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№ 46
NOVEMBER 15 2015

SAINT NICHOLAS UKRAINIAN CATHOLIC CHURCH
 УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО МИКОЛАЯ




№ 46
 ПІД ОПІКОЮ ПРЕЧИСТОЇ ДІВИ МАРІЇ ОДІПТРИЇ
 UNDER THE PROTECTION OF MOTHER OF GOD



CHURCH BULLETIN
 November 15 – 2015 – 15 Листопада
 ЦЕРКОВНИЙ ВІСНИК

HONORING CONSECRATED LIFE
 SUNDAY, NOVEMBER 15, 2015
 DIVINE LITURGY – 2:30 PM



Renewal of Vows by Men and Women Religious

Blessing of Mosaic of Blessed Josaphata, SSMI

Blessing of Mosaic of Venerable Servant of God Andrew Sheptytsky, OSBM

Blessing of Bell Tower

Prayer Vigil for Ukraine



Ukrainian Catholic Cathedral of the Immaculate Conception
 Philadelphia, Pennsylvania

СВЯТОГО ЖИТТЯ
 БОГОПОВСВЯЧЕННЯ
 КУВАННЯ

CHURCH BULLETIN

Novem. 15 – 2015 – 15 Лист.

ЦЕРКОВНИЙ ВІСНИК

LITURGICAL SCHEDULE



Saint Nicholas Church
Церква Св. Миколая
(Під Опікою П.Д.М.)

ПОР'ЯДОК СВ. ЛІТУРГІЙ

4:30 PM +Yaroslawa Bobenczyk
(Mary Ann DuBois)

Novem. 15, 25 S. aft. Pent. – 25 Н. по ЗСД

12:00 +Mary & John Colomon
(Allen & Nadine Burkholder)

Monday, November 16 Листопада, Понеділок

8:00 AM For Parishioners – За Парохіян

Tuesday, November 17 Листопада, Вівторок

10:00 AM For All Bazaar Volunteers

За всіх, що працювали при Базарі

Wednesday, November 18 Листопада, Середа

10:00 AM Liturgy by Fr. Ray

Thursday, November 19 Листопада, Четвер

9:00 AM +Michel & Julia Michalow
(Michelle & Michael)

Friday, November 20 Листопада, П'ятниця

9:00 AM Intention of Msgr Leon Mosko

Entrance into Temple – Вхід в Храм ПДМ

Saturday November 21 Листопада, Субота

9:00 AM For Parishioners – За Парохіян

4:30 PM +Mychajlo Nesteruk

(Sister Rose Sereiuk & Family)

Novem. 22, 25 S. aft. Pent. – 26 Н. по ЗСД

12:00 For Parishioners – За Парохіян

**Вічне Світло в честь П.Д.М.
горить за мир в Україні**

**Eternal Lights burns for
+Mychajlo Iwanyczko
(wife, daughter, grandchildren)
+Michael Iwanyczko (mother, sister)**

15 Листопада: 24 Неділя по 3. Св. Духа
10:00 р. В Намірени Івана Сметани (сестра)

21 Листопада: Св. Михайл Арх.

9:00 р. For Parishioners – За Парохіян

22 Листопада: 25 Неділя по 3. Св. Духа

10:00 р. +Євгенія Луковська (родина)

EXTREMELY IMPORTANT!
**WE REALLY NEED HELP FOR OUR LAST
DAY OF THE BAZAAR
TODAY SUNDAY, NOVEMBER 15.
PLEASE COME AND EXTEND HELPING
HAND. MAY THE LORD BLESS YOU!!!**
**ПРОСИМО ДОПОМОГТИ ПРИ НАШОМУ
ЦЕРКОВНОМУ БАЗАРІ СЬОГОДНІ В
ОСТАННІЙ ДЕНЬ. ПОТРЕБУЄМО
ДОПОМОГУ, ЩОБ ВСЕ ЗАБРАТИ І
ПОЧИСТИТИ. СЕРДЕЧНА ПОДЯКА!!!
ХАЙ ГОСПОДЬ БЛАГОСЛОВИТЬ!!!**

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трансляцію Архиєрейської Божественної
Літургії, яку відправлятиме
Блаженніший Патріарх Святослав
у неділю, 15 листопада 2015 року о 2:15
годині пополудні

Українська Католицька Катедра
Зачаття П. Д. Марії у Філадельфії
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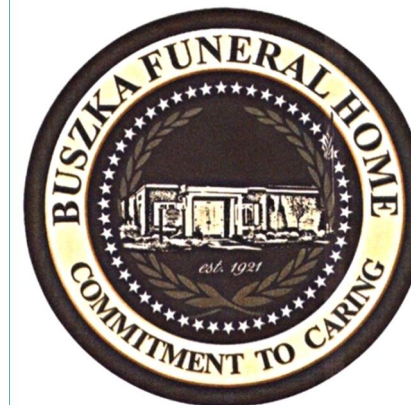
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AMHERST BRANCH BUSINESS HOURS:

(Closed Mondays | Зачинені по понеділках)

Tuesday – Thursday | 3 вівторка по четвер

| 9:30 am – 5 pm |

Friday | 9:30 am – 6 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Our existing branch on **GENESEE STREET**
will remain open; however, we will be
CLOSED ON WEDNESDAYS starting **JULY 1**.
Філія на **GENESEE STREET** буде **ЗАЧИНЕНА**
ПО СЕРЕДАХ, починаючи з 1 ЛИПНЯ.

