



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
*see the calendar section of this
bulletin for details.*

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

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Sunday, November 13, 2022

**Twenty-third Sunday after Pentecost. Octoechos Tone 6.
Our Holy Father John Chrysostom (the Golden-Mouthed),
Archbishop of Constantinople (407)**

Perogy Pinching this past Saturday

We want to thank all those who helped at our Parish's Perogy Pinching Bee yesterday (and Friday morning's prep). Those who helped included: Steve & Janet Konowalec, Alex Schabel, Jordon Schabel, Helen Sirman, Greg Ostopowich, Jenny Panchuk, Delores Noga, Valentina Kennedy, Tetiana Rakhletska, Virginia Sharek, Peter & Diane Woitas, Jordon & Kate Mattern, Darlene Puto and... I hope I got us all. Together we made over 1500 perogies! Pictures of us working are on page 4.

PPC Meeting this Wednesday at 7:15. All Parish Pastoral Council Members are to attend if possible. There is much to discuss as usual.

Catholic Education Sunday was last week... and I forgot to include the letter from the Bishops. You can find it this week on Page 5.

Get your tickets today for our PEROGY SUPPER!

**Dormition Parish's
Perogy Supper
Fundraiser**

Come enjoy Hand Punched Perogies, Fine, Local Crafted Beers, Seltzer and Donuts and Support our Holy Father for Ukrainian Catholic Church

\$20 per person (\$10 for those under 12 years).
Tickets available to purchase ANY time. See us Sunday at 10am or call Greg at 780-187-2063

December 3, 2022 @ 6pm
15:00 - 19:00 hours

Come and Eat our Delicious Perogies

**13th Annual
Bishop's Gala**

FAMILY AND THE DOMESTIC CHURCH
"Crowing the Seeds of Faith"

Supporting the Office for Family and Life Ministries

The **13th Annual Bishop's Gala**, will be held Thursday, **December 1**, at the Chateau Louis Hotel and Conference Centre.

This festive gala raises money to support eparchial programming, with the focus this year on the Office for Family and Life Ministries.

Tickets \$200 each (\$1600 per table of eight) with tax receipt for \$100 per ticket. Contact the Pastoral Centre to purchase tickets or make a monetary or auction donation.



Saint John Chrysostom, Archbishop of Constantinople

Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation.

Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagirus"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of Saint Babylos, and Against Julian and the Pagans."

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of

the Holy Bible, but also instructions on the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord's command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the

Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Christians of Antioch listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, "I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit."

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited



the saint's attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.





BIG THANK YOU

to all those who helped with the Perogy Bee.

May God bless you all abundantly.



Pilgrimage to the Holy Land, March 11-19, 2023.

Join the Eparchy of New Westminster's Spiritual Guides Rev. Mykhailo Ozorovych and Rev. Yuriy Sakvuk (Holy Eucharist Cathedral, New Westminster) in a unique opportunity to explore the spiritual underpinnings of the Holy Land, to feel how geography, history, and culture have shaped individual and theological understandings, to get a profound experience, helping participants build a deeper and more grounded faith. For further information, call (778) 927-6436 or email communications@uahelp.ca.



Pastoral Letter of the Bishops of Alberta and NWT on the occasion of Catholic Education Day

Dear Sisters and Brothers in Christ,

As for us, we will walk in the name of the Lord our God forever and ever. Micah 4:5

Publicly funded Catholic education is a gift to be embraced with gratitude. As citizens in one of only three provinces and two territories with publicly funded Catholic education, we need to recognize the blessing, responsibility, and opportunity we have been afforded to lead our young people to Jesus Christ and form them in the faith of his Church. Within an increasingly secularistic society, parents are seeking a genuine Catholic education for their children. They entrust them to the educators, trustees, clergy and Catholic community, in the expectation that all will collaborate effectively to ensure that our young people encounter the love of God revealed in Christ. Let us all joyfully accept this challenge!

