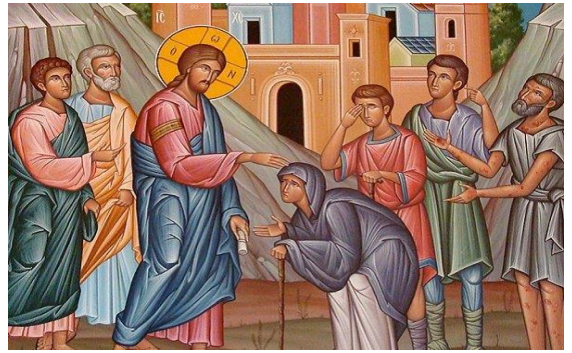


Успіння Пресвятої Богородиці

Українська Католицька
Церква



Dormition of the Most Holy Mother of God *Ukrainian Catholic Church*

DORMITION DISTRICT

Office

Telephone: **780-489-8868**

Email: dormition.edm@gmail.com

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

Sun. Liturgy – **9:30 am | 11:30 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 – Dec. 17, 12 noon

St. George Parish, Manly

53032 Hwy #770, Parkland County

Div. Liturgy – Dec. 24, 6:00 pm.

Holy Eucharist Parish, Cherhill

Township Rd. 562, Cherhill, AB

Div. Liturgy – Dec. 25, 12:30 pm.

Sunday, December 3, 2023

27th Sunday After Pentecost

Tone 2. **Third Sunday of the Nativity Fast.** Day 19.

The Holy Prophet Zephaniah (Sophonias) (7th century BC)

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DIVINE LITURGY

Troparia and Kontakia

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!”

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

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.

Now and for ever and ever. Amen.

Theotokion, Tone 2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

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. (*Ps. 117:14,18*)

Epistle - Ephesians 6:10-17

A reading from the holy Apostle Paul to the Ephesians.

Brethren (brothers and sisters), be strong in the Lord and in the power of His might.¹ Put on the whole armor of God,² that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood,³ but against principalities, against powers, against the rulers⁴ of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. Therefore, take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace;⁵ above all, taking the shield of faith, with which you will be able to quench all the fiery darts of the wicked one. And take

¹ Paul warns readers of the spiritual warfare that rages unseen in the Church. For Christ's kingdom does not spread free of opposition or enemies; rather, it is daily attacked by malevolent spirits under the command of Satan. Our first defence is the armor of God, i.e., the graces given to protect us in times of temptation. Our weaponry is both offensive (sword) and defensive (breastplate, shield, helmet, protective footwear), enabling us to ward off the powers of darkness and to guard ourselves from exposure to their tactics. Although the devil and his demons were defeated by Christ on the Cross, they remain dangerous until he comes again to destroy them. They still have power in the world until Christ returns in glory.

² **armor of God:** to put on the armor of God is to put on the Lord Jesus Christ. Called truth and righteousness, our Saviour

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.

Gospel – Luke 13:10-17

At that time, Jesus was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore, come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath, loose his ox or donkey from the stall, and lead it away to water it? So, ought

is our belt and our breastplate. Called the living Word of God, he is the sword who is sharp on both sides.

³ **flesh and blood:** A Semitic idiom for what is merely human.

⁴ **principalities, powers, rulers:** Ranks of demonic spirits opposed to the Church.

⁵ **shod your feet... gospel of peace:** An allusion to Is 52:7. Isaiah envisions the Lord God reigning in Mount Zion after crushing his enemies and redeeming his people. News of his victory travels on foot as messengers bring "good tidings" of "peace" and "salvation" (Is 52:7) to the ends of the earth. Paul sees this prophecy unfolding in the lives of believers as they carry the gospel to the world. It is assumed that the steady advance of God's kingdom means the steady retreat of all opposing forces.

not this woman, being a daughter of Abraham, whom Satan has bound —think of it—for eighteen years, be loosed from this bond on the Sabbath?” And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

Communion Hymn

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

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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.

BEST WISHES – to Sage LaRose-Waddell, Suanne Workun, David Laschuk, Isabella Gnutel, Adam Lavallee, and to all who celebrate birthdays. May God bless you with health, happiness and peace!

MANY HAPPY YEARS – to the newly baptized infant, Mariam Olympia Sych, here parents, godparents and family! Mariam was initiated into the Church through the Mysteries of Baptism, Chrismation and Holy Eucharist – last Sunday, November 26, 2023.

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

CATECHISM CLASSES – the younger children meet in the family room after Liturgy; the youth meet in church.

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

CHRISTMAS-THEOPHANY SCHEDULE – is available for pick-up in the vestibule.

DIVINE LITURGY IN UKRAINIAN AT 11:30 AM – A second Sunday Divine Liturgy will be offered at Dormition Parish TODAY, Sunday, December 3, at 11:30 am. On St. Nicholas Sunday, December 10, there will be only one Divine Liturgy (bilingual) celebrated at 9:30 am, followed by the St. Nicholas Party in the Parish Hall. We will resume on Sunday, December 17th, at 11:30 am.

FEAST OF THE CONCEPTION BY ST. ANN (IMMACULATE CONFESSION) – This feast will be celebrated on Saturday, December 9th, with Divine Liturgy at 9:00 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.

PARISH HALL SET-UP – We will be setting up the hall for the St. Nicholas Party on Saturday, December 9th, at 10:15 am, and are in need of four volunteers (dads) to assist with the set-up of tables and chairs. If you are able to assist for about one hour, please contact Fr. Peter at 780-489-8868 or by sending a message to fr.babej@eeparchy.com.

