



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

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
& Melkite (Arabic) D.L. at 2 pm

new

Major Feast Days at 7pm

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)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

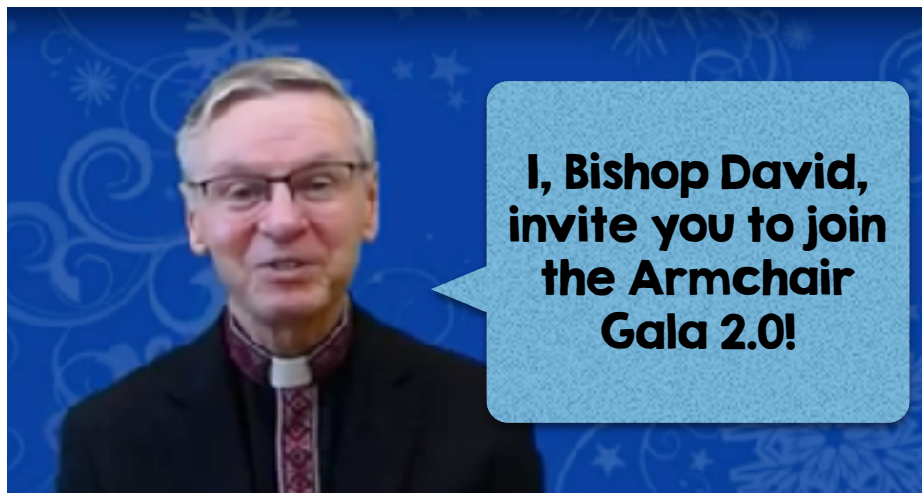


A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

November 28, 2021

**Twenty-Seventh Sunday after Pentecost, Tone 2; The Venerable-Martyr
Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305)**

A **Parish Pastoral Council Meeting** will take place on Tuesday
November 30th at 7pm in the church hall (and if needed via zoom for those who can't come
in person). All PPC members are to attend if possible.



This year's Gala will be like no other, with a first look into the launch of the Eparchy of
Edmonton's Family and Life Ministry.

Today, more than ever, the Church is called to accompany families in the joys and challenges in
what it means to be a family today, especially in the family's mission as the domestic church in
passing on the faith to their children and grandchildren.

All donors will receive an emailed link to join the Armchair Gala 2.0.

Date: Thursday, December 9, 2021 7:00 p.m. to 7:45 p.m.

Supporting: The Eparchy of Edmonton Office of Family and Life Ministries.

Tax Receipt: All online donations will have a tax receipt automatically emailed.

Special Gift: Donations of \$250 and more receive a Thank-You Gift

Auction: Bid on unique items from December 1 to 9.

Event: A look back at our Evangelize 2021 campaign, Bishop David's Message, the first look at
the launch of our new Family and Life Ministry, and more!

Entrance: All donors will receive a link emailed for this online private event.

Giving Back: A donation will be made to the Marian Centre for each attendee.



Fr. Sayed has gone to Montreal to participate in the instalment of the new Canadian Melkite Greek Catholic bishop:

His Excellency Milad Jawish, O.B.S.

Until now, he has been the pastor of Saint-Jean-Chrysostome in Brussels.

Father Milad was born on 19 December 1973 in Mansoura, Lebanon. He entered the Basilian Salvatorian Order having professed solemn vows on 10 October 1999 and was ordained priest on 6 May 2000.

His superiors sent him to Rome to pursue a specialty in theology of the Bible at the Gregorian University in 2000. Having returned to Lebanon Father Milad was appointed Vice President of the seminary formation program from 2002 to 2007.

During his stay in Jaeta, he appointed a priest of the parish of the Holy Cross from 2004 to 2007. Between 2007 and 2011, Father served as the secretary of the monastery.

In 2015, Father Milad earned a Ph.D. Biblical Theology at the Catholic University of Lovain. In addition to Arabic, Father Milad speaks French, English and Italian and has knowledge of ancient Greek and Hebrew.