The theme for Catholic education 2022-2023 is “Walking Together in Catholic Education”. One year ago, our Holy Father called the faithful to experience a synodal process of communal listening, dialogue and discernment in relation to the mission of the Church. He described this as an invitation to the People of God to “walk together in faith”. In 2022, the Holy Father modelled the synodal experience when he welcomed Inuit, First Nations, and Métis delegates to the Vatican. Then, in his recent penitential pilgrimage to our nation, Pope Francis *walked with us* on the journey towards truth and reconciliation.

Throughout the synodal process in our respective dioceses, we heard again and again that the People of God are concerned for

our children and families. As essential participants in the mission of the Church, Catholic schools have a vital role to play in providing opportunities for our students to encounter Jesus and walk with him. This “walking together” requires listening and dialogue. Yet, as Pope Francis has said, “We cannot create a culture of dialogue if we do not have identity.” (2) To fulfill their mission effectively, therefore, our schools must clearly understand Catholic identity and embrace it fully.

Furthermore, our theme, Walking Together in Catholic Education, gives expression to our solidarity and unity in the service of our young people. On the occasion of Catholic Education Sunday, we, the Bishops of Alberta and the Northwest Territories, wish to acknowledge with deep gratitude the “workers in the vineyards” of Catholic education. Parents, you are the first and primary teachers of your children. Thank you for your faithfulness and for choosing and supporting Catholic education. Teachers, the influence of your witness is beyond measure. By choosing to be a Catholic educator you have responded to a missionary vocation. Thank you. Clergy and parishioners, your prayers, support and active engagement with Catholic schools are evidence of our unity and commitment to young people. Thank you. To those in leadership roles, the decisions you make and the unity you model aim to foster within our schools a culture of faith in Christ and fidelity to his Word. Be assured of our readiness to support you in this heavy yet beautiful responsibility.

Sunday, November 6th, is an occasion for prayer, reflection and solidarity, as we acknowledge Catholic Education Sunday in Alberta and the Northwest Territories. As we gather in Eucharistic celebration in our parishes, let us offer prayers of thanksgiving for the gift of Catholic schools, together with petitions for the beloved young people entrusted to our care.

May God bless our Catholic schools.

Catholic Bishops of Alberta and NWT

The Most Rev. Raymond Poisson, President of the **Canadian Conference of Catholic Bishops** (CCCB), has issued a

Pastoral Letter to Young People

[Arise and Become Who You Are!](#)

This Pastoral Letter responds to the CCCB’s virtual conversations with over 200 young people from across Canada, between the ages 12 to 25, held in the fall of 2020.

The Fifth World Day of the Poor

will be marked on **November 15**. Pope Francis message for the occasion focuses on the theme of: [For your sakes Christ became poor](#)



World Youth Day

(WYD) August 1-6, 2023 Lisbon, Portugal. Established in 1985 by John Paul II, WYD is a pilgrimage of young people from all over the world, gathering with Pope Francis to celebrate youth and the universal Church in an intense moment of evangelization! This year’s theme is, “Mary arose and went with haste” (Luke 1:39).

www.lisboa2023.org/en/

The Eparchies of Edmonton and New Westminster are canvassing interest in this life-changing pilgrimage and would like to hear from interested young adults (ages 18-35) by October 21. Contact the Office for Family and Life Ministries at 780 424 5496 or familyandlife@eeparchy.com for more information.

St. Philip's Fast

This fast begins forty days before the Nativity of our Lord on November 15, the day after the feast of St. Philip, and that is why it called Saint Philip's Fast (or the Philipian Fast - Pilipiwka in Ukrainian).

The Philipian Fast is a time to prepare us to receive Christ into the world and into our hearts.

On each Sunday of the fast in our church we celebrate a different figure who has helped to show us the way.

1. The first holy person we encounter is the Evangelist St.

Matthew whose feast is celebrated on November 16. St. Matthew is the first Evangelist to give us the infancy narratives in the Gospels, the first to announce the "Good News" of salvation. He begins us on our journey.

2. Next we celebrate the entrance of the Theotokos (The God bearer - Mary) into the temple. Mary goes into the Temple to prepare her heart for God. She is the Temple where the Son of God will make His home until His birth. She shows us how to be a true servants of the Lord who may give our entire life, so that we may also become worthy dwelling places for our Saviour.