BUFFALO BRANCH BUSINESS HOURS:

(Closed Wednesday | Зачинені по середах)

Monday, Tuesday, Thursday | 9:30 am – 5 pm |

Понеділок, Вівторок, Четвер

Friday | 9:30 am – 7 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Щоб довідатися більше інформації про це що
діється в громаді,

Просимо відвідати веб-сторінку.

<http://www.ukrainiansofbuffalo.com>

Is the the web-page to find
More information and events
In our Ukrainian Community.

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Thank you for your donations!
We welcome your comments.

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«Милосердний Самар'янин»
Неділя, 2 год. на WJLL 1440 AM?
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In Your charitable donations!

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талантами, часом і жертвами.

Cell Phones - Мобільні Телєфони:

Please turn off or silence your cell phone
before entering the church. Thank you!

Просимо вилучувати ваші мобільні
телєфони підчас Святої Літургії.

ДЯКУЄМО! THANK YOU!

Дякуємо усім, що підчас тижня приходили
допомогти у кухні, приготувати на Базар,
який кінчається сьогодні! Просимо на кінці
допомогти все поскладати і почистити, і заб-
рати назад що лешилося. Дякуємо за кошики,
дякуємо за підтримку, у який спосіб це не
було б. У цій ситуації у якій ми опенилися без
вашої праці нічого би взагалі не вийшло. Хай
Господь благословить Вас і Ваші родини!

Thank you all for helping in the kichen this past
2 weeks. Thank you for the baskets, thanks for
any donations, thanks for your time. Today is
the last day of our Church Bazaar. We have to
clean the hall and transport everything back to
the church. We need help cleaning and vehicles
to take everything out of the hall. Thank you and
may the Good Lord Bless you and your families.

МОЛИТВИ ЗА ЖЕРТВ ГОЛОДОМОРУ



8 листопада 2015 року Блаж. Святослав
(Шевчук), Отець і Глава Української Греко-
Католицької Церкви, відслужив Божественну
Літургію за жертв штучного Голодомору-
Геноциду в Україні 1932-1933 років в Крайо-
вому соборі Пресвятої родини у Вашингтоні.

З Блаженнішим Святославом співслужили
Митрополит Стефан Сорока, владика Павло
Хомницький, владика Богдан Данило, вла-
дика Іван Бура, владика Василь Лостен. У

Літургії прислужували семінаристи Україн-
ської католицької семінарії Святого Йосафа-
та у Вашингтоні, літургійним співом Літургію
супроводжував хор Крайового собору під
проводом Степана Шишки.

У проповіді Блаженніший Святослав звер-
нув особливу увагу на потребу плекання на-
шої надії в Бозі навіть у найбільш критичних
та безнадійних ситуаціях у житті. У заклю-
чому слові Глава УГКЦ щиро подякував зіб-
раним вірним Укр. Католицької Церкви, які
чисельно прибули на цю Божественну Літур-
гію з багатьох парафій штатів Пенсильванія,
Нью-Йорк, Коннектикут, Мериленд та інших.

На Літургії були Михайло Савків, голова
Комітету із визнання Голодомору у США і
директор інформаційного відділу Українсь-
кого Конгресового Комітету Америки, та Ла-
рися Курилас, авторка Меморіалу жертвам
Голодомору-Геноциду "Пшеничне поле"
відкритого в переддень (7 листопада 2015) у
центрі Вашингтона. До речі, вони є активними
членами парафіяльної спільноти Крайового
собору Пресвятої Родини. Після Божествен-
ної Літургії Блаженніший Святослав подяку-
вав їм за віддану працю над організацією
Меморіальних заходів із вшанування жертв
штучного Голодомору-Геноциду в Україні
1932-1933 роках у столиці Сполучених Штатів
Америку та вручив пам'ятні медалі з нагоди
150-ліття від дня народження праведного
митрополита Андрея Шептицького.

Наприкінці Літургії до молінь присєдналася
дружина Президента України Марина Поро-
шенко, яка звернулася з вітальним словом
до всіх присутніх у світлиці Крайового
собору. Вона подякувала українській громаді
за згуртованість і численну участь у Меморі-
альних заходах та плекання національних і
релігійних традицій в діаспорі.

**St. John the Baptist
Ukrainian Catholic Church**
3275 Elmwood Avenue
Kenmore, NY 14217 - (716) 873-501
ANNUAL CHRISTMAS BAZAAR

Saturday, November 21, 2015,
10 am to 4 pm

Raffles, Theme Baskets, Ethnic Food,
"Trash & Treasures", Vendors, Hot
Lunch, Frozen Take out Pyrohy
Free Admission & Parking



**PEACEFUL WARRIORS: HEROES, HIGHER EDUCATION
AND THE WAR WAGED ON UKRAINE**

The country of Ukraine and its' citizens are fighting for their economic, physical and intellectual freedom, and the outcome of this pinnacle period could determine the future balance of power in the free world. Please join Yaroslava Kutsai (Slavka) and Kimberly Kline for a glimpse into the lives of citizens who are fighting for peace behind the scenes in a documentary short titled *Peaceful Warriors*. Slavka will describe her ongoing role as a student activist, journalist and peaceful protester during a time of violent conflict in Ukraine.

11.16.2015
SUNY Buffalo State
Campbell Student Union Social Hall
5:30pm Sharp

GENEROUSLY CO-SPONSORED BY:

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**Holy Trinity Ukrainian
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**200 Como Park Blvd
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Email: ukrorthodoxbuffalo@gmail.com

www.holytrinitybuffalo.com

**Christmas
Bazaar**

Sunday
December 6, 2015
11:30 AM - 5:00 PM

Ethnic Foods - Raffles
Baskets

Drawing at 4:30 p.m.

