

Успіння Пресвятої Богородиці

Українська Католицька
Церква



Dormition of the Most Holy Mother of God

Ukrainian Catholic Church

DORMITION DISTRICT

Office

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Website: dormition.eeparchy.com

Clergy

Pastor: Rev. Fr. Peter Babej

Email: fr.babej@eeparchy.com

Emergencies: 780-993-8037

Dormition Parish, Edmonton

15608-104 Ave, Edmonton, AB

Sunday Confession – 8:30 am

Sunday Liturgy – **9:30 am**

Weekday Liturgy – Wed. 5:30 pm

Thurs., Fri., 7:00 am; Sat. 9:00 am.

Great Vespers – Saturdays, 6 pm

Confessions – After Vespers

St. Nicholas Parish, Carvel

AB-770, Carvel, Parkland County

Div. Liturgy – Nov. 19, 12 noon

St. George Parish, Manly

53032 Hwy #770, Parkland County

Div. Liturgy – Nov. 12, 12 noon

Holy Eucharist Parish, Cherhill

Township Rd. 562, Cherhill, AB

Div. Liturgy – Dec. 25, 12:30 pm.

Sunday, November 5, 2023

23rd Sunday After Pentecost

Tone 6; The Holy Martyrs Galaction and Epistemis

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 6: 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!

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

Kontakion, Tone 6: 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.

Theotokion, Tone 6: Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

Prokeimenon, Tone 6

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. (Psalm 27:9,1)

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

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

Epistle – Ephesians 2:4-10

A reading from the epistle of the holy Apostle Paul to the Ephesians.

Brethren (brothers and sisters), God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ – by grace you have been saved – and raised us together, and made us sit together in the heavenly places in Christ Jesus,¹ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace² you have been saved³ through faith,⁴ and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for

¹ **With:** By grace we share in the exaltation of Christ: His rising from the dead, His ascent into heaven, and His enthronement at the Father's right hand. Paul articulates this theology of participation by using the preposition **with** three times in these verses (in Greek, the verbal prefix *syn-*).

² **Grace:** The biblical term for: (1) God's favour and (2) God's supernatural life. The former designates the conditions of its bestowal (a free and undeserved gift, Rom 6:23), and the latter designates the content of the gift we receive (a share in the divine nature, 2 Pet 1:4).

³ **Have been saved:** Salvation is here described as a present state resulting from a past action. The preceding context indicates that deliverance from sin and spiritual death is in view (2:1-3). That salvation is thereby assured but is also a future hope.

⁴ **Through faith:** Faith is instrumental in saving us and uniting us with Christ. In the context of conversion, salvation is

good works, which God prepared beforehand that we should walk in them.

Alleluia, Tone 6

Verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven. Verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope. (Psalm 90:1,2)

Gospel – Luke 8:26-39

At that time, Jesus and His disciples sailed to the country of the Gerasenes⁵, which is opposite Galilee. And as He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but among the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it has often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demons into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion;⁶" because many demons had

conferred through the instrument of Baptism (1 Peter 3:21), and salvation is received through the instrument of faith (Rom 3:24-25). For Paul, believe in Jesus Christ is a divine gift (Phil 1:29) that we exercise when we adhere to God with trust (personal aspect) and assent to the truth He revealed in the gospel.

⁵ **Gerasenes:** The city of *Gerasa* was located east of the Jordan river and was one of the ten Gentiles cities of the Decapolis. This non-Jewish setting is accentuated with the presence of feeding swine, animals the Israelites would neither raise nor eat.

⁶ **Legion:** A military term for 6,000 Roman soldiers. It points to the overwhelming presence of evil in the man and the intensity of the spiritual warfare taking place. The superiority of Jesus is made clear, when His mere word conquers an entire army of Satan's forces.

ANNOUNCEMENTS

General

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to fr.babej@eeparchy.com.

Dormition Parish

HAPPY BIRTHDAY & BEST WISHES – to Justin Tamsett (Nov. 2), and to all who celebrate birthdays. May God bless you with health, happiness and peace!

COFFEE FELLOWSHIP – Coffee fellowship today, after the Divine Liturgy, in the Parish Hall.

