



ST. ELIA'S NEWSLETTER

NOVEMBER 2023

СЛАВА ІСУСУ ХРИСТУ!
СЛАВА НАВІКИ!

GLORY BE TO JESUS CHRIST!
GLORY FOREVER!

SUNDAY WORSHIP HOURS:

9:30 am Confessions
10:00 am Divine Liturgy

UPCOMING EVENTS

- * **ST. ELIA COUNCIL MEETING**
Sunday, November 19th, 2023
after Divine Liturgy
- * **St. Elia's Annual General Meeting**
Sunday, Dec 3rd, 2023
Lunch will be provided

St. John's Cathedral **100th Anniversary Celebrations**

- **FRIDAY, NOVEMBER 17th**
Concert of Ukrainian Sacred Music
7:00 PM in the Cathedral
Attendance by donation
- **SATURDAY, NOVEMBER 18th**
Centennial Anniversary Banquet
5:30 PM in the Cultural Centre
Tickets \$50; Children Under 12 \$25
- **SUNDAY, NOVEMBER 19th**
Hierarchical Divine Liturgy
9:30 AM in the Cathedral
Luncheon to follow

TO PURCHASE TICKETS:
before NOVEMBER 13th
(780) 425-9692 www.uocc-stjohn.ca

CONTACTS

• UKRAINIAN ORTHODOX CHURCH OF ST. ELIA

11833 – 66 Street NW, Edmonton, AB T5B 1J2
Office: 780-471-2288 / Kitchen: 780-479-8824
Kitchen Contact: Hilda Ewanec 780-474-4867

• 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
Rev. Fr. Vasyl Maskal Cell: 306-229-7743

• COUNCIL

President: Tammy Ewanec 780-660-6108
1st Vice-President: Betty Corlett 780-932-9727
2nd Vice-President: Dobr. Barbara Panchuk 780-710-5052
Secretary: Fr. Deacon Evan Panchuk 825-474-5252
Assistant Secretary: Dobr. Sofiya Maskal 204-990-3097
Treasurer: Tanya Popovych 780-690-0542
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Directors: Bill Ewanec 780-474-4867
Orest Macyk 780-417-5294
Hilda Ewanec 780-474-4867
Club Trident President: Ivan Sawchuk 780-988-5862
UWAC President: Betty Corlett 780-932-9727
Mission Outreach: Myrna Kostash 780-433-0710

• Sunday Bulletin and Newsletter Contacts:

Dobr. Barbara Panchuk 780-710-5052

NOVEMBER'S READINGS FROM THE EPISTLES



November 5 Epistle

Galatians 6, 11-18 ver. 18. *The grace of our Lord Jesus Christ be with your spirit, brethren. Amen*

In these last words he confirms everything that preceded them. Elsewhere he says 'with you' but here he says 'with your spirit', drawing them away from carnal things, demonstrating God's beneficence, ...This is why he concluded his exhortation with a prayer, reminding them of Grace and the Spirit. At the same time he addressed them as 'brethren', and prayed to God that they might continue to enjoy these blessings, thus providing them with a twofold protection. Both prayer and teaching, were working to the same end and together became a double wall.

Teaching, reminded them of what benefits they enjoyed and kept them within the doctrine of the Church; while prayer, invoking grace and convincing them to remain constant, prevented the Spirit from leaving them. Because the Spirit dwelt in them, the deception of the [erroneous] doctrines was shaken off like dust. Commentary by St John Chrysostom

November 12 Epistle

Ephesians 2:1 *And you He made alive, who were dead in trespasses and sins.*

In trespasses and sins: The idea behind the word trespasses is that we have crossed a line, challenging God's boundaries. The idea behind the word sins is that we have missed a mark, the perfect standards of God. Trespasses speaks of man as a rebel, sins speaks of man as a failure. "Before God we are both rebels and failures." (Stott)

November 19 Epistle

Ephesians 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.*

For he is our peace; i.e. Peace-maker, or Mediator of peace, both between God and man, and between Jew and Gentile. He is called our peace, as elsewhere our righteousness, redemption, salvation. God is said to reconcile us, but Christ only to be our peace. Who hath made both one; i.e. one body, or one people, or one new person. And hath broken down the middle wall of partition between us; having taken away the [Temple] ceremonial law, which was as a wall of separation between Jew and Gentile. It seems to be an allusion to that wall of the temple which parted between the court of the people into which the Jews came, and the outmost court, that of the Gentiles, who, when they came to worship, might not come into the other court, and were excluded by this wall.