Free Parking No admission fee



Glory be to Jesus Christ! Glory for ever!
Слава Ісусу Христу! Слава на віки!

- KITCHEN is closed until further notice.
- Thank you for your patronage.
Thanks are extended to all who helped!
- Coffee Hour - Usually Every Sunday after Liturgy in Church Hall. We are able to continue, so please join us downstars. Thank you!

Until we meet next Sunday...

TOP'S GIFT CARDS:

Please help us raise money for our Church by purchasing Top's Gift Cards from us. If you buy in Tops anyway, why not help. You do not lose or gain anything by doing this, but our Church will benefit greatly. We receive back 5% of your spending. To take advantage of this program, see Mary Bodnar or call 655-3810, or call the rectory. Thank you and God Bless!



Please note: You can purchase gasoline with this card at Tops Gasoline Station.

У нас успішно продаються Карточки з крамниці "Топс". Купуючи їх ви помагаєте церкві. Для Вас не робить різниці чи ви платили грішми чи карточкою, але церква дістане від „Топс” 5%. На \$1,000 церква одержить \$50. Що б закупити слід звертатися до п. Марії Боднар, або до канцелярії. Дякуємо!

CHURCH BULLETIN is published weekly.
Deadline for information is Friday Evening.
ЦЕРКОВНИЙ ВІСНИК видається тижнево.
Інформації подавати до П'ятниці вечора.

**SAINT NICHOLAS UKRAINIAN
CATHOLIC CHURCH**

**УКРАЇНСЬКА КАТОЛИЦЬКА
ЦЕРКВА СВЯТОГО МИКОЛАЯ**

(ПІД ОПІКОЮ ПРЕЧИСТОЇ
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Fax: 855-1319 ~ Kitchen: 852-1908

Confession: Before Liturgies

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Baptism: By appointment

Хрещення: За домовленням

Marriage: Contact 6 months in advance

Вінчання: Голоситися 6 місяців скорше

Religion classes – Релігійна Програма
Субота - Saturday

Ministry to the sick - Опіка над xvorymy

Family members should call the Rectory

Родина повинна повідомити священика

IN EMERGENCY CALL ANY TIME

В разі потреби завжди можна закликати

V. Rev. Marijan Procyk, pastor & dean

Rev. Raymond Palko, visiting priest

**Please call if you are hospitalized,
homebound and need a priest.**

**Просимо закликати якщо ви у лічниці
або приковані до ліжка!**

PYLYPIVKA (ADVENT) PASTORAL OF THE UKRAINIAN
CATHOLIC HIERARCHY OF THE U. S. A

Praise be Jesus Christ! Depending on which calendar is designated for your parish, you need to circle one of two dates: Gregorian calendar folks need to circle November 14th, while the Julian calendar folks get to wait thirteen days, focusing rather on the 27th. In either case, the red-letter day marks a double commemoration: on the one hand, it is the feast of the Apostle Philip; on the other hand, that date marks the beginning of the pre-Christmas fast, thus appropriately referred to as the Philip's Fast. Some of you, especially those born before the Second Vatican Council, may not have grown up with this tradition; nevertheless, faithful to Vatican II which called us to return to our genuine tradition, we bishops seek to recover this richness, and we urge all our people to embrace it.

If all are to do this, we need first to understand what the Philip's Fast is. In fact, it is one of four periods of fast which precede four great feasts of our liturgical calendar. Like the Great Fast which precedes the Great Paschal Feast of Easter, the Philip's Fast lasts forty days; other, shorter fasts precede the feasts of SS. Peter and Paul (6/29 / 7/12) and the Dormition of the Mother of God (August 15th / 28th). The idea behind all these fasts is simple: they are times of spiritual preparation for the feasts which they precede. In a sense, it is the spiritual equivalent of what wise people likely do before Thanksgiving Dinner: they limit their food intake in the hours and days beforehand so as to take full advantage of the rich abundance of the feast itself; our four fasts are similar.

Obviously, this fast has a dietary component which is not an end in itself, but rather could serve as a meditation for everyone, especially for Ukrainians. After all, is it not during the month of November that we generally commemorate the Holodomor when millions of our brothers and sisters in Ukraine starved to death? An experience of hunger might make us more appreciative of the overabundance which is available to us in the United States, a wealth which both the fast and Thanksgiving Day seek to prevent us from taking for granted; they might even inspire us to take positive steps to alleviate the hunger which is visible all around us.

As we move toward Christmas, we think of the Holy Family and their own preparations. They were homeless, wandering through Bethlehem seeking a place for the birth of the One Who would later remark that "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." (Matthew 8:20, Luke 9:58). Their age-old story is reflected in tragedies which sometimes make the headlines but which, alas, often do not: refugees from war-torn Ukraine have been joined by others from Syria, from the Fertile Crescent, and from Africa; their numbers are swelled by many in our own

hemisphere fleeing grinding poverty and hopelessness. It is due to the welcome once offered to such as these that the words of Emma Lazarus now grace the Statue of Liberty "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shores". In our own day, urban professionals step over the homeless whose makeshift beds block their way, while shelters and food banks struggle to care for misfits in a relentlessly consumer-driven society. As Christmas parties all around us merrily entice us to forget our problems and theirs, the Philip's Fast urges us rather to follow the example of Pope Francis, paying attention and tending to those seeds which God has planted in our consciences, urging us to follow the example of the Samaritan who, unlike the ostensibly righteous, proved himself truly to be the neighbor of the wounded man lying by the side of the road.

