



ST. ELIA'S NEWSLETTER

JANUARY 2020

**ХРИСТОС РОЖДАЄТЬСЯ!
СЛАВІМО ЙОГО!**

**CHRIST IS BORN!
LET US GLORIFY HIM!**

SUNDAY WORSHIP HOURS:

9:30 am Confessions
10:00 am Divine Liturgy

UPCOMING EVENTS

• **KOLYADKY CONCERT**
January 12, 2020 at 5:30pm
at *St Eila* by the Cantors Association

• **EVE OF THEOPHANY**
January 18, Saturday at St Eila
Blessing of water at 5:30pm
followed by our Blessed Jordan Supper

• **UWAC MONTHLY MEETING**
January 26th, Sunday
after UWAC Monthly Fellowship Lunch

You must understand, therefore, that when writers on this sacred theme speak of Him as eating and drinking and being born, they mean that the body, as a body, was born and sustained with the food proper to its nature; while God the Word, Who was united with it, was at the same time ordering the universe and revealing Himself through His bodily acts as not man only but God.

St. Athanasius, On the Incarnation

CONTACTS

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11833 – 66 Street NW, Edmonton, AB T5B 1J2

Office: 780-471-2288 / Kitchen: 780-479-8824

Kitchen Contact: Donna Marianych 587-784-7082

• **WEBSITES**

St. Elia: www.uocc-stelia.ca

Ukrainian Orthodox Church of Canada: www.uocc.ca

Western Eparchy: www.uocc-we.ca

• **CLERGY**

PRIEST: Very Rev. Mitred Archpriest Fr. Georg Podtepa
Home: 780-477-2583 / Cell: 780-984-6290

• **COUNCIL**

President: Alex Werstiuk 780-462-6468

1st Vice-President: Tammy Ewanec 780-474-4867

2nd Vice-President: Betty Corlett 780-932-9727

Secretary: Sub Dcn. Evan Panchuk 780-203-3439

Assistant Secretary: Helen Hayduk 780-476-1115

Treasurer: Walter Marcenuik 780-463-9646

Assistant Treasurer: Mary Ann Tymchuk 780-479-7972

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Club Trident President: Ivan Sawchuk 780-988-5862

UWAC President: Ann Horn 780-476-1969

Mission Outreach: Myrna Kostash 780-433-0710

• **Sunday Bulletin and Newsletter Contacts:**

Myrna Kostash 780-433-0710

Barbara Panchuk 780-710-5052

PATRIARCHAL PROCLAMATION FOR CHRISTMAS

+ BARTHOLOMEW

By God's Mercy

Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the plenitude of the Church

Grace, mercy and peace from the newborn Savior Christ in Bethlehem

Beloved brothers and sisters in the Lord,

Having once again arrived at the great feast of the Lord's Nativity, we glorify with hymn and spiritual song the One who emptied Himself for our sake and assumed our flesh so that He might redeem us from captivity to evil and open the gates of paradise to the human race. The Church of Christ rejoices as it liturgically experiences the whole mystery of Divine Economy and receives a foretaste of the glory of the eschatological kingdom, offering a good and godly witness to faith, hope and love in the world.

The character of the Church, while "not of this world," does not isolate the Church from historical and social reality, but inspires and strengthens its witness. The Church, then, ever in reference to the eternal destiny of man, serves his existential needs, pouring out, like the Good Samaritan, "oil and wine" on his wounds, becoming a "neighbor" for everyone "who falls among thieves" (cf. Luke 10.25–37), healing contemporary "cultural illnesses" and illuminating people's minds and hearts. As the presence of the Holy Spirit in the life of the faithful, spirituality means witnessing in word and deed to the hope that is in us and has nothing to do with barren introversion. The Holy Spirit is the giver of life, the source of goodness, the bestower of gifts, life and light. The Christian is a human being that is afire, loves God, humanity and beauty, active and creative.

