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Св. Володимира

St. Volodymyr
Ukrainian Orthodox
Cathedral

400 Bathurst St.
Toronto, ON
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All Saints of Ukraine
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Катедральні Дзвони

Виходять що два тижні

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Mission Statement

Cathedral Bells is a publication of the parish of Saint Volodymyr Ukrainian Orthodox Cathedral in Toronto, Canada (UOCC).

Its mandate is to enunciate the Orthodox Christian faith, to foster the mission of the Ukrainian Orthodox Church of Canada, to provide a forum for the discussion of issues important to the church and its members, to publish notices and reports of events in our community, and to encourage all of our readers to explore all available sources of Orthodox Christian information.

On the Cover

The cover features a detail from the icon *All Saints of Ukraine* by Canadian iconographer Vera Senchuk (2013). The first rank of three features (left to right): St. Theodosius of Kyiv, St. Anthony of Kyiv, St. Hlib the Martyr, St. Borys the Martyr, St. Volodymyr Equal-to-the-Apostles, St. Olha Equal-to-the-Apostles, St. Ihor of Kyiv, (Unknown), St. Michael the first Metropolitan of Kyiv, and St. Petro (Mohyla).

Available online: www.stvolodymyr.ca

Київський Патріархат
БЕСІДА ПРО СЕНС ЗЛА

Думка про світове зло важким тягарем сумнівів лежить на серцях багатьох віруючих людей. Здається незрозумілим, чому Бог допускає зло. Адже Бог у Своїй Всемогутності легко міг би усунути зло... Як може безмежно милостивий Бог терпіти, щоб злі вчинки одного негідника прирікали б тисячі, іноді мільйони людей на злидні, горе та біди?

У чому ж полягає “сенс зла”? Адже у Бога нічого немає безглузлого.

Щоб відповісти на ці питання, необхідно нагадати, що таке зло.

Під злом ми повинні розуміти не страждання, нестатки і біди, а гріхи й моральні провini. Бог не хоче зла. Всемогутній Бог не може схвалювати зло. Більше того, Бог забороняє зло. Бог карає зло. Зло, або гріх, є суперечність, заперечення Божої волі.

Початок зла, як відомо, поклав вищий ангел, створений Богом, який зухвало не послухався всеблагої волі Бога і став дияволом.

Диявол – причина зла, він і надихає, або впливає на виникнення гріха в людині.

Не тіло людини, як багато хто думає, є джерелом зла, ні; а воно робиться знаряддям гріха або добра не саме по собі, а з волі людини.

Істинна віра Христова вказує на такі дві причини існування зла у світі:

Перша причина лежить у вільній волі людини. Наша свобода волі – це відбиток Божественної подоби. Цей Божий дар підіймає людину вище від усіх істот світу...

У вільному виборі добра і відхиленні від зла людина звеличує Бога, прославляє Бога й удосконалюється сама.

Cover: Contemporary Romanian icon of St. John the New of Suceava, a Greek saint that is venerated also by Ukrainians from Bykovyna.

У книзі Ісуса бен Сираха (*Book of Sirach 15:14*) говориться: “Він (Бог) на початку створив людину і залишив її в руці зволення її;” тобто Бог створив людину на початку і дав їй вільний вибір.

Тим самим Бог дає людям з доброю волею можливість заслужити собі Небо, а людям зі злою волею – пекло.

Але як те, так і інше досягається лише шляхом свободи людської волі...

Св. Кирило Єрусалимський говорить: “Якби за природою, а не за свободою робив ти добро, то для чого приготував Бог вінці незбагненні? Лагідна вівця, але вона ніколи за лагідність свою не увінчається: тому що лагідність її походить не від свободи, а від природи.”

Св. Василій Великий каже: “Чому в самому нашому устрої не дано нам безгрішності, так що не можна було б згрішити, навіть якби й хотіли? Тому ж чому і ти не тоді визнаєш служителів справними, коли тримаєш їх зв’язаними, а коли бачиш, що добровільно виконують перед тобою обов’язки. Тому і Богу вгодним є не примусове, а добровільно здійснюване, – добротність же походить від зволення (доброї волі), а не від необхідності, а зволення залежить від того, що – в нас; і що – в нас, з власної волі. Тому той, хто докоряє Творцеві, що нас не створив безгрішними, робить не що інше, як віддає перевагу природі нерозумній, нерухомій і яка не має ніяких прагнень, а не природі, обдарованій свободою і самодіяльністю.” Інакше кажучи: віддає перевагу машині (роботу), а не розумній істоті.

