



Воскресний Листок Resurrection Newsletter

Б О Г О С Л У Ж Е Н Н Я І С В Я Т А

Субота, 26 листопада	Св. Іоана Златоустого	Літургія 10:00
Субота, 26 листопада		Вечірня 18:00
Неділя, 27 листопада	23-тя Неділя по П'ятидесятниці	Літургія 10:00
	ПОЧАТОК ПИЛИПІВКИ — РІЗДВЯНОГО ПОСТУ	
Середа, 30 листопада	Лекції з вивчення Біблії	19:00
	Четвер, 1 грудня — Субота, 3 грудня — Засідання Повної Консисторії у Вінніпезі	
П'ятниця, 2 грудня	вечір відпочинку для молоді, дітей і родин	19:00—21:00
Неділя, 4 грудня	ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ БОГОРОЛИЦІ	Літургія 10:00
Середа, 7 грудня	Лекції з вивчення Біблії	19:00—21:00
Неділя, 11 грудня	26 неділя по П'ятидесятниці	Літургія

ПІСЛЯ БОГОСЛУЖЕННЯ — СПІЛЬНИЙ ПІСНИЙ ОБІД І ЗВІТ УПРАВИ

CHURCH SERVICES AND HOLIDAYS

Saturday, November 26	Feastday of St. John Chrysostom	Liturgy 10 am
Saturday, November 26		Vesper 6pm
Sunday, November 27	24 Sunday after Pentecost	Liturgy 10 am
Monday, November 28	BEGINNING OF CHRISTMAS LENT	
Wednesday, November 30	Bible Study	7 pm
	Thursday, December 1 — Saturday, December 3 — CONSISTORY BOARD MEETING	
Friday, December 2	youth and family evening	7 pm—9 pm
Sunday, December 4	FEAST OF ENTRANCE OF THEOTOKOS INTO THE TEMPLE	Liturgy 10 am
Sunday, December 11	26th Sunday after Pentecost	Liturgy 10 am

НЕДІЛЬНА ШКОЛА — КОЖНОЇ НЕДІЛІ 10:00 — 11:00

SUNDAY SCHOOL — EVERY SUNDAY 10 AM—11 AM

ASSUMPTION (DORMITION) OF THE BLESSED VIRGIN UKRAINIAN ORTHODOX CHURCH

УКРАЇНСЬКИЙ ПРАВОСЛАВНИЙ СОБОР УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

Parish Priest: Fr. Ihor Okhrymchouk Parish Executive President: B. Shumsky

1000 Byron Ave, Ottawa, Ontario, K2A 0J3 Tel: (613)728-0856 Hall: (613) 722 1372 Cell:(613)325-3903

E-mail: stamaryuocc@sympatico.ca Web site: www.ukrainianorthodox.info Hall Website: www.1000byron.org

ОГОЛОШЕННЯ

ВИТАЄМО ВСІХ ГОСТЕЙ І ВІДВІДУВАЧІВ ДО НАШОЇ ГРОМАДИ

**Вівторок, 29 листопада — Збори парафіяльної
управи — 19:30**

Середа, 30 листопада — о 19:00 в парафіяльній резиденції спільні з англіканською громадою лекції з вивчення Біблії. Запрошуються всі бажаючі.

Неділя, 11 грудня — спільний парафіяльний пісний обід і інформаційна сесія парафії після обіду

Всеканадський тиждень визнання

Голодомору 21 - 27 листопада 2011

Субота, 26 листопада о 14:30. Церемонія покладання вінка і коротка програма з западненням свічок біля Пам'ятника Прав Людини на розі вулиць Elgin та Lisgar посвячена пам'яті жертв Голодомору в Україні. О 19:32 прохання мати хвилину мовчання і западити свічку пам'яті жертв Голодомору 1932-33 років в Україні.

ПІСЛЯ КОЖНОГО БОГОСЛУЖЕННЯ (ЛІТУРГІЇ АБО Ж ВЕЧІРНІ) МИ МАЄМО НАГОДУ ПОСИДІТИ І ПОСПІЛКУВАТИСЬ У ПАРАФІЯЛЬНОМУ ЗАЛІ. У нас завше є кава, чай і часом солодоші. Просимо вас приносити щось при нагоді для спільного столу, а також допомогти прибрати після перекуски, щоб одні і ті ж самі парафіяни не робили цієї роботи кожної неділі

YOUTH AND FAMILY EVENING

Next Friday, December 2 from 7-9 pm at the Ukrainian Orthodox Church at 1000 Byron kids of all ages are welcome to join us for a games night and fun Christmas gift exchange.