The Gospel of the Nativity is again heard this year in a cultural environment where supreme value is attributed to "individual rights." Self-centeredness and the deceit of self-realization diminish social integrity, weaken the spirit of fellowship and solidarity, and objectivize interpersonal relations. Unrestricted emphasis on economy and secularization deepen the existential vacuum and lead to the diminishment of man's creative forces.

The Church cannot possibly ignore these developments, whose consequences are primarily endured by our youth through the enchanting mechanism of technology and the manifold promises of "false paradises." The Holy and Great Council of the Orthodox Church (Crete, 2016) emphatically invited our youth "to become aware that they are bearers and at the same time the continuation of the ancient and blessed tradition of the Orthodox Church," to actively participate in the life of the Church, "to courageously preserve and dynamically cultivate the eternal values of Orthodoxy in order to convey the life-giving witness of Christianity." (Encyclical, § 8–9)

In this same spirit, adhering to the exhortation of the Holy and Great Council but also in light of the recent election and enthronement of the new Archbishops of America, Australia and Thyateira-Great Britain for three large Eparchies of the Ecumenical Throne in the Diaspora, we declare 2020 as the "year of pastoral renewal and due concern for the youth," inviting all our clergy and faithful to participate in and support this inspiring effort.

We aspire to the advancement of a “dialogical pastoral ministry” with imagination and vision, with unshakable faith in the eternally flowing grace of God and confidence in the power of human freedom. This pastoral ministry is centered on human persons and must turn young people away from “seeking their own interests” and “pleasing themselves” to a love that “does not seek its own” and “is pleasing to God,” from “material goods” to “the only One who is good,” from “endless needs” to the “one thing that alone is needed,” thereby contributing to the promotion of everyone’s charismas. Our truly free self is born by offering our self.

The foundation of the Christian conscience’s awakening remains to this day the experience and understanding of the meaning of Christian worship as well as its communal, Eucharistic and eschatological character. Young people must recognize that the Church is not a “union of Christians” but the “Body of Christ.” We call the reverend clergy of the Holy Great Church of Christ throughout the world to a “kenotic” pastoral mobilization. We should not wait for our young men and women to come to us, but we should reach out to them ourselves, not as judges but as friends, in imitation of the “good shepherd,” who “gives his life for his sheep” (John 10.11). A shepherd is always vigilant and on guard, aware of the pastoral needs of the youth and their social environment in order to act accordingly. His pastoral intervention draws inspiration and direction from the tradition of the Church, offering young people not merely “support” but the “truth” of freedom “to which Christ has set us free.” (Gal. 5.1)

With these thoughts, we devoutly worship the Holy Child of Bethlehem and wish all of you from the festive Phanar a blessed Holy Twelvetide as well as a fruitful new year of our Lord, invoking on you the life-giving grace and great mercy of our Savior Christ, who condescended to the human race, the “God with us.”

Your fervent supplicant before God
+ Bartholomew of Constantinople

MESSAGE FROM PARISH PRESIDENT

Christ is born!! Let us glorify Him! As the president of St. Elias Church I would like to express my hope for a happy, healthy and blessed 2020. Thank-you to all the members for their continued support and dedication during the past year. The hospodars and altar servers continue to help keep the Church clean and in good working order. The members of the ladies and mens organizations UWAC and TYC continue to support the Church and help with their time and efforts to keep our doors open. Our walk-in freezer is currently under maintenance. Perogie making will be put on hold until the freezer is fixed. If you would like to lend a hand making perogies, once we start up again, feel free to contact me. Thank you to everyone on the Church board for your attention to detail and helpful involvement in our meetings. Welcome to all new members of St. Elias. We hope you feel at home with us.

**President,
Alex Werstiuk**

JANUARY SAINTS AND FEASTS

JANUARY 7 NATIVITY OF CHRIST



Tropar

Your Nativity, O Christ our God,
Has shone to the world the Light of wisdom!
For by it, those who worshipped the stars,
Were taught by a Star to adore You,
The Sun of Righteousness,
And to know You, the Orient from on High.
O Lord, glory to You!

