

**WELCOME TO ALL PARISHIONERS & GUESTS WHO HAVE JOINED US TODAY!**



**ST. NICHOLAS THE WONDERWORKER PARISH  
ПАРАФІЯ СВ. МИКОЛАЯ ЧУДОТВОРЦЯ**

**Pastor: Fr. Yuriy Vyshnevsky**

Emergency: 250.891.4507

Church: 250.384.2292 Hall: 250.384.2255

Facebook: [facebook.com/stnicholasvictoria](https://www.facebook.com/stnicholasvictoria)

1112 Caledonia Avenue, Victoria, BC V8T 1G1

Web: [www.stnicholasparish.org](http://www.stnicholasparish.org) E-mail: [stnicks@telus.net](mailto:stnicks@telus.net)

Tue-Sat DL - 9am; Sat Vespers-6pm; Sun DL - 10am

*The Ukrainian Catholic Eparchy of New Westminster  
Bishop: Most Rev. Ken Nowakowski  
[www.nweparchy.ca](http://www.nweparchy.ca)*

**ДВАДЦЯТЬ П'ЯТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ  
TWENTY FIFTH SUNDAY AFTER PENTECOST**

**O** Josaphata, you desired the splendid beauty of the Bridegroom; you yearned to become the bride of Christ. Through mortification, you adorned yourself with every virtue. Therefore, In His chamber, you now reign with Christ.

**By** your monastic life you illumined many ascetics, and like a lamp you gave light to all. You are glorified with them and delight in divine glory. O honoured Josaphata, pray for the salvation of our souls.

**Desiring** the true glory of the fathers, you loved Incorruptible glory. O Josaphata, you turned away from pleasures, and gave your body over to repentance. You received your reward for your endeavours, and now you reign with Christ.

**O** Blessed Josaphata\* you inspire us through your spirit of service and love.\* Teach us to uplift and renew the hearts of the people\* wherever we are sent to minister,\* to serve where the need is the greatest,\* all for the glory of God.



*Blessed Josaphata  
Hordashevska, First  
Superior of the Sisters  
Servants of Mary  
Immaculate*

**PLEASE JOIN US FOR COFFEE & FELLOWSHIP AFTER DIVINE LITURGY!**

<b>SUNDAY HYMNS</b>	
OPENING HYMN	Хто Там По Дорозі / Who Goes There pg. 106-108
COMMUNION HYMN	Тіло Христове / Let Me Receive You O Christ pg. 258-259
CLOSING HYMN	Боже Великий Єдиний pg. 264

*Please join us today in singing our Sunday hymns!*

<b>SUNDAY &amp; DAILY SCHEDULE</b>		
SUNDAY, November 20	Divine Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, November 21	NO SERVICES	*****
TUESDAY, November 22	Divine Liturgy of St John Chrysostom	9:00 AM
WEDNESDAY, November 23	Divine Liturgy of St John Chrysostom	9:00 AM
THURSDAY, November 24	Divine Liturgy of St John Chrysostom	9:00 AM
FRIDAY, November 25	Divine Liturgy of St John Chrysostom	9:00 AM
SATURDAY, November 26	NO SERVICES	*****
SUNDAY, November 27	Divine Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

*Please Note: to request a Divine Liturgy for a special intention, please see Fr. Yuriy to arrange for it!*

<b>SUNDAY EPISTLE READERS</b>			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, November 20	Eph. 6: 10-17	Glikeria Iwanuck	Darryl Huculak
SUNDAY, November 27	Col. 1: 12-18	Andrij Pelekhaty	Graciela Spaciuk-Schwarz
SUNDAY, December 4	Col. 3: 4-11	Natalia Bryndak	William Vanderven
SUNDAY, December 11	Heb. 13:17-21	Liliia Palyvoda	Marian Chalifoux