Obviously, the dietary considerations are not the only ones which the Philip's Fast places before us. In making our daily food and drink more sparing, we might also consider what other daily habits we would do well to discontinue. Indifference should certainly be high on the list. We each have our own list; may the Philip's Fast encourage us to take our own spiritual inventory!

As we prepare to celebrate the first coming of Christ at His birth in Bethlehem, we would do well likewise to prepare for His Second Coming at the end of the world. In this regard, St. Luke poses an unsettling question: "When the Son of Man comes, will he find faith on earth?" (18: 8). Before giving too hasty an affirmative answer, we would do well to reflect on the words of the Apostle St. James: "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead." (2:14).

"But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless?" (James 2: 14-20). Jesus Himself answers those who need to be shown: "Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me." (Matthew 25:45). May these words serve as an examination of conscience for all of us! We prepare for the Christ who comes as light for our darkness, as warmth for our winter. During this season of hopeful preparation, may we learn how better to become the instruments of the Divine Love which our world so desperately needs.

Letter from Fr. Ray Nov. 15, 2015

Glory to Jesus Christ! Glory Forever!

Dear _____

(Say your name right here for your very own personal letter)

A long time ago there used to be a television program entitled, "That Was the Week That Was." I don't remember watching it at all, I just remember the title, which popped into my head as I begin to write to you. This absolutely has been quite a week, and it certainly can have the name, "That was the week that was!" It has been a sacred, moving and exciting week, and the activity still continues as I begin your letter on Thursday November 12.

First of all, coming to mind is the extraordinary gathering in Washington, D.C. on November seventh and eighth of well over three thousand Ukrainians, and those of Ukrainian descent. Mostly they came from the east coast, the immediate D.C. and Baltimore area, but also from New York, New Jersey, New England and Pennsylvania and some, from various countries around the world, including of course, Ukraine. They

came to take part in the dedication and blessing of the Holodomor Memorial. I am sure there was not one person there, and many not there, who were not moved by the events of those two days. There are tons of pictures to be found on the computer, if you haven't seen them yet. Our Ukrainian Church was well represented by our bishops, most notably, our Patriarch Sviatoslav. As I said, a great number of laity from various areas and parishes also gathered for this memorable occasion.

And how very fitting and vital it is, that a Holodomor Memorial has been established and dedicated. The main reason I say this is because there are multitudes of people who have never heard the word "Holodomor." I know this is unfathomable to many, but even among those of the 'second' and 'third' waves of Ukrainian immigrants to this country, (perhaps even of the 4th wave), not even to mention

non-Ukrainians, there are still countless who have never heard of that Great Famine, called "Holodomor," or Death by Starvation, or more aptly, Murder by Starvation." This famine resulting, in millions of deaths, was completely man-made, having Yosef Stalin as the architect. Perhaps, now that a memorial has been blessed and dedicated, more people will become aware of the horrific and unbelievable evil tragedy which was perpetrated on the Ukrainian people by Stalin and all his minions. If you are reading this letter, and you've never heard of "Holodomor" or if you don't have a clue about it, I suggest you get yourself to the nearest computer and find out for yourself. It is an incredibly horrible story, but one we all must know.

It's too much to write about here, but please allow me to give you a short synopsis of what happened:

"It was 1932-1933. Holodomor, death by starvation, was claiming its millions of innocents as Stalin waged war on the Ukrainian countryside. In June 1933, Ukrainians were dying at rate of 28, 000 per day. One is six people would succumb to agonizing

death by starvation.....It all started because quotas were established for grain that was to be delivered to the State before any was permitted to be distributed as payment to the farmers who grew it. Because these quotas couldn't be fulfilled since they were impossibly high, "special teams" were sent in to search homes and confiscate all produce, including the planting seeds for the next year, as "fines" for not meeting the unrealistically high quotas. In a nutshell, Stalin demanded every ear of corn, and grain of wheat, from the people. Starving Ukrainians were prohibited from leaving their villages in search of food and were shot on the spot if they had any grain, perhaps gathered from the field after the harvest... Those who were "healthy" were also shot because they were suspected of having a hidden cache of food somewhere. These impositions on the freedom of the people resulted in



at least four million people dying directly from the starvation caused by the government. That number of 4 million is the small estimate, as it has been calculated that as many as 10 million people.... HUMAN BEINGS!.... were killed by the Famine.

The stories told of the events of that horrific winter of 1932-1933 are the same as the stories we heard of the Nazi Holocaust during WWII, or our present Holocaust of abortion and the Planned Parenthood evil. The terror of the Holodomor was beyond belief as the government forces combed every inch of the farmer's property in search of any "hidden grain." This caused brother to betray brother and friends to betray friends. As they died, the grain was sent abroad or stockpiled in plain sight of the starving.....The Soviet regime then, and even now, attempted to cover up the Holodomor and to this very day, the Russian government denies or diminishes the facts....Certain Western journalists such as Gareth Jones and Malcom Muggeridge during their travels became aware of what was happening and reported it once they got home to the UK. However, there were other journalists such as Walter Duranty of the NY Times who chose to protect their jobs and positions and put forth Moscow's denials, rather Moscow's lies.....there were positions to be had and money to be made by their denials even though it meant ignoring what was happening and keeping it from the American public. (Euromaidan press.com)

And they did such a good job at hiding it, to this day, we find so many who have never heard of the loss of those millions and millions in that genocide! So you can clearly see the importance of the Memorial just dedicated. Patriarch Sviatoslav himself, was visibly moved when he spoke of seeing family members come to the wall with pictures of loved ones and to offer their prayers. Let us never forget! Let us pray always that the Evil One will be contained and that the world will never ever see anything like that again. God bless all who caused the Holodomor Memorial to come into existence. May it ever be a reminder of the horror one human

being can inflict upon another unless we heed the Commandments!