UCWLC COLLECTION DRIVE – For this month of December, UCWLC Dormition Branch is collecting items to help the homeless in our city. Your assistance in collecting warm socks, mitts, gloves or toques would be greatly appreciated. Please bring your gifts to our parish hall and place the items in the donation box provided. Thank you in advance for participating in this project.

FINAL FREE SHOPPING – open to all newcomers! This will take place on Fri. Dec.

8th, 7:00-9:00 pm; Sat. Dec. 9th, 10:00 am – 4:00 pm; Sun. Dec. 10, 12:00 pm to 4:00 pm, at St. Nicholas Ukrainian Catholic Parish, 9507 Austin O’Brien Road, Edmonton, AB. Available: lots of women’s clothing, baby clothes and supplies, limited men’s clothing, shoes, toys. Visit the facebook page for updates: Ukrainian Clothing Drive YEG. For further information, please send an email to: ukrainianclothingdriveyeg@gmail.com.

PARISH COUNCIL MEETING – will take place on Wednesday, December 13, at 6:30 pm.

MEN’S NIGHT – Our next gather for prayer, witness, reflection, discussion and fellowship will take place on **Friday, January 19th, 7:00 pm.** Topic for further discussion: *Familiaris Consortio*, Parts 2 and 3 (St. John Paul II). Please confirm your attendance with Fr. Peter Babej at fr.babej@eeparchy.com or call/text 780-993-8037.

BIBLE STUDY – We will take a break for the month of December. Bible Study will resume on **Wednesday, January 17, 7:00 pm,** and will continue every Wednesday, with the exception of scheduled Parish Council meetings. In 2024, we will continue with the reading of Gen 24 and the story of Isaac and Rebekah.

CARVEL: FESTAL DIVINE LITURGY – the Parish Feast Day will be celebrated on **Sunday, December 17th,** with Divine Liturgy at 12:00 noon, followed by a pot-luck dinner in the community hall. St. Nicholas the Wonderworker is scheduled to make a guest appearance!

ST. NICHOLAS PARISH AGM – in Carvel, will take place on Friday, January 12, at 6:00 pm.

DORMITION PARISH AGM – in Edmonton, will take place on Sunday, February 25, after the 9:30 am Divine Liturgy.

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.

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. **Our fundraiser deadline is Monday, April 8, 2024.** All donations are welcome! God-willing, ww-e

Eparchy and Community

CAMP OSELIA SOCIETY REPRESENTATIVE – We are seeking a volunteer to represent Dormition Parish as a voting member of the Camp Oselia Society. Quarterly meetings are held to assist the Eparchy in the running of Camp Oselia and children’s camps in the supper. Each Parish in the Eparchy is expected to provide a representative. If you are willing to serve, please contact **Alex Schabel**, the Parish Council Chair, at **aschabel14@gmail.com.**

EPARCHIAL SOCIAL MISSION COMMISSION – The areas of focus for the Eparchial Social Commission include the following: Sanctity of Human life, Care for Creation, Indigenous Relations, Social Development and Justice. For more information, please visit the website <https://eeparchy.com/social-mission/>. If you are interested in representing our parish on this Eparchial Commission, please contact **Alex Schabel**, the Parish Council Chair, at **aschabel14@gmail.com.**

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LAST SUNDAY, NOVEMBER 26, 2023

Sunday Collection

Sunday Envelopes	\$575.00
Loose Donations	\$70.00
Candles	\$17.50
TOTAL Sunday Collection	\$662.50

OTHER INCOME

Donations to the Church

Serge and Anastasia Sych	\$1,200.00
TOTAL Other Income	\$1,200.00

TOTAL INCOME	\$1,862.50
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CHURCH FLOOR PROJECT

Justin and Catherine Tamsett	\$500.00
Steve and Janet Konowalec	\$300.00
Chris Lorette	\$300.00
Fr. Peter and Dobr. Donna Babej	\$250.00
Iryna Laschuk	\$250.00
N.N.	\$200.00
Sheila Leiding	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
N.N.	\$20.00
Total Donations	\$1,950.00

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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Putting on the Armor of God

By Thomas Smith

In one of the most famous passages in the New Testament, Ephesians 6:10-18, St. Paul outlines the spiritual armor every Christian must be clad in if we are to have victory in the spiritual life. His language would have been especially significant to many converts in the

city of Ephesus, who were steeped in a culture of protective amulets, curses, and magic. New believers would leave behind these pagan counterfeits and instead clothe themselves in Christ and the true weapons of spiritual warfare.

Like a lot of Bible readers, I assumed St. Paul’s primary inspiration for the different parts of armor must have come from his observance of Roman soldiers (after all, he was likely in prison or under house arrest when he wrote this letter). However, some of the typical weapons of a first-century soldier (like the heavy javelin and leg armor) are conspicuously missing. Instead, I believe St. Paul turned primarily to his Jewish roots and the Old Testament.

In Isaiah we see God the Divine Warrior equipped for battle in the same armor St. Paul will propose. This is a great comfort to me, as we are engaged in a cosmic battle against immense spiritual forces of darkness. We are called to clothe ourselves in his armor if we hope to be more than conquerors (Rom 8:37).

The Armor of God and Isaiah

Let’s look at the first six pieces of armor and their ancient antecedents in Isaiah:

- 1. Gird (belt) your loins with the truth.*** “Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins” (Isaiah 11:5).
- 2. Put on the breastplate of righteousness.*** “He put on righteousness as a breastplate, and a helmet of salvation upon his head” (Isaiah 59:17).
- 3. Shod your feet in the Gospel of peace.*** “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tiding of

good, who publishes salvation, who says to Zion, ‘Your God reigns’” (Isaiah 52:7).