*Thank you, Epistle readers, for your service in proclaiming God's Word!*

<b>PARISH COUNCIL EXECUTIVE</b>	<b>PASTORAL MINISTRY &amp; HOLY MYSTERIES</b>
CHAIRPERSON.....Alec Rossa - 250.472.3374	CONFESSIONS.....1/2 hour before Liturgy
VICE-CHAIRPERSON.....Darlene DeMerchant - 250.727.3837	EUCCHARIST.....for the sick - any time
SECRETARY.....Cindy Lazaruk - 778.677.9072	BAPTISMS.....by appointment
TREASURER.....William Vanderven - 250.478.1458	MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
FINANCIAL SECRETARY.....David Newberry - 250.598.8197	FUNERALS.....by appointment
FUNDRAISING/HALL RENTAL.....Robert Herchak - 250.386.7872	ANOINTING.....any time
MAINTENANCE.....Murray Chapman - 250.658.4769	HOSPITAL VISITS.....any time
LITURGICAL COMMITTEE...Motria Koropecy - 250.658.3051	
MEMBER AT LARGE.....Caroline Smudy - 778.440.9419	
VIBRANT PARISH.....Darlene DeMerchant - 250.727.3837	

**Bequests & Wills:** Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1, the sum of \$ \_\_\_\_\_ (or \_\_\_\_\_% of my estate), to be used for the benefit of the parish and it's pastoral activities."

### Vibrant Parish Prayer

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and forever and ever. Amen!



#### THE VIBRANT PARISH

#### A PLACE TO ENCOUNTER THE LIVING CHRIST

Through the word, the Holy Mysteries & Prayer,  
Serving One's Neighbor, Leadership  
Fostering & Serving Unity and Missionary Spirit  
(His Beatitude Sviatoslav)



### Молитва Живої Парафії

Господи Ісусе Христе, Пастирю Добрий, як колись Ти пригорнув заблуканих овечок, щоб вони пізнали Твій голос і були Твоїм стадом, так і сьогодні глянь ласкаво з небесних висот на нашу парафію та зішли на неї Твого Святого Духа, щоб вона була місцем пізнання радості Доброї Новини. Скріплюй нас Твоєю присутністю та єднай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твоєю мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талантів, ні матеріальних дібр для розбудови Твого царства. Єднай нас у мирі та злагоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світилом євангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилось, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.

### DIVINE LITURGY PROPERS

*The Divine Liturgy - An Anthology for Worship: Liturgy - pg. 388-461; propers - pg. 333*

**Troparion, Tone 2:** When You went down to death, O Life Immortal,\* You struck Hades dead with the blazing light of Your divinity.\* When You raised the dead from the nether world,\* all the powers of heaven cried out:\* "O Giver of Life, Christ our God, glory be to You!"

**Troparion, Tone 4:** Anne is now preparing a great joy for all of us,\* for she has given birth to the only ever-Virgin who is a joy that dispels all sadness.\* Today Anne fulfills her vow with

gladness,\* presenting to the Temple of the Lord\* the One Who is the true temple of God's Word\* and His pure Mother.

**Troparion, Tone 4:** O Blessed Josaphata\* you inspire us through your spirit of service and love.\* Teach us to uplift and renew the hearts of the people\* wherever we are sent to minister,\* to serve where the need is the greatest,\* all for the glory of God.

**Kontakion, Tone 2:** You rose from the tomb, O almighty Saviour;\* and Hades, seeing this wonder, was stricken with fear; and the dead arose.\* Creation saw and rejoices with You, and Adam exults.\* And the world, my Saviour, sings Your praises for ever.

**Glory: Kontakion, Tone 4:** O Blessed Josaphata,\* co-foundress of the Sisters Servants of Mary Immaculate,\* you began your mission in Ukraine for your people,\* and brought light into the darkness of their abandonment.\* By educating children and youth,\* you gave parents renewed strength and hope.\* You tended the sick and the poor, for you saw in them the image of God.\* You cared for the beauty of God's temple,\* instilling in people the beauty of liturgy.\* The Lord led you to sanctity through great suffering.\* Thus, you became a woman for all times.

**Now: Kontakion, Tone 4:** Filled with joy today because of the happy feast of the Mother of God,\* the universe cries out:\* This is the holy tabernacle!

**Prokeimenon, Tone 2:** The Lord is my strength and my song of praise, and He has become my salvation. *Verse:* The Lord has indeed chastised me, but He has not delivered me to death.

**Prokeimenon, Tone 4:** God is wonderful in His saints,\* the God of Israel.

**Epistle - Eph. 6:10-17 - A Reading from the Letter of Saint Apostle Paul to Ephesians:** Brothers and Sisters, finally, draw your strength from the Lord and from his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God.