CATECHISM CLASSES – as usual today, after Divine Liturgy. The youth group meets in the church nave, the children’s group meets in the family room.

UCWLC MEETING – will take place next Sunday, November 5th, after the Divine Liturgy.

BOOK CLUB – meets today, as usual, during the Coffee Social.

DIVINE LITURGY IN UKRAINIAN – A second Sunday Divine Liturgy will be offered at Dormition Parish at 11:30 am on Sunday, November 26th. If you know any newcomers from Ukrainian living in the west end of Edmonton, please let them know! For the month of December, Divine Liturgy in Ukrainian will be offered at 11:30 am on Sunday, Dec. 5, and Sunday Dec. 31.

entered him. And they begged Him that He would not command them to go out into the abyss.⁷ Now a herd of many swine was feeding there on the mountain. So, they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus,⁸ clothed and in his right mind. And they were afraid.

They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house,⁹ and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

Communion Hymn

Praise the Lord from the heavens; * praise Him in the highest. (Psalm 148:1) * Alleluia, alleluia,* alleluia.

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⁷ **the abyss:** the gloomy pit where demons are confined until the Last Judgment.

⁸ **At the feet of Jesus:** The posture of a disciple before his teacher.

⁹ **Return to your home:** Jesus refuses the man’s permanent company but sends him to publicize God’s grace. Hinting at Christ’s divinity, the man announces the mercy of God in terms of what Jesus has accomplished for him.

NEEDED ITEMS – A new family has recently arrived from Ukraine and is in need of several items for their one-bedroom apartment:

- A couch or sofa in good condition;
- A storage closet or cabinet with drawers;
- Two floor lamps;
- A table with four chairs;
- A vacuum cleaner;
- A mixer; a blender;
- A fan or air purifier or air conditioner.

If you are able to donate any of these items or if you wish to make a monetary contribution to help purchase essential items, please contact Fr. Peter at 780-993-8037 or fr.babej@eeparchy.com.

SINCEREST THANKS – to all who have already responded to the call to help our new family!

FEAST OF THE HOLY ARCHANGEL MICHAEL AND ALL THE BODILESS POWERS. Divine Liturgy for the feast day will be celebrated this Wednesday, November 8th, at 5:30 pm.

BIBLE STUDY – This Thursday, November 9, at 7:00 pm. We will continue with the reading of Genesis, Chapter 12, the story of Abraham.

REMEMBRANCE DAY – Divine Liturgy and Panakhyda will be offered on Saturday, November 11, at 9:00 am. Remembrance Day commemoration will also take place on Sunday, November 12, 2023, at the 9:30 am Divine Liturgy.

NATIVITY FAST – begins on Wednesday, November 15th, 2023. This fast lasts for 40 days and concludes on Christmas Eve. On the first day of the fast, abstinence from meat products.

MEN'S NIGHT – will take place on Friday, November 17, at 7:00 pm. We will begin with Rosary Prayer in the church and a brief presentation on the papal document *Familia Consortio* by St. John Paul II, followed by

fraternal fellowship and discussion in the Parish Hall. Please confirm your attendance by contacting Fr. Peter at 780-993-8037 or fr.babej@eeparchy.com.

POTATO PEELING AND COOKING – will take place on Friday, November 17th, beginning at 5:30 pm. Volunteer sign-up sheets have been posted in the church vestibule.

PEROGY PINCHING – please come out and help us make perogies! **WHEN?** Saturday, November 18, in the Parish Hall, from 9:30 am to 3:00 pm. Your help is greatly appreciated! Volunteer sign up sheets have been posted in the church vestibule.

ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE – On this major feast day, which falls on Tuesday, November 21, Divine Liturgy will be celebrated at 7:00 am and 7:00 pm. Great Vespers and Lytia will be celebrated on Monday, November 20th, at 6:00 pm.

PARISH PEROGY FUNDRAISING SUPPER – will take place on Saturday, November 25th, 2023. Cocktails at 5:00 pm; Dinner at 5:30 pm. Adult and youth tickets: \$20. Children 6 and under – free. For tickets, please contact Helen Sirman after Liturgy, or by email at hsirman@shaw.ca.