What to bring:

1. A snack to share
2. Your favorite board or card game
3. A non-perishable food donation for the Ottawa Food Bank
4. A wrapped unisex present for the gift exchange **VALUE SHOULD NOT EXCEED \$2** ie. don't buy your gift anywhere other than Dollarama!

We'll be playing floor hockey, ping pong, and board games from 7-9 and starting the gift exchange game at 8 pm. Hope to see you next Friday!!!

FROM THE SPIRITUAL LEGACY OF FR.SERAPHIM ROSE...

The time of the end, though it seems to be near, we do not know. However close, it is still future, and in the present we have only the

ANNOUNCEMENTS

A WARM WELCOME TO ALL GUESTS AND VISITORS TO OUR COMMUNITY

**Tuesday, November 29 — Parish Executive Meeting
— 7:30 pm**

Wednesday, November 30 — 7 pm — class for bible studies will resume together with Anglican parish in our parish residence. Everyone is welcome.

Sunday, December 11 — parish potluck lunch and the executive information session to the parish

National Holodomor Awareness Week

November 21 - 27, 2011

Saturday, November 26 2:30 pm. A dedication, with a short program, candle lighting, and laying of a wreath for the victims of genocide at the Tribute to Human Rights Statue on Elgin at Lisgar. At 7:32 p.m. pause for a moment of silence to honour the memory of the victims of the Holodomor. Light a candle of remembrance in your home

FELLOWSHIP TIME AFTER THE SERVICES — after every Liturgy or Vespers we, usually, have a fellowship. During the fellowship time we serve coffee, tea and sometimes some sweets or finger foods. To make our fellowship time a pleasant experience for everyone, we are asking you to bring from time to time some snacks or sweets for the joint table and help with the clean up at the end of the fellowship hour, to make this work not a sole responsibilities of only few dedicated volunteer

same age-old fight against the unseen powers, against the world, and against our own passions, upon the outcome of which our eternal fate will be decided. Let us then struggle while it is still day, with the time

(Continued on page 3)

(Continued from page 2)

and the weapons which our All-merciful God has given us!

Truly, we are far more in need today of a return to the sources of genuine Orthodoxy than Blessed Paisius was! Our situation is hopeless! And yet God's mercy does not leave us, and even today one may say that there is a movement of genuine Orthodoxy, which consciously rejects the indifference, renovationism, and outright apostasy which are preached by the world-famous Orthodox theologians and hierarchs, and also hungers for more than the customary Orthodoxy which is powerless before the onslaughts of a world refined in destroying souls.

Many young people today are seeking gurus and are ready to enslave themselves to any likely candidate; but woe to those who take advantage of this climate of the times to proclaim themselves God-

bearing elders in the ancient tradition—they only deceive themselves and others.

Our times, above all, call for humble and quiet labors, with love and sympathy for other strugglers on the path of the Orthodox spiritual life and a deep resolve that does not become discouraged because the atmosphere is unfavorable. We Christians of the latter times are still called to work persistently on ourselves, to be obedient to spiritual fathers and authorities, to lead an orderly life with at least a minimum of spiritual discipline and with regular reading of the Orthodox spiritual literature which Blessed Paisius was chiefly responsible for handing down to our times, to watch over our own sins and failings and not judge others. If we do this, even in our terrible times, we may have hope—in God's mercy—of the salvation of our souls.

Introduction to Blessed Paisius Velichkovsky, by Schema-monk Metrophanes; St Herman of Alaska Brotherhood, Platina, CA, 1976.

Апостол Пилип

Святий апостол Пилип, уродженець міста Віфсаїди (Галілея), був глибоким знавцем Святого Письма і, правильно розуміючи сенс старозавітних пророцтв, чекав приходу Месії. На заклик Спасителя (Ів. 1:43) він пішов за Ним. Про апостола Пилипа кілька разів говориться у Святому Євангелії: він привів до Христа апостола Нафанаїла (Ів. 1:46); його Господь запитав, скільки потрібно грошей для купівлі хліба 5-ти тисячам чоловік (Ів. 6:7); він привів еллінів, що бажали побачити Христа (Ів. 12:21-22); нарешті, він під час Таємної Вечері запитував Христа про Бога Отця (Ів. 14:8).