**Alleluia, Tone 2:** *Verse:* The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you. *Verse:* Lord, grant victory to the king and hear us in the day that we shall call upon You. *Verse:* With expectation I have waited for the Lord, and He was attentive to me, and He heard my prayer. *Verse:* He brought me out of the pit of misery and the mud of the swamp.

**Gospel - Luke 13:10-17** - At that time Jesus was teaching in a synagogue on the sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. When Jesus saw her, he called to her and said, "Woman, you are set free of your infirmity." He laid his hands on her, and she at once stood up straight and glorified God. But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the sabbath day." The Lord said to him in reply, "Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?" When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.

**Communion Hymn:** Praise the Lord from the heavens;\* praise Him in the highest.\* The just man shall be in everlasting remembrance;\* of evil hearsay he shall have no fear.\* Alleluia, alleluia,\* alleluia.



**Тропар, глас 2:** Коли зійшов Ти до смерти, Життя безсмертне,\* тоді ад умертвив ти блистінням Божества.\* Коли ж і умерлих із глибин підземних воскресив Ти,\* всі сили небесні взивали:\* Життєдавче, Христе Боже наш, слава Тобі.

**Слава: Кондак, глас 2:** Воскрес єси з гробу, всесильний Спасе,\* і ад, увидівши чудо, зжахнувся та й мертві встали;\* а творіння, бачивши, радіє з Тобою, й Адам веселиться,\* і світ, Спасе мій, повсякчас Тебе оспівує.

**І нині: Богородичний, глас 2:** У молитвах невсипущу Богородицю,\* і в заступництві несхитне уповання не втримали в собі гріб і смерть,\* бо як Матір Життя покликав до життя Той,\* Хто в лоно вселився повсякчас дівственне.

**Прокімен, глас 2:** Господь – моя сила і моя пісня, \* і Він став моїм спасінням. *Стих:* Тяжко покарав мене Господь, та не передав мене смерті.

**Апостол - Еф. 6:10-17 - До Ефесян Послання Святого Апостола Павла Читання:** Браття і сестри, нарешті, мої брати, зміцняйтеся Господом та могутністю сили Його! Зодягніться в повну Божу зброю, щоб могли ви стати проти хитрощів диявольських. Бо ми не маємо боротьби проти крові та тіла, але проти початків, проти влади, проти світоправителів цієї темряви, проти піднебесних духів злоби. Через це візьміть повну Божу зброю, щоб могли ви дати опір дня злого, і, все виконавши, витримати. Отже, стійте, підперезавши стегна свої правдою, і зодягнувшись у броню праведности, і взувши ноги в готовість Євангелії миру. А найбільш над усе візьміть щита віри, яким зможете погасити

всі огненні стріли лукавого. Візьміть і шолома спасіння, і меча духовного, який є Слово Боже.

**Алилуя, глас 2:** *Стих:* Вислухає тебе Господь у день печалі, захистить тебе ім'я Бога Якова.

**Євангеліє - Лука 13:10-17** - Того часу Ісус навчав в одній з синагог у суботу. Була ж там одна жінка що її тримав дух у недужі вісімнадцять років: вона була скорчена й не могла ніяк випростатись. Побачивши її Ісус, покликав і промовив до неї: “Жінко, ти звільнена від твоєї недуги.” І поклав на неї руки й вона зараз же випросталась, і почала прославляти Бога. Тоді начальник синагоги, обурений, що Ісус оздоровив у суботу, озвався і мовив до народу: “Шість день є, коли маєте працювати; тоді, отже, приходьте й оздоровляйтесь, а не в день суботній.” Господь у відповідь сказав до нього: “Лицеміри! Чи кожний з вас не відв'язує свого вола або осла від ясел і не веде його поїти? Цю ж жінку, дочку Авраама, що її сатана зв'язав ось вісімнадцять років, не треба було від цих узів звільнити в день суботній?” І як він говорив це, усі противники його засоромились, а весь народ радів усім славним вчинкам, які він зробив.