FIRST FRIDAY – On December 1st, Divine Liturgy will be celebrated at 7:00 am.

FIRST SATURDAY – On Saturday, December 2nd, Divine Liturgy will be celebrated at 9:00 am. Rosary Prayer – at 8:30 am.

ST. NICHOLAS PARTY – will take place on Sunday, December 10, 2023. Prepared by *Sharon's Cuisine*, the brunch menu will include: fresh fruit, sausages, pancakes, syrup, whip cream, scrambled eggs, hashbrowns, coffee, tea, and juice. **COST:** free donation. Since we need to know how many people will be attending, please fill out

the form provided and submit to Fr. Peter or the parish office.

DIRECT DEPOSIT – we have a total of 4 parishioners who are interested in Direct Deposit. To move forward, we need a total of ten people. if you are interested in making monthly donations by means of DIRECT DEPOSIT, please contact Sheila Leiding at <sheilaleiding@hotmail.com>. To make this possible, we need at least 10 people.

VOCATIONS & SEMINARY COLLECTION – Every year, our Eparchy conducts its annual Vocations and Seminary Collection throughout all parishes in Alberta. Donations support Holy Spirit Seminary in Edmonton, and the formation of future religious leaders in our Church. Currently, our Eparchy is blessed with five seminarians studying for the priesthood, and two candidates studying for the diaconate. We kindly request your support! Based on eparchial assessment, the suggest donation is \$30.00 per family. Your generosity is greatly appreciated!

CHURCH FLOOR PROJECT – As you can see, our church carpet and flooring need to be replaced. Also, the floor in the sanctuary needs to be repaired and levelled. Our fundraising for this project has begun. We need to raise at least \$10,000 in order to begin. All donations are welcome!

District Parishes

HAPPY BIRTHDAY & BEST WISHES – to all who have celebrated birthdays this past week or in the next few days. May God bless you with health, happiness and peace! Many happy years!

CARVEL: DIVINE LITURGY – will be celebrated on Sunday, November 19, at 12:00 noon.

MANLY: DIVINE LITURGY – at St. George's Parish in Manly will be celebrated on Sunday, November 12, at 12:00 noon.

CHERRILL: DIVINE LITURGY – Christmas Divine Liturgy will be celebrated at Holy Eucharist Church in Cherhill on Monday, December 25, at 12:30 pm. The annual Liturgy and blessing of graves is scheduled for Sunday, May 26, 2024.

Eparchy and Community

HEALING SERVICE – Encounter Ministries offers a Healing Service on the last Saturday of each month at Holy Trinity Catholic Church, 200 Boundary Road, Spruce Grove, Alberta. A Healing Service is a time for God to demonstrate His love and mercy, and to bring people into a closer relationship with Him. All are welcome!

BISHOP'S GALA - Fourteenth Annual Bishop's Gala Thursday, December 7, 2023 supporting the new *"Image to Likeness: Our Life in Christ"* Ukrainian Catholic Religious Education Curriculum/Program for use in Ukrainian Bilingual Schools, parishes, the home and beyond! Chateau Louis Hotel and Conference Centre, cocktail reception and silent auction at 6:00 pm, dinner at 7:00 pm, followed by an exciting live auction. Tickets \$200 each (\$1600 per table of eight) with tax receipt for \$100 per ticket. Contact the Pastoral Centre for tickets or to make a monetary or auction donation: 780 424 5496 or chancery@edmontoneparchy.com. Go to www.eeparchy.com/gala for more information and to view on-line auction. All proceeds of the Gala will support the development of *Image to Likeness: Our Life in Christ, Ukrainian Catholic Religious Education Program*.