Since the Patriarch was in the US for the special days in Washington, he is also scheduled to serve a Hierarchical Liturgy at the Cathedral in Philadelphia on November 15. I'm sure crowds and crowds will be there to see him and to pray with him, and for some of the lucky ones, to meet him. The excitement of the week will be continuing this Sunday, the 15th.

In between the two events I just mentioned, His Beatitude has been visiting three of our parish schools, St. Nicholas in Minersville, Pa., St. Nicholas in Passaic and Assumption in Perth Amboy. I've been following these visits via computer and it indeed has been an exciting and joyful week for the parishioners, teachers, students, the clergy and especially for His Beatitude, who seems to thoroughly enjoy being with the children. I know that wherever he goes his presence creates a memorable occasion and he is always so gracious as he tries to "meet and greet" without creating a crazy mob scene. Congratulations and blessings to the Sisters, teachers and children who worked so hard to prepare for the short-notice visit. It was such a beautiful thing to see, and without a doubt, more outstanding to actually be there in person.

Patriarch Sviatoslav in all these events always spoke of hope, courage and faith with which he so beautifully encourages the faithful to continue "carrying their crosses." As he spoke of famine and war he reminded us to be faithful to our loving God, He Who gave His only-begotten Son for us.

If we add our Veteran's Day celebration, we indeed must say it has been a sacred, moving and exciting several days of "This week that was." We celebrate the many gifts of our God as we come to this middle of November, always praying, always remembering "to love God and one another." May God bless you and cause His countenance to shine upon you and grant you His Peace. May our Holy Lady Theotokos, protect you beneath the veil of her heavenly protection.

In His Love, Fr. Ray

The Saints on Sundays, 2015/16

November 15/28

Martyr and Confessor Gurias of Edessa



The Holy Martyrs and Confessors Gurias, Samonas and Habibus: during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The two friends Gurias and Samonas, preachers of the Word of God, were arrested in the city of Edessa.

The saints refused to offer sacrifice to the gods, and boldly confessed their faith in Christ. For this they were subjected to cruel tortures: they were beaten, hung up by their hands, heavy weights were tied to their feet, and they were cast into a stifling prison.

The martyrs endured everything with firmness and Samonas uttered a prayer to the Lord, which one of the witnesses to their death wrote down: "O Lord my God, against Whose will not a single sparrow falls into the snare. It was You Who made room for David in his sorrow (Ps. 4:1), Who proved the Prophet David stronger than lions (Dan. ch. 6), and granted a child of Abraham to be victor over torture and flames (Dan. ch. 3, ch. 14). You know also, Lord, the infirmity of our nature, You see the struggle set before us. Our foe strives to snatch us, the work of Your right hand, away from You and to deprive us of the glory which is in You. With Your compassionate eye watching

over us, preserve in us the inextinguishable light of Your Commandments. Guide our steps by Your light, and make us worthy of Your Kingdom, for You are blessed unto ages of ages." By night, they took the martyrs out beyond the city and beheaded them (+ 299-306). Christians buried their holy bodies with reverence.

After some years, the last pagan emperor, Licinius (311-324), began a persecution against Christians. Habibus, a deacon of the Church of Edessa whom the emperor ordered to be arrested for his zealous spreading of the true Faith, presented himself before the executioners when he learned they were searching for him. The saint confessed his faith in Christ and was sentenced to be burned alive. The martyr went willingly into the fire and with a prayer surrendered his soul to the Lord. When the fire went out, the mother and relatives of the saint found his body unharmed. They buried the martyr next to Sts Gurias and Samonas.

In the Akathist Hymn glorifying the three Holy Martyrs, the Holy Church addresses them with the words: "Rejoice, Gurias, Samonas, and Abibus, heavenly protectors of honorable marriage."

According to a popular belief founded on Tradition, Sts. Gurias, Samonas, and Abibus, as well as Sts. Peter and Fevronia, are regarded as protectors of marriage and peaceful life between the spouses. Therefore we can appeal to these saints in prayer in times of the family squabbles and sorrows brought on by disagreements between husband and wife.

Troparion: Christ our God, You have granted us the miracles of Your holy martyrs / Gurias, Samonas and Abibas, / as a stronghold and protection. / Through their prayers, strengthen those in authority in every good deed, / for You alone are merciful and the Lover of mankind!

Kontakion: You received grace from on high, all-praised martyrs, / and you intercede for those in the midst of temptations! / Therefore, holy ones, you freed a young woman from bitter death. / You are indeed the glory of Edessa and the joy of the world!