Abundant blessings for the newly ordained Bishop Milad as he takes up this new ministry for Jesus Christ and the Church.

Anticipated Christmas Schedule for this year:

Last year we were only able to have 20 persons in the pews for Christmas services. This year we should be able to do 44, assuming that Covid restrictions do not change. Last year we needed 3 services to accommodate everyone. Therefore we had services at 6pm, 8pm & 10 pm.

What will this year's services look like??? Well, we will discuss it on Tuesday's PPC meeting, **but I am currently leaning towards having 2 services, one at 7pm and the other at 10pm on Christmas Eve.** There would likely be no services on Christmas day.

Will the Melkites have services in our parish on Christmas day? At this point we do not know. They are expected to move to their new church location before Christmas, however due to my absence for the past few weeks, I do not know their current plans. I will speak with Abuna once he returns from Bishop Milad's ordination.

Let us prepare ourselves to greet Christ in His Nativity, and also be prepared for His return as He foretold.

If you are looking to receive the Sacrament of Confession:

Fr. Bo is also available in the Church after the 10 am Sunday Service. Sometimes before... but it is best to do so well in advance of the liturgy so that we do not start late. Best to call Fr. Bo.

(Children's/Youth's Art) CHRISTMAS CARDS

The designs for these Christmas cards were beautifully created by the 12 winners of the Edmonton Eparchial UCWLC Student Rizdvo Art Contest. **They are now available for purchase!** All 12 designs are in each package which sells for only \$10. Your UCWLC branch president should have them for you to purchase. If not, please contact:

South Edmonton: Barb Olynik 780 722 3537

bdolynik@gmail.com

North Edmonton: Darlene Atamaniuk

(587) 523-6141 darlene.atamaniuk@gmail.com



Saint of the Day, from oca.org

Monastic Martyr and Confessor Stephen the New

The Monk Martyr and Confessor Stephen the New was born in



715 at Constantinople into a pious Christian family. His parents, having two daughters, prayed the Lord for a son. The mother of the new-born Stephen took him to the Blachernae church of the Most Holy Theotokos and dedicated him to God.

During the reign of the emperor Leo the Isaurian (716-741) there was a persecution against the holy icons and against those venerating them. With the support of the emperor, the adherents of the Iconoclast heresy seized control of the supreme positions of authority in the Empire and in the Church. Persecuted by the powers of this world, Orthodoxy was preserved in monasteries far from the capital, in solitary cells, and in the brave and faithful hearts of its followers.

The Orthodox parents of Saint Stephen, grieved by the prevailing impiety, fled from Constantinople to Bithynia, and they gave over their sixteen-year-old son in obedience to the monk John, who labored in asceticism in a solitary place on the Mount of Saint Auxentius. Saint Stephen dwelt with the venerable monk John for more than fifteen years, devoting himself totally to this spirit-bearing Elder, and learning monastic activity from him. Here Stephen received the news that his father was dead, and his mother and sisters had been tonsured as nuns.

After a certain time his teacher John also died. With deep sorrow Saint Stephen buried his venerable body, and continued with monastic effort in his cave by himself. Soon monks began to come to the ascetic, desiring to learn from him the virtuous and salvific life, and a monastery was established, with Saint Stephen as the igumen. At forty-two years of age Stephen left the monastery he founded, and he went to another mountain, on whose summit he dwelt in deep seclusion in a solitary cell. But

here also a community of monks soon gathered, seeking the spiritual guidance of Saint Stephen.

Leo the Isaurian was succeeded by Constantine Copronymos (741-775), a fiercer persecutor of the Orthodox, and an even more zealous iconoclast. The emperor convened an Iconoclast Council, attended by 358 bishops from the Eastern provinces. However, except for Constantine, the Archbishop of Constantinople, illegitimately raised to the patriarchal throne by the power of Copronymos, not one of the other patriarchs participated in the wicked doings of this Council, thus making it less likely to style itself as “ecumenical.” This council of heretics, at the instigation of the emperor and the archbishop, described icons as idols, and pronounced an anathema on all who venerated icons in the Orthodox manner, and it described icon veneration as heresy.