EPARCHIAL SOCIAL COMMISSION – If you have a passion for protecting human rights,

especially for the poor and marginalized, ethical consumption, taking care of our environment, reconciliation between all people, and promoting the sanctity of human life - **then we are excited to meet YOU!** The Eparchial Social Mission Commission is searching for two new members to join our team of passionate parishioners hoping to make a difference. Please contact socialjustice@eeparchy.com

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LAST SUNDAY, OCTOBER 29, 2023

Sunday Collection

Sunday Envelopes	\$1,450.00
Donations to the Church	\$35.00
Loose Donations	\$124.00
Candles	---
TOTAL Sunday Collection	\$1,609.00

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CHURCH FLOOR PROJECT

Steve and Janet Konowalec	\$300.00
Chris Lorette	\$300.00
Fr. Peter and Dobr. Donna Babej	\$250.00
Sheila Leiding	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
Total Donations	\$980.00

Our goal is to fundraise a total of \$10,000 so that we can begin and complete this most-urgent project!

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A Far Country Decapolis

By Ray Vander Laan

The Decapolis is mentioned by name only three times in the New Testament. In addition to these three instances, on at least two other occasions, Jesus visited specific locations in the largely pagan league of cities to the east of the Sea of Galilee. While there is evidence of Jewish communities in these cities (most had synagogues,

although these were constructed long after Jesus' time), it seems clear that this area was considered pagan by those Jews who were devoted to Israel's God and his Torah as the guide for their lives. Jesus' visits to the Decapolis can help us understand some aspects of his ministry that would not be as clear if they had occurred in Jerusalem, Capernaum, or some other "orthodox" Jewish site. There is a lot we do not know about the Decapolis, but we know enough to be enlightened concerning Jesus' visits to this Hellenistic area.

ORIGIN OF THE DECAPOLIS

Many of the cities that would come to be known as the "10 cities" (Decapolis in Greek) were founded by the Greek settler-soldiers of the Ptolemaic and Seleucid kingdoms. These kingdoms were sections of the empire of Alexander the Great, divided among his generals after his death. His dream of "Hellenizing" (making Greek) the entire world did not die with him. The dynasties that followed him were as devoted to Greek ideals as he was, each integrating the local customs and practices into their particular cultures.

The Seleucids settled in Persia and Syria, just to the north of Israel, and the Ptolemies settled to the south, in Egypt. The soldiers of these kingdoms founded many cities throughout Israel, and other cities simply became Hellenized due to their influence. The Maccabean revolt and the support of this revolt by the Hasidim "those fiercely devoted to Yahweh and the Torah" was in large part a reaction to the attempts of these Greek-thinking kingdoms to convert the Jews to their pagan values and practices.

In 64-63 BC, the Roman general Pompey brought the entire Near East under Rome's dominion. He incorporated the Greek cities east of the Sea of Galilee (and one city, Beth Shean-renamed Scythopolis-that was east of the Jordan River, just south of the sea) into a league of cities known as the Decapolis. Before that time, during the

Maccabean period (167-63 BC), many of these cities had resented the attempts of religious Jews to convert them to their religion and practices. When Rome assumed control of the area, the pagans were pleased to finally receive autonomy from the religious fanatics. Though Caesar Augustus later gave two of the cities to Herod (the king of the Jews) for a little while, throughout New Testament times, these 10 cities remained a league of free city-states under the umbrella of Roman authority.

Although for much of its history the Decapolis actually comprised more than 10 cities, it retained its designation as the "10 cities." Many of the cities are familiar to the New Testament reader: Damascus, Philadelphia (modern Amman), Scythopolis (Beth Shean), Gadara (Gadarenes), Pella, and Gerasa (Geresenes). Hippos (Susita) was a major Decapolis city overlooking the Sea of Galilee from the east, but it is not directly mentioned in the New Testament. These cities, while joined as a league by the Romans to control the trade route that went from Arabia to Damascus and to provide protection for the eastern frontier, had a large measure of local autonomy. They minted their own coins, had jurisdiction over a large area, and ruled their own affairs. The culture of these prosperous cities was Hellenistic in all its Roman glory.