**Причасний:** Хваліте Господа з небес,\* хваліте Його на висотах. Алилуя, алилуя, алилуя!

## ANNOUNCEMENTS

◆ **PLEASE NOTE:** Nov. 26 - Dec.10 Fr. Yuriy will be away attending Vibrant Parish coordinator's meeting in Ukraine. During this time in case of emergencies please phone Fr. Ian Stuart (Hospital Chaplain) at [250.889.3761](tel:250.889.3761) OR at [250.388.5571](tel:250.388.5571).

◆ **PARISH COUNCIL MEETING:** Tuesday, November 22 at 6PM

◆ **HELPING WOUNDED SOLDIERS IN UKRAINE:** Legendary Ukrainian Rock-Pop band **SKAY** is coming to Victoria on Dec. 3 as part of their tour through the USA and Canada! Oleg Sobchuk and his team will perform their best and most memorable songs at the Ukrainian Cultural Centre. Doors open at 6pm; performance at 7pm. Proceeds will go to Maple Hope Foundation to help rehabilitate injured soldiers in Ukraine. Tickets available at Ukrainian Cultural Centre (3277 Douglas St); regular: \$30, kids 12 & under - FREE. Tickets & Info [250.475.2585](tel:250.475.2585)

◆ **HOLODOMOR COMMEMORATION MEMORIAL** service & "hungry lunch - bread & water" (TODAY, Sunday, Nov. 20; 2PM at the Ukrainian Cultural Centre (3277 Douglas St). Worldwide Holodomor commemoration - Saturday, November 26. Please light a candle that evening to remember the victims of this man-made famine-genocide.

- ◆ **HAPPY BIRTHDAY** to all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа!
  
- ◆ **ST. NICHOLAS PARISH PRAZNYK** will be celebrated on Sunday, December 11. The 10:00 am celebratory Divine Liturgy will be followed by a Praznyk Lunch in our parish hall. We cordially invite all of our parishioners and friends of the parish to share in this annual celebration. A potluck lunch is planned with a special visit with St. Nicholas.
  
- ◆ **PARISH CALENDAR OF BIRTHDAYS & ANNIVERSARIES:** If you would like to be included in our Parish Calendar of Birthday and Anniversary celebrations, please put date in our calendar located at the church vestibule. Each week, we will list the names in our parish bulletin so we can celebrate these happy occasions together!
  
- ◆ **TRAVELING ICON:** Anyone interested in gracing their home with Christ The Teacher Icon can call Darlene DeMerchant at [250.727.3837](tel:250.727.3837)
  
- ◆ **JOIN OUR CHOIR:** Do you enjoy singing? Please consider joining our St Nicholas Parish Choir and remember that we ALWAYS looking for new members! Contact Motria Koropecy for details at [250.658.3051](tel:250.658.3051)
  
- ◆ **CATECHISM ANNOUNCEMENT:** *"And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God."* We are happy to welcome all children to our St. Nicholas The Wonderworker catechism program. Weekly classes are scheduled Sunday morning during Divine Liturgy. We want your children to learn more about their Catholic faith, sacred scripture, feast days, and religious practices and customs of the Ukrainian Catholic church. If you have any questions, please do not hesitate to contact Marian Chalifoux at [250.507.1005](tel:250.507.1005)
  
- ◆ **PRAYER REQUEST:** Please keep in your prayers members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community.
  
- ◆ **THRIFTY'S PRE-PAID FOOD CARDS** - We all have to buy groceries. Why not have 6% of it returned back to the church at no extra charge! Cards are available in \$100, \$200, and \$500 denominations. Talk to Alec after today's liturgy to pre- order your cards. We need to sell A LOT of them! We encourage you to consider purchasing them for yourselves as gifts too.
  
- ◆ **SUNDAY COFFEE VOLUNTEERS** act as hosts and serve light refreshments following the Sunday morning Divine Liturgy, providing an opportunity for the faithful to socialize with friends and visitors following their shared worship experience. We thank all of our parishioners



who kind volunteer to serve refreshments. Whether you are new to the Parish, or are a long-time members, please join us for coffee.

◆**BE A STEWARD:** Have you ever wondered what more can you do to help our parish? Here are some suggestions: **Steward of property security**; **Steward of grounds cleaning**; **Steward of cleaning church**; **Steward of church linen**; **Steward of outreach**; **Steward of caring**; **Steward of prayer**; **Steward of service**. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It's not only about doing but about "BEING" present to others. Contact Fr. Yuriy **OR** Darlene DeMerchant for more information. You will be amazed how "BEING" can make a difference.