4. Take the shield of faith. “Arise, O princes, oil the shield!” (Is 21:5).

5. Take the helmet of salvation. “He put on... a helmet of salvation upon his head” (Isaiah 59:17).

6. Take the sword of the Spirit (the Word of God). “He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in the quiver he hid me away” (Isaiah 49:2).

When I became a Catholic, I discovered another source of St. Paul’s imagery: the Wisdom of Solomon. In chapter 5, we see much of Isaiah’s armor again.

“The Lord will take His zeal as His whole armor, and will arm all creation to repel His enemies; He will put on righteousness as a breastplate, and wear impartial justice as a helmet; He will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with Him to fight against the madmen” (Wisdom 5:17-20).

There is a 7th piece of armor to consider (which shouldn’t surprise us given the importance of the number seven in the Bible). It’s in the final verse where St. Paul says, **“Pray at all times in the Spirit, with all prayer and supplication” (Ephesians 6:18).** Today we are engaged in an intense battle, and if we ever hope to stand (a term St. Paul will use four times in these verses), we have to spend significant time on our knees. I love how the Catechism puts it, “Against our dullness and laziness, the battle of prayer is that of humble, trusting, and persevering love” (CCC 2742). <https://wakingupcatholic.com/>

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How to Watch Movies Like a Boss

By William Fahey

I was once nearly assaulted for passing judgment on a film. Years ago, I sat in a cinema watching James Cameron’s *Titanic* with one of my brothers. Silently we endured the production until, during one of the cling scenes, as the romantic lead froze to death, we thrust up our arms simultaneously with a cry of joy – joy in knowing that our torment was soon to end. Scores of teary adolescent eyes turned on us with flames of anger.

*Is it possible to judge a movie? Should a Catholic even bother? Aren’t movies just a matter of preference – Tim likes *It’s a Wonderful Life*, Susan loves *You’ve Got Mail*, Ethan’s enthralled with *Terminator* moves? Everyone is entitled to a preference since there is really no way to discuss or evaluate a movie any more than your choice of wine or the clothes you wear.*

What’s at stake with a movie?

If Catholics think they need not reasonably discuss and evaluate movies – perhaps the most pervasive and influential part of modern culture for a century – then what can they discuss? Perhaps the reaction to hide within the subjective – “Who am I to judge?” – explains more than movies in our moment of cultural confusion.

But what chance do evangelization or apologetics have if Catholics are unwilling to study, evaluate, and discuss cultural phenomena such as film? Is the safe path to let people have their likes and dislikes – apart, of course, from cases in which the content of the film is graphically offensive?

Thornier still: What exactly are we condemning in those instances, and on what

grounds? Shall we say everything goes, up to a specified few-inches of flesh or a number of pints of spilt blood? The issue of movies for Catholic viewers is the broader issue of culture: Do we engage it, fight it, understand it, ignore it, transform it, build it, or what?

Hey, even popes care about movies

This is not a new problem. For more than a century, thoughtful Catholics have pondered the nature of film. For some directors (Alfred Hitchcock, Frank Capra, John Ford, Francis Ford Coppola, and Martin Scorsese, to name a few), their Catholicism clearly informs their artistry, regardless of their personal consistency with respect to doctrine. The creativity and reflection of Catholic film critics and directors greatly influenced papal consideration of film.

That's right – the popes have written about film, movies, directors, actors, film production, distribution, and even the experience of going into movie theaters. From Pius XI's 1936 encyclical on motion pictures, *Vigilanti Cura*, to various observations of Pope Benedict, the papacy has expressed its interest in filmmaking and the sociology of film viewing.

So important was the collection and study of film that Pius XII created first the Pontifical Commission of the Study and Ecclesiastical Evaluation of Films on Religious and Moral Subjects (1948) and the Pontifical Commission for Cinema (1952). No pontiff took cinema and filmmaking as seriously as Pius XII. His meetings with producers, directors, and actors culminated in two apostolic exhortations on film (both 1955). His thoughts are penetrating and his language vivid: Pius XII speaks of the then-new art of cinema with its “almost magical power of

summoning into the darkness of its halls” and wishes everyone to take seriously the technical skills and psychological depths of this visual art.

The most famous action under the prior seven pontiffs was John Paul II's request of a positive assessment of the first 100 years of cinema – “the masterpieces of the art of film”, as he put it. This request resulted in the Pontifical Commission's list of forty-five “important films”, typically called the Vatican Film List (see sidebar).

Catholics are pro-art

Art is a fundamental aspect of man's search for and expression of meaning. *The Catechism of the Catholic Church* says:

“Arising from talent given by the Creator and from man's own effort, art is a form of practical wisdom, uniting knowledge and skill, to give form to the truth of reality in a language accessible to sight or hearing. To the extent that it is inspired by truth and love of beings, art bears a certain likeness to God's activity in what he has created. Like any other human activity, art is not an absolute end in itself but is ordered and ennobled by the ultimate end of man” (CCC2501).

A principle of art in Christian culture has always been that the craftsman makes good and proper use of creation. “Good and proper” means *both* skillful according to autonomous artistic principles and moral according to reality and natural law.