HELLENISM AND THE DECAPOLIS

Alexander the Great had a mission: He wanted the whole world to be under the influence of Greek culture in religion, language, philosophy, political structure, and values. He died before he could make his dream a reality, but his successors accomplished his goal to a large degree. Much of the known world, including many of the people of the land of Israel, adopted Greek ways, although they modified them with local beliefs. Greek cultural institutions were established in many cities, including Jerusalem. Theaters became common and popular. The rabbis of Israel forbade attendance at these theaters because their dramas

portrayed the myths of Greek and Roman gods, contained erotic themes common to Hellenism, and were performed in connection with pagan religious festivals, which included sacrifices to the gods. Gymnasiums, or Greek educational institutions, appeared in many cities, including Jerusalem, not far from the Temple. In the gymnasium, the Greek ideal of training people's bodies and minds was put into practice. Students studied the philosophy of classical Greece, received athletic training, and competed naked in athletic events.

The Greek educational system was remarkably effective, instilling Greek ideals into entire generations of young Jewish people. Busts of Greek gods and heroes celebrated the ultimate ideal: the human form. Young Jews read Homer, Euripides, and Plato to absorb their values. They also learned to draw and sculpt, often creating the forms of Greek gods. Because Greek mythology offered heroes and role models who competed with the Jew's biblical ancestors, the Pharisees, devoted to keeping God's people faithful to Torah, constantly admonished young Jews intrigued by Greek culture.

Hellenistic cities had stadiums for the public display of athletic contests. Temples were built to honor local gods, and festivals were held to celebrate pagan holidays. In the midst of these attractions, the faithful Jewish population struggled to maintain its beliefs. The latest architecture and artistic designs made the Hellenized cities of the Decapolis seem very attractive and modern. People from the small villages of Galilee must have been awed by the marble streets, mosaic floors, running water, and fountains. In these cities and even in nearby regions, Hellenism influenced much of everyday life. In fact, the Greek language became the common tongue of the economic world.

Few people did more to bring these Hellenistic ideas to the Jews than Herod the Great and his sons. Though they kept a few Jewish "rules" to pacify their religious subjects (e.g., they did not

put their "images" on coins and apparently avoided eating pork), the Herods built theaters, stadiums, and gymnasiums. It fell to the faithful Jews to resist these cultural institutions and the values they brought. As a result, the Pharisees adopted increasingly detailed laws to remain faithful to Torah; the Zealots resisted Hellenism more and more violently; and the Essenes withdrew into isolated communities. By contrast, the Sadducees, while maintaining the prescribed Temple ceremonies, often became as Hellenistic as the pagans. Supporters of the Herods, the Herodions, also enjoyed the Hellenistic lifestyle their overlords created.

The Decapolis city-states were satisfied with their freedom under Roman authority. They could enjoy their Greek practices, from sacrificing in their temples to eating pork (also used for sacrifices). Rome provided support for their cultural practices and helped them resist the seemingly outdated worldview of the Jews. One of the most magnificent of the Decapolis cities, Hippos, sitting high on a hill, could be clearly seen across the Sea of Galilee by the fishermen of Capernaum and other villages around the sea. Ironically, this area would become a vital center for the early church.

At its core, Hellenism was humanism. It glorified human beings above all other creatures and portrayed the human body as the ultimate in physical beauty. Truth could be known only through the human mind, and pleasure was a crucial goal in life. Hellenism's values permeated the gymnasium and its excellent system of education, the theater, and the games in the arena. The majestic Romanized forms of Hellenistic architecture must have seemed harmless enough, but its temples glorified the excesses of pleasure.

The religious Jews of Galilee struggled against this pagan worldview. Seeing the exceptionally modern perspective of Hellenism can help us understand their struggle. It can also help us understand (not excuse) the legalistic excesses of some of the Pharisees. (How many parents make a

multitude of rules to help their children avoid the temptations of modern society?) The glorification of sexuality, violence, wealth, and the human form, and the view that only what the human mind can understand and formulate can possibly be true, is the value system of humanism. The followers of Jesus today still wrestle with this worldview. In the process of struggling against its seductive power, some Christians become pharisaic; others escape to small, "safe" communities; some even resort to violence.

But Jesus wants us to follow his example. He sailed across the sea and confronted evil directly to bring his message of love to the Hellenistic Decapolis.