November 26 Epistle

Hebrews 7: 26-8.2 *Now of the things which we have spoken this is the sum: We have such an High Priest; who is set down on the right hand of the throne of the majesty in the heavens: a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man.*

Paul mixes the lowly things with the lofty, ever imitating his Master, so that the lowly become the path to the lofty, and through the former we are led to the latter.... This accordingly he does here also. After declaring that He offered up Himself, and showing Him to be a High Priest, what does he say? Now of the things which we have spoken this is the sum: we have such an High Priest who is set down on the right hand of the throne of the majesty. And yet this is not [the office] of a Priest, but of Him whom the Priest should serve. *Commentary of St John Chrysostom*

UPCOMING FEAST DAYS

Feast of the Holy and Glorious Great Martyr Saint Demetrios, The Myrrh-Streamer Celebrated on November 8th

Saint Demetrios suffered in Thessalonica during the reign of Galerius Maximian (c. 306). He belonged to one of the most distinguished families of the province of Macedonia and was widely admired not only because of his noble ancestry and grace of bearing, but also for virtue, wisdom and goodness of heart surpassing that of his elders.



The military expertise of Saint Demetrios led Galerius, as Caesar of the Eastern Empire, to appoint him commander of the Roman forces in Thessaly and Proconsul for Hellas. But for all this, Demetrios remained ever aware of the underlying realities of life. Since faith in Christ had touched his heart, all the glory of this world meant nothing to him, and there was nothing he preferred to teaching and preaching the word of God.

Despite the persecution directed against Christians by the Emperor, Saint Demetrios brought a large number of pagans to the faith. His words convinced them because they saw in the righteousness, peace and brotherly love that marked his life an illustration of the truth of which he spoke.

The Emperor Maximian had just won a series of brilliant victories over the Scythians and was on his way back to Rome when he halted at Thessalonica to receive the acclamations of the populace and to offer sacrifices in thanksgiving to the idols. A number of pagans, envious of the success of the Saint, took advantage of the Emperor's presence in the city to denounce Demetrios as a Christian. Maximian's astonishment gave way to violent indignation when he was told that Demetrios' was making use of his official position to spread the faith. Demetrios was summoned and confined in a cell, located in the basement of nearby baths.

Maximian arranged for games and gladiatorial combats to take place in the amphitheater of the city. He had brought with him a man of gigantic stature and Herculean strength called Lyaïos, a Vandal by origin. Such was this man's strength and skill in single combat that no one could withstand him. There was in the city a young Christian called Nestor, who observing the empty pride of the Emperor in the victories of his champion, made up his mind to show him that real power belongs to Christ alone. He ran to the baths where Demetrios was imprisoned and asked for the protection of his prayer in going to confront the giant.

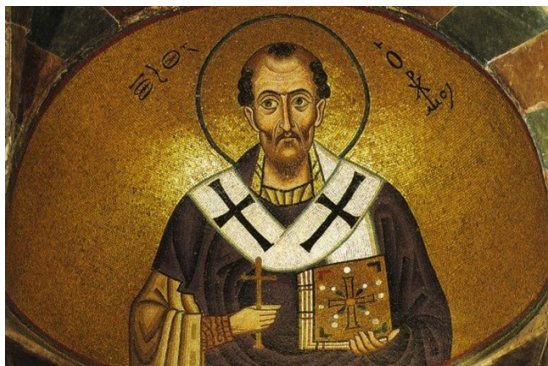
The Martyr made the sign of the Cross on the brow and the heart of the boy, and sent him like David before Goliath. He reached the amphitheater just as the heralds were crying out on all sides for any who would stand against Lyaïos. Advancing towards the Emperor, Nestor threw his tunic to the ground and shouted, “God of Demetrios, help me!” In the first encounter, at the very moment the giant rushed upon him, Nestor slipped aside and stabbed him to the heart with his own dagger. There was uproar and amazement at the marvel, and people asked themselves how a mere child, relying neither on strength nor weapons, could so suddenly have brought down the barbarian.

Rather than yield to the sign of the sovereign power of God, the Emperor flew into a rage and ordered the immediate arrest of Nestor and his beheading outside the city. He had heard Nestor calling upon the God of Demetrios and, supposing the Saint had used some kind of witchcraft, Maximian ordered his soldiers to go and thrust Demetrios through with their lances, without trial, in the depths of his prison cell. There were some Christians, including Demetrios’ servant Lupus, present at his martyrdom, and when the soldiers had gone, they reverently buried the Saint’s body.

It was God’s will that the grace with which He filled Saint Demetrios should remain active even after his death. This is why He caused to flow from his body a myron with a delightful scent, which had the property of healing all who took it as an unction, with faith in the intercession of the Saint. Time and again, during sixteen hundred years, Saint Demetrios has given proof of his benevolent care for the city of Thessalonica and its inhabitants. He has defended them from the attacks of barbarians, he has preserved them from plague and famine, healed the sick and comforted the afflicted.