Після Вознесіння Господа апостол Пилип проповідував Слово Боже в Галілеї, супроводжуючи проповідь чудесами. Так, він воскресив немовля, яке померло на руках у матері. З Галілеї він попрямував до Греції і проповідував серед іудеїв, що переселилися туди. Деякі з них повідомили в Єрусалим про проповіді апостола, і тоді з Єрусалима в Елладу прибули книжники на чолі з первосвященником для звинувачення апостола Пилипа. Апостол Пилип викрив брехню первосвященника, який говорив, що учні Христові викрали і сховали тіло Господа, розповівши, як фарисеї підкупили воїнів варти, щоб розпустити цей слух. Коли ж іудейський первосвященик і його супутники почали хулити Господа і накинулися на апостола Пилипа, вони раптово осліпли. По молитві апостола всі прозріли, і, бачачи це диво, багато хто увірував в Христа. Апостол Пилип поставив їм єпископа, ім'ям Наркісс (якого зараховано до лику 70 апостолів).

З Еллади апостол Пилип вирушив у Парфію, а потім до міста Азот, де зцілив хворі очі дочки місцевого жителя Нікокліда, що прийняв його в свій будинок і потім хрестився з усім семейством.

З Азоту апостол Пилип відправився в Геррапіль сирійський, де, підбурювані фарисеями, іудеї підпалили будинок Іра, який прийняв до себе апостола Пилипа, а апостола хотіли вбити. Але, побачивши чуда, вчинені апостолом: зцілення висохлої руки начальника міста Арістарха, який хотів ударити апостола, а також воскресіння померлого юнака, - покаялися і багато хто прийняв святе Хрещення. Поставивши Іра єпископом в Герраполі, апостол пройшов Сирію, Малу Азію, Лідію, Місію, всюди проповідуючи

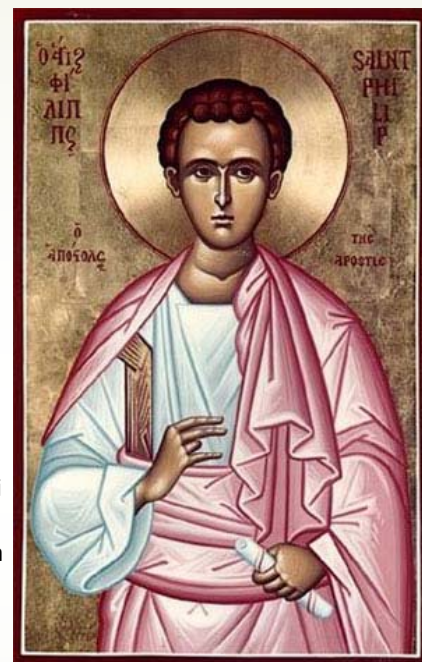
Євангеліє і переносячи страждання. Його та сестру Маріамну, котра супроводжувала його, побивали камінням, ув'язнювали в темниці, виганяли з селищ.

Потім апостол прибув у Фрігію, в місто Герраполь Фрігійський, де було багато язичницьких храмів, в тому числі храм, присвячений зміям, де жила величезна єхидна. Апостол Пилип силою молитви убив єхидну і зцілив багатьох укушених зміями. У числі зцілених була дружина правителя міста Анфіпата, яка прийняла християнство. Дізнавшись про це, правитель Анфіпат наказав схопити Пилипа, його сестру і прийшовшого з ними апостола Варфоломія. За намовою жерців храму єхидни Анфіпат наказав розп'яти святих апостолів Пилипа й Варфоломія. Апостол Пилип був вознесений на хрест вниз головою. У цей час почався землетрус, і всіх присутніх на судилищі засипало землею. Висячи на хресті біля храму єхидни апостол Пилип молився про порятунок розп'янутих його від наслідків землетрусу. Бачачи, що відбувалося, народ повірив у Христа і став вимагати зняття з хреста апостолів. Апостол Варфоломій, знятий з хреста, був ще живий і, отримавши звільнення, хрестив усіх віруючих і поставив їм єпископа.

Апостол Пилип, молитвами якого всі, крім Анфіпата і жерців, залишилися живі, помер на хресті.

Сестра його Маріамна поховала його тіло і разом з апостолом Варфоломієм попрямувала з проповіддю до Вірменії, де апостол Варфоломій був розп'ятий, Маріамна ж проповідувала до своєї кончини в Лікаонії.