Kondak

Today the Virgin gives birth to the Transcendent One,
And the earth offers a cave to the Unapproachable One!
Angels with shepherds glorify Him!
The wise men journey with a star!
Since for our sake the Eternal God was born
as a Little Child!

JANUARY 9: FIRST MARTYR STEPHEN



Saint Stephen was a Jew, by race. He was the first of the seven deacons whom the Apostles established in Jerusalem to care for the poor, and to distribute alms to them. Being a man full of faith and of the Holy Spirit, he performed great signs and wonders among the people. While disputing with the Jews concerning Jesus, and wisely refuting their every contradiction, so that no one was able to withstand the wisdom and the spirit whereby he spoke, he was slandered as a blasphemer and was dragged off to the Sanhedrin of the elders. There with boldness he proved from the divine Scriptures the coming of the Just One (Jesus), and he reproved their faithlessness and hardheartedness. And finally, gazing into Heaven and beholding the divine glory, he said: "Lo, I see the Heavens opened and the Son of man standing at the right hand of God." But when they heard this, they stopped up their ears, and with anger cast him out of the city and stoned him, while he was calling out and saying, "Lord Jesus, receive my spirit." Then, imitating the long-suffering of the Master, he bent his knees and prayed in a loud voice for them that were stoning him, and he said, "Lord, lay not this sin to their charge," And saying this, he fell asleep (Acts 6, 7), thus becoming the first among the Martyrs of the Church of Christ.

www.goarch.org/chapel/saints

JANUARY 14: The Feast of the Circumcision of Our Lord Jesus Christ



Eight days after the Holy Nativity of our Lord, we celebrate His Circumcision, one of the Feasts of the Lord, on which—in accordance with Hebrew tradition—He received the name “Jesus”: *“And when eight days were accomplished for the circumcising of the Child, His name was called Jesus, which was so named of the Angel before He was conceived in the womb”* (St. Luke 2:21).

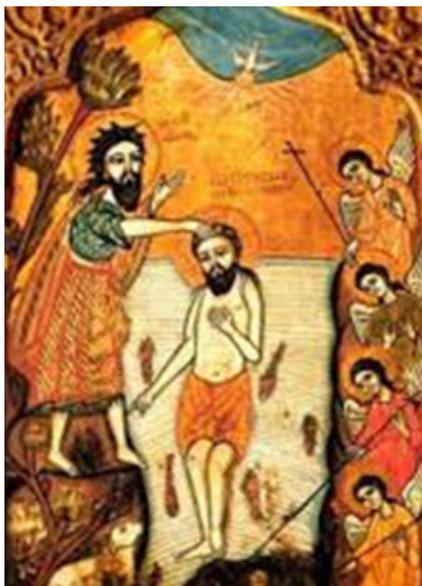
The true descendants of the Patriarch Abraham were separated from the other nations by the sign of circumcision (a prefiguring of Baptism: *“the circumcision made without hands”* [Colossians 2:11ff]) and thereby became members of the God-ruled community of the Old Testament; that is, through circumcision, they entered among the chosen People of God.

Christ was now *“made under the law,”* being conformed to the prescriptions of the Mosaic Law (Galatians 4:4) and *“fulfilling”* the Law (St. Matthew 3:15), in order to elevate the Church of the Law into a Church of Grace, into a new *“Israel of God”* (cf. Galatians 6:16), into His Body.

The Circumcision of our Lord inspired our Holy Church to institute a beautiful and deeply symbolic custom for the newborn children of Christians: at eight days, the Priest reads the *“Prayer for the Signing of a Child Who is Receiving a Name on the Eighth Day After His or Her Birth”* in such a way the first *“Seal”* of Grace is given to the infant: *“Let the light of Thy countenance be signed upon Thy servant (name), and let the Cross of Thine Only-begotten Son be signed in his or her heart and their thoughts...”*

http://orthodoxinfo.com/praxis/circumcision_feast.aspx

JANUARY 19: Feast of the Theophany of our Lord and Savior Jesus Christ



Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine *“those who sat in darkness,”* and *“in the region of the shadow of death”* (Mt.4:16), and to save the fallen race of mankind by grace.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided.