3. St. Andrew who is celebrated on Nov. 30, was the first apostle called by Jesus. Tradition tells that he travelled to Slavic territories to bring the light of Christ's message to the Slavic people. He encourages, us to be the bearers of the light of Jesus to others.

4. The Feast of St. Nicholas, the Wonderworker, is on December 6. The story of this Saint is well known. St. Nicholas' life is an example to us all of preparing our hearts by loving acts for one another.

5. This week we commemorate the ancestors of our faith; the great men and women of the Bible who kept the promise of the Messiah alive through the ages; the prophets, and we especially admire the Prophet Daniel and the faith and courage of the three children who went into the fiery furnace. They teach us to be courageous in our faith.

6. This week, we remember the ancestors of Jesus. These holy people waited and prayed with hope in their hearts that God would send the promised Saviour to the world. They remind us to wait for the saviour with hope in our hearts.

- **Please pray for** several of our parishioners and family members including (but not limited to): Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Iryna Laschuk and Drayton Hundt** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- Everyone please spread the news and invite your family and friends to our upcoming **PEROGY SUPPER**, which will occur on December 3. Tickets are available here in the parish, and will NOT be sold at the door. Feel free to take posters and let everyone know.
- **PPC Meeting this Wednesday**
- Fr. Bo is planning a couple of **Icon Writing Workshops** in our parish on just before we begin the Great Fast: Feb 10-12 (3 day) & Feb 17 - 20 (4 day - Family Day weekend). Registrations will be created soon. If you want more information on these intense days of painting (about 30 hours of prayer and writing icons) give Fr. Bo a call, text or email. His info is on the front page.

Ukrainian Catholic Bishops Issue Call to End Ukraine War.

The Ukrainian Catholic Bishops in Canada have issued a [Pastoral Letter calling for continued Prayer, Fasting and Action](#) (English, Ukrainian, and French) to end the tragic War in Ukraine.

The letter is issued in view of the annual commemoration on the last Saturday of November of the Holodomor – Genocide, the man-made famine in Ukraine that claimed millions of lives during 1932-1933.

Addressed to the faithful in Canada and to all people of good will, the bishops urge a response of faith to the evil of war, violence and death.

We continue to prayer for peace in Ukraine.

The Annual Bishop's Appeal Collection

"What Gift Have I, Worthy of a King?" takes place on Sunday, **December 4**. The Appeal coincides with the Feast of Saint Nicholas, the Wonderworker, Archbishop of Myra. Saint Nicholas is uniquely tied to Christmas, the celebration of Jesus' birth. Early stories about Saint Nicholas carry with them the Nativity themes of love and justice. He is characterized as a generous and pious servant of God, caring for children and families, and providing gifts for their spiritual and physical well-being.

And that's what the Ukrainian Catholic Church is all about: caring and providing for our faithful throughout the Province of Alberta.

Help Bishop David in spreading the Good News of the Gospel of Jesus Christ by supporting our Eparchial ministries and offices, including: Youth Ministry, Family and Life Ministries, Religious Education, Vocations, Ecumenism, Social Outreach, and Marriage Tribunal.

With Christmas on our doorstep, one of the holiest times of the year, and in the spirit of Saint Nicholas, what gift do you bring now to the infant Jesus, who lays quietly and peacefully in a manger?

Thank you for your generosity! May God bless you and your families!