Іменем апостола Пилипа називається піст перед святом Різдва Христового, що розпочинається 28/15 листопада. В народі



(Continued from page 3)

цей піст називається Пилипівкою. Триває він аж до 7 січня – свята Різдва Христового. У церковному уставі він так само називається, як і Великий піст – Свято Чотиридесятниці, тому що триває 40 днів. Різдвяний піст – зимовий і є для нас освяченням, тайним оновленням.

Чіткі вказівки на різдвяний піст ми знаходимо у 4-му столітті. Згадує про нього св. Амвросій Медіоланський, Филастрій і блаженний Августин. У 5-му столітті Лев Великий свідчить про Різдвяний піст такими словами: «Саме дотримання посту засвідчене чотирма порами року для того щоби протягом року ми пізнали, що безперестанно потребуємо очищення... Як

Господь нагородив нас плодами землі (восени), так і ми під час цього посту повинні бути щедрими до бідних». Саме так Лев Великий вказує на зміст посту – милостиня бідним, безгрішне життя. Правила дотримання Церквою Різдвяного посту має бути так само суворим. В понеділок, середу і п'ятницю Різдвяного посту забороняється їсти рибу, але її можна споживати в суботу, недільні дні та великі свята, храмові дні. З 2-го січня/20 грудня піст стає суворішим і рибу вже не можна їсти аж до самого свята Різдва. В надвечір'я Різдва Христового у православних християн зберігається звичай не їсти нічого до появи на сході зірки, що сповістила нам про народження Богонемовляти.

http://phenomen.at.ua/news/apostol_pylyp/2010-11-27-44

Holy and All-praised Apostle Philip

27 November

Holy Apostle Philip was born in the town of Bethsaida in Galilee. He was a great scholar of the Sacred Scriptures and, correctly understanding the meaning of the Old Testament prophecies, awaited the coming of the Messiah. Answering the Savior's call (John 1: 43), he followed after Him. The Holy Gospels mention the Apostle Philip several times: He brought the Apostle Nathaniel to Christ (John 1: 46); the Lord asked him how much money was needed to buy bread for 5,000 people (John 6: 7); he brought to Christ Greeks who wanted to see Him (John 12: 21 - 22); finally, during the Last Supper, he asked Christ about God the Father (John 14: 8).

After the Lord's Ascension, Philip preached the Word of God in Galilee; his preaching was accompanied by the working of miracles. Thus, he resurrected a child who had died in its mother's arms. From Galilee he went to Greece, and preached among the Jewish immigrants. After some of them told [the people of] Jerusalem about the Apostle's preaching, a delegation of scribes, with the High Priest at their head, went to Greece to bring charges against Philip. The Apostle Philip denounced the High Priest's lies to the effect that Christ's disciples had stolen and hidden the Lord's Body; he related how the Pharisees had bribed the guard to disseminate that rumor. The Jewish High Priest and his fellow travelers began to blaspheme against the Lord and attacked the Apostle Philip, but suddenly were struck blind. By the prayers of the Apostle, they all regained their sight, and witnessing such a miracle, many of them came to believe in Christ. The Apostle Philip appointed Narcissos, one of the 70 Apostles, to be their bishop.

In Greece, the Apostle Philip went to Parthia, and then to the town of Azota, where he healed the eyes of the daughter of Nikodemos, a local resident who took Philip into his home and later was baptized together with his entire family.

From Azota, the Apostle Philip went to Hierapolis in Syria, where, incited by the Pharisees, the Jews set fire to the home of Iros, the man who had taken the Apostle Philip in; they also

sought to kill the Apostle. However, witnessing miracles wrought by the Apostle: the healing of the withered hand of Aristarchos, the city magistrate who had sought to strike the Apostle, as well as the Apostle's resurrection of a dead youth, they repented; many accepted Holy Baptism. Appointing Iros bishop of Hierapolis, the Apostle went through Syria, Asia Minor, Lydda, and Mysia; everywhere he preached the Gospel and endured suffering. He and his sister Mariamna who accompanied him, endured stoning, being locked away in dungeons, and being driven away from settlements.