◆**SUNDAY, NOVEMBER 13 DONATION:** Coffee: \$30.35; Vigil lights: \$66.90; Loose collection: \$15.00; Envelope collection: \$509.00; Pre-authorized payments Nov 7 to Nov 13: \$220.00

<b>CHRISTMAS FOOD FAIR FOOD PREPARATION SCHEDULE</b>			
<b>Nov. 23 / 24</b>	Personal baking - hall kitchen, if needed. Contact Robert to arrange kitchen use		
<b>Wed. Nov. 30</b>	Rib cabbage	10:00-11:30 am	Need 3 volunteers
<b>Thu. Dec. 1</b>	Make cabbage rolls	10:00 am-1:00 pm	Need 13-15 volunteers
<b>Fri. Dec. 2</b>	Set up hall for the Food Fair	1:00-5:00 pm	Need 5-6 volunteers
	Bring personal baking to hall this day		
<b>Sat. Dec. 3</b>	Food Fair & Lunch	8:30 am-4:00 pm	Need 25+ volunteers
Looking forward to another successful Christmas Food Fair. Many, many thanks for everyone's anticipated help. May God Bless You.			
For more info contact Robert Herchak at <a href="tel:250.386.7872">250.386.7872</a> or email <a href="mailto:rlherchak@gmail.com">rlherchak@gmail.com</a>			

**Ukrainian Christmas  
Food Fair & Hot Lunch**

Saturday, December 3, 2016  
11am - 2pm

St. Nicholas Parish Hall  
1110 Caledonia Ave.



- \* Frozen Food Sale
- \* Perogies
- \* Cabbage Rolls
- \* Borscht
- \* Kobassa
- \* Saurkraut
- \* Preserves
- \* Home Baking



## **BLESSED JOSAPHATA HORDASHEVSKA**

Michaelina Hordashevskaja was born on November 20, 1869, in Lviv, Ukraine. In 1888, at 19 years of age, she took part in a spiritual retreat, directed by Fr. Jeremiah Lomnytskyj, OSBM, and, feeling called to offer her life to God, sought his direction privately. With his permission, she made a private vow of chastity for one year, in May of 1889, which she renewed in May of 1890, and then for three years in 1891. By that time, Fr. Jeremiah had also asked if she would consider being the first member of a new congregation of active religious women, which he had arranged to found with Fr. Kyrylo Seletskyj, pastor of the village of Zhuzhel.

On June 17, 1892, Fr. Jeremiah sent her to the Polish Felician Sisters in Zhovkva to experience life in an active religious community. The Felicians would have liked for her to enter their community, but Michaelina knew that belonging to a Polish community would distance her from her Ukrainian people, wounded by political oppression. On August 22 of that year, she returned to Lviv and designed and sewed her own habit, which distinguished this new community as unique.

On August 24, she was officially vested in this new habit, and received the religious name, Josaphata, after the great Ukrainian martyr for unity, St. Josaphat Kuntsevych. She then left for Zhuzhel, where she met seven girls who were to join her in this fledgling community, she as a novice, and they as postulants. On August 27, 1892, the newly-founded congregation of the Sisters Servants of Mary Immaculate was inaugurated in the church in Zhuzhel, and Sister Josaphata was appointed Superior and formation directress. Over her whole religious life, she initiated the educational and health care ministries and oversaw the opening of many new missions, but not without trials. After the initial few years, it became apparent that the two founding priests had different visions for this congregation. Sr. Josaphata was often caught in the middle, defending her Sisters from works that were not in the spirit of their initial mandate.

By 1902, the Congregation numbered 128 Sisters in 26 homes across western Ukraine. They had their first General Chapter on August 26 of that year, at which Sr. Josaphata was elected Superior General, with Fr. Lomnytskyj ceding his position as Commissary/ Procurator of the Congregation. Internal divisions within the congregation led her to resign her position, in a letter to Metropolitan Andrei Sheptytskyj. Under the new Superior General he had appointed, she and her sister, Sr. Arsenia Hordashevskaja, were denied permission to pronounce perpetual vows for two consecutive years, and Sr. Josaphata was sent to the most difficult missions.