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>13</p> <p>Twenty-third Sunday after Pentecost. Octoechos Tone 6. Our Holy Father John Chrysostom (the Golden-Mouthed), Archbishop of Constantinople (407) Polyeleos Feast. Matins Resurrectional Gospel 1. Ephesians 2:4-10; Hebrews 7:26-8:2; Luke 8:26-39; John 10:9-16</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p> <p>2 pm Liturgy in our Church for the Melkites (3 of 3)</p> <p>3 pm Icon Repair Consultation</p> <p>Iryna Laschuk's Birthday</p>	<p>14</p> <p>The Holy and All-Praiseworthy Apostle Philip Polyeleos Feast. 1 Corinthians 4:9-16; John 1:43-51</p> <p>12 noon Icon Workshop</p> <p>5:30 pm Meeting</p>	<p>15 </p> <p>The Nativity Fast begins</p> <p>The Holy Martyrs and Confessors Gurias, Samonas (284-305) and Abibus (313-24) 1 Thessalonians 3:9-13; Luke 11:34-41</p> <p>11:00 am Appointment</p> <p>12:30 Appointment</p>	<p>16 </p> <p>The Holy Apostle and Evangelist Matthew Polyeleos Feast. Nativity Fast. Abstention from meat and foods that contain meat. 1 Corinthians 4:9-16; Matthew 9:9-13</p> <p>1 pm Vocations Meeting</p> <p>7:15 pm Parish Pastoral Council Meeting</p>	<p>17 </p> <p>Our Holy Father Gregory the Wonderworker, Bishop of Neocaesarea (270-75); Passing into Eternal Life (1947) of Blessed Josaphat Kotsylovsky, Bishop of Peremyshl and Martyr Nativity Fast. 1 Thessalonians 5:1-8; Luke 11:47-12:1</p> <p>10:15 Appointment</p> <p>1 pm Vocations Meeting</p> <p>5:30 pm Meeting</p>	<p>18 </p> <p>The Holy Martyrs Plato (286-305) and Roman (305) Nativity Fast. Abstention from meat and foods that contain meat. 1 Thessalonians 5:9-13, 24-28; Luke 12:2-12</p> <p>11:45 Lunch Meeting with Bishop</p> <p>7 pm High School Youth Meeting</p> <p>Drayton Hundt's Birthday</p>	<p>19</p> <p>The Holy Prophet Obadiah (Abdias); the Holy Martyr Barlaam Nativity Fast. 2 Corinthians 11:1-6; Luke 9:1-6</p> <p>Morning Appointment</p> <p>Usual Saturday Prep for Sunday.</p>
<p>20</p> <p>Twenty-fourth Sunday after Pentecost. Octoechos Tone 7. Forefeast of the Entrance of the Most Holy Mother of God into the Temple; Blessed Josaphata Hordashevska, First Superior of the Sisters Servants of Mary Immaculate (+1919); Our Venerable Father Gregory of Decapolis (842); Our Holy Father Proclus, Archbishop of Constantinople (446) Matins Resurrectional Gospel 2. Ephesians 2:14-22; Luke 8:41-56</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>21 </p> <p>The Entrance into the Temple of our Most Holy Lady, the Mother of God and Ever-Virgin Mary Nativity Fast. Hebrew 9:1-7; Luke 10:38-42, 11:27-28</p> <p>12 noon Icon Workshop</p> <p>5:30 pm Meeting</p>	<p>22 </p> <p>Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him Nativity Fast. 2 Thessalonians 1:10-2:2; Luke 12:42-48</p> <p>11:00 am Appointment</p>	<p>23 </p> <p>Post-feast of the Entrance of the Mother of God; Our Holy Fathers Amphilochius, Bishop of Iconium (4th c.) and Gregory, Bishop of Agrigentum (7th c.) Nativity Fast. Abstention from meat and foods that contain meat. 2 Thessalonians 2:1-12; Luke 12:48-59</p>	<p>24 </p> <p>Post-feast of the Entrance of the Mother of God; The Holy Great-Martyr Catherine (310-13); the Holy Great-Martyr Mercurius (249-51) Nativity Fast. 2 Thessalonians 2:13-3:5; Luke 13:1-9</p> <p>Days of Fasting for Ukraine</p> <p>Jeanny Panchuk's Birthday</p>	<p>25 </p> <p>Leave-taking of the Feast of the Entrance of the Most Holy Mother of God into the Temple; Our Holy Father and Priest-Martyr Clement, Pope of Rome (101); Peter, Bishop of Alexandria (312) Nativity Fast. Abstention from meat and foods that contain meat. 2 Thessalonians 3:6-18; Luke 13:31-35</p> <p>Days of Fasting for Ukraine</p>	<p>26</p> <p>Our Venerable Father Alypius the Stylite (610-41); James the Hermit (457); The Blessing of the Church of the Holy Great-Martyr George which is in Kiev, before the Gates of Holy Wisdom Cathedral (1019-54) Nativity Fast. Galatians 1:3-10; Luke 9:37-43</p> <p>Days of Fasting for Ukraine</p> <p>POSSIBLE SERVICE with Speaker, Bread and Broth after?... to be determined at the PPC meeting.</p> <p>Usual Saturday Prep for Sunday.</p>
<p>27</p> <p>Twenty-fifth Sunday after Pentecost. Octoechos Tone 8. The Holy Martyr James of Persia (422); Our Venerable Father Palladius Matins Resurrectional Gospel 3 Ephesians 4:1-6; Luke 10:25-37</p> <p>10 am Divine Liturgy</p>	<p>28 </p> <p>The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305) Nativity Fast. 1 Timothy 1:1-7; Luke 14:12-15</p> <p>5:30 pm Meeting</p> <p>6:00 pm Youth Commission Meeting</p>	<p>29 </p> <p>The Holy Martyr Paramon (249-51), the Holy Martyr Philomenus (270-75); Our Father Acacius, of Whom Testimony is Found in the Ladder of Divine Ascent Nativity Fast. 1 Timothy 1:8-14; Luke 14:25-35</p> <p>11:00 am</p>	<p>30 </p> <p>The Holy and All-Praiseworthy Apostle Andrew the First-Called Polyeleos Feast. Nativity Fast. Abstention from meat and foods that contain meat. 1 Corinthians 4:9-16; John 1:35-51</p>	<p>1 </p> <p>The Holy Prophet Nahum (7th century BC) Nativity Fast. 1 Timothy 3:1-13; Luke 16:1-9</p> <p>6 pm Bishop's Gala</p> <p>No 5:30 pm Meeting</p> <p>Suanne Workun's Birthday</p>	<p>2 </p> <p>The Holy Prophet Habakkuk (Avvakum); Athansius the Recluse (1176); Passing into Eternal Life (1973) of Blessed Ivan Sleziuk, Catacomb Bishop of Ivano-Frankivsk and Confessor Nativity Fast. Abstention from meat and foods that contain meat. 1 Timothy 4:4-8.16;</p>	<p>3</p> <p>The Holy Prophet Zephaniah (Sophonias) (7th century BC) Nativity Fast. Galatians 3:8-12; Luke 9:57-62</p> <p>PEROGY SUPPER</p> <p>Usual Saturday Prep for Sunday.</p>