Most dioceses have abandoned local commentary on movies, and the United States Conference of Catholic Bishops has relegated its moral oversight to Catholic News Services (CNS). Even so, it should be clear that evaluation according to ethical norms is expected and must be guided by longstanding

moral teachings, much of which is evident in classical as well as Hebrew and Christian society.

Do parents actually read the CNS reviews? Do other Catholic publications attempt film reviews? Based on my conversations with young Catholics students throughout the country, the CNS effort, while laudable, is too little known. Perhaps it is time for individual Catholics to understand that moral evaluation of movies is a universal responsibility and not just for bishops and their delegates.

Why are many Christian films so... lackluster?

Many well-intended Christians think their best strategy is to limit their movie watching to “safe and Christian.” While there are significant works among the films marketed or claimed as Christian (one thinks of the 2007 film *Bella*), a more common response of the viewing “Christian” films is boredom, if not discouragement, at facing a stream of such gems as *Click Clack Jack*, the *God’s Not Dead* series or *I am Patrick*.

Good movies may be beloved by Christians, but “Christian movies”, thoughtful Christians will admit, are frequently not very good. Why? Simple: “Christian” movies may succeed in protecting the adjective (“Christian”) but often fail in embodying the artistry of the medium.

A movie, like any art form, has its own standards and technical aspects. “It’s safe for the kids to watch while I take a nap” may be a good strategy for taking a nap but not for cultivation in your children a love of beauty, much less for engaging the culture or gaining maturity. If Catholics fail at seeing the art and what it demands of us, we fail not only fellow Christians but the very friends and neighbours

we hope to engage about the highest things. Thus, it is imperative not only to recall our moral compass but also to give some artistic guidance for film interpretation.

Enjoying a movie thoughtfully

What’s the technical know-how that might help a viewer evaluate and discuss movies? There are libraries filled with books on the subject and film studies programs of varying quality. But for our purpose, I suggest focusing attention in two areas to develop our capacity to perceive and not merely watch.

Watching is passive. Perception is engaged reflection. It is the leaven of the conversation and a necessary ingredient in evaluation.

So, what big ideas can you hold in your mind while watching – or better, if it’s good, rewatching – a movie? I call them composition and linking.

Big idea one: Composition

Composition starts with the camera itself. While you’re watching a movie, ask, “Where did the director put the camera and why? What’s the position of the camera, the angle, or the focus of the lens? What has he put into each shot? Are there recurring angles, images, etc.?” Each segment of action in the boxed image you see on the screen – all that is the composition. The fancy French phrase for film composition is *mis-en-scène*, which means something like “setting the scene”.

Director Frank Capra was a master of composition. Consider any scene from his movie *It’s a Wonderful Life* involving a domestic moment or crowd: George Bailey having his last dinner with his father, all the scenes in Gower’s pharmacy or Mr. Potter’s bank, and, most famously, the last five minutes of the movie. Composition requires

the careful selection of the lenses and camera angles, the detailed blocking out of the movement of each actor, etc. The foresight and precision needed aren't obvious, and that naturalness is a sign of art's triumph.

Similarly, close-ups on Jimmy Stewart in any pivotal moment in the movie, the finest being his slow awakening to horror in front of Martini's (now Nick's) Bar. In this and other scenes, Capra brought in aspects of *film noir* (crime movies) to create visual masterpieces that rival baroque painters. **Suggested films for studying composition:** *Duck Soup* (1933), *The Quiet Man* (1952), *Master & Commander* (2003).

Big idea two: Linking

The second big idea to be aware of is something I'm calling linking. Visually, one of the most powerful "linkings" goes by another French word, *montage*. But I think the montage is part of a deeper human desire to see patterns, make patterns, and delight in patterns. Here ask yourself, "What does the director layer upon the scene, such as background sound, especially the music? How does he move from what scene to the next? Did he edit shot to shot well? Is there continuity between scenes? Are the actors paired well?"

Again, let's consider *It's a Wonderful Life*. In the less than seven minutes that make up the "run on the bank" scene, there are fifty-six separate shots constructed from hours of footage, filmed from carefully blocked angles under precise rehearsals with at least three dozen actors, all crafted together without a flaw. The emotional impact comes from the sustained movement of the drama, combined with arresting moments of focus and the constant linking of dramatic scenes, emotions, and sounds. Watch it again. **Suggested films for**

studying linking: *The Adventures of Robin Hood* (1938), *High Noon* (1952), *the Godfather* (1972).

A good film needs both

Films, of course, don't offer just one or the other "big idea" but make regular use of many techniques that address both. Our viewing skills – as with any form of experience – increase through attentive encounters with excellence. I would recommend viewing three masterworks to test your ability to see the "big ideas." ***Masterworks that bring the two big ideas together seamlessly:*** *Citizen Kane* (1941), *Singin' in the Rain* (1951), *Lawrence of Arabia* (1962).

At this point, you may be thinking, "What about the actors? Isn't this a little too focused on the director?" Many of us go to or return to movies because of our favorite actors. Acting is a craft, one in which extraordinary talent and courage combine to make a great actor. For what is acting other than the willingness to be vulnerable and reveal something of the self – and therefore of the human condition – before an audience?

But for grasping the fundamentals of perceptive film viewing, I would say the actors are secondary to the two "big ideas" listed above. Most of us when watching a movie see only the final take that the director has chosen, after potentially dozens of attempts, under highly regulated conditions. The result is masterful (or not) largely because of the director. For that reason, we are setting aside acting as a focal point in our discussion.