Таким чином, внутрішня причина походження зла, або гріха, полягає у самостійній волі людини.

Друга причина або сенс існування зла полягає в тому, що Бог також і зло спрямовує на добро. Але Бог допускає не заради добра зло. Богові така дорога плата не потрібна.

Зла Бог не хоче ні за яких обставин. Але оскільки зло ввійшло у світ з вини творіння, то Бог у Своєму світовому плані примушує також і зло служити добру.

Ось приклад: сини Якова продали свого брата Йосифа у рабство. Вони вчинили злу справу. Але Бог перетворив зло на добро.

Йосиф звеличився в Єгипті і отримав можливість врятувати від голоду свою сім'ю, з якої повинен був вийти Месія.

Коли через декілька років Йосиф побачив своїх братів, він їм сказав: “Ви задумали зло проти мене, але Бог обернув його на добро!!!”

У дні апостолів юдеї переслідували християн у Палестині. І християни мусили тікати з Юдеї, освяченої життям і кров'ю Спасителя. Але скрізь, куди вони йшли, вони сіяли Євангельське слово. Гріхи гонителів Божественною рукою були спрямовані на поширення християнства.

Язичницькі імператори Риму переслідували молоду християнську Церкву. Десятки тисяч мучеників пролили тоді кров за Христа. І кров мучеників стала сіменем для мільйонів нових християн.

Лють гонителів, гріх ненависті і вбивства і тут були спрямовані Богом на розбудову Церкви. Вони думали і чинили



Прапор м. Кролевець, Сумська область, із зображенням Архангела Михаїла, який крім меча тримає вагу, щоб важити добро і зло.

зле, а Бог усі їхні вчинки обертав на добро...

Вся історія людства, аж до сьогоденних подій, показує істину цих слів.

Найбільші катастрофи народів були в той же час найбільшими тріумфами релігії, наверненням людей до Бога...

... Ми мусимо тільки мати терпіння і чекати. “Бо у Бога один день – як тисяча літ, і тисяча літ – як один день.” (2 Пет. 3:8)

Але і це вплетіння зла у план управління світом не було якоюсь запізнілою надбудовою, поправкою до створеного. Це вплетіння зла відбулося в акті вічної волі Бога, в якому було вирішено створення світу.

Адже Бог є вічне сьогодні!

І Його передбачення йде від вічності. Воно діє завжди і безперервно.

Висновки

Набутими нами пізнаннями істинної віри і християнського життя (благочестя) ми повинні завжди керуватися в нашому житті.

Але, щоб правильно і на спасіння користуватися знаннями віри і благочестя, необхідно кожному християнинові мати чесноту розсудливості, тобто християнську розважливість.

Апостол Петро, звертаючись до християн, каже: “Покажіть у вашій вірі чесноту, в чесності розсудливість.” (2 Пет. 1:5)

Те, що робиться без розсудливості, може виявитися нерозумним, і навіть добре може принести шкоду замість користі.

Відоме нам вчення православної Церкви про віру і благочестя треба показувати на ділі, при тому не лицемірно, а щиро, щиросердо виконуючи усе, що ми знаємо з цього вчення. “Якщо це знаєте, блаженні ви, коли виконуєте.” (Ін. 13:17)

Якщо ж ми бачимо, що грішимо, тобто не виконуємо цього вчення так, як потрібно, то ми повинні негайно примусити себе скласти щире покаяння і твердо покласти собі на

далі уникати гріха, згладжуючи його протилежними йому добрими вчинками. Коли ж нам здається, що ми добре виконуємо ту або іншу заповідь, то ніколи не слід гордитися або пишатися цим, а з глибоким смиренням і вдячністю Богу визнати, що ми виконуємо лише те, що зобов'язані виконувати, як сказав Христос Спаситель: “Коли зробите все, вам наказане, то кажіть: ‘Ми раби нікчемні; бо зробили тільки те, що повинні були зробити.’” (Лк. 17:10)



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Wasył Sydorenko

IGNORANCE IS NO EXCUSE

For almost 23 years my wife and I have been compiling and editing this newsletter. Over the years we have made many mistakes. Some can be attributed to carelessness—because we were tired, rushed or distracted. Others can be attributed to our lack of knowledge, ignorance of history and tradition, or because we assumed the materials provided were vetted by someone more competent and informed than we were. It has been a steep learning curve for all these years and there is still much we do not know. Looking back, we sometimes regret or cringe at what was published. Certain materials just do not belong in a newsletter of the Ukrainian Orthodox Church of Canada. But, we cannot undo what was done. We can only express our sincere apologies.