Pastor's Corner Overview: Baptism & Chrismation

Each one of us was baptized at some point in our life before we became Christians. Do we know why? What baptism means? How it impacts our life? Baptism comes from the Greek word that means “to immerse (in water).” Baptism was practiced in antiquity for different purification rituals. The Israelites practiced this as evidence by John the Baptist ministry towards repentance and forgiveness of sins. All this changed dramatically when Christ came to be baptized by John in the Jordan River. On one hand we have the revelation of the Holy Trinity (Father as the voice from heaven, Holy Spirit descending as a dove, and Christ as the beloved Son). On the other hand, the meaning of baptism changes. When Jesus was baptized, He was in no need of cleansing because He was without sin. However, by Jesus’ divine nature He purified the waters of the Jordan and through them the whole creation.

In Orthodox Christian teaching, our baptism is not merely cleansing but it is a change in our human nature. We receive the new sanctified and holy human nature given by Christ. Likewise, just as the Holy Spirit descended upon Christ, when a person is Chrismated *миропомазання* the Holy Spirit descends upon him/her too. The Holy Spirit bestows grace and power to live the new life in Jesus Christ. This divine grace is transmitted through the “*myroma*,” *миро* a specially mixed and blessed oil, and is administered by the priest immediately after baptism. Having received both of these Mysteries or Sacraments we become full members of the Body of Christ—the Church and are able to participate in the other sacramental mysteries, especially the Eucharist—Holy Communion.

Baptism and Chrismation are not magical one-time acts that set us for life. Rather, they are just the beginning of a new God-centered life that must be nurtured each day through prayer, each week through worship, and a continual self-sacrifice of our egoistic needs through repentance and giving to others. Baptism and Chrismation are beautiful gifts that must be picked up and used every day of our lives. They must not be put on a shelf or hidden away for some future sentimental remembrance.

<http://www.stgeorgeoc.org/pastors-corner/baptism-chrismation>

How the Early Church Viewed Martyrs

Christians held a theology of martyrdom that gave them courage to endure. *William G. Bixler*



The early church's theology of martyrdom was born not in synods or councils, but in sunlit, blood-drenched coliseums and catacombs, dark and still as death. The word martyr means "witness" and is used as such throughout the New Testament. However, as the Roman Empire became increasingly hostile toward Christianity, the distinctions between witnessing and suffering became blurred and finally nonexistent.

In the second century, then, martyr became a technical term for a person who had died for Christ, while confessor was defined as one who proclaimed Christ's lordship at trial but did not suffer the death penalty. A passage from Eusebius describes the survivors of the persecution in Lyons (in 177 in what is today France): "They were also so zealous in their imitation of Christ ... that, though they had attained honor, and had borne witness, not once or twice, but many times—having been brought back to prison from the wild

beasts, covered with burns and scars and wounds—yet they did not proclaim themselves martyrs, nor did they suffer us to address them by this name. If any one of us, in letter or conversation, spoke of them as martyrs, they rebuked him sharply.... And they reminded us of the martyrs who had already departed, and said, 'They are already martyrs whom Christ has deemed worthy to be taken up in their confession, having sealed their testimony by their departure; but we are lowly and humble confessors.' "

<https://www.christianitytoday.com/history/issues/issue-27/how-early-church-viewed-martyrs.html>

Eis polla eti Despota! Многая літа Владико!