Time for the talkies: discussing film

If you want to discuss the artistry of a film, you should start with either of the two "big ideas" mentioned above. Those should encourage recollection and provide a lively

conversation about the film. One can further delve into single items contained within the “big ideas”. Does the director seem to be making (good) use of symbols? Has he woven in a fitting soundtrack? How does all that compare to other movies you can remember?

After this, an enjoyable way for serious film buffs to discuss films is by considering genre – what kind of movie it is and then evaluating it by way of comparison. A war movie? (Does *1917* stand up to *Paths of Glory*?) A western (How do *Destry Rides Again*, *High Noon*, and *One-Eyed Jacks* compare on the relationship of the individual and the community?) A comedy? Which kind – romantic (*Roman Holiday*), screwball (*Bringing Up Baby*), dark (*Dr. Strangelove*)? What is mystery – a *film noir*, such as the *Maltese Falcon*, or mental puzzle, such as *The Prestige*? What is the attraction of mystery?

Films can also be looked upon as cultural mirrors commenting on the concerns of the age, whether or not the film is set in a contemporary moment (e.g., *Modern Times*, *Twelve Angry Men*, *Breaker Morant*, *Blade Runner*, *Fight Club*). Movies with strong social commentary typically strive to discover the enduring qualities of humans in changing or dangerous times. Genre and themes can also overlap or blend, which generates interesting questions. Is *Star Wars* actually a western? Is *Casablanca* a war movie? Is *Patton* best understood as a critique of war or the glorification of a here? Such questions elevate conversation and invite participants to have a standard for evaluation.

After the final credits

You may ask, “But isn’t it okay just to chill out and watch a movie? All I want to do is

relax. All this *thinking*. Does a Catholic have to do that?” I would answer robustly with Pius XII: relaxing and being diverted from ordinary burdens is a great thing and an important aspect of wholesome entertainment. Of course, it’s okay to chill out and just watch.

That said, there is an old medieval dictum, “You cannot love what you do not know.” If movies are just a tool for recreation, that is that. But if you truly enjoy movies, then you’ll want to understand them. To say otherwise is like saying you like to dress well by know only one knot for your tie; or that you like wine but don’t care if it’s a merlot or a chardonnay, let alone care about what kind of soil the grapes grew in.

When I was growing up, my family went to the movie theater almost every week. I was when the movie was over and the credits came up that I became excited, because the popcorn was an insipid appetizer to the Chinese dinner or Italian feast that followed. The *Fahey’s* would occupy a restaurant table for hours on end, debating the merits of every movie we saw. I own a small film library now and have heard many lectures on films, but none of them compare to the richness of those meals and conversations.

Being fully human means conversing about things that matter. Without rich conversations, what are we? Movies are an inextricable part of our cultural memory and discourse. If as Catholics we avoid taking them seriously, we do so to the peril of our society – and we risk a great loss of joy in our own lives.

Fahey, William. “How to Watch Movies Like a Boss” Catholic Answers, Nov/Dec 2021, pp. 16+.

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THE VATICAN FILM LIST
RELIGIOUS VALUES ART

1. Andrei Rublev (1966)	1. Au Revoir les Enfants (1988)	1. Citizen Kane (1941)
2. Babette's Fest (1987)	2. Bicycle Thieves (1949)	2. 8 ½ (1963)
3. Ben-Hur (1959)	3. The Bumese Harp (1956)	3. Fantasia (1940)
4. The Flowers of St. Francis (1950)	4. Chariots of Fire (1981)	4. Grand Illusion (1937)
5. Francesco (1989)	5. Dekalog (1988)	5. La Strada (1954)
6. The Gospel According to St. Matthew (1966)	6. Dersu Uzala (1975)	6. The Lavender Hill Mob (1951)
7. La Passion de Notre Seigneur Jésus-Christ (1905)	7. Gandhi (1982)	7. The Leopard (1963)
8. A Man for All Seasons (1966)	8. Intolerance (1916)	8. Little Women (1933)
9. The Mission (1986)	9. It's a Wonderful Life (1946)	9. Metropolis (1927)
10. Monsieur Vincent (1947)	10. On the Waterfront (1954)	10. Modern Times (1936)
11. Nazarin (1958)	11. Rome, Open City (1945)	11. Napoleon (1927)
12. Ordet (1955)	12. Schindler's List (1993)	12. Nosferatu (1922)
13. The Passion of Joan of Arc (1928)	13. The Seventh Seal (1957)	13. Stagecoach (1939)
14. The Sacrifice (1986)	14. The Tree of Wooden Clogs (1978)	14. 2001: A Space Odyssey (1968)
15. Thérèse (1986)	15. Wild Strawberries (1957)	15. The Wizard of Oz (1939)

The war waged by Russia against Ukraine bears all the hallmarks of genocide: Head of the UGCC in the 93rd week of war

The enemy wants to debilitate us, sow despair, want us to lose heart. However, we carry Christ, the source of our nation's resilience. Therefore, as a people, as a state,

as God's people we will endure. His Beatitude Sviatoslav, the Father and Head of the Ukrainian Greek Catholic Church, said this in a traditional video address on the 93rd week of the great war that the Russian occupier brought to our peaceful land.

“On Holodomor Memorial Day, when Ukraine mourns the 90th anniversary of the great famine and genocide, our city of Kyiv became the target of the most massive strike by unmanned aerial vehicles in the entire history of war. This confrontation against evil, which Ukraine is waging today, bears all the hallmarks of a spiritual struggle,” said His Beatitude Sviatoslav.