Adapted from The Synaxarion: The Lives of the Saints of the Orthodox Church, Vol. 1, compiled by Hieromonk Makarios of Simonos Petra and translated from the French by Christopher Hookway (Chalkidike, Greece: Holy Convent of the Annunciation of Our Lady, 1998) pp. 481-483.

November 26: St John Chrysostom 347- 407 AD



The Holy Church of Christ celebrates the blessed memory of Saint John Chrysostom, our great teacher, confessor, and preacher, on November 26. The great John is seen as the beacon of faith and enjoys indisputable authority among all Orthodox Christians. He is venerated in Roman Catholic, Anglican, Lutheran, and Oriental Orthodox churches, too. Saint John Chrysostom remains one of the most highly revered Orthodox saints. He left a formidable treasure of homilies and exegeses of the Holy Scripture, as well as several prayers before Holy Communion and prayers used during the Sacrament of Unction. This holy hierarch of Constantinople is also famous for laying out a new rite of the Divine Liturgy based on the ancient anaphora of the Twelve Apostles, which was used in Antioch. The Divine Liturgy of St. John Chrysostom went on to become the most widely used in the Byzantine rite, which makes St. John who created this rite one of the most frequently mentioned saints in Orthodox churches—another case in point emphasizing the uniqueness of this remarkable man of God.

Kontakion — Tone 6

Having received divine grace from heaven, / with your mouth you teach all men to worship one God in Trinity. / All-blest and venerable John Chrysostom, we worthily praise you, / for you are our teacher, revealing things divine!

On martyrdom

Having eagerly and with great patience suffered, they are now magnified unto ages of ages. For we all must laud with songs of praise the struggles of the saints, because with a courageous spirit they have striven to implore God's mercy, shedding their blood to cleanse us all. As mild, forgiving, chaste, pure lambs offering themselves up as a burnt offering for us..., and offering their souls as a pleasing, fragrant sacrifice to God.

St. Ephraim of Syria

The death of martyrs is encouragement to the faithful, daring of the Church, confirmation of Christianity, destruction of death, proof of the Resurrection, mocking at demons, condemnation of the devil, teaching of true wisdom and a pious way of life, instillation of disdain for present material benefits and the path of striving for the good to come, comfort in the face of the misfortunes which befall us, an inducement to patience, instruction in courage, the root and fount and mother of all blessings... The blood of martyrs nourishes the Church much more than the moisture of dew brings gardens into bloom.

Blessed is God! In our time as well martyrs have come forth, and we have been made worthy to see people sacrificed for Christ, people who shed their holy blood to irrigate the entire Church. We have been made worthy to see people, advocates of piety, who are victorious, who are crowned... and we now have these crowned ones among us.

Holy Hierarch St. John Chrysostomos

What kind of death is best?

For a Christian, the best type of death is, of course, martyrdom for Christ the Savior. In principle, that is the best type of death one may attain. While some people sent condolences to Optina Hermitage after the murder of three monks [on Pascha, 1993], for a Christian, such death is in fact a source of great joy. In the ancient Church, people never sent condolences when anyone was killed. All of the churches immediately sent their congratulations. Imagine! To congratulate them with the fact that they had a new defender in Heaven! Martyrdom washes away every single sin except heresy and schism....

In fact, one should not take the word "martyr" to mean one who has suffered death by torture. It literally means "witness." Thus, a person is a martyr if, with his death he bears witness to the fact that Christ has conquered death, that He was resurrected from the dead. One's witness lies in this, and not in the fact that he has been tortured.

If we are talking about the natural end of life, the best such natural death is one whose approach you anticipate ... For a Christian, the most awful possible death is one that is sudden and unexpected, for such a person departs into eternity unprepared.

(Taken from martyred Priest Daniel Sysoyev's book Instructions to Immortals.)

Upcoming news/events in the Ukrainian Community

Kiev's K Hi 2023 Summer Camp Report

Camp Theme "Understanding the Sacraments"

"I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh" (Jn 6.51)



*Camp ran for 5 weeks this summer and we were blessed with many campers throughout the camp session.

- Week 1 - 37 Campers
- Week 2 - 85 Campers
- Week 3 - 55 Campers
- Week 4 - 50 Campers
- Week 5 - 68 Campers

Total = 295

*CAMP ACTIVITIES

- Archery
- Arts & Crafts
- Baba's House
- Orienteering
- Skit Night (performed on Thursdays of each week)
- Orthodox Faith
- Sports
- Ukrainian Dance & Songs

*Our Director Team:

- Fr. Peter Haugen (Director)
- Melanie Proskow (Asst. Director Weeks 2, 4, 5)
- Madelyn Atamanchuk (Asst. Director Weeks 1 & 3)

A successful camp takes a lot of hands all helping out!