When Christ was being crucified he said, “Father, forgive them, for they know not what they do.” (Luke 23:34) Yet there is a Roman legal concept that is commonly translated as, “Ignorance is no excuse.” So for every mistake that we have made, we have tried to make the newsletter ever better.

Once, after a lengthy polemical email exchange over what constitutes Ukrainian tradition, I was copying text from an American church calendar and forgot to change *Vladimir* to *Volodymyr*. An eagle-eyed reader soon took me to task for being a *hypocrite*. Yet early in our editorial careers we published bearded images of St. Volodymyr, representative of the Russian tradition, not knowing any better. Nobody ever called us out for doing so, but it is something that we are embarrassed having done.

Simple errors are one thing—like when every date in the Schedule of Services appeared as Saturday. Tongue-in-cheek, the Cathedral Office *accused* us of being *Subotnyks*—of belonging to a Russian sect, which celebrated the Sabbath on Saturdays, not Sundays. And then there was Fr. Bohdan’s greeting on occasion of the new school year—*Dear Brothers*

and Sisters? Yes, instead of an exclamation mark, we placed a question mark at the end. It appeared as if Fr. Bohdan was not quite sure if the Brothers and Sisters were indeed dear, or maybe not!?

These were some of the more humorous mistakes that occurred in the past. But, there were complex errors that needed much more thorough explanations. Over the years I have tried to provide these explanations in the form of articles. Every time I discovered something new, I shared it with all our readers. More often than not, the most complex of errors can be attributed to the creeping influence of the Russky Myr, the Russian World. It seems that this influence is so pervasive that we do not even notice it when it appears again and again within our Church. It is always there. Out of ignorance we accept it as something normal. But, it is not! And, it must be removed each and every time its presence is discovered.

As a case in point, I would like to draw your attention to the previous issue of *Cathedral Bells*, №22(20), in particular the Schedule of Services. There for Sunday, June 17, we indicated that this is the Synaxis of All Saints of Galicia. This seems reasonable as it follows the Sunday of All Saints of Ukraine on June 10. The source of this information is the wall calendar published by the Eastern Eparchy of the UOCC for 2018. Unfortunately, the Synaxis does not belong to Ukrainian tradition. It is, in fact, a product of the Russky Myr. The centennial issue of the *Cathedral Bells* would have been perfect if not for the inclusion of this Russian feast—a feast designed to undermine Ukraine’s national identity. In this issue of the newsletter we have dropped this feast from the Schedule of Services.

So, how come the Synaxis of All Saints of Galicia is included in the calendar of the Eastern Eparchy? The 2018 wall calendar produced by the Consistory of the UOCC does not include this feast. Also, the calendar or *typikon* of the Ukrainian Orthodox Church (Kyivan Patriarchate) does not feature this particular Synaxis. But the *typikon* authored by Fr. Bohdan Hladio, the

First Vice President of the Eastern Eparchy, and published by the Eparchy's Pastyr.ca website, does include it. According to Fr. Hladio's introduction, his edition of the typikon is based upon the work of Archimandrite (now Archbishop) Job (Getcha). Now, Archbishop Job was the Ecumenical Patriarch's Exarch for Orthodox Parishes of Russian Tradition in Western Europe (2013-2015). Recently, he also published a book *Le typikon décrypté* (The Typikon Decoded, 2009) in which he explains that there are as many *typika* as there are Local Churches, eparchies, parishes...