Then the Apostle came to Phrygia, to the city of Hierapolis of Phrygia, where there were many pagan temples, including a temple to serpents, where lived an enormous viper. Through the power of prayer, the Apostle Philip killed the viper and healed many people who had been bitten by snakes. Among those he healed was a convert to Christianity, the wife of the Anthipatas, governor of the city. Learning of this, Governor Anthipatas ordered that Philip, his sister, and the Apostle Bartholomew who accompanied them, be seized. Egged on by the priests of the temple of the viper, Anthipatas ordered that the Holy Apostles Philip and Bartholomew be crucified. It was then that an earthquake buried all of those at the court. Hanging on the cross near the temple of the viper, the Apostle Philip prayed that those who had crucified him be saved from the consequences of the earthquake. Witnessing what had happened, the people believed on Christ, and began to demand that the Apostles be taken down from the crosses. The Apostle Bartholomew was still alive when he was taken from the cross; on being given his freedom, he baptized all of those who had come to the Faith, and appointed a bishop for them.

The Apostle Philip, through whose prayers everyone except Anthipatas and the pagan priests remained alive, died on the cross.

His sister Mariamna buried his body, and together with the Apostle Bartholomew, went to preach the Gospel in Armenia, where the Apostle Bartholomew was crucified (commemorated 11 June); Mariamna continued to preach until her death in Likaonia (commemorated 17 February).

Church Etiquette by Fr. Dimitri Tsakas

Many times people ask me about what is "the done thing" at Church. So I decided to dedicate some space here to answering common questions like what are the different parts of the Church, when do I do my Cross, when should we be standing during services and similar questions. I hope you find the information here useful remembering of course that it acts as a guide and not simply as a list of "dos and don'ts".

Parts of the Church Building The Church Building is divided into three parts called the Narthex, Nave and Sanctuary:

The **Narthex** is the first part where we enter, light a candle, venerate the icons and generally prepare ourselves for entrance into the Nave for worship. Here when we enter we do the sign of the Cross, light a Candle (which symbolises our acceptance of Christ as the light of the World), and kiss the icons (first the Icon of Christ and then the others). It is in the Narthex that we slow down our thoughts and begin our prayer. The Narthex is a place of preparation for our entrance into another reality, namely the Heavenly worship of the Church. If we arrive during the reading of the Bible or during any processions, we should stand still until they are finished before lighting a candle or doing anything else in the Narthex.

The **Nave** is the main middle part of the Church where the congregation gathers for worship. It represents Heaven on earth.

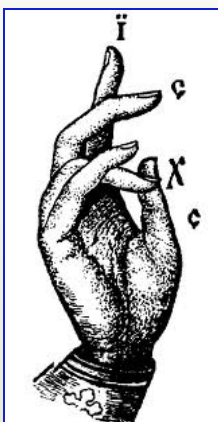
The **Sanctuary**, separated from the Nave by the Iconostasis, is always located toward the East because Christ, the Light of the world is symbolised by the rising sun. In the sanctuary are the Altar Table, the Proskomide (where the Gifts for Holy Communion are prepared), and the Large Crucifix reminding us of Jesus' sacrifice on the Cross for our salvation. Strictly speaking, only the clergy are allowed in this area and those to whom they give a blessing to be there also.

Services

The Church holds many services. Matins is a morning prayer service usually held before the Divine Liturgy on Sunday and other Feast Days. Vespers is an evening prayer service usually held on the eve of a feast. The most frequently attended service is the Divine Liturgy held every Sunday and major feast day throughout the year. The Divine Liturgy is sometimes also referred to as the Divine Eucharist. The Liturgy is the Service in which we have Holy Communion. During each service the Priest stands at the Altar. He is human, a member of God's people, but vested with the authority to offer the Eucharist and lead the worship. It is the proper custom to be at Church for the beginning of the Liturgy or at least before the Epistle and Gospel.

The Sign of the Cross

The Cross is the most powerful Symbol in Christianity, because Christ died on it. The proper Orthodox Cross is made by holding the thumb and first two fingers of the right hand together and resting the remaining two fingers on the palm. The three fingers together represent the Father, Son, and Holy Spirit, and the remaining two on the palm represent the two natures of Christ as God and man. This is a summary of the Christian Faith. The fingers and thumb are placed first on the forehead, then the stomach, the right shoulder, then the left shoulder. (The right shoulder is touched first because the Bible teaches that Christ sits at the right hand of the Father). The motion of making the Cross should be continuous and distinct, and certainly not rushed. Sometimes a person will make the sign of the Cross and then bow and touch the floor. This is common in traditional Orthodox worship and is known as a Metania or Prostration. Touching the ground is a reminder of



where we come from and where we will return, namely the earth.