З радія "Милосердний Самарянин"

В родині голови синагоги Яіра сталась велика біда, єдина дочка смертельно хвора. Дружина Яіра, звертається до чоловіка, щоби він попри посаду, що обіймав в синагозі, пішов до Ісуса, який перебував в цей час у місті та просив у Нього допомоги... Євангеліє від апостола Луки, говорить нам про те, що донька Яіра, перебувала в критичному стані «вона помирала» Лк.8 42, апостол Матвій про це взагалі стверджує, що Яір коли зустрів Ісуса так до Нього промовив: «Дочка моя тільки що померла. Прийди но, поклади на неї свою руку, і вона оживе.» Мт. 9.18 До Ісуса Христа, коли Він входив у якесь місто завжди підходило багато людей. Так було і в цьому місті навколо Учителя утворилась тиснява, про це говорять два євангелісти – синоптики Лука та Марко - (Лк. 8.42, Мк.5.28)

Коли Господь разом з натовпом повільно рухався, дізнавшись про перебування в місті жінка, що хворіла кровотечею, пустилась дорогою до Нього... З останніх сил вона пробирається до Ісуса, і в голові її є присутнє тільки одне бажання – доторкнутися бодай би до краю одежі. Апостол Матвій підкреслює факт дотику до одежі Ісуса : «приступила ззаду й доторкнулась до краю його одежі.» Мт. 9.20 ...Згодом ми в діяннях апостолів читаємо, що недужі бажали попасти хоч би під тінь апостола Петра, що отримати зцілення; доторкнутись до обруса апостола Павла, щоб видужати, а тепер можемо спостерігати, що багато зцілень відбуваються від дотику до мощей святих угодників. Христос перепитує присутніх, хто доторкнувся до Нього. Апостол Петро переконує Ісуса, що в такій тисняві будь-хто може зробити це. Ісус стверджує, що відчув, як велика сила вийшла після дотику. Жінка, яка не могла приховати своє зцілення, визнає перед Господом свій вчинок. Господь, хотів щоб жінка засвідчила своє зцілення. Зустрівшись із нею очима, Він побачив її серце та скільки зусиль доклала вона для цього щоб оздоровитись.

Цей приклад дотику кровоточивої нам дає Ісус, щоби ми частіше могли у своєму щоденному житті доторкнутись до святих тайн, адже так часто ми себе не можемо навіть налаштувати на таку зустріч через різні клопоти свого буття.

Ісус в даному випадку почув дотик віри. Так Він відчуває кожну нашу просьбу, яку засилаємо до Нього. Люди дуже часто нарікають на те, що їх не вислуховує Господь. Ісус був у натовпі людей, але зауважив та відчув прохання через дотик віри, тому не можна

говорити, що Господь нас не слухає, напевно ми не маємо просто такої віри, як ця євангельська жінка. Ісус підбадьорює її та йде додому Яіра.

Смерть доньки, голови синагоги, була цілком очевидною для родини та близьких, а особливо для тих, хто доглядав дівчинку. Природно, що всі вони плакали не тільки за нею, але й за батьками, які втратили єдину доньку. Ще коли Яір був біля Ісуса хтось повідомив йому про смерть дитини. Коли Ісус прийшов в дім голови синагоги присутні запитували Його: «Для чого ти прийшов? Вона вже померла.» Люди, які були присутні в домі Яіра сміялись з Нього. Христос не промовчав і звернувся до батька : «Не бійся, тільки віруй, і вона спасеться.» Лк.8.50 . Ісус переконує, що це не смерть, а тільки сон. Господь в даному випадку називає дійсну смерть – сном, пояснюючи нам, що хоч тіло при смерті і залишило життя, то душа людська по своїй природі є безсмертною, а тому вона може знову оживити тіло і людина воскресне, пробуджуючись від сну. « Не бійся», - віра втілює надію. Ісус творить це чудо взявши з собою в кімнату трьох апостолів : Петра, Івана та Якова, а також батьків дитини. Тайна віри не може бути доступна людям «зовнішнім». «Зовнішні», - це ті, хто не вірить, тому вони не повірять і в те, що зробила віра. Людська неміч в усьому знає межу, а також межу віри. Для присутніх в домі людей, було зрозуміло просту істину : якщо людина померла, то значить вже все, пізно і не допоможе вже нічого. Ми повинні розуміти, що Божа сила може зробити неможливе. Христос звертається до дівчини, як до живої : «Дівчино встань» Лк.8.54. Всі присутні злякались. Такого чуда не бачили навіть апостоли. Хотілось би привести кілька прикладів, в яких порівнюється смерть, як сон. Святий Єронім говорить : «В Бога мертві живуть, як сплячі в нас». Ціцерон писав: «Ніщо так не подібне до смерті, як сон». Ми в наших повстанських піснях співаємо : «спіть, хлопці, спіть». Господь всіх нас сьогодні переконує, вона не вмерла, а спить – скажи тільки Боже слово – вона прокинеться.

В нашому щоденному житті про тих людей, які на наш погляд померли для Бога, ми говоримо, що їхню смерть спричинили залежність від алкоголю чи наркотиків. Тому не варто їм нести слово Боже і ми кажемо подібно як присутні в домі Яіра: «Учителю нема потреби до них приходити». Але після такого свідчення, яке ми отримали через воскресіння дитини Яіра, можемо сказати, що справді навіть по при те, що вони духовно померли, слово Боже може повернути до життя...