For the next few weeks I will try to put the changeable parts here in BOTH English and Ukrainian for the sake of those who don't understand English. It takes me a while, but I can cut and paste these changeable parts, and do my best to try to make sure that they all match up. The rest of the bulletin I can not do because I struggle to read and write in Ukrainian.

Comments welcome.

November 13

Twenty-third Sunday after Pentecost. Octoechos Tone 6. Our Holy Father John Chrysostom (the Golden-Mouthed), Archbishop of Constantinople (407)

Troparion: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You!

Troparion: Grace shone forth from your mouth like a fiery beacon* and enlightened the universe,* bestowing on the world not the treasures of greed,* but rather showing us the heights of humility.* As you teach us by your words, O John Chrysostom, our father,* intercede with the Word, Christ our God, for the salvation of our souls.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all.

Now and for ever and ever. Amen.

Kontakion: From heaven you received divine grace;* your lips have taught us all to worship the Triune God,* O blessed John Chrysostom.* It is fitting that we praise you;* for you are a teacher clarifying things divine.

Prokeimenon:

Save Your people, O Lord, * and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

verse: My mouth shall speak wisdom and the meditation of my heart understanding.

Epistle: Ephesians 2:4-10 (NRSV)

Brothers and Sisters, God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may

13 листопада.

23-а Неділя по Зісланні Св. Духа. Св. Йоана Золотоустого, архиеп. Царгородського.

Тропар: Ангельські сили на гробі Твоім* і сторожі омертвіли;* Марія ж стояла при гробі,* шукаючи пречистого тіла Твого.* Полонив Ти ад і, не переможений від нього,* зустрів Ти Діву, даруючи життя.* Воскреслий з мертвих, Господи, слава Тобі!

Тропар: Уст твоїх благодать засяявши, як світлість вогню, вселенну просвітила,* не срібролюбія скарби світові придбала,* висоту смиренномудрія нам показала,* але твоїми словами навчаючи, отче Йоане Золотоустий,* моли Слово, Христа Бога, щоб спаслися душі наші.