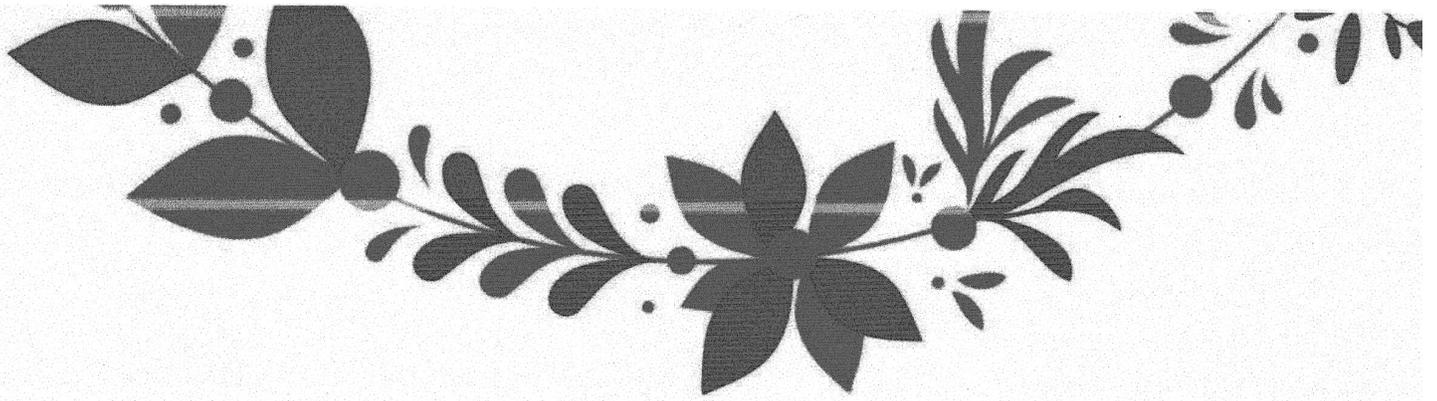
The Exarchs of Ecumenical Patriarchate Receive the Highest Award of the Ukrainian Parliament

On December 15, 2018, a crowd of thousands gathered in the St. Sophia Square, eagerly awaiting the results of the Unification Sobor. At the conclusion of the Council, which took place inside the ancient, 1,000-year-old majestic Saint Sophia Cathedral, aptly named "Holy Wisdom", the announcement of the establishment of the Orthodox Autocephalous Church of Ukraine was made to the patiently awaiting crowd outside. As they celebrated the good news in the gathering darkness, the Christmas lights which decorated the capital city of Ukraine began to twinkle happily, accentuating the celebratory spirit.

As the nation celebrated, key members of the Unification Sobor gathered in the Office of the Chairman of the Verkhovna Rada of Ukraine, Andriy Volodymyrovych Parubiy. The Chairman expressed his gratitude to the special representatives of the Ecumenical Patriarch for their commitment and hard work in establishing the local Ukrainian Orthodox Church. For months the Exarchs had traveled long distances, suffered sleepless nights, held meetings, led discussions, and prayed deeply for the success of the Ukrainian Orthodox Church. The hours and effort extended by them is immeasurable.

In gratitude, Chairman Parubiy awarded the Exarchs of His All-Holiness Ecumenical Patriarch Bartholomew I – His Eminence Metropolitan Emmanuel of France, His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA, and **His Grace Bishop Ilarion of the Ukrainian Orthodox Church of Canada**, Honorary Diplomas and awards on behalf of the Verkhovna Rada, thanking them for their extraordinary dedication, diligence and self-sacrifice on behalf of the Ukrainian nation and her people.

May the Lord reward the Exarchs for their selflessness and perseverance, granting them many blessed years. Eis polla eti Despota! <https://uocc.ca/press-releases/2018/12/19/the-exarchs-of-ecumenical-patriarchate-receive-the-highest-award-of-the-ukrainian-parliament/>