Meanwhile, the monastery of Mount Auxentius and its igumen became known in the capital. They told the emperor about the ascetic life of the monks, about their Orthodox piety, about the igumen Stephen’s gift of wonderworking, and of how Saint Stephen’s fame had spread far beyond the region of the monastery, and that the name of its head was accorded universal respect and love. The saint’s open encouragement of icon veneration and the implied rebuff to the persecutors of Orthodoxy within the monastery of Mount Auxentius especially angered the emperor. Archbishop Constantine realized that in the person of Saint Stephen he had a strong and implacable opponent of his iconoclastic intentions, and he plotted how he might draw him over to his side or else destroy him.

They tried to lure Saint Stephen into the Iconoclast camp, at first with flattery and bribery, then by threats, but in vain. Then they slandered the saint, accusing him of falling into sin with the nun Anna. But his guilt was not proven, since the nun courageously denied any guilt and died under torture and beatings. Finally, the emperor gave orders to lock up the saint in prison, and to destroy his monastery. Iconoclast bishops were sent to Saint Stephen in prison, trying to persuade him of the dogmatic correctness of the Iconoclast position. But the saint easily refuted all the arguments of the heretics and he remained true to Orthodoxy.

Then the emperor ordered that the saint be exiled on one of the islands in the Sea of Marmora. Saint Stephen settled into a cave, and there also his disciples soon gathered. After a certain while the saint left the brethren and took upon himself the exploit of living atop a pillar. News of the stylite Stephen, and the miracles worked by his prayers, spread throughout all the Empire and strengthened the faith and spirit of Orthodoxy in the people.

The emperor gave orders to transfer Saint Stephen to prison on the island of Pharos, and then to bring him to trial. At the trial, the saint refuted the arguments of the heretics sitting in judgment upon him. He explained the dogmatic essence of icon veneration, and he denounced the Iconoclasts because in blaspheming icons, they blasphemed Christ and the Mother of God. As proof, the saint pointed to a golden coin inscribed with the image of the emperor. He asked the judges what would

happen to a man who threw the coin to the ground, and then trampled the emperor's image under his feet. They replied that such a man would certainly be punished for dishonoring the image of the emperor. The saint said that an even greater punishment awaited anyone who would dishonor the image of the King of Heaven and His Saints, and with that he spat on the coin, threw it to the ground, and began to trample it underfoot.

The emperor gave orders to take the saint to prison, where already there were languishing 342 Elders, condemned for the veneration of icons. In this prison Saint Stephen spent eleven months, consoling the imprisoned. The prison became like a monastery, where the usual prayers and hymns were chanted according to the Typikon. The people came to the prison in crowds and asked Saint Stephen to pray for them.

When the emperor learned that the saint had organized a monastery in prison, where they prayed and venerated holy

icons, he sent two of his own servants, twin-brothers, to beat the saint to death. When these brothers went to the prison and beheld the face of the monk shining with a divine light, they fell down on their knees before him, asking his forgiveness and prayers, then they told the emperor that his command had been carried out. But the emperor learned the truth and he resorted to yet another lie. Informing his soldiers that the saint was plotting to remove him from the throne, he sent them to the prison. The holy confessor himself came out to the furious soldiers, who seized him and dragged him through the streets of the city. They then threw the lacerated body of the martyr into a pit, where they were wont to bury criminals.

On the following morning a fiery cloud appeared over Mount Auxentius, and then a heavy darkness descended upon the capital, accompanied by hail, which killed many people.

Archbishop Richard Smith, Archdiocese of Edmonton, talks about the upcoming Indigenous Delegation to Rome from December 14-21.