As commonly acknowledged, he says that when a believer confronts the forces of evil in the spiritual struggle, the adversaries can be very powerful and strong. Victory over evil is dubbed perseverance—the one who does not surrender wins.

“We cannot destroy the spirits of evil in the heavenly realms, but we can hold off their attack, which is always temporary. This attack is always strong but temporary. We observe something similar in Ukraine today. The enemy wants to debilitate us, sow despair, and want us to lose heart, but the Ukrainian Church, our churches, and religious organizations are preachers of hope. And today, we tell ourselves and the world: Ukraine stands, Ukraine fights, Ukraine prays!” said the Head of the Church.

Remembering the 90th anniversary of the Holodomor Genocide, the Head of the Church emphasized that it was a real genocide because the state wanted to exterminate Ukrainians as a nation, as a people, and as a culture.

“The Great Famine was intended not only to kill the body but to sow paralyzing fear of the desire for freedom forever. The Great Famine was meant to kill the desire of Ukrainians to be themselves, to be a free people forever. And unfortunately, this trauma — spiritual and psychological — tends to be passed down from generation to generation. It is part of our identity as a post-genocidal nation. That is why it is so important today to remember and commemorate those who were innocently killed by famine in Ukraine,” the spiritual leader believes.

He noted that this memory has both a therapeutic and healing impact. It frees us, reminding us that it is not only possible but necessary to be ourselves and that we must strive for freedom.

“We see,” the Primate emphasized, “that the war that Russia is waging against Ukraine displays all the characteristics of genocide. Russia wants to subjugate our country as its old colony and kill the desire and ability of Ukrainians to be free. However, Ukraine was not killed 90 years ago and will stand today.”

The UGCC Department for Information

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СЛУЖБА БОЖА

Тропарі і Кондаки

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

+Слава Отцю, і Сину, і Святому Духові.

Кондак, глас 2: Воскрес еси 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, і повсякчас, і на віки вічні. Амінь.

Богородичний, глас 2: В молитвах невсипущу Богородицю* і в заступництвах незамінне уповання*гріб і умертвіння не втримали.* Бо як Матір Життя до життя переставив Той,* Хто вселився в утробу приснодівственну.

Прокімен, глас 2

Господь – моя сила і моя пісня,* і Він став моїм спасінням (Пс 117,14).

Стих: Тяжко покарав мене Господь, та не передав мене смерті (Пс 117,18).

Господь – моя сила і моя пісня,* і Він став моїм спасінням (Пс 117,14).

Апостол – Еф 6, 10-17

Браття (брати і сестри), кріпиться в Господі та в могутності Його сили. Одягніться в повну зброю Божу, щоб ви могли дати відсіч хитрощам диявольським. Нам бо треба боротися не проти тіла і крові, але проти начал, проти влади, проти правителів цього світу темряви, проти духів злоби в піднебесних просторах. Тому візьміть повну зброю Божу, щоб за лихої години ви могли дати опір і, перемагаючи все, міцно встоятися. Сійте, отже, підперезавши бедра ваші правдою, вдягнувшись у броню справедливості, і взувши ноги в готовість проповідування Євангелія миру. А над усе візьміть щит віри, яким зможете згасити всі розпалені стріли лукавого. Візьміть також шолом спасіння, тобто слово Боже.

Алилуя, глас 2

Стих: Вислухає тебе Господь у день печалі, захистить тебе ім'я Бога Якова (Пс 19,2).

Стих: Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе (Пс 19,10).

Євангеліє – Лк 13,10-17

В той час навчав Ісус в одній з синагог у суботу. І ось була жінка, що мала духа недуги вісімнадцять літ, була скорчена, і не могла ніяк випростуватися. Побачивши її Ісус, покликав і сказав: Жінко, ти звільнена від недуги твоєї. І поклав на неї руки; і зараз випростувалася і славилася Бога. Озвася ж старшина збору, нагадуючи, що в суботу зцілив її Ісус, і сказав до народу: Є шість днів, в які годиться працювати, у ці, отже, приходьте зцілятися, а не в день суботній. Відповів же йому Господь і мовив: Лицеміре, чи ж не відв'язує кожен з вас в суботу свого вола чи осла від ясел і не веде напувати? А цю дочку Авраамову, що її зв'язав сатана ось уже вісімнадцяте літо, чи не годилося, щоб визволилася вона від узів цих у день суботній? І як Він це говорив, стидалися усі противники Його, а всі люди радувалися всім славним, що діялося через Нього.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). Алилуя (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.

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання Сейдж Лароз-Ваделл, Суанні Воркун, Давидові

Лашук, Ізабелі Нутел, Адамові Лавеле, там всіх, хто святкує свої уродини. Нехай Господь Бог благословить на многи і благи літа!

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

СЛУЖБА БОЖА В УКРАЇНСЬКІЙ МОВІ – Друга Служба Божа в українській мові відправиться **СЬОГОДНІ, в неділю, 3-го грудня, о год. 11:30 ранку**. В слідуочу неділю, 17-го грудня, Неділя Святого Миколая, одна спільна Служба Божа відправиться о год. 9:30 ранку. Відтак, Служба Божа в укр. мові о год. 11:30 ранку в **неділю, 17-го, 24-го та 31-го грудня**.