Without perpetual vows, she was not permitted to participate in the second General Chapter, according to the Constitution of that time. That Chapter saw her elected General Vicarress in absentia, and the delegates petitioned the Metropolitan for permission for her to pronounce her vows. Permission was granted, and the following day, May 11, 1909, she pronounced her perpetual vows and became the new General Vicarress, as elected by the Chapter. Three years later, she began to suffer from tuberculosis of the bone. On March 16, 1919, she

predicted that she would die on April 7, the Feast of the Annunciation, on the Julian calendar. She died on that day, as she predicted.

In November 1982 the mortal remains of Sister Josaphata were transferred from the cemetery in Krystynopil, Ukraine, to the Generalate in Rome. Her mortal remains were placed in an urn, which rests now in a small altar in the chapel in the Generalate. Hundreds of visitors to the Generalate have sought her intercession for their temporal and spiritual needs. The Generalate has received numerous testimonials of special graces received through her intercession. The Process of Canonization of the Servant of God Josaphata Hordashevskaja was initiated in the Eparchy of Przemyśl in Poland in March, 1992. Present were Sister Frances Byblow, then Superior General of the Sisters Servants, and Sister Dominica Slawuta, who became the postulator, and later, wrote a biography of Sister Josaphata, "Prayer and Service", which was published in Canada in 1996. It is available in English, Ukrainian, Spanish, and now also in Slovak.

On April 6, 1998, Pope John Paul II read the decree proclaiming the heroic virtues of the ***Servant of God*** Josaphata Hordashevskaja, co-foundress of the Sisters Servants of Mary Immaculate, and granted her the title of ***Venerable***. On April 24, 2001, in the Clementine Hall at the Vatican at 11:00 am, the decree ***recognizing a miracle*** through the intercession of Venerable Sister Josaphata Hordashevskaja was promulgated. Sister Josaphata was beatified, proclaimed ***Blessed***, by Pope John Paul II on June 27, 2001, during his pastoral visit to Lviv, Ukraine, the place of her birth. Over a million witnessed this long-awaited event! Her first class relics -- a portion of her bone - may be venerated in the chapel at the Provincial Home of the Sisters Servants in Toronto.

Blessed Josaphata's Feast Day has been officially assigned as November 20, the day of her birth, rather than April 7, the day of her passing, since the latter was already a major Feast of the Mother of God, Annunciation, on the Julian Calendar. As well, Sisters Servants across the world celebrate smaller "Josaphata Days" on the 7th of every month, a practice begun in anticipation of her beatification.

### **PRAYER THROUGH THE INTERCESSION OF BLESSED JOSAPHATA**

Lord God, we praise and thank you for having called your servant,  
Blessed Josaphata Hordashevskaja, to uplift the hearts of the people in Ukraine, through  
evangelization, education and care of those in need. As Co-Foundress, she was the  
first to live the charism of a Sister Servant of Mary Immaculate.

Her virtuous life and evangelical witness encouraged her Sisters  
to go beyond the borders, bringing the Gospel message to all people.

May our prayers for her canonization be for your greater glory and the  
spiritual good of souls. Grant us the graces for which we humbly pray, through her intercession.

Amen.

## **HOLODOMOR: THE FAMINE-GENOCIDE OF UKRAINE, 1932-1933**



Statue known as "*Bitter Memory of Childhood*"  
from the **National Museum "Memorial to Holodomor victims"**  
Kyiv, Ukraine

In June of 1933, at the height of the Holodomor, 28,000 men, women and children in Ukraine were dying of starvation each day. The land that was known worldwide as the breadbasket of Europe was being ravaged by a man-made famine of unprecedented scale.

Stalin and his followers were determined to teach Ukraine's farmers "a lesson they would not forget" for resisting collectivization, which meant giving up their own land to work on government controlled farms. Moreover, the famine was meant to deal "a crushing blow" to any aspirations for independence from the Soviet Union by the Ukrainians, 80 percent of whom worked the land.