THE DECAPOLIS AND RELIGIOUS JEWS

It is clear from ancient records that the religious Jews of Jesus' day opposed the values and practices of Hellenism. The struggle of the Pharisees to avoid all uncleanness, while often creating a lack of love for those who were suffering, at heart may have included a desire to resist the pagan views of their neighbors. (The problem of the Pharisees was that they often hated the sinner along with the sin—a dilemma that is not entirely ancient.) The presence of pigs in the Decapolis (Mark 5:11) would certainly have made the area offensive and off-limits to those who followed Torah.

Bargil Pixner, a noted scholar on Galilee (1), has pointed out an ancient religious tradition that helps clarify the Jewish view of the pagan Decapolis. He noted that in the Talmud and in the writings of the church fathers, the people of this area were described as belonging to the seven pagan Canaanite nations driven out of the Promised Land by Joshua and the Israelites (Josh. 3:10; Acts 13:19). These nations worshiped Baal and ate (and sacrificed) pigs (Isa. 65:3-5, 66:3). Apparently, the pagan practices of the people of the Decapolis and their anti-God values seemed to be continuations of the practices of the Canaanites, who used sexual perversions and even child sacrifice in their

worship. It is probable that the people of Jesus' day, who took their Scriptures seriously, viewed the Decapolis as very pagan. Although we do not know how many Jews actually believed that the people of the Decapolis were the descendants of the Canaanites, the fact that there is a link between the blasphemous practices of these two peoples helps establish the validity of this Jewish view.

JESUS AND THE DECAPOLIS

The Bible records two of Jesus' visits to the Decapolis. It also mentions crowds of people from the Decapolis following Jesus. Understanding the pagan world represented by these city-states helps us see the significance of Jesus' response to it. His message clearly was for the inhabitants of the Decapolis, for they heard and followed. He confronted the darkness of the pagan world in choosing to visit its people.

Given the Jewish view of the paganism of the Decapolis, it probably was not surprising to the disciples that as soon as he landed there, Jesus met a man (Matthew referred to two men) possessed with a "legion" of demons (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39). Jesus had just stilled the storm, which the disciples probably also believed was fueled by the powers of evil connected to the depths of the sea (Luke 8:31; Rev. 13:1). The devil was unable to prevent Jesus from crossing the sea to enter the pagan territory, so his demonic power confronted Jesus when He came ashore. But Jesus pierced the power of darkness that lay over the demon-possessed man.

When Jesus had cast out the demons, he commanded the man to return home to tell others what God had done for him. The territory to which Jesus sent the man was certainly one of the most challenging mission fields to which he ever called anyone. Later, crowds from the Decapolis followed Jesus. This crowd of followers was a testimony to the effectiveness of the healed man's witness. (Mark 7:31-36 and Matt. 15:30 record the same event. Matthew referred to crowds of people, but he did not mention the place.)

It is possible that the "distant" country Jesus referred to in his parable of the prodigal son was the Decapolis (Luke 15:11-32). Certainly, it was distant in its values and beliefs. It was definitely a place for "wild living," and it had plenty of pigs that needed to be fed. For the son, it would be only a short walk from the Decapolis back home to his forgiving father. No one knows whether this is the country Jesus had in mind in the parable, but certainly the lifestyle of the Decapolis fits the parable's description.

CONCLUSION

Many visitors to Galilee are amazed at how close Jesus' area of ministry was to the pagan Decapolis. Jesus did not avoid the people living in darkness (Matt. 4:16). He went to them and pierced the darkness of their sinful lifestyle with the light of God's message of salvation and love.

Jesus wants us to follow his example in confronting the darkness in our own world. The power of Satan and his demons seems overwhelming. It would be easy for us to isolate ourselves in safe, rule-bound communities and just let the outside world destroy itself. But even though rules can be good and community is necessary for Christian living, Jesus used neither as an escape. He modeled another way for us as his followers. He left the familiarity of his community and confronted evil on its own turf.

Such a display of God's power still can and does happen today, when we confront the darkness in our society with the message of what God, through Jesus, has done for us (Mark 5:19).

www.thatttheworldmayknow.com

NOTES

1. Bargil Pixner's book *With Jesus Through Galilee According to the Fifth Gospel* (Rosh Pina, Israel: Corazin Publishing, 1992) provides an excellent treatment of the ministry of Jesus in the geographical and cultural setting of Galilee. It is highly recommended for anyone who wants to better understand the significance of Jesus' teaching. The meaning of Jesus' confrontation with the demons of the Decapolis, found in this handout, is based on Pixner's work.

