



ST. ELIA'S NEWSLETTER

JANUARY 2017

St Elia Ukrainian Orthodox parish acknowledges it is founded on traditional Indigenous territory.

CONTACTS	UPCOMING EVENTS
<p>Ukrainian Orthodox Church of St. Elia 11833 – 66 Street NW, Edmonton, AB T5B 1J2 Office: 780-471-2288 Kitchen: 780-479-8824</p> <p>Websites St. Elia: www.uocc-stelia.ca Ukrainian Orthodox Church of Canada: www.uocc.ca Western Eparchy: www.uocc-we.ca</p>	<p>CHRIST IS BORN! LET US GLORIFY HIM!</p> <p>ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!</p>
<p>CLERGY</p> <p><u>Priest:</u> Very Rev. Archpriest Fr. Georg Podtepa 780-477-2583 home / 780-984-6290 cell geopod@telusplanet.net</p> <p><u>Deacon:</u> Dr. Roman Shiyan 780-439-7217 home / rshiyan@ualberta.ca</p>	<p> Sunday Worship Hours: 9:30 am Confessions 10:00 am Divine Liturgy</p> <p> EVE OF THEOPHANY <i>January 18, Wednesday</i> Blessing of water at 5:30pm followed by our Blessed Jordan Supper. - Adults: \$15.00 - Youth 6~18: \$10.00 - Children under 6: Free <i>*Please buy your tickets at the church office in advance so the caterer can be advised of the number to prepare for.</i></p>
<p>COUNCIL</p> <p><u>President:</u> Fr. Deacon Dr. Roman Shiyan <u>Treasurer:</u> Walter Marcenuik 780-463-9646 <u>Secretary:</u> Evan Panchuk 780-203-3439 <u>UWAC President:</u> Donna Marianych 587-784-7082 / Super.uke00@hotmail.ca</p> <p><u>Sunday Bulletin and Newsletter Contacts:</u> Myrna Kostash 780-433-0710 / kostashm@yahoo.ca Betty Corlett 780-932-9727 / bettycor@telus.net Barbara Panchuk 780-710-5052 / bpanchuk52@gmail.com</p> <p><u>Kitchen Contact:</u> Donna Marianych 587-784-7082</p> <p><u>Mission Outreach Committee:</u> Father Georg, Father, Deacon Roman, Myrna Kostash, Betty Corlett, Tanya Popowich, Lesia Shewchuk</p> <p><u>Hospodar:</u> Al Hayduk 780-476-1115 / ahayduk@shaw.ca (Alternate building contact: Bill Ewanec 780-474-4867)</p>	<p> KOLYADKY CONCERT <i>January 15, 2017 at 6:00pm</i> at St Elia by the Cantors Association</p> <p> Orthodox catechism class with Fr. Dcn. Roman <i>Saturday, January 14th,</i> <i>at 10:00 am at St Elia's</i> Coordinated by the St. Elia Mission Outreach Committee. Coffee and snack provided.</p> <p> Club Trident: Casino dates have been confirmed. January 3 and 4, 2017. UWAC: Casino dates have been confirmed. April 23 and 24, 2017 Century Casino.</p>

Patriarchal Proclamation of Christmas 2016

B A R T H O L O M E W

By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch
to the Plenitude of the Church

Grace, Mercy and Peace from the Savior Christ Born in Bethlehem

“Christ's incarnation is my own recreation”

Beloved brothers and sisters, dear children in the Lord,

We praise and glorify the God in Trinity, who deemed us worthy once again this year to reach the great feast of the Nativity in the flesh of the Son and Word of God the Father in “little Bethlehem.”

The holy Church is celebrating with fullness of joy, for Christ “assumed flesh” through His incarnation and rendered the Church “an adornment for the world.” Indeed, the entire human race, and even “all of creation,” rejoices over this divine blessing. “All of creation is today filled with joy because Christ is born of a Virgin.”