While millions of people in Ukraine and in the mostly ethnically Ukrainian areas of the northern Caucasus were dying, the Soviet Union was denying the famine and exporting enough grain from Ukraine to have fed the entire population. For 50 years, surviving generations were forbidden to speak of it, until the Soviet Union was near collapse.

### **BRIEF SUMMARY**

The term Holodomor refers specifically to the brutal artificial famine imposed by Stalin's regime on Soviet Ukraine and primarily ethnically Ukrainian areas in the Northern Caucasus in 1932-33.

In its broadest sense, it is also used to describe the Ukrainian genocide that began in 1929 with the massive waves of deadly deportations of Ukraine's most successful farmers (kurkuls, or kulaks, in Russian) as well as the deportations and executions of Ukraine's religious, intellectual and cultural leaders, culminating in the devastating forced famine that killed millions more innocent individuals. The genocide in fact continued for several more years with the further destruction of Ukraine's political leadership, the resettlement of Ukraine's depopulated areas with other ethnic groups, the prosecution of those who dared to speak of the famine publicly, and the consistent blatant denial of famine by the Soviet regime.

**1917** - The Bolsheviks, led by Vladimir Lenin take power in Russia.

**1922** - The Soviet Union is formed with Ukraine becoming one of the republics.

**1924** - After Lenin's death, Joseph Stalin ascends to power.

**1928** - Stalin introduces a program of agricultural collectivization that forces farmers to give up their private land, equipment and livestock, and join state owned, factory-like collective farms. Stalin decides that collective farms would not only feed the industrial workers in the cities but could also provide a substantial amount of grain to be sold abroad, with the money used to finance his industrialization plans.

**1929** - Many Ukrainian farmers, known for their independence, still refuse to join the collective farms, which they regarded as similar to returning to the serfdom of earlier centuries. Stalin introduces a policy of "class warfare" in the countryside in order to break down resistance to collectivization. The successful farmers, or kurkuls, (kulaks, in Russian) are branded as the class enemy, and brutal enforcement by regular troops and secret police is used to "liquidate them as a class." Eventually anyone who resists collectivization is considered a kurkul.

**1930** - 1.5 million Ukrainians fall victim to Stalin's "dekulakization" policies, Over the extended period of collectivization, armed dekulakization brigades forcibly confiscate land, livestock and other property, and evict entire families. Close to half a million individuals in Ukraine are dragged from their homes, packed into freight trains, and shipped to remote, uninhabited areas such as Siberia where they are left, often without food or shelter. A great many, especially children, die in transit or soon thereafter.

**1932-1933** - The Soviet government sharply increases Ukraine's production quotas, ensuring that they could not be met. Starvation becomes widespread. In the summer of 1932, a decree is implemented that calls for the arrest or execution of any person – even a child -- found taking as little as a few stalks of wheat or any possible food item from the fields where he worked. By decree, discriminatory voucher systems are implemented, and military blockades are erected around many Ukrainian villages preventing the transport of food into the villages and the hungry from leaving in search of food. Brigades of young activists from other Soviet regions are brought in to sweep through the villages and confiscate hidden grain, and eventually any and all food from the farmers' homes. Stalin states of Ukraine that "the national question is in essence a rural question" and he and his commanders determine to "teach a lesson through famine" and ultimately, to deal a "crushing blow" to the backbone of Ukraine, its rural population.

**1933** - By June, at the height of the famine, people in Ukraine are dying at the rate of 30,000 a day, nearly a third of them are children under 10. Between 1932-34, approximately 4 million deaths are attributed to starvation within the borders of Soviet Ukraine. This does not include deportations, executions, or deaths from ordinary causes. Stalin denies to the world that there is any famine in Ukraine, and continues to export millions of tons of grain, more than enough to have saved every starving man, woman and child.