The Synaxis of All Saints of Galicia may have found favour with the Russian churchgoers of Western Europe, but why has the official calendar of the UOCC and the typikon of the UOC (KP) ignored this feast? And, why am I so upset that I had unwittingly included it in the previous Schedule of Services? There is a simple answer—this feast is a propagandistic invention of the Patriarchate of Moscow in its hybrid war against Ukraine. The feast was proposed by Metropolitan Volodymyr (Sabodan) of Kyiv and created by the Sobor of the UOC(MP) on April 3, 2001. Originally, the list of saints included only 7 names. Then in 2008, 23 names were added and 2 were deleted for a total of 28 saints. Yet, the special icon created to inaugurate the feast in Lviv, Ukraine depicts only 27 saints. It seems that the Patriarch of Alexandria, Meletius I (Pegas), was left out. Indeed, the only reason he is included in the enlarged 2008 list is because he voted to sanctify the 1589 creation of the Patriarchate of Moscow. Otherwise, he has little or no connection with Galicia. Also, there is some confusion over which hierarch of Tobolsk should be represented. Instead of Metropolitan John (Maksymovych, born in Nizhyn), it is Metropolitan Pavlo (Koniuskevych, born in Sambir) who is depicted. Seems the iconographer had some common sense when writing the icon. In 2010, 2 more names were added for a total of 30 saints. So, let us review the Galician credentials of these saints beginning with the first 7 designated as Saints of Galicia in 2001.



The Synaxis of All Saints of Galicia icon created for the inaugural celebrations in Lviv in 2008. Both Job of Pochaiv and Amphilochius of Pochaiv are holding the Pochaiv Mother of God icon in the centre of the image. It would seem that the spiritual centre of Galicia is located in Pochaiv. In the middle of the bottom row is Grand Prince Volodymyr in a most atypical depiction. To his right are Sts. Methodius and Cyril holding a scroll with the Cyrillic alphabet instead of the Glagolitic.

2001

Peter (Ratensky) of Moscow (XIVc) was born near Belz, Galicia-Volyn and was the Metropolitan of Kyiv who moved the See of Kyiv to from Vladimir to Moscow in 1325. Instead of serving the Lithuanian rulers of Ukraine, he elected to serve the rulers of Muscovy. He was one of the first Galicians to support the imperial aspirations of Holy Russia.

Job (Ivan Zalizo) of Pochaiv (1551-1651) was born near Kolyomyia, Galicia and was the hegumen of Pochaiv Monastery, the heart of Ukrainian Orthodoxy after the Union of Brest in 1596. Unlike Metropolitan Peter, he was a defender of the Ukrainian people and the Ukrainian Orthodox Church.

John (Maksymovych) of Tobolsk (1651-1715) was born in Nizhyn, Chernihiv Oblast and was the Archbishop of Chernihiv, Ukraine and later the Metropolitan of Tobolsk, Russia. There is no “Galician” connection here. He is one of the two saints supposedly removed from the list in 2008.

Innocent (Ivan Kulchytsky) of Irkutsk (1680-1731) was born in Chernihiv Oblast and was the Metropolitan of Irkutsk, Russia. He is regarded as the patron saint of China by many Orthodox Chinese today. Here too there is no “Galician” connection. He is the second saint supposedly removed from the list in 2008.

Paul (Peter Koniuskevych) of Tobolsk (1705-1770) was born in Sambir, Galicia and was the Metropolitan of Tobolsk, Russia. When he retired he returned to Kyiv. The fact that he went to serve in Russia, even before the Partitioning of Poland, which began in 1772, demonstrates he served the Russian Orthodox Church in Siberia and not the people of Galicia.

Alexis Toth (1854-1909) was a Uniate priest born in Kobylnice, near Prešov, Slovakia. In 1889, he left for the United States to take care of the Ruthenian Catholic Church. There in 1892 he converted to Russian Orthodoxy and led many Ruthenians to join the Russian Orthodox Church.

Maksym (Sandovych) of Gorlice (1888-1914) was born in Zdynia, Galicia (now Poland). A convert to Orthodoxy he became a Russophile priest. He was executed by the Austro-Hungarian government as a Russian spy at the beginning of WWI. Although his supporters deny the charges, Maksym's last words before he was shot were, "Long live Holy Russia!" Today he is regarded as the *protomartyr* of the Lemko people.

As we can see, the only true "Galician" on this 2001 list who went on to serve the Galician people and the Ukrainian Orthodox Church is Job of Pochaiv. The other 4 Galician-born saints went on to serve the Russian Orthodox Church wherever they were sent to fulfill their duties. The 2008 list contains many more such "Galicians" that served the interests of Moscow.

2008

Parthenius, an Armenian Christian martyred in Rome (IIIc). In 1784 his relics were transferred to Zhovkva and today they are in the Ukrainian Greek-Catholic Monastery of the Holy Heart of Jesus. He is considered to be the patron saint of Galicia.