СЛУЖБА БОЖА

Тропарі і Кондаки

Тропар, глас 6: Ангельські сили на гробі Твоїм* 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!

+Слава Отцю, і Сину, і Святому Духові.

Кондак, глас 6: Животворною рукою Життєдавець, Христос Бог,* воскресив з темних безодень всіх померлих* і подав воскресіння людському родові.* Він бо усіх Спаситель,* воскресіння, життя і Бог усіх.

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

Богородичний, глас 6: Заступниця християн непостидна, * молитвенниця до Творця незамінна, * не погорди голосами молінь грішників, * але випередь як благаючи поміччю нам, що вірно співаємо Тобі: * Поспішиє на молитву і скоро прийди на моління,* заступаючи повсякчас, Богородице, тих, що почитають Тебе.

Прокімен, глас 3

Спаси, Господи, * людей Твоїх * і благослови спадкоємство Твоє (Пс 27,9).

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене (Пс 27,1).

Апостол – Еф 2,4-10

Браття (брати 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 спасенні благодаттю через віру. І це не від нас: воно дар Божий. Воно не від діл, щоб ніхто не міг хвалитися. Бо ми його створіння, створені у Христі Ісусі для добрих діл, які Бог уже наперед був приготував, щоб ми їх чинили.

Алилуя, глас 6

Стих: Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться (Пс 90,1). *Стих:* Скаже він Господеві: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся (Пс 90,2).

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 одержі 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 трошив 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 (Пс 148,1).* Аلیلія (х3).

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ОГОЛОШЕННЯ

ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу fr.babej@eeparchy.com.

СВ. СПОВІДЬ – нагода до святої сповіді що неділі, від год. 8:30 до 9:15 ранку.

МНОГАЯ ЛІТА! – Складаємо найщиріші побажання Юстинові Тамсетт, та всім, хто святкує свої уродини. Нехай Господь Бог благословить щастям та здоров'ям, на многі і благі літа!

КАВА ТА СПІЛКУВАННЯ – після Служби Божої сьогодні, у парафіяльній залі.

СЛУЖБА БОЖА В УКРАЇНСЬКІЙ МОВІ – Після першої Служби Божої (9:30 ранку) друга Служба Божа в українській мові відправиться в неділю, 26-го листопада, о год. 11:30 ранку. Відтак, в неділю, 5-го грудня, та 31-го грудня, о год. 11:30 ранку.

КАТЕХИТИЧНА НАУКА – для молоді та дітей, як звичайно, після сьогоднішньої Літургії.

СХОДИНИ ЛУКЖК – відбудуться сьогодні, після Святої Літургії.

СВЯТО АРХАНГЕЛА МИХАЇЛА – припадає в цю середу, 8-го листопада. Служба Божа відправиться о год. 5:30 вечора.

ПИЛИПІВКА – перед-Різдв'яний піст починається в середу, 15-го листопада. В перший день Посту, здерження від м'ясних продуктів.

ДОПОМОГА В КУХНІ – потребуємо волонтерів для помочі у кухні, в п'ятницю, 17-го листопада, від год. 5:30 п.п. до 9:30 вечора. Просимо вписатися на листі у притворі.

ГОТУВАННЯ ПИРОГІВ – потребуємо вашої допомоги в суботу, 18-го листопада, від 9:30 ранку до 3:00 п.п. Просимо вписатися на листі у притворі.

ВХІД БОГОРОДИЦІ У ХРАМ – це свято припадає у вівторок, 21-го листопада. Служба Божа відправиться о год. 7:00 ранку та о год. 7:00 вечора.

СПІЛЬНА ВЕЧЕРЯ – відбудеться в суботу, 25-го листопада, о год. 5:30 п.п. Квитки: \$20 для дорослих. Вхід безплатний для дітей до шість років. Щоб закупити квитки, просимо звернутися до Гелен Сірман у притворі після Служби Божої.