<https://caedm.ca/PastoralScene/entryid/984/video-archbishop-smith-talks-about-upcoming-indigenous-delegation-to-rome>

"The delegation departs from Canada on December 14th, and will return on the 21st. While in Rome, the Pope will grant three distinct one-hour private audiences with the First Nations, Metis, and Inuit delegates respectively. These will be followed by a fourth encounter with the entire group, at which other Indigenous people from Canada will be present.

"Three of the official delegates are from Alberta: **Chief Wilton Littlechild** of Maskwacis, **Angie Crerar** of Grande Prairie and **Gary Gagnon** of St. Albert.

"As a member of the group of Bishops that has been collaborating in this endeavour with national Indigenous leadership, I [Archbishop Richard] shall accompany the delegation, as will Bishop William McGrattan of Calgary.

"We are all keenly aware of the historical importance of this gathering with Pope Francis, and rely heavily upon your prayerful support."



CHRISTMAS IS COMING... STOP THE CHAOS!

On Dec. 3 at 10:15 am (following 9:00 am Divine Liturgy at Holy Eucharist Parish 6425 120 Ave NW, Edmonton) the Family, Faith and Friends, Parent Group will be hosting the second of 4 sessions for the 2021-2022 year.

Join Dobrodika Kim Bombak from the Eparchy of Edmonton and Dobrodika Melissa Naasko from Upper Michigan as they share ideas for creating a more Christ focused and calmer journey to Bethlehem in an active household.

Email education@edmontoneparchy.com to get the zoom link. A limited number of people may join the presentation at Holy Eucharist parish. Please indicate your desire to attend in person or online in your email. *Note - Kim and Melissa will be joining via Zoom.

Curious about Family Faith and Friends?

Parents with young families are invited to come together for prayer, faith development, friendship, and support. To learn more and to be kept up to date with events and resources, join the Facebook Group: Family, Faith, Friends, Parent's Group <https://www.facebook.com/groups/1019387668113464>. For other questions call or text: 780-914-9093 Christina





It's official!
We now have a Catholic Scouts Group in Edmonton!
#221 Our Lady's Scouts



Be part of the Adventure!

At this time we are organizing ourselves and seeking families to help us get started. In particular we are looking for Adult Scouters and Volunteers. Children and Youth can be placed on the "We Are Interested: Waiting List" and will be kept up to date with our progress and notified when programming is ready to start (which will likely be in the new year, pandemic allowing).

If you and your family are interested in being involved please contact Fr. Bo Nahachewsky at 780-340-3726 or at fr.nahachewsky@eeparchy.com

More info can be found at: dormition.eeparchy.com/scouts/



BEAVER SCOUTS AGES 5-7

Discover adventures like camping, hiking, playing games and enjoying campfires. Make gear, learn to make the web, along with being rewarded.



CUB SCOUTS AGES 8-10

Embark on adventures, learn to swim, hike, canoe, and camp. As a Cub, Cub Scouts are encouraged to try new and exciting activities including STEM projects and cultural experiences.



SCOUTS AGES 11-14

Make your mark! Scouts discover leadership opportunities and develop self-confidence by planning adventures with your troop and giving back to the community in a meaningful way.



VENTURER SCOUTS AGES 15-17

Push your potential. Develop the skills to handle the demands of your goals and reach your personal goals, while building self-confidence, responsibility and leadership.



ROVER SCOUTS AGES 18-26

The most exciting experience has and challenging experiences with peers and adult leaders. Personal development and support through a variety of programs, projects and activities.

Next meeting: Saturday, December 11 at 11 am

You can attend in person or via Zoom.

Meeting details can be found at dormition.eeparchy.com/scouts/



This Catholic Scouts group would help families become more active and involved in their community, faith and church. It is a youth ministry endeavour that hopefully will help our parish community grow too. If you have any questions about it just talk to Fr. Bo.