In contrast to the “unmoved mover” of the ancient Greeks, our God is the communion of love and lovingly moves in time toward humankind and the world. “In this is love, not that we loved God but that He loved us.” (1 John 4.10)

The pre-eternal Word of the Father, who granted “being” to humankind, now grants us “well being” through His incarnation. “This is the reason behind the feast; this is why we celebrate today: namely, God's descent to us so that we might ascend—or return—to God . . . in order that, by laying aside the old man, we may assume the new man; and in order that, by dying to Adam, we might therefore live in Christ; in order that we might be with Christ, be crucified with Him, be buried with Him, and arise with Him.” The way of deification through grace is henceforth open to everyone coming into the world. All of us are “capable of containing God.” “There is neither Jew nor Greek, neither slave nor free man, neither male nor female; for all of you are one in Christ Jesus.” (Gal. 3.28)

Unfortunately, the Gospel of Christmas is once again proclaimed to a world where the racket of weapons is heard, where unprovoked violence against individuals and peoples is enacted, and where inequality and social justice prevail. It is unbearable to witness the state of countless children, victims of military conflict, irregular situations, manifold exploitations, persecutions and discriminations, as well as hunger, poverty and painful dispossession.

Last April, we had the opportunity in Lesbos to witness with our own eyes—together with His Holiness Pope Francis of Rome and His Beatitude Archbishop Ieronymos of Athens and All Greece—the tragic circumstances of refugees and immigrants, and especially the acute problems of the suffering children, innocents and defenseless victims of military violence, as well as the racial and religious discrimination and injustice, all of which are constantly increasing.

The feast of God's Word, who became an infant—the child Jesus, whose disappearance is pursued by worldly authority, according to the Evangelist Matthew (Matt 2.13)—is a reminder and invitation for us to care for children, to protect these vulnerable victims and to respect the sacredness of childhood.

Of course, children and sensitive souls are also threatened in economically developed and politically stable countries of the world, whether by the immense crisis of marriage and family, or by diverse interventions as well as the use of physical or spiritual force. A child's soul is altered by the influential consumption of electronic media, especially television and the internet, and by the radical transformation of communication. Unbridled economics transfigures them from a young age into consumers, while the pursuit of pleasure rapidly vanishes their innocence.

In light of these dangers, the Holy and Great Council of the Orthodox Church addressed children and young people "with particular love and affection" (Prov. 8) by including the following in its Encyclical:

Amid the medley of mutually contradictory definitions of childhood, our most holy Church presents the words of our Lord: "Unless you turn and become like children, you will never enter the kingdom of heaven" (Matt 18.3) and "whoever does not receive the kingdom of God like a child shall not enter it (Luke 18.17), as well as what our Savior says about those who "prevent" (Luke 18.16) children from approaching Him and about those who "scandalize" them (Matt 18.6).

The mystery of Christmas is crystallized in the words of the festive Kontakion: "For us, a new child was born, God before all ages." The divine Word as child and the child as God is revealed to the world with "the pure heart" and simplicity of a child. Children comprehend truths, which "wise and prudent" people are unable to approach. As Elytis observes in his poem From one's neighbor: "You can build Jerusalem out of children alone!"

Beloved brothers and sisters in the Lord,

We appeal to all of you to respect the identity and sacredness of childhood. In light of the global refugee crisis that especially affects the rights of children; in light of the plague of child mortality, hunger and child labor, child abuse and psychological violence, as well as the dangers of altering children's souls through their uncontrolled exposure to the influence of contemporary electronic means of communication and their subjection to consumerism, we declare 2017 as the Year of Protection of the Sacredness of Childhood, inviting everyone to recognize and respect the rights and integrity of children.

As underlined in another significant document of the Holy and Great Council, the Church of Christ does not look to "judging and condemning the world" with its word (John 3.17; 12.47), "but rather to offer to the world the guidance of the Gospel of the Kingdom of God, namely, the hope and assurance that evil, no matter its form, does not have the last word in history and must not be allowed to dictate its course."

Therefore, we venerate our Savior with humility and compunction, for He has visited us from on high; we praise with divine song the immensity of the sacred Incarnation; we kneel down before the All-Holy Theotokos, who holds the child Jesus; and we address from the sleepless Phanar the festive greeting to all children of the Church of Constantinople, both near and afar: "Christ is born; glorify Him. Christ has come from heaven; come out to meet Him," together with our paternal wishes and patriarchal prayer.

"Be strong in the grace of Christ Jesus." (2 Tim. 2.1) Let us all strive together with faith and sincere love in the good struggle of new life in the Church, adhering to all that the Lord has commanded. For He is with us "all the days of our life, to the end of the ages." (Matt 28.20)

Christmas 2016
BARTHOLOMEW of Constantinople
Fervent supplicant of all before God

Message from Parish Priest, Father Georg Podtepa

CHRIST IS BORN! LET US GLORIFY HIM!

