



ST. ANDREW'S
UKRAINIAN ORTHODOX
PARISH

ST. ANDREW'S OUTREACH EXTRA



MORE NEWS AROUND THE PARISH!

HEALING AKATHIST CELEBRATED!

On Wednesday, Oct. 29th an Akathist was read to the Mother of God, the "Queen of All" (or the "Joy of All Who Sorrow") May of our faithful came forth for prayers for healing of cancer and other illness. Names were also submitted for prayer. Our next reading of the Akathist will be on Wednesday, December 3rd 6:30 p.m.

In Church Life...

St. John's Institute is celebrating its 90th Anniversary on Sunday, November 23rd. A Hierarchal Divine Liturgy will be celebrated at 10:00 a.m., followed a "Festival Celebration, Silent Auction, Ukrainian Lunch, Live Music & Theatre, Displays, etc. Come & celebrate with St. John's Institute: Sunday, Nov. 23rd

PARISH PATRON FEAST DAY CELEBRATION

will be celebrated on Sunday, December 14th with a Hierarchal Divine Liturgy. His Grace Bishop Ilarion will be celebrating his first Archpastoral Visitation to St. Andrew's Sobor Parish. *(More details forthcoming!)*



ICON DISPLAY & SALE

A Romanian Iconographer will have an "Icon Show & Sale" at our Sobor Parish on Sunday, December 14th. She is a graduate from a School of Iconography in Romania. *(More details forthcoming.)*



VISITATION OF AILING MEMBERS HOSPITALIZED, INSTITUTIONALIZED OR SHUT-IN!

From time to time we or family members or acquaintances may become seriously ill therefore may be hospitalized or may be institutionalized in an Extended Care Facility or may be simply shut-in at home. Such persons require our prayers, our support, our comforting words.



BISHOP ILARION WAS ENTHRONED AS BISHOP OF EDMONTON AND THE WESTERN EPARCHY ON SUNDAY, OCTOBER 26, 2008

When you are aware of such persons it would be appreciated if you would kindly advise Fr. Victor, our Parish Priest, so that he could visit the ailing person and offer whatever pastoral care may be required or requested.

We remind you that in today's day and age, an ailing persons is not necessarily retained in a medical care facilities for any length of time.

Secondly with many such facilities available to us today, it is humanly impossible to visit each facilities to check out who may be hospitalized. Therefore we appeal to you to take it upon yourself to advise Fr. Victor of such ailing persons, and we do thank you for your co-operation.



"UKRAINIAN NEWS" IS PUBLISHING A SPECIAL SUPPLEMENTARY ISSUE IN COMMEMORATION OF BISHOP ILARION'S ENTHRONEMENT, WHICH WILL BE AVAILABLE NEXT WEEK.

The Schema *Con't from p. 1* that the vast majority of those living the monastic life are of the Small schema variety.

The final degree of monastic life is called the “**Great Schema**”. When one feels so



called to take upon themselves the great schema, they are making a statement to the world that they wish

to withdraw from worldly life to the greatest extent possible, and live the “Angelic Life”. This step is once again accompanied with a set of vows that binds the candidate to a deeper form of asceticism, which means more in depth fasting, and devoting one’s entire existence to prayer and contemplation. From the moment the monastic dons the Great Schema they are considered to be living the Angelic life, and are therefore removed from consideration for the office of Bishop. However even though persons of the Great Schema may not be Bishops, they are often called upon to advise Bishops and Priests in matters of a deep spiritual nature.

Autocephaly vs. Autonomy

In response to another question arising from the discussion of the proposed bylaws

of the Ukrainian Orthodox Church of Canada, we will now discuss the difference between the terms “Autocephaly” and “Autonomy.” The following definition are taken from: www.wikipedia.org

Autocephaly, in [hierarchical](#) Christian churches and especially [Eastern Orthodox](#) and [Oriental Orthodox](#) churches, is the status of a hierarchical church whose head bishop does not report to any higher-ranking bishop. When an [ecumenical council](#) or a high-ranking [bishop](#), such as a [patriarch](#) or other [primate](#), releases an ecclesiastical province from the authority of that bishop while the newly independent church remains in [full communion](#) with the hierarchy to which it then ceases to belong, the council or primate is granting autocephaly.

Autonomy, In the [Eastern Orthodox Church](#) when a church body is given “autonomy” it is permitted to rule itself internally, but still remains nominally subject to the [mother church](#) to which it belongs. An autonomous church is permitted to elect its own [primate](#), but the primate must be [consecrated](#) by the Patriarch of the mother Church.

Thus we are able to see that the Churches who have been granted Autocephaly are completely and totally self sustaining (so to speak). Although they are self sustaining, they remain in communion with the patriarchate

from which they were born, and would also be in communion with all of the other Orthodox Patriarchates that their mother Church is in communion with. In regards to autonomy, we are able to see that jurisdictions that have been granted this status are given the rite to self-determine but ultimately remain under the **spiritual guidance** of the mother Church, who will ultimately ratify the decisions made by the Autonomous jurisdiction.

• Submitted by
Rev. Deacon Timothy Chrapko

All Ukrainian Orthodox parishes in one specific region are united as a Diocese.

The Church as a whole is called “the Body of Christ” and each individual is called a member of that Body (1 Cor. 12:27). This means that Christians exist as the Church, or experience the Church, in the fullest sense precisely when they are celebrating the Divine Liturgy and receiving Holy Communion together. Since the earliest days of the Church, this has been the primary way that Christians encounter and proclaim the reality of the Church in the world—everything revolved around the Eucharist.

Pascha... con't

...freeing of the Hebrew people from Egyptian bondage into a feast which commemorated the death and resurrection of Christ which freed humanity from the bondage of death, sin and evil.



We do not have a command from Jesus to celebrate the Paschal Feast, but the Bible clearly indicates the New Testament belief that Christ is the **New Pascha** for believers in Him, and that this is to be celebrated by Christians: “*For Christ, our paschal lamb, has*

been sacrificed. Let us therefore celebrate the festival...” (1 Cor. 5:7)

Thus the celebration of Christ’s Resurrection became the first Christian Feast—the Christian Pascha.