Some of the ways we will teach our Catholic faith in this Scouts group will be by explaining the meaning of Services, Sacraments, Saints and other such. (Note the great alliteration.) And at times we will welcome all the scouts and their families to participate in our parish's prayers and events.

THE HOPE TO WHICH THE LORD CALLS US

Pastoral Letter of the Synod of Bishops of the Ukrainian Greek-Catholic Church

To the Clergy, Religious, and all the Faithful of the UGCC

I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your heart enlightened, that you may know what is the hope to which he has called you (Eph 1:16-18).

Beloved in Christ!

In listening together to the Word of God and discerning the beating of the heart of our Church on the various continents of the world in the midst of a pandemic, we, the members of the Synod of Bishops of the Ukrainian Greek-Catholic Church, united in our synodal deliberations in the 2021st year of our Lord with you, beloved sons and daughters of our Mother Church, through this letter wish to reflect on *how we are to be a vibrant and authentic Church of Christ, a community of the Lord's disciples, in the midst of the challenges of the present world—in peace and joy!* The answer to this question must be sought with profound faith in Jesus Christ, with the hope that is given us, with an awareness of the parental love of the Father and the power of the Holy Spirit who acts in us. Looking towards the decade that lies before us, we wish to reflect on our common future together with you.

1. Ongoing Implementation of the Pastoral Plan “The Vibrant Parish – a Place to Encounter the Living Christ.” First of all, we would like to remind you of the foundations of our common program, “The Vibrant Parish – a Place to Encounter the Living Christ.” The implementation of this pastoral plan, which we launched in 2011, helped us keep focus on three questions: How are we to grow in faith? How are we to grow in holiness? How are we to grow in service and love? In particular, we focused on the first three elements of the “Vibrant Parish” program, which are: The Word of God and Catechesis, The Holy Mysteries and Prayer, Serving One's Neighbour (Diakonia). These are points which express the internal nature of the Church, characterized her life from apostolic times, and remain fundamental to this day for every generation of Christ's disciples. In these elements, we encounter Christ the Teacher, Christ the High Priest, Christ the Good Shepherd and Physician of soul and body.

In implementing the church wide “Vibrant Parish” pastoral plan, we directed our attention primarily on the parish community as the place where the faithful most frequently encounter Christ through Christian teaching, common prayer, and service to

neighbour. By fostering and invigorating our parishes, we hoped to renew our entire Church.

We should mention that the “Vibrant Parish” included other important elements: Leadership-Stewardship, Communion-Unity and a Missionary Spirit (see Pastoral Letter of His Beatitude Sviatoslav to the Faithful of the UGCC, “The Vibrant Parish – a Place to Encounter the Living Christ, December 2, 2011). And so, this program continues, and we must work on its implementation and development in every parish community.

At the same time, the “Vibrant Parish” elements should be applied not only to parishes, but also to every Christian community, both great and small, especially to the family. After all, the Christian family is called to be a place of teaching the faith, a school for personal and community prayer, as well as a centre for sacrificial service to one's neighbour. Indeed, this vocation applies to every Christian—deacon, priest and bishop, man and woman, the child and young person, religious, and layperson.

2. Pastoral Conversion. Any initiative requires a certain awareness of one's weaknesses. This should surprise no one. At the beginning of our Christian life, before we were brought to the cleansing waters of Baptism, it was necessary that we (as expressed for most of us as through our godparents) renounce Satan and all his works. The symbolism of the Baptismal service reminds us that we cannot follow Christ if we do not purify ourselves from all that leads us away from Him. This renunciation of the world of evil is not a one-time act, but continuous, and lasts throughout our life. There is no Christian in this world who does not need conversion and repentance: bishops, clergy, religious, the faithful, from the youngest to the oldest... We are all created in the image and likeness of our Lord. The image of God is always present in us, but the restoration of divine likeness requires our effort because the restoration of our fallen human nature involves persistent spiritual struggle, a regular examination of conscience, a continual openness to restorative divine grace. It is for this reason that in our liturgical tradition we constantly beseech the Lord: “That we may spend the rest of our lives in peace and repentance.”

