ДЕНЬ
УКРАЇНСЬКОГО
КОЗАЦТВА**

- Встановлено 1999-го
- На Покрови
відбувалася Велика
рада, на якій обирали
гетьмана
- Козаки вважали
Покрову своєю
заступницею
- Головна церква на
січі завжди - на честь
Покрови
- Ікона Покрови була в
кожному курені



**ДЕНЬ
СТВОРЕННЯ
УПА**

- 1942 року створено
УПА
- У 1947-му УПА
оголосила Покрови
своїм офіційним
святком
- Середнік вік членів
УПА - 18-22 роки
- Вони збудували
близько 10 000
кришок

ФАКТИ FAKTY ICTV UA



**З ДНЕМ
ЗАХИСНИКА
УКРАЇНИ
ТА
ПОКРОВИ
ПРЕСВЯТОЇ
БОГОРОДИЦІ!**

Please note:
current E-mail addresses at the Consistory

**Metropolitan Yurij
V. Rev. Archpriest Taras Udod
Consistory Office
Cheryl Tereck
Mikhail Pavenski
Mariya Kortchevich**

**metropolitan@uocc.ca
chancellor@uocc.ca
consistory@uocc.ca
finance@uocc.ca
mpavenski@uocc.ca
vitalstats@uocc.ca**



OSEREDOK
Організація Української Релігійної Спільноти

MEETING AND DISCUSSION
WITH AMBASSADOR OF UKRAINE
ANDRIY SHEVCHENKO

"CANADA-UKRAINE
INTERACTION:
TODAY AND TOMORROW"

**THURSDAY
OCTOBER 24, 2019
6 PM**

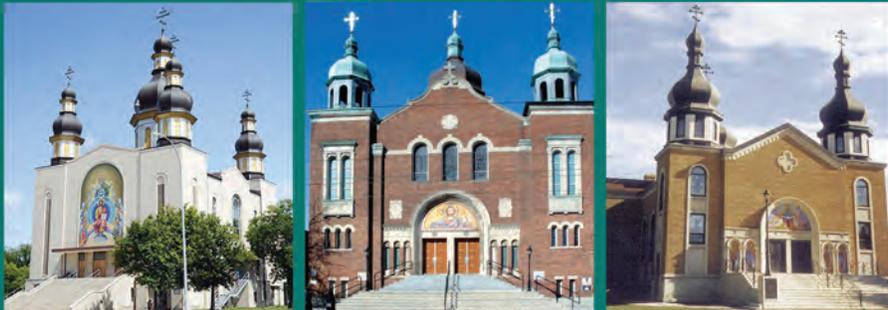
OSEREDOK
184 ALEXANDER AVE
(204) 942-0218

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ

ВІСНИК

• L E M E S S A G E R •

УКРАЇНСЬКИЙ ПРАВОСЛАВНИЙ
КАЛЕНДАР
2020
UKRAINIAN ORTHODOX
CALENDAR



*Катедри і Собори Української Православної Церкви в Канаді
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