“Behold a new and wondrous mystery.”

“My ears resound to the Shepherd’s song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He, Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He, Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became The Man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassability, remaining unchanged.”
(Nativity Sermon of St. John Chrysostom.)

Let us dear brethren celebrate the birthday of Christ our Lord in a way, where we put off the old self and put on the new, with a renewal in our commitment to Christ in this new year of 2017.

In this present Festival which we are celebrating, is the Coming of God to Man, that we might go forth, or rather go back to God. So that we might put on the New and live in Christ, being born with Christ and crucified with Him and buried with Him and rising with Him. For where sin abounded grace did much more abound. Let us follow in a godly manner; not after the way of the world, but in a fashion above the world; not as our own, but as belonging to Him Who is our Lord and Master.

Let us celebrate the joy of the Nativity and extend our love to one another praying that the newborn Child blesses each of us.

May the peace, love and joy of our Lord's birth shine brightly in your hearts throughout the coming year.

ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!

От. Юрій Подтепа
Fr. Georg Podtepa

Message from Parish President, Father Deacon Dr. Roman Shiyan

Glory be to Jesus Christ!

Dear brothers and sisters in Christ, fellow parishioners.

Now is the time of St. Philip's Fast, which represents our preparation for the celebration of the Nativity of Our Lord and Savior Jesus Christ.

The first mention of a preparatory period before Christmas is mentioned in a decree of the Council of Saragossa (380) and the present liturgical pre-Nativity season was finally established at the Council of Constantinople (1166). The Council decreed that this fast would begin on November 27th and last until January 6th inclusive. Thus, there was created another 40 day fast.

The pre-Nativity fast is often called "Phillip's Fast" because it begins on the day after the feast of St. Phillip. The fast was introduced to prepare the Church for a worthy celebration of the great and holy day of the Birth of Christ. The regulations for the fast were far more lenient than the Great Fast before Pascha. Only Monday, Wednesday, and Friday were days of strict fasting without meat, dairy products or oil (in Slavic countries).

The Nativity Fast was established to allow us through repentance, prayer, fasting and acts of charity, cleanse ourselves before celebrating the Nativity of Christ, so that with clean heart, soul, and body, we might reverently meet the Son of God, Who has come into the world for our sake and salvation. Besides bringing and offering our daily gifts and sacrifices, the Nativity Fast prepares us so that we might present to Him clean hearts and lives, with true desire to follow His commands and follow His teaching with an unshakable faith.

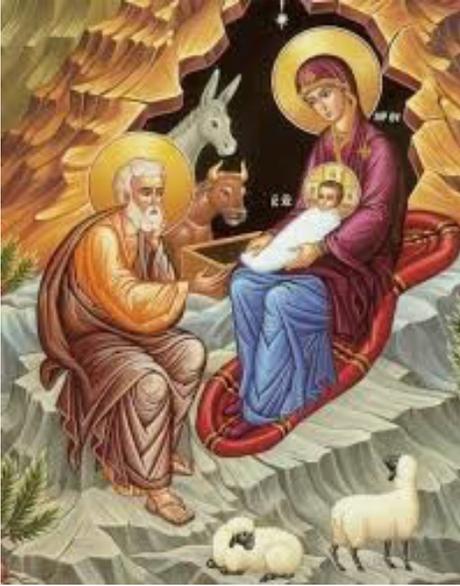
Let us spend this time in faith and in the service of God showing kindness towards our neighbor, especially those who are in need of our assistance. We must exalt thinking about Our Lord and Savior Jesus Christ, the Incarnate God, coming into this world to save us from our sinfulness and misery.

Let us together, joyfully and prayerfully, meet Our Lord and praise His Holy Name!

Amen

January Commemorations

January 6/7 The Nativity of Our Lord and Savior, Jesus Christ



The incomprehensible and inexplicable Nativity of Christ came to pass when Herod the Great was reigning in Judea; he had received his authority from the Roman emperors, and had ruled tyrannically over the Jewish people for some thirty-three years. Such was the condition of the Jews when the awaited Messiah was born.