### ***Uncovering the Truth:***

“Any report of a famine in Russia is today an exaggeration or malignant propaganda. There is no actual starvation or deaths from starvation but there is widespread mortality from diseases due to malnutrition.” *(as reported by the New York Times correspondent and Pulitzer-prize winner Walter Duranty)*

Denial of the famine by Soviet authorities was echoed at the time of the famine by some prominent Western journalists, like Walter Duranty. The Soviet Union adamantly refused any outside assistance because the regime officially denied that there was any famine. Anyone claiming the contrary was accused of spreading anti-Soviet propaganda. Outside the Soviet Union, Western governments adopted a passive attitude toward the famine, although most of them had become aware of the true suffering in Ukraine through confidential diplomatic channels. In fact, in November 1933, the United States, under newly elected president Franklin D. Roosevelt, chose to formally recognize Stalin's Communist government and also negotiated a sweeping new trade agreement. The following year, the pattern of denial in the West culminated with the admission of the Soviet Union into the League of Nations. Stalin's Five-Year Plans for the modernization of the Soviet Union depended largely on the purchase of massive amounts of manufactured goods and technology from Western nations. Those nations were unwilling to disrupt lucrative trade agreements with the Soviet Union in order to pursue the matter of the famine.

In the ensuing decades, Ukrainian émigré groups sought acknowledgment of this tragic, massive genocide, but with little success. Not until the late 1980's, with the publication of eminent scholar Robert Conquest's "Harvest of Sorrow," the report of the US Commission on the Ukraine Famine, and the findings of the International Commission of Inquiry into the 1932–33 Famine in Ukraine, and the release of the eye-opening documentary "Harvest of Despair," did greater world attention come to bear on this event. In Soviet Ukraine, of course, the Holodomor was kept out of official discourse until the late 1980's, shortly before Ukraine won its independence in 1991. With the fall of the Soviet Union, previously inaccessible archives, as well as the long suppressed oral testimony of Holodomor survivors living in Ukraine, have yielded massive evidence offering incontrovertible proof of Ukraine's tragic famine genocide of the 1930's. On November 28th 2006, the Verkhovna Rada (Parliament of Ukraine) passed a decree defining the Holodomor as a deliberate Act of Genocide. Although the Russian government continues to call Ukraine's depiction of the famine a "one-sided falsification of history," it is recognized as genocide by approximately two dozen nations, and is now the focus of considerable international research and documentation.



На думку більшості істориків, причиною виникнення в Україні голоду 1932-33 років стала примусова і репресивна для селян політика хлібозаготівлі, яку провадила комуністична влада.

Від голоду в Україні, відомого як Голодомор, померло, за уточненими даними, від 3 до 3,5 мільйона людей. Понад 20 країн визнали голод в Україні 1932-33 рр. геноцидом української нації.

2006 року Верховна Рада офіційно визнала Голодомор 1932-33 років геноцидом українського народу. За законом, публічне заперечення Голодомору вважається протиправним, але покарання за такі дії не уточнюється.

Однак серед істориків та політиків немає єдиної думки щодо того, чи можна вважати Голодомор геноцидом у юридичному значенні цього слова, закріпленому в Конвенції ООН про запобігання злочину геноциду і покарання за нього. При цьому "батько Конвенції про геноцид", доктор Рафаель Лемкін, який власне і вигадав цей термін, у 1953 році сказав, що "винищення української нації" - це "класичний приклад геноциду".

Радянською владою був прийнятий *"Закон про п'ять колосків"*, згідно якого покаранню піддавалися усі, хто без дозволу зібрав на колгоспному полі кілька колосків пшениці.

Першим про голод в СРСР повідомив англійський журналіст Малкольм Магерідж у грудні 1933 року. У трьох статтях в газеті *Manchester Guardian* журналіст описав свої гнітючі враження від поїздок Україною та Кубанню, розповівши про голод серед селян. Після першої ж його статті радянська влада заборонила іноземним журналістам їздити по вражених голодом територіях країни.

Саме слово "Голодомор" вперше з'явилося в друкованих працях українських емігрантів у Канаді та США в 1978 році. У СРСР на той час історикам дозволяли лише говорити про "труднощі з продовольством", але не про голод. Із вуст партійного високопосадовця слово "Голодомор" вперше прозвучало в грудні 1987 року. Тоді перший секретар ЦК КПРС Володимир Шербицький, виступаючи на урочистостях з нагоди 70-ліття УРСР, визнав факт голоду 1932-33 рр. Коли про цю тему почали дискутувати дедалі відвертіше, у 1990 році ЦК Компартії України дозволив публікацію книжки "Голод 1932-1933 рр. в Україні: очима істориків, мовою документів".



**UKRAINE REMEMBERS - THE WORLD ACKNOWLEDGES**