+Слава Отцю, і Сину, і Святому Духові.

Кондак: Животворною рукою Життєдавець, Христос Бог,* воскресив з темних безодень всіх померлих* і подав воскресіння людському роду.* Він бо усіх Спаситель,* воскресіння, життя і Бог усіх.

І нині, і повсякчас, і на віки вічні. Амінь.

Кондак: З небес прийняв Ти божественну благодать* і твоїми устами навчаєш усіх поклонятися в Тройці єдиному Богу,* Йоане Золотоустий, всеблаженний, преподобний, достойно хвалимо Тебе,* бо Ти є наставник, тому що божественно являєш.

Прокімен:

Спаси, Господи, * людей Твоїх * і благослови спадкоємство Твоє.

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

Стих: Уста мої промовлять премудрість і роздуми серця мого – розуміння.

Апостол: (Еф 2,4-10)

Браття і Сестри, Бог, багатий милосердям, з-за великої своєї любови, якою полюбив нас, мертвих нашими гріхами, оживив нас разом із Христом – благодаттю ви спасені! – І разом з ним воскресив нас, і разом посадовив на небі у Христі Ісусі; щоб у наступних віках він міг показати надзвичайне багатство своєї благодаті у своїй доброті до нас у Христі Ісусі. Бо ви спасені благодаттю через віру. І це не від нас: воно дар Божий. Воно не від діл, щоб ніхто не

boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Alleluia verses:

He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

He says to the Lord: You are my protector and my refuge, my God, in Whom I hope.

The mouth of the just man shall meditate wisdom and his tongue shall speak judgment.

Gospel: Luke 8:26-39 (NRSV)

At that time Jesus arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me"— for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for 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.

міг хвалитися. Бо ми його створіння, створені у Христі Ісусі для добрих діл, які Бог уже наперед був приготував, щоб ми їх чинили.

Стихи Алилуя:

Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться.

Скаже він Господеві: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся.

Уста праведного повчатся премудрости і язик його промовить суд.

Євангеліє: (Лк 8,26-39)

У той час прийшов Ісус у край Геразинський, що проти Галилеї. Як Ісус вийшов на берег, трапився йому назустріч один чоловік з міста, що мав бісів. Він з давнього часу вже не носив одяжі й мешкав не в хаті, а по гробах. Побачивши Ісуса, закричав, припав йому до ніг і сказав голосом сильним: "Що мені й тобі, Ісусе, сину Бога Всевишнього? Благаю тебе, не муч мене!" Бо він велів нечистому духові вийти з чоловіка. Дух той часто хапав чоловіка, і його тоді в'язали кайданами та ланцюгами й стерегли, та він трощив окуви, і демон гонив його по пустинях. Ісус же спитав його: "Як тобі на ім'я?" "Леґіон!" – відповів той, багато бо бісів увійшло в нього. І вони благали його, щоб він не велів їм іти в безодню. А було там велике стадо свиней, що паслося на горі. І демони просили його, щоб він дозволив їм увійти в них. І він дозволив їм. Вийшли ті демони з чоловіка, увійшли в свиней, і кинулося стадо з кручі в озеро та й потонуло. Побачивши, що сталося, пастухи кинулись урозтіч і розповіли про це в місті та по селах. І вийшли люди подивитися, що сталось. Вони прибули до Ісуса й знайшли, що чоловік, з якого вийшли біси, сидів при ногах Ісуса, зодягнений та при умі – і злякались. Наочні свідки їм розповіли, як вилікувався біснுவатий. Тоді все населення Геразинської округи почало його просити, щоб відійшов від них, бо великий страх огорнув їх. І він увійшов до човна й повернувся. А чоловік, з якого вийшли біси, просив Ісуса, щоб бути з ним, але він відпустив його, кажучи: "Вернися додому й розкажи все те, що Бог зробив тобі." Пішов той, сповіщаючи по всьому місті, що Ісус зробив йому.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах.

В пам'ять вічну буде праведник, злих слухів не убоїться.

Алилуя (х3).