Our Saviour was born in Bethlehem, a city of Judea, whither Joseph had come from Nazareth of Galilee, taking Mary his betrothed, who was great with child, that, according to the decree issued in those days by the Emperor Augustus, they might be registered in the census of those subject to Rome. Therefore, when the time came for the Virgin to give birth, and since because of the great multitude there was no place in the inn, the Virgin's circumstance constrained them to enter a cave which was near Bethlehem. Having as shelter a stable of irrational beasts, she gave birth there, and swaddled the

Infant and laid Him in the manger (Luke 2:1-7). From this, the tradition has come down to us that when Christ was born He lay between two animals, an ox and an ass, that the words of the Prophets might be fulfilled: "Between two living creatures shalt Thou be known" (Abbacum 3:2), and "The ox knoweth his owner and the ass his master's crib" (Esaias 1: 3).

But while the earth gave the new-born Saviour such a humble reception, Heaven on high celebrated majestically His world-saving coming. A wondrous star, shining with uncommon brightness and following a strange course, led Magi from the East to Bethlehem to worship the new-born King. Certain shepherds who were in the area of Bethlehem, who kept watch while tending their sheep, were suddenly surrounded by an extraordinary light, and they saw before them an Angel who proclaimed to them the good tidings of the Lord's joyous Nativity. And straightway, together with this Angel, they beheld and heard a whole host of the Heavenly Powers praising God and saying: "Glory to God in the highest, and on earth peace, good will towards men" (Luke 2:8-14). http://www.goarch.org/chapel/saints_view?contentid=352

*"Christ is born; glorify him! Christ is from heaven; go and meet him! Christ is on earth; be exalted!
O All the earth, sing unto the Lord, and people, sing with joy. For He is glorified."
(Ode 1, Byzantine Nativity Canon)*

Once again, Christ is born in our hearts; Once again, He gives of Himself as "Bread for the whole world," as it says in the Byzantine Prayer of the Prothesis, or Preparation of the Gifts, a rite celebrated in the altar by the priest before Divine Liturgy begins. Christ's coming to us in "Beth-lehem," meaning in Hebrew "the house of bread," is thus celebrated and remembered at this "Prothesis Rite" before each Divine Liturgy, which is why an icon or fresco of the Nativity often adorns the Prothesis Table, on which the gifts of bread and wine are prepared for the Eucharist.

Let me not be left out today, in this celebration of the unity of heaven and earth, which He makes possible in His glorious Incarnation. Let me suit up and show up, whatever is happening in my life, or whatever calamities are happening in the world, or whichever Herods seek to kill the Child. He is born into it all, taking on our humanity, our pain, and our calamities, as One of us. Let me go and meet Him, as He has come to meet me. *"Christ is born; glorify Him!"* Sister Vassa <http://www.coffeewithsistervassa.com/>

January 18 THE THEOPHANY: THE BAPTISM OF OUR LORD



“The people who sat in darkness have seen a great light”

The Gospel reading on the Sunday after the Theophany is that proclaimed by St. Matthew (4:12-17). In it he quotes the prophecy of Isaiah (9:2): “The people who sat in darkness have seen a great light”. Thus he shows that the ministry of Jesus, Who was baptized by St. John (who was imprisoned by Herod shortly after that event) was a fulfilment of prophecy. God was at last bringing the long-awaited salvation to the people of Israel and to the world.

Thus, the Feast of Theophany is also called the Feast of Illumination, and at one time it was traditional to baptize catechumens (those preparing to enter the Church) on the Eve of this festival. At one time the Feast of the Lord’s Nativity was celebrated together with this marvellous Feast – just as the Oriental Orthodox do to this day.

For the Eastern Orthodox the main event of the Feast is the Blessing of Water – in the Temple and also outside, beside a body of water. The significance of this is that our Lord, Who is God the Son, the Second Person of the Trinity eternally begotten of the Father, has come to us as a true Human Being, to end our alienation from God and from the Paradise which was made for us. He is not only born as a perfect Human but also identifies with us. He does so by being baptized in the Jordan by John, just as though He Himself had need of purification.

When Jesus descends into the waters He brings you and me with Him. It is not He Who is purified thereby – it is you and me. The water we bless is the water of our purification. It is also the beginning of the full restoration of creation to what it was made by God to be – His Kingdom on earth as it is in Heaven.

We are saved for life in the Kingdom. Thus, in the same Gospel we read on the Sunday after the Theophany, we hear Jesus say: “Repent” – that is turn away from darkness towards God’s marvellous light – for the Kingdom of Heaven is at hand” – it is here and now, ready to be grasped, ready to be received with joy and love, so that we may embody it in the world today. Amen.