From "Good Samaritan" Ukr. Radio program

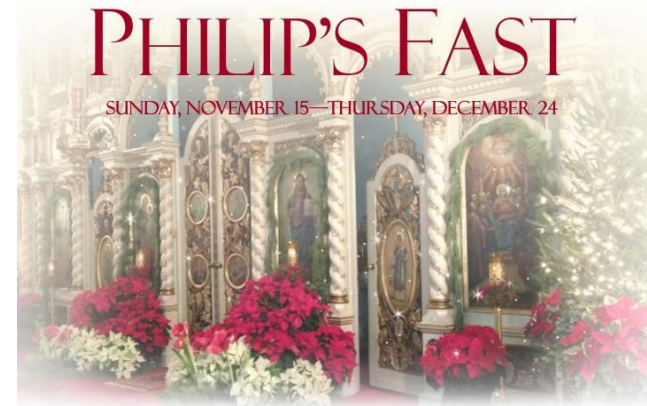
Sometimes it seems as though we spend much of our lives waiting. Daydreaming about an upcoming vacation, worrying over a medical test, preparing for the birth of a child - our days are filled with anticipation and anxiety over what the future holds. As a people of faith, we too spend our lives waiting. But we are waiting for something much bigger than a trip, bigger even than retirement or a wedding: We are waiting for the return of Jesus in His glory. Advent heightens this sense of waiting, because it marks our remembrance of Jesus' arrival into our world some 2,000 years ago. Overwhelmed by the demands of the season, we can wait for Jesus in a state of anxiety, or cynicism, or even harried indifference toward the miracle that is upon us. Or we can take our cue from the prayers we hear every Sunday and welcome Jesus into our homes and our hearts, full of hope and joy, preparing us to properly celebrate this season which leads us to Jesus' birth. The stories of Advent help us strike the right note for our wait: the prophecies of Isaiah and John the Baptist, full of their own stern hope; the pregnancies of Mary and Elizabeth, each as joyous as it is unexpected; the miracles, cures and other signs pointing the way to our Savior's birth.

Today, our Church celebrates the start of our 'Christmas Fast'. It is also called the 'fast of St. Phillip' because it is immediately preceded by the feast of this Apostle. This time of expectation and of preparation corresponds to the Roman Advent, so it is often referred to as the time of Advent. Like Great Lent, which precedes Easter, this time of Advent also lasts 40 days, but it does not involve the same strictness in fasting as does our Great Fast during Lent. The central idea of Advent is that it is the 'coming' of our Lord, Jesus. One might perhaps feel that this term 'coming' is purely symbolic, for in fact Christ comes to us at all times, and even lives within us. However, this approach and this presence of Christ, takes on a special character at Advent; it somehow acquires an 'intensity'. A special grace in the 'coming' of the Lord is offered to us, as this time of Advent allows us a more

vivid, and quite new, awareness of His presence. Jesus makes Himself known to us, during this period, as 'He who comes', that is to say He makes Himself known as wanting to be with us. Christian prayer during the time of Advent might be summed up in the one word: 'Come'. It is the "Come, Lord Jesus" with which the Book of Revelations ends. But are we ready for these 40 days, are we spiritually cognizant of what the Christmas Fast truly has to offer each of us?

"Are you ready for Christmas?" As odd as that sounds, this question was already posted on the window of one of the stores in the mall the other day. It made me pause and ponder the thought of which gifts to buy this year, and the soon to be calendar crammed with holiday events and parties, and so I shook my head. "Hardly," I thought to myself. When I arrived home that night, I pondered the question a little deeper. "Am I ready for Christmas?" This time I thought about the meaning of the holiday...

the Son of God coming to earth to dwell among us and show us the way to eternal life. Again I shook my head and murmured to myself, "Hardly." It was then that I vowed to take advantage of every opportunity to prepare my heart for the coming of the Christ Child into the world... the world in which we live. What I discovered was that if we know what we're preparing for, everything we encounter on the way to Christmas can prepare us for the coming of Christ, not only in Bethlehem 2,000 years ago but also in our homes, our families, our workplace, and our communities. The usual December distractions can instead become holy moments when we find the Christ Child in our midst. Having the right attitude and perspective on the season will help all of us avoid the excesses that makes certain Christmas preparations seem frantic and overwhelming. A great theologian once wrote: "The task seems to be the delicate one of learning to make the customs and traditions of Christmas serve the Spirit." So my challenge this year, as we enter into our Christmas Fast is to take a look at some of the demanding activities of the Christmas season with new eyes, eyes that fully expect to find God in every moment



PHILIP'S FAST

SUNDAY, NOVEMBER 15—THURSDAY, DECEMBER 24

of this season of hope. Although we are 40 days away from the birth of Jesus, I will choose to live each of these days of Advent, challenging myself to better serve the Spirit. I likewise challenge each of you to do the same.

One of the beautiful things I absolutely love about our Ukrainian Catholic Church is that we observe our Christmas Fast (Advent) more as a time of awaiting the divine light which will shine forth. So much hope and promise is revealed in the light, as symbolically the celebration of Christ's birth coincides with the victory of light over darkness in the physical world – from Christmas on, daylight lengthens. In the same way, spiritually speaking... our interior darkness will be dispelled by the 'coming' of the Messiah who is the 'light of the world'. Our Byzantine 'advent' above all looks to Theophany, the 'feast of lights', whereas the Roman Advent concentrates especially on Christmas, the feast of the coming of the Lord in the flesh. In order to prepare for this victory of light, we must during Advent, open ourselves more and more to the divine light: "which lightest every man and woman that cometh into the world". We must examine ourselves under this inner light, and let this light which is in us, guide our daily actions. We must live in an atmosphere of gentleness, truth, and sincerity. As we enter this time of our Christmas Fast, we need to keep in mind our own relationship with Christ, and be humble and mindful enough to open our hands to the hand of God. That is the Advent of our soul - that is our 'coming' into Christ.