ПЕРША П'ЯТНИЦЯ – в п'ятницю, 1-го грудня, Служба Божа відправиться о год. 7:00 ранку.

ПЕРША СУБОТА – в суботу, 2-го грудня, Служба Божа відправиться о год. 9:00 ранку.

СВЯТО: ВХІД БОГОРОДИЦІ В ХРАМ – це свято припадає у вівторок, 12 листопада. Служба Божа відправиться о год. 7:00 ранку та 7:00 вечора.

НЕДІЛЯ МИКОЛАЯ ЧУДОТВОРЦЯ – неділю, 10-го грудня, вітаємо св. Миколая до парафії Успіння Пресвятої Богородиці! Просимо виповнити форму подану у сьогоднішньому віснику та передати о. Петрові, або лишити в парафіяльній канцелярії.

ВІДНОВЛЕННЯ ХРАМУ – Як бачите, нам треба вставити нову підлогу і диван і храмі. Також, існує потреба направити підлогу у святелищі. Просимо ваших пожертв на відновлення нашого храму!

DIRECT DEPOSIT – Хто бажає складати пожертву на церкву раз у місяць, через прямий депозит, просимо звернутися до Шіли Лейдінг, sheilaleiding@hotmail.com. До цього часу, зголосилися 4 осіб. Щоб уможливити цей процес, потрібно мінімально 10 осіб.

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**«Вервиця єднає» від понеділка,
30 жовтня, до суботи, 4 листопада**

30 жовтня, молитву на вервиці у прямому ефірі «Живого ТБ» буде провадити о. Святослав Васкул з Дебеславців на Івано-Франківщині, **31 жовтня**, о. Герман Ничак з Апостольством молитви з Червонограда на Львівщині, **1 листопада**, о. Климент Грещак з Бара на Вінниччині, **2 листопада**, о. Давид Козин з Покотилівки на Харківщині, **3 листопада**, о. Еміліян Гавей з Бороняви на Закарпатті, а **4 листопада**, о. Микола Буцяк з Утрехта (Нідерланди).

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THIS WEEK AT DORMITION

SUNDAY, NOVEMBER 5: 21st SUNDAY AFTER PENTECOST; Galaction and Episteme.

7:30 AM – Church Open for Prayer.
8:30 AM – Confession.

9:30 AM – Divine Liturgy (Bilingual); for the health and intentions of all parishioners; for Ukraine; for Israel; for Grace and James Kunysz, Tanya and Daniel Schuman, Eva and Franciszek Romaya, Katie and Joseph Ma.

Mon. Nov. 6: Confessor Paul, Archbishop.
No Divine Services.

Tues. Nov. 7: 33 Martyrs of Melitene. Ven. Lazarus, Wonderworker.
No Divine Services.

Wed. Nov. 8: Archangel Micahel and the Bodiless Powers.
5:30 PM – Divine Liturgy; for the needs and intentions of all parishioners; for Ukraine and its Armed Forces, for victory over all enemies.

Thurs. Nov. 9: Venerable Mother Matrona.
7:00 AM – Divine Liturgy; for the repose of +Don Hucal.
7:00 PM – Bible Study.

Fri. Nov. 10: Apostles Erastus, Olympus, Rodion and Others.
7:00 AM – Divine Liturgy (First Friday); for the repose of the soul of the servant of +Don Hucal.

Sat. Nov. 11: REMEMBRANCE DAY. Martyrs Mennas, Victor, Vincent, Venerable Theodore the Studite.
9:00 AM – Divine Liturgy and Panakhyda; for the repose of all who sacrificed their lives for the freedom of our country.
6:00 PM – Great Vespers.

SUNDAY, NOVEMBER 12: 21st SUNDAY AFTER PENTECOST; Hieromartyr Josaphat.
7:30 AM – Church Open for Prayer.
8:30 AM – Confession.

9:30 AM – Divine Liturgy; for the health and intentions of all parishioners; for Ukraine; for Israel.
12 NOON – Divine Liturgy; St. George Parish, Manly.

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