Cyril and Methodius, Byzantine missionaries to Greater Moravia in the IXc and inventors of the Glagolitic alphabet (not the Slavic or Cyrillic alphabet). Their role in Eastern Europe is exploited by both Constantinople and Moscow in their pursuit of empire either as Second Rome or Third Rome. At that time Galicia was not even on the map.

Grand Prince Volodymyr of Kyiv who baptized Ukraine in 988 and captured the so-called "Red Russian" towns of Galicia from the Poles. Also included is his great-grandson Yaropolk who periodically ruled in Volodymyr-Volynsk.

Stefan of the Kyiv Caves (XIc) who was the bishop of Volodymyr-Volynsk (1090-1094).

Amphilochius (XIIc), another bishop of Volodymyr-Volynsk (1105-1122).

Mstyslav the Daring, was a grandson of Leo of Galicia and ruler of Halych (1219-1226).

John of Suceava (XIVc), a Greek trader from Trebizond (Trabzon) on the south shore of the Black Sea who was martyred in Romania in 1330. Over the years he has become an important saint in Moldova and Bukovyna.

Theognostus, a Greek metropolitan who led the church in Moscow (1328-1353). He was successful in subordinating under Moscow the Ukrainian metropolias, which had been created in Ukraine by Lithuanian rulers in the XIVc.

Cyprian, a Bulgarian metropolitan who led the church in Moscow (1376-1406) and continued the fight against independent Ukrainian metropolias being created by Lithuanian rulers.

Photius, a Greek metropolitan who led the church in Moscow (1410-1431) and continued to do the same as Theognostus and Cyprian.

Nikephoros Paraskhes-Kantakouzenos (1537-1599) was a Greek scholar who briefly taught at the Ostroh Academy. At least he served the cause of the Ukrainian Orthodox Church, which at that time was more Belarusan than Ukrainian.

Meletius I (Pegas, 1542-1601), Greek Patriarch of Alexandria who voted to sanctify the 1589 creation of the Patriarchate of Moscow. He was omitted from the 2008 icon because, like John of Tobolsk and Innocent of Irkutsk, there is no Galician connection for him. Nevertheless, like the other two, they are still included in the various lists of the Synaxis of All Saints of Galicia that circulate.

Job of Maniava (Ivan Kniahynytsky, 1550-1621), a Ukrainian monk who founded the Maniava Skete in Ivano-Frankivsk Oblast, and his follower Theodosius of Maniava. Like Job of Pochaiv, Job of Maniava and Theodosius of Maniava are first true “Galicians” on this 2008 list who served the Galician people and the Ukrainian Orthodox Church.

Petro (Mohyla), a Moldavian metropolitan who led the rebirth of the Ukrainian Orthodox Church and the Metropolia of Kyiv (1633-1646). He was not “Galician” and he was not pro-Moscow, but in the myth-building processes of the Russian Orthodox Church, Petro cannot be ignored, just like St. Volodymyr cannot be ignored. He was a reformer of Orthodoxy even before the reforms of Patriarch Nikon of Moscow.

John (Pommers) of Riga (1876-1934) was a Latvian archbishop who was murdered by Bolshevik agents. No “Galician” connection here.

Oleksander Khotovytsky (1872-1937) was a Ukrainian priest born in Kremenets, Ternopil Oblast who served in the Russian Orthodox Church in America, Finland, and the Soviet Union. He was executed in Moscow. But, he was Galician-born.

Paul Schweik (1893-1943) and his wife Ivana (1899-1943) were murdered in the Kholm region during WWII. Paul was a Ukrainian priest from Zabolotsi, Lviv Oblast. He was a member of the Polish Autocephalous Orthodox Church and a survivor of Polish persecutions of Orthodox priests in 1937-1938.

Kuksha of Odesa (Kuzma Velychko, 1875-1964) was a Soviet-era Ukrainian monk born in Harbuzyinka, Mykolaiv Oblast. He was persecuted but remained faithful to the Russian Orthodox Church and was a favourite of the Patriarch of Moscow.

Amphilochius of Pochaiv (Yakiv Holovatiuk, 1894-1971) was a Ukrainian monk born in Mala Ilovysia, Ternopil Oblast. Prior to WWII, he served the Ukrainian Insurgent Army as an Orthodox chaplain. Under the Soviets he was kicked out of the church and persecuted. The fact that he was placed on the list of Galician saints is a testament to his popularity and service to the Ukrainian people.