There is a rather insightful story about a child playing with a vase his mother had left on the table for a few moments. When the mother turned at the sound of her son crying, she saw that his hand was apparently stuck in the vase. She tried to help him, and pulled and pulled until the child cried out in pain. But her child's hand would not budge. How would they get it out? The father suggested breaking the vase, but it was quite valuable and the child's hand might be cut in the process. Yet he knew that if all else failed there would be no other alternative. So he said to the boy, "Now, let's make one more try. Open your hand and stretch your fingers out straight, like I'm doing, and then pull!" "But Dad," said the boy, "if I do that I'll lose my penny in the vase!" The boy had been holding a coin in his hand all the time and was holding it securely in his tight little fist. And he wasn't prepared to open his hand and lose the penny. Yet once he opened his hand it came out of the vase rather easily. What are we holding onto so tightly as to hinder our 'coming' to Jesus? That vase can

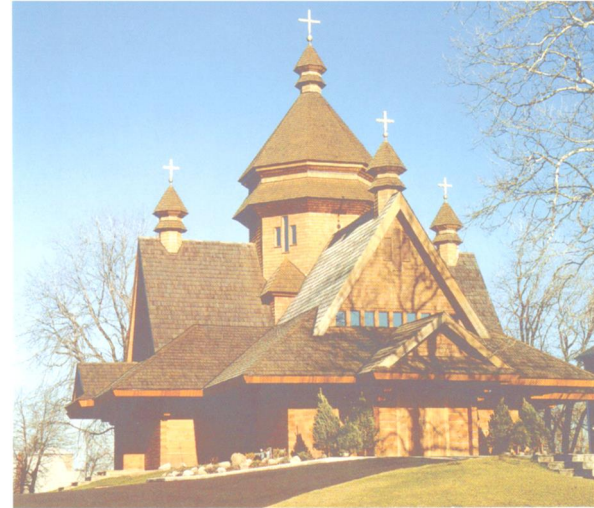
be compared to the entrance into the Kingdom of God. It is narrow yet quite easy to pass through, but first we must "open" our hand to God and allow earthly things to fall. If we keep our fists closed and hold fast to what we have, keeping it for ourselves, we will be unable to take hold of the "Hand of God". We arrived with nothing and will depart the same way. It is our own clenched fist that makes us a prisoner. But if we are willing to open our hands to the hand of God then we will see great things take place this Advent. Jesus told many parables, lessons designed to teach us how to live our lives. Use these reflections to immerse yourself in the season, and find your own hope and joy along the way. As we now enter into our Christmas Fast, we need to think about how we will use these 40 days to better prepare ourselves for not only the birth of Christ, but also for Theophany (Epiphany) – the feast of lights, the light of knowledge in Christ, the light that will lead us on our spiritual journey through this holy of seasons.

Our former Patriarch, Joseph Slipyj, once wrote: "Our Church guides the faithful by continuously placing before their eyes the mysteries of the birth, life, passion, death, and resurrection of our Divine Savior, the grandeur of the Divine Motherhood, and powerful intercession of the most Holy Virgin Mary, the lives of the holy men and women, who by their heroic imitations of Christ, glorified God and the whole human race. The seasons of fast and abstinence from boisterous entertainment are to help the faithful exercise more self-control and better prepare them for the sacramental encounter with Christ in the Holy Eucharist." Today, in our times, the words of our former and beloved patriarch still ring true, but our Church for various just reasons has somewhat migrated the once very strict fasts and left them to the free choice of the faithful. Our Christmas Fast is one of these occasions. However, this does not mean that we are not obligated to practice the spirit of sacrifice, penance, and fasting. Therefore, let our love of Christ, the good of our souls, and the love of our sacred traditions be the principle motives in our preparation for Christmas, through prayer, fasting, the reception of the Holy Sacraments, and the 'coming' of Christ deeper and deeper into our souls. St. Matthew reminds us to: "Prepare the way of the Lord, make straight His path" (Matthew 3:3). My brothers and sisters, open your hand to the hand of God and you will see great things take place this Advent season. Then challenge yourself to make the customs and traditions of Christmas better serve the Spirit!

"Michael's dance"

SATURDAY, NOVEMBER 21, 2015

ST. MARY'S UKRAINIAN
CATHOLIC CHURCH



6248 Main Street
NIAGARA FALLS , Ontario

7:00 pm – Dinner

8:00 pm – Dance

TICKETS – \$ 30.00 PER PERSON

STUDENTS – \$ 20.00

Advance Tickets

Call (905) 354 – 7876

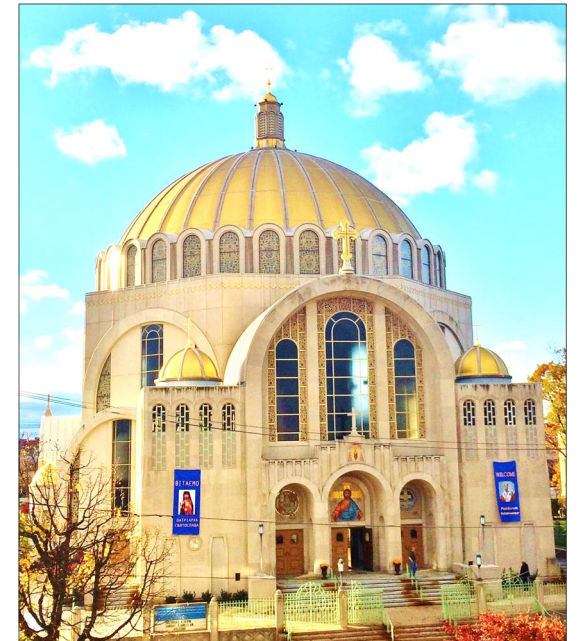
E-Mail: stmaryschurch@cogeco.net

Please Take Part!

Просимо Взяти Участь!



Watch EWTN TV
Live Broadcast
of the Hierarchical
Divine Liturgy
celebrated by
His Beatitude Sviatoslav Shevchuk



Sunday, November 15
beginning at 2:15 pm ET

Ukrainian Catholic Cathedral of the
Immaculate Conception
Philadelphia, Pa.

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