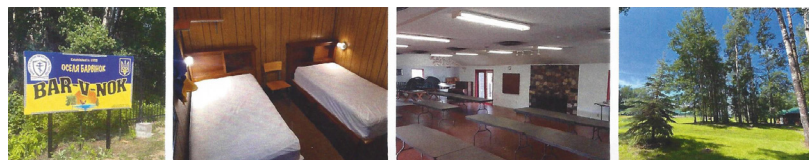
This summer Camp employed: 1 Director / 2 Assistant Directors / 4 Instructors / 8 Sr. Counsellors / 3 Jr Counsellors / 19 CITs - (Spread throughout weeks 1-3) / 3 different Head Cooks / 3 different Asst. Cooks / 2 Nurse

Thank you to all of the volunteers that helped us throughout camp!

Whether you were with us for only a day or many days throughout the summer, our camp would not have been successful without you!

Thank you to all of the generous sponsors who contributed to camp with physical or financial donations! You allowed us greater opportunities to give an even more memorable camp experience to all of the campers this summer!

Camp Bar-V-Nok 2023 Summer Camp Report



- Just under \$60,000 in rental income for 2023
- 7 Facility rentals in 2023. / 6 Rentals booked for 2024.
- Phase 1 Goal is \$50,000. \$10, 000 - raised to date for our phase 1 Mess Hall Project.
- 10 Facility projects & policy work activities completed this year.

- 227 Children attended over the 3-week summer camp.
- 104 children who were displaced youth from Ukraine received funding to attend.
- 52 Ukrainian families required transportation to camp.
- 24 Volunteers worked in the kitchen over 3 weeks.
- 32 young adults (16 years+) held leadership roles and were trained as camp staff members.
- 19 Organizations contributed donations to support registration fees for displaced Ukrainian campers and general camp programming expenses.

Thank you to all the donors, volunteers and to the community for all the financial support, time, encouragement and prayers!

July 7, 2024 will be the start of the **2024 Summer Camp**. Book now for 2024.
More information will be coming soon. **Contact us: info@barvnok.com**

*ACUA Events & Workshops

Alberta Council for the Ukrainian Arts:

780-488-8558 / info@acuarts.ca / 10554 110 St NW Unit 100 Edmonton, AB T5H 3C

ACUA Regular Hours: Tue-Thu 10am-4pm / Friday 2pm-7pm / Saturday 11am-3pm

CHRISTMAS MARKET — ONLINE PRE-ORDER (<https://acua-market.square.site>)

NOV 01, 2023 TO NOV 25, 2023

Ordering open from **November 1 – 25**.

Pick Up on Saturday, **December 2 11:00 AM – 1:00 PM**

OUT OF THE KILN — CURATOR TOURS

NOV 05, 2023 TO NOV 17, 2023

Join us at The ACUA on November 5th, 10th, or 17th for an insightful curator tour with **Dr. Larisa Sembaliuk Cheladyn**.

Dates: Sunday, November 5 — 1:00 – 2:00PM

Friday, November 10 — 6:00 – 7:00PM / Friday, November 17 — 6:00 – 7:00PM

OUT OF THE KILN – ROOSTER LECTURE

NOV 18, 2023 TO NOV 18, 2023 2:00pm – 3:00pm

Register Here: Contact us at (780) 488.8558. or programs@acuarts.ca

UKRAINIAN ORTHODOX CHURCH OF ST.ELIA

ORDER OF SERVICES FOR NOVEMBER 2023.

5. - SUNDAY..... 22-th.SUNDAY AFTER PENTECOST 10:00 A.M.
12. - SUNDAY..... 23-th.SUNDAY AFTER PENTECOST 10:00 A.M.
19. - SUNDAY..... 24-th.SUNDAY AFTER PENTECOST 10:00 A.M.
26. - SUNDAY..... 25-th.SUNDAY AFTER PENTECOST 10:00 A.M.

ORDER OF SERVICES FOR DECEMBER 2023.

3. - SUNDAY..... 26-th.SUNDAY AFTER PENTECOST 10:00 A.M.
10. - SUNDAY..... 27-th.SUNDAY AFTER PENTECOST 10:00 A.M.
17. - SUNDAY..... 28-th.SUNDAY AFTER PENTECOST 10:00 A.M.
24. - SUNDAY..... SUNDAY BEFORE NATIVITY OF CHRIST 10:00 A.M.
25. - MONDAY..... THE NATIVITY OF OUR LORD 10:00 A.M.
31. - SUNDAY..... SUNDAY AFTER NATIVITY 10:00 A.M.