Again, this is a glorious mixture of individuals most of whom served the interests of Moscow and the Russian Orthodox Church, not Galicia or the people of Ukraine.

2010

Arsenius Elassonensis (1550-1625), a Greek archbishop who taught briefly (1586-1588) at the Orthodox Brotherhood School in Lviv. In 1589 He travelled with Ecumenical Patriarch Jeremias II (Tranos) to Moscow where both hierarchs agreed to create the Patriarchate of Moscow. For this he was much rewarded by the Russian tsar.

Dositheus (Barila, 1624-1693), a Moldavian metropolitan who supported the unification of the Moldavian Church with that of Moscow. According to reliable sources, he died in Stryi, Galicia where he lived in exile. Meanwhile, Russian sources claim he moved to Moscow, became the Metropolitan of Azov, and died there in 1701. Who are you going to believe?

According to one 2013 article describing the icon and the Synaxis of All Saints of Galicia on the *Russia Forever* website (<http://rossiyanavsegda.ru/read/1595/>) the ideology of the Russky Myr (Russian World) could not be stated any clearer. Holy Russia is a triune entity made up of three peoples—Great Russians, Little Russians (Ukrainians), and White Russians (Belarusans). The Russian Orthodox Church, however, does not use or even recognize the words “Ukraine” or “Belarus”. Nation-states, like Ukraine, are a secular creation that have neither holiness nor any moral or political justification. Europe is a cemetery of ethnicities (peoples). Only a Christian empire like Holy Russia can serve as saviour.

To conclude, the editors of *Cathedral Bells* sincerely apologize for including the Synaxis of All Saints of Galicia in the Schedule of Services in issue №22(20). The leadership of the Eastern Eparchy has to remove this feast from the Hladio typikon published on Pastyr.ca and make sure that it is never mentioned again. Matter of fact, there are other pro-Russian elements in the Hladio typikon that need to be addressed. And, the Consistory has to be more proactive reviewing official publications of the Ukrainian Orthodox Church of Canada.

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Усім жертводавцям щире спасибі та боже благословення!

Thank you to all our donors. May God’s blessings be with you!

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SCHEDULE OF SERVICES

PASTORAL SERVICES • JUNE 16 - 23: FR. BUCIORA ☎ 905-855-7757

June 17, Sunday SUNDAY 3 AFTER PENTECOST 3-тя НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ	9:30 a.m.	Liturgy/Літургія
June 20, Wednesday	6:00 p.m.	Akathist/Акафіст

PASTORAL SERVICES • JUNE 23 - 30: FR. SENCIO ☎ 905-238-0132

June 23, Saturday	5:00 p.m.	Vespers/Вечірня
June 24, Sunday SUNDAY 4 AFTER PENTECOST 4-ТА НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ	9:30 a.m.	Liturgy/Літургія
June 27, Wednesday	6:00 p.m.	Akathist/Акафіст

PASTORAL SERVICES • JUNE 30 - JULY 7: FR. BUCIORA ☎ 905-855-7757

June 30, Saturday	5:00 p.m.	Vespers/Вечірня
July 1, Sunday SUNDAY 5 AFTER PENTECOST 5-ТА НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ	9:30 a.m.	Liturgy/Літургія
July 6, Friday	6:00 p.m.	Vespers/Вечірня

PASTORAL SERVICES • JULY 7 - 14 FR. SENCIO ☎ 905-238-0132

July 7, Saturday NATIVITY OF JOHN THE BAPTIST РІЗДВО ІВАНА ХРЕСТИТЕЛЯ	9:30 a.m. 5:00 p.m.	Liturgy/Літургія Vespers/Вечірня
July 8, Sunday SUNDAY 6 AFTER PENTECOST 6-ТА НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ	9:30 a.m.	Liturgy/Літургія

Confession at the Cathedral • Сповідь у Катедрі

**After Vespers or up to 20 minutes before Liturgy.
Після Вечірні або до 20 хвилин перед Літургією.**

ALL SAINTS OF UKRAINE CHAPEL, OAKVILLE

Wednesday - Akathist • 7:00 p.m. • Акафіст - Середа

Sunday - Liturgy • 10:00 a.m. • Літургія - Неділя