At the heart of spiritual warfare is the constant effort to overcome our tendency to egoism through self-denial, following Christ's example. The Apostle to the Gentiles in his Epistle to the Philippians writes: “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men” (Phil 2:5-7).

This applies, first, to labourers in Christ's vineyard—to us, bishops, and to our immediate co-workers, the priests, who today are called to a genuine pastoral conversion. What does this involve? At this time, we must speak seriously about our readiness to change for the better, to utilize new means of communication between individuals, between the Church and a

society that is rapidly transforming, and to constantly search for the most effective methods of being together and serving one another. We must reflect on reforming church structures, on a new dynamism and creativity in ministry, on introducing the kind of pastoral approaches that grant our laity the possibility to apply their talents in fulfilling the mission of the Church, on the ability to provide answers to real spiritual needs of the People of God, on being able to read “the signs of the times,” on the way we engage with others with a sense of shared responsibility (*sobornist*) and a spirit of cooperation, on overcoming the fear that stands in the way of establishing a renewed evangelical manner to be a shepherd of souls according to the heart of Christ in the 21st century.

Renunciation of evil, understanding historical errors and self-denial are not goals in and of themselves. These efforts should lead us to openness and accountability, to authentic spiritual accompaniment and Christian closeness. Therefore, we must constantly purify our intentions so that our actions reflect not our will but God’s will. In this way, we will follow the example of our Lord, the Christ, who said of Himself: “For I have come down from heaven, not to do my own will but the will of him who sent me” (Jn 6:38).

Conversion is not a simple denial of something, but a joining to someone—Jesus Christ, as St. Paul wrote: “It is no longer I who live, but Christ who lives in me” (Gal 2:20). Conversion makes us free to become, in Christ, a vibrant community of children of God. It brings a person closer to God, the Only Holy One. And this divine closeness—with us and to us—makes us fruitful in our spiritual life and pastoral ministry and makes the mission of the Church successful in all times and among all peoples.

3. Developing networks of communion. In those moments, when we are confronted with complicated choices and challenges, let us seek to find an answer to the question: What would Jesus do in this situation? How would He behave in my place? This approach can be adopted not only by individual persons, but also by institutions, our Church in particular, as she asks herself today: How are we to move forward? How do we preach the Kingdom of God in this fragmented, deeply divided and wounded 21st century world? How are we to be a light to today’s world?

We can find many answers when we examine the life and ministry of our Lord. First of all, Christ often retreated into solitude in order to pray. Having become man, the Son of God was constantly watchful that the will of the Father be fulfilled in Him. He described the fulfilment of God’s will as daily nourishment: “My food is to do the will of him who sent me and to accomplish his work” (Jn 4:34). By maintaining a spiritual “vertical connection”—obedience to the Father in incessant prayer and in fulfilling His salvific will, our Lord built His relations with others in light of divine will—something that contemporary culture expects from us, His disciples.

Jesus was a master when it came to creating interpersonal relations and communion: through encounters, healings, sermons He built and developed a circle of disciples, followers, and witnesses—which became of foundation for building up the Church. Let us remind ourselves that the basis of the Church is not a *thing*—a code of rules and practices, ideology, a branchlike structure or a pyramid, but *Someone*—Christ Himself: “In whom the whole structure, being joined together, grows into a holy temple in the Lord” (Eph 2:21). Christ constantly called unto Himself different people, laid foundations for a common listening to the Word of God, community prayer, and common ministry.

This manner of working and style of mission was adopted by St. Paul, the Apostle to the Gentiles. Through tireless preaching and multiple journeys, letters, and epistles, he develops, strengthens, and brings together networks, communities of recognizable, concrete persons—not nameless masses—gathered in the Lord’s name. Modelling themselves on their Teacher, the apostles, who became missionary disciples, remained close to individual persons and communities. They hastened from one community to another, fostering unity in faith and solidarity in love. Their successors acted in the same manner throughout history.