БЕЗКОШТОВНА РОЗДАЧА РЕЧЕЙ – Заключна безкоштова роздача речей у церкві Св. Миколая для новоприбулих з України відбудеться в слідуочих днях: в п'ятницю, 8-го грудня, 19:00 – 21:00; в суботу, 9-го грудня, 10:00 – 18:00; та в неділю, 10-го грудня, 12:00 – 16:00. Адреса: St. Nicholas Ukrainian Catholic Parish, 9507 Austin O'Brien Road, Edmonton. Найвні речі: Дуже багато жіночого одягу, одяг для немовлят та дітей, обмежений вибір для чоловіків, взуття, та іграшки для дітей. За оновленими новинами перегляньте сторінку на фейсбук: Ukrainian Clothing Drive YEG. Якщо ви маєте питання, звяжіться через емейл на адресу: ukrainianclothingdriveyeg@gmail.com.

МАТЕРІ В МОЛИТВІ - Спільнота „Матері в молитві” була заснована для допомоги матерям, які бажають разом молитися за своїх дітей та онуків, дітей парафії та всіх українських дітей і знайти необхідну підтримку. Зібрання і молитва відбудеться **СЬОГОДНІ, у неділю, 3-го Грудня, 2023**, після україномовної Божественної Літургії. Для додаткової інформації просимо

звертатися до п. Лесі Бабяк за номером 780-457-7071. Запрошуємо до молитви!

ПРЯМІ ПОЖЕРТВИ НА КАТЕДРУ – наш банк «СЕРВУС» дає нагоду парафіянам автоматично щомісяця складати пожертви на катедру. Якщо ви зацікавлені, просимо звернутися до Шили Лейдінг, на адресу: <sheilaleiding@hotmail.com>.

Глава УГКЦ у 93-й тиждень війни: Війна, яку росія веде проти України, має всі ознаки геноцидної

Ворог хоче нас вимотати, знеохотити, хоче, щоб у нас опустилися руки, але ми несемо Христа — джерело стійкості нашого народу. Тому ми вистоїмо як народ, як держава, як Божий люд. Про це сказав Отець і Глава Української Греко-Католицької Церкви Блаженніший Святослав у традиційному відеозверненні у 93-й тиждень великої війни, яку російський окупант приніс на нашу мирну землю.

Предстоятель зазначив, що на всій лінії фронту не спадає напруга в бойових діях. Ворог постійно обстрілює населені пункти на прикордонні: Чернігівщині, Сумщині та Харківщині. Постійно б'є по мирних містах і селах України, куди може досягнути своєю вбивчою рукою.

«У день пам'яті жертв Голодомору, коли Україна у скорботі поминає 90-річчя великого голоду, геноциду, наше місто Київ стало осередком наймасовішого удару безпілотними літальними апаратами за всю історію війни. Це протистояння зі злом, яке сьогодні веде Україна, має всі ознаки духовної боротьби», — вважає Блаженніший Святослав.

Як відомо, каже він, у духовній боротьбі, коли віруюча людина протистоїть силам зла, останні можуть бути дуже потужними,

сильними. Перемога над злом називається стійкістю. Перемагає той, хто не здається. Перемагає той, у кого не опускаються руки.

«Ми не здатні знищити духів злочи в піднебесних просторах, але можемо вистояти перед їхньою атакою, яка ніколи не є вічною. Ця атака завжди сильна, але тимчасова. Щось подібне ми бачимо тепер в Україні. Ворог хоче нас вимотати, знеохотити, хоче, щоб у нас опустилися руки, але Українська Церква, наші Церкви й релігійні організації є проповідниками надії. І хочемо сказати сьогодні собі та світові: Україна стоїть, Україна бореться, Україна молиться!» — зауважив Глава Церкви.

Згадуючи про 90-річчя Голодомору-геноциду, Глава Церкви відзначив, що це був справжній геноцид, тому що держава хотіла винищити українців як націю, як народ, як культуру.

«Великий голод мав на меті не тільки вбити тіло, а назавжди посіяти паралітичний страх перед бажанням свободи. Великий голод мав на меті назавжди вбити в українців бажання бути собою, бути вільною людиною. І, на жаль, ця травма — духовна і психологічна — має властивість передаватися з покоління в покоління. Вона є частиною нашої тотожності як пост-геноцидної нації. Тому сьогодні так важливо пам'ятати і поминати тих, які були невинно вбиті голодом в Україні», — вважає духовний лідер.

Він зазначив, що ця пам'ять має водночас терапевтичну, лікувальну дію. Вона звільняє нас, кажучи, що бути собою не тільки можна, а й потрібно, що треба прагнути свободи.

«Ми бачимо, — наголосив Предстоятель, — що війна, яку росія веде проти України, має всі ознаки геноцидної. Росія хоче підкорити собі нашу державу як свою давню колонію і вбити в українців прагнення і здатність бути

вільними. Однак Україна не була вбита 90 років тому і вистоїть сьогодні».

Департамент інформації УГКЦ

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THIS WEEK AT DORMITION

SUNDAY, DECEMBER 3: 27th SUNDAY AFTER PENTECOST.

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 and its Armed Forces; for Israel; for +Tate Fulton Stamp, and for the entire Stamp family.

11:30 AM – Divine Liturgy (Ukrainian); for health and intentions of al parishioners; for Ukraine and its Armed Forces, for victory over all enemies.

12:45 PM – Mothers in Prayer.

Mon. Dec. 4: Great Martyr Barbara; Ven. John Damascene.

No Divine Services.

Tues. Dec. 5: Ven. Sabbas the Sanctified.

No Divine Services.

Wed. Dec. 6: Nicholas the Wonderworker, Bishop of Myra in Lycia.

5:30 PM – Divine Liturgy; for health and intentions of John and Rebecca Vizza and family (10th Anniversary of Crowning in Marriage).