Fr Ihor Kutash UOCC

The following is an excerpt from The Winter Pascha, by Fr. Thomas Hopko

Christians live between the two comings of Christ. They remember His first coming to be sacrificed. They anticipate His second coming to reign. This is vividly portrayed in traditional Orthodox church buildings where the "royal gates" of the icon screen in front of the altar table are flanked by the icons of the Theotokos and Child on the one side, and the Lord Jesus in glory on the other. To the uninitiated it may seem as though these are simply pictures of Mary and Jesus put on the same level. This is not so. The icons which frame the Orthodox altar are images of the two comings of Christ. Mary is not alone in her icon; she is holding the Christ Child, who is not shown as a baby, but as the Son of God incarnate "in the form of a slave... in the likeness of men" (Phil 2:7). This is the icon of Christ's first coming. And the icon on the right of the doors is not a picture of Jesus as He was on the earth. It is His image in glory as King and Lord, the icon of His second coming.

The two comings of Christ are held together in Christian thought, action, and prayer at all times. They cannot be separated. When they are, it is the end of Christian faith, life and worship. The first coming without the second is a meaningless tragedy. The second coming without the first is an absurd impossibility. Jesus is born to bring God's kingdom. He dies to prove His kingship. He rises to establish his reign. He comes again in glory to share it with His people. In the kingdom of God there are no subjects. All rule with the risen Messiah. He came, and is coming, for this purpose alone.

<http://www.antiochian.org/node/18659>



ST. ELIA CHRISTMAS FOOD BASKET

**CHRISTMAS IS COMING!! Let us help our friends in need.
PLEASE CONTINUE YOUR DONATIONS! Your contributions are a gift of love!**

*The Mission Outreach Committee will distribute all food on hand plus gift cards
to neighbourhood families in January.*

**** If you wish to donate money for gift cards, please see Walter Marcenuik on Sundays ****

'Then the righteous will answer Him [Christ], saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? . . . And the King [Christ] will answer and say to them, Assuredly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to Me.'

(Matthew 25: 37,40)

Soyuz members have been busy at work bees making pyrohy and holubsti.

To purchase frozen product, see Alex Werstiuk, Hilda Ewanec.

Thanks to all members, friends and supporters who continue to help with all church events, chores and upkeep. Your hard work and hours of service are truly appreciated!

Upcoming events at our sister parishes and in the Ukrainian Community

St. Anthony's: Friday, 06 January , 2017: Sviata Vechera, 5:30 - 8:00pm

St. Andrew's: Fri. February 3, 2017: Pyrohy Supper, 5:00 - 7:30pm

St. John's: Fri. Jan. 13: Malanka
Wed. Jan. 18: Pyrohy Supper, 5-7 pm

St. Michael's: January 14, 2017: MALANKA – New Year's Dine & Dance

Ukrainian Special Interest Group (SIG): Wednesday, January 4, 2017, 7:30 PM - 9:30 PM
Christmas social and meeting : at Edmonton Branch Library, #162, 14315 - 118 Ave

Ukrainian Cultural Heritage Village: Thursday, January 19, 2017: Feast of Jordan, 10am - 2pm

ORDER OF SERVICES FOR JANUARY 2017

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|-----|-------------------|--|------------|
| 1. | - SUNDAY..... | SUNDAY BEFORE NATIVITY | 10:00 A.M. |
| 6. | - FRIDAY | EVE OF THE NATIVITY OF CHRIST | 4:30 P.M. |
| 7. | - SATURDAY | THE NATIVITY OF OUR LORD..... | 10:00 A.M. |
| 8. | - SUNDAY | SUNDAY AFTER NATIVITY | 10:00 A.M. |
| 15. | - SUNDAY | SUNDAY BEFORE THEOPHANY | 10:00 A.M. |
| 18. | - WEDNESDAY | EVE OF THEOPHANY. BLESSING WATER | 5:30 P.M. |
| | | JORDAN BLESSED MEAL AFTER SERVICE. | |
| 19 | - THURSDAY | HOLY THEOPHANY. BLESSING WATER | 10:00 A.M. |
| 22. | - SUNDAY | 31-st.SUNDAY AFTER PENTECOST | 10:00 A.M. |
| 29. | - SUNDAY | 32-nd.SUNDAY AFTER PENTECOST | 10:00 A.M. |