This network of fraternal community in faith and solidarity in love is so important that even in times of communist persecution on our maternal lands, members of our Church under the leadership of its pastors, in spite of great restrictions and danger, continued to maintain it, and did so, with God’s grace, rather successfully: in the underground monasteries operated in secret, seminaries educated new priests, the faithful gathered in private homes for prayer and liturgical services.

Even more today we are called to such personal and ecclesial relationships at different levels: in the family, school, workplace, in the parish and eparchy and between eparchies, religious communities and monasteries.

Love is at the core of communion among Christ’s disciples (see 1 Cor 13:13).

“By this all people will know that you are my disciples, if you have love for one another” (Jn 13:35). The community of Christ is, in essence, a network of love and service. Witness to this is wonderfully borne in the Acts of the Apostles: “Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common” (Act 4:32). How good when there is cooperation and solidarity! This network of souls through the millennia embraced the destitute, healed wounds, overcame divisions among people, raised those who found themselves at the bottom of the social ladder, and continues to do so to this day.

The development of media technologies—from the discovery of writing and printing to the internet—expresses this same communication network, which is natural, indeed, essential for a human being. Human life in its many facets is a network of intricate relationships. The famous Catholic writer of the 20th century, Thomas Merton, noted “No man is an island.” We are

rediscovering this in contemporary culture with its tendency towards individualism and polarization and are experiencing this deeply in a time of pandemic. The quarantines demonstrated that the network of human relations can both destroy and be life-giving. We need contact with other people, like we need air. However, such relationships must be healthy, whole, marked by an ability to listen and hear one another, and not poisonous or toxic. We must become a Church of healthy relationships, a friendship of communities of Christ's disciples, who think in common and act synodally, experiencing together the common pilgrimage of the created world towards its Creator, with Christ at its head. Let us beseech the Holy Spirit that in all our relationships His fruit be brought forth: love joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (see Gal 5:22-23).

4. The Path to Curing Wounds and Healing

Traumas. Journeying through the cities, towns, and villages of the Holy Land, Jesus gathered disciples and preached the Kingdom. At the same time, He demonstrated the essence of the Kingdom in a manner understood by all—listening, showing mercy, and healing: “And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction” (Mt 9:35). He healed haemorrhage and blindness, demonic possession and leprosy, paralysis, and the ultimate human illness—death. Healing is an expression of God's love and a sign of the presence of His Kingdom: “He welcomed them and spoke to them of the kingdom of God and cured those who had need of healing” (Lk 9:11). The Lord provides us an example of how we are to act and preach—to heal the wounds and illnesses of others, especially in the context of the lived experience of genocidal totalitarian regimes, intent on destroying the human being and crushing its dignity.

We cannot dream about the future of our Church if we do not reflect on the need for a healing of traumas—personal, familial, societal, ecclesial, national, historical, and global. Contemporary understanding of how the human psyche works, the dynamics of consciousness, will, and feelings of a person, the experience of pastoral ministry and relationships demonstrate how all of us need healing. Entire generations of our Church's faithful experienced great upheavals, which, unfortunately, have not ceased, but take on new forms. The terror of genocidal regimes and world wars, colonialism and violence, imprisonment and forced emigration, the new war and the pandemic—all leave profound wounds on human souls, on families, and on all of society.

These wounds require the healing of God's mysterious, tender, and personal touch. Otherwise, pain, fear, and mistrust lead to aggression, destructive passions, and addictions. Where there is no genuine love among God's sons and daughters, there seductive, populist ideologies take root. Cheap promises, simplistic and deceptive answers to the profound needs of the human soul cripple and deform the psyche and thinking of

entire societies. The power that heals, the grace of the Holy Spirit, capable of healing the wounds of the past and present—these come from an encounter with the living Christ, the Physician of soul and body, Who makes