When to Make the Sign of the Cross:

Whenever you feel the need Before and after any prayers

When you enter and leave the Narthex and Nave

Before you kiss an Icon, Cross, or the Gospel Book

When you pass the Altar

When you hear any of the following phrases:

Father, Son, and Holy Spirit

Holy God, Holy Mighty, Holy Immortal, Have Mercy on Us

The words Christ, Theotokos, Panayia or Virgin Mary, the Name of a Saint, after the reading of the Epistle or Gospel

Near the end of the Creed at the phrase In One Holy, Catholic, and Apostolic Church

Before and after the Consecration during the Divine Liturgy (when the Priest says 'Your Own of Your Own we offer You, In every way and for every Thing'. This is the point when the Priest prays with the people for God to make the Bread and Wine into the Body and Blood of Christ.

At the end of the Lord's Prayer while the Priest says 'For Yours is the Kingdom, the Power and the Glory, Father, Son, and Holy Spirit. Amen.'

Before and after receiving Holy Communion

Before receiving Antidoron (The blessed bread at the end of the service).

When to Stand, Sit or Kneel during the Divine Liturgy

Stand and Sit during the Following Times:

Stand at the beginning of the Liturgy at 'Blessed is the Kingdom of the Father and the Son and the Holy Spirit, now and ever...' until the end of the Great Litany at 'For to You belong all glory, power and worship, Father, Son, and Holy Spirit...' Sit after the Priest has finished this last phrase.

Stand when the procession with the Gospel begins (this is called the Small Entrance and symbolises the coming of Christ into the world) until the end of the Gospel Reading.

If you can, stay standing after the Gospel and through the Procession with the Gifts for Holy Communion (this is called the Great Entrance and symbolises Christ coming to His Passion). We can sit after the Priest has placed the Gifts upon the Altar, when we hear him say 'Let us complete our prayer to the Lord'.

Stand when we hear the Priest say 'Commemorating our All-Holy, most pure, blessed, and glorious Lady, Theotokos and ever virgin Mary' and 'Through the mercies of Your only begotten Son with Whom You are blessed'. Kneel when you hear the Priest saying 'Your Own from Your Own we offer You in every way and for every Thing' (On Sundays and between Pascha and Pentecost it is a custom to Bow instead of kneel at this time because these are periods of celebrating the Resurrection) Keep standing through the Creed and until the Priest says 'Having commemorated all the Saints, again and again in peace let us pray to the Lord...'

Stand for the Lord's Prayer when you hear the Priest say 'And make us worthy Master...' then the 'Our Father'. Keep standing until you hear the Priest say 'Let us attend. The Holy Things are for the Holy.'

Stand when the Priest comes out with Holy Communion. While Holy Communion is being distributed some people like to keep standing out of respect for Christ's physical presence in the Eucharist while others sit. You make a choice here. Stand when Holy Communion is finished and keep standing until the end of the Service.

ПАМ'ЯТІ ЖЕРТВ ГОЛОДОМОРУ

Пам'яті жертв голодомору
в Україні

1932-1933

COMMEMORATIVE SERVICES



Неділя, 27 листопада після Богослуження
Sunday, November 27 after the Liturgy

Sunday, December 18, 2011
7TH Annual

RYHOHY AND KOLIADY

Ukrainian Dinner, caroling concert and silent auction
featuring
Akord Ukrainian Men's Choir and the Orthodox Church
choir

Ukrainian Orthodox Cathedral Hall, 1000 Byron Ave.

Dinner: 5:00 - 7:00 pm
Concert at 7:00 pm

Adults \$18.00
Seniors/Students \$15.00
Children 4-10 \$8.00
3 and under free

Ukrainian perogies. Borsch. Garlic. Coffee. Dessert.
Cash Bar for Beer, Wine & Vodka.

For tickets call:
Fr. Ihor/Church Office @ 728- 0856
Email: stamaryuocc@sympatico.ca
Michael Reshitnyk @ 277 4664
Email: mj.reshitnyk@gmail.com
Or purchase at the door



Malanka

2012

Saturday, January 21, 2012

Ukrainian Orthodox Cathedral Hall - 1000 Byron Avenue
Cocktails 6:00 p.m.
Dinner 7:00 p.m.
Dance until 1:00 a.m.

Featuring live music by **BURYA**

Carolers & Svitank Dancers
\$80.00 Adults
\$60.00 Student/Seniors
\$40.00 Children under 13

For tickets contact:
Michael Reshitnyk 613 277 4664
Buduchnist Credit Union 613 722 7075
Parish Office 613 728 0856