ALBERTA BENEVOLENT CANTOR'S
ASSOCIATION INVITES YOU TO

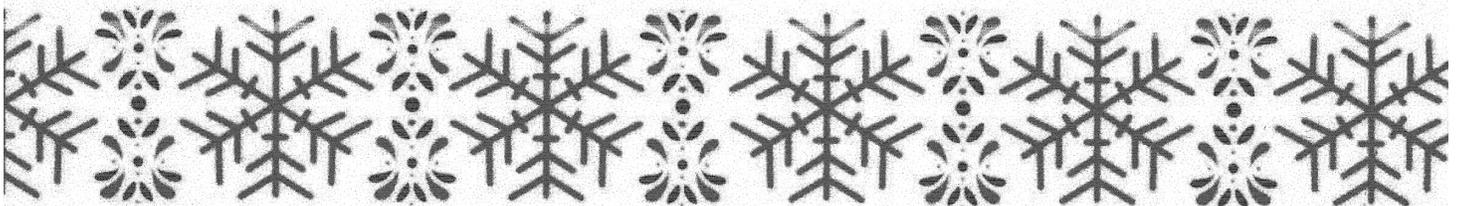
UKRAINIAN
CHRISTMAS
CAROLING NIGHT

Snacks and Sing along

January 12, 2020 at 5:30
St. Elia Church, 11833 66 St NW

WITH CANTORS AND GUEST PERFORMERS

Donations will be made towards the Camp Bar-V-Nok Society



Upcoming news and events at our sister parishes and in the Ukrainian Community

- **Friday, January 31, 2020 - Pyrohy Supper @ 5:00 pm - 7:00 pm at St. John's**
- **Re-Catechism - Friday, January 10, 6:00 PM at St. Anthony's**
Our next Catechetical discussion is Friday, January 10, at 6:00 PM. We will also be having a potluck dinner so feel free to bring a dish to share! It's a fast free Friday!
Please call the office for additional information, 780.487.2167.



ACUA (*Alberta Council for the Ukrainian Arts*)

9534 - 87 Street

To register call **780.488.8558**

or email info@acuarts.ca

SAUSAGE MAKING TOUR & LUNCH ON 118 AVE.

Friday, February 21, 10:00 AM

Meet at Windynowski's 4204 118 Ave.

Join ACUA for a small group tour of Widynowski's Sausage House and lunch at Uncle Ed's restrant on 118 Avenue.

Price includes tour and \$10 lunch credit at Uncle Ed's restrant following the Sausage making tour.

Register by: Tuesday February 18, 2020

Registration Fee: Members: Free / Non-Members: \$10



KULTURA: Echoes of Our Roots

Group art exhibition featuring:

- Thea Szewczuk (Painting)
- Char Vanderhorst (Painting)
- Irene Pyzyk (Pottery)

Opening Reception:

Friday January 17, 2020

6:30PM-8:30PM

at ACUA 9534 87 St.

UKRAINIAN ORTHODOX CHURCH OF ST.ELIA.

ORDER OF SERVICES FOR JANUARY 2020.

5. - SUNDAY..... SUNDAY BEFORE NATIVITY OF CHRIST 10:00 A.M.
6. - MONDAY..... EVE OF THE NATIVITY OF CHRIST4:30 P.M.
7. - TUESDAY..... THE NATIVITY OF OUR LORD10:00 A.M.
12. - SUNDAY..... SUNDAY AFTER NATIVITY10:00 A.M.
18 - SATURDAY..... EVE OF THEOPHANY. BLESSING WATER 5:30 P.M.
19 - SUNDAY..... HOLY THEOPHANY. BLESSING WATER10:00 A.M.
26 - SUNDAY..... SUNDAY AFTER THEOPHANY10:00 A.M.

ORDER OF SERVICES FOR FEBRUARY 2020.

2. - SUNDAY..... ZACCHAEUS SUNDAY 10:00 A.M.
9. - SUNDAY..... PUBLICAN AND PHARISEE 10:00 A.M.
16. - SUNDAY..... SUNDAY OF THE PRODIGAL SON 10:00 A.M.
23. - SUNDAY SUNDAY OF THE LAST JUDGEMENT 10:00 A.M.
(MEAT-FARE SUNDAY)