Thurs. Dec. 7: Ambrose, Bishop of Milan.

7:00 AM – Divine Liturgy; for the health and intentions of Cyrus Csillag (Baptismal Day).

6:00 PM - Bishop's Gala at Chateau Louis Hotel and Conference Centre.

Fri. Dec. 8: Venerable Patapius.

7:00 AM – Divine Liturgy; for the repose of +Don Hucal; for the repose of +Clarence (Grant) Zazulak.

Sat. Dec. 9: Conception by Holy Anna (Immaculate Conception).

9:00 AM – Divine Liturgy; for the intentions of all parishioners; for the repose of +Don Hucal; for the repose of +Clarence (Grant) Zazulak.

6:00 PM – Great Vespers.

SUNDAY, DECEMBER 10: ST. NICHOLAS SUNDAY AND 28th SUNDAY AFTER PENTECOST.

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 and its' Armed Forces; for Israel; for all our families – parents, youth, and children.

11:00 AM – St. Nicholas Party in the Parish Hall.

11:30 AM – NO DIVINE LITURGY

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ПРИЙДИ, ПРИЙДИ ЕММАНУЇЛ

Прийди, прийди, Еммануїл,
З неволі вирви Ізраїль!

Тужать вони в ярмі чужім,
Аж Бог-Син не з'явиться їм.

(2) Радій, радій, Ізраїле,
народиться Еммануїл!

Премудрости, прийди з небес,
Що всіх могутньо Ти ведеш,
Путь мудрости нам просвіти,
Іти за нею покажи.

(2) Радій, радій, Ізраїле,
народиться Еммануїл!

Прийди, Галузе Єсипа,
Звільни Своїх від ворога.
Із влади ада люд спасай,
Побіду їм над смертю дай!

(2) Радій, радій, Ізраїле,
народиться Еммануїл!

Прийди, ключе Давидовий,
І райські ворота відкрий.
Нам путь до неба утверди,
Закрий же путь загибелі.

(2) Радій, радій, Ізраїле,
народиться Еммануїл!

Прийди, О сонце Правди, Сам
Твоїм пришестям втіши нам.

Ти хмари ночі відпускай,
А тіни смерти розганяй.

(2) Радій, радій, Ізраїле,
народиться Еммануїл!

O COME, O COME, EMMANUEL

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lowly exile here,
Until the Son of God appear.

(2) Rejoice, Rejoice! O Israel,
To thee shall come Emmanuel.

O come, thou rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell thy people save,
And give them vict'ry o'er the grave.

(2) Rejoice, Rejoice...

O come, thou day-spring, come and cheer
Our spirits by thine advent here,
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.

(2) Rejoice, Rejoice...

O come, thou key of David, come,
And open wide our heav'nly home;
Make safe the way that leads on high
And close the path to misery.

(2) Rejoice, Rejoice...

O come, O come, thou Lord of might
Who to thy tribes, from Sinai's height
IN ancient times didst give the law
In cloud, in majesty and awe.

(2) Rejoice, Rejoice...

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СВЯТЕ ПРИЧАСТЯ

Святе Причастя урочисте,
Вступи Ісусе у серце чисте.
Молюся Господу, святому
Мій Бог в мені, а я у Ньому.

(2) З любові Христової ласку я п'ю,
Ісусе, Ісусе, Тебе я люблю.
Ісусе, Тебе люблю.

Святе Причастя – цвіт надії
Утіха Матері Марії.
Щаслива вся моя родина:
Я маю в серці Бога Сина.

(2) З любові Христової ласку я п'ю,

Ісусе, Ісусе, Тебе я люблю.
Ісусе, Тебе люблю.

Святе Причастя – урочисте;
Вступив Ісус у серце чисте.
Радіє Ангел-Хоронитель;
Прийшов до мене сам Спаситель.
(2) З любові Христової ласку я п'ю,
Ісусе, Ісусе, Тебе я люблю.
Ісусе, Тебе люблю.

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SVIATE PRYCHASTIA

Sviate Prychastia urochyste,
Vstupy Isuse u serce chyste.
Molyusia Hospodu, sviatomu
Miy Boh v meni, a ya u Nyomu.
(2) Z lyubovi Khrystovoyi lasku ya pyu,
Isuse, Isuse, Tebe ya lyublu.
Isuse, Tebe lyublu.

Sviate Prychastia – tsvit nadiyi
Utikha Materi Mariyi,
Chaslyva vsya moya rodyna:
Ya mayu v serci Boha Syna.
(2) Z lyubovi Khrystovoyi lasku ya pyu,
Isuse, Isuse, Tebe ya lyublu.
Isuse, Tebe lyublu.

Sviate Prychastia – urochyste;
Vstupyv Isus u serce chyste.
Radiye Anhel-Khoronytel';
Pryjshov do mene sam Spasytel'.
(2) Z lyubovi Khrystovoyi lasku ya pyu,
Isuse, Isuse, Tebe ya lyublu.
Isuse, Tebe lyublu.

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*Solemn Holy Communion, enter Jesus into a pure heart.
I pray to You, O holy Lord, my God in me, and I in Him.
With the love of Christ, I drink of His grace. Jesus,
Jesus, I love You; Jesus, I love You.*

*Holy Communion – the flower of hope, the joy of
Mother Maria. My whole family rejoices, for I have in
my heart God the Son. With the love of Christ...
Solemn Holy Communion – Jesus has entered into my
pure heart. My guardian angel rejoices, for the Saviour
Himself abides in me. With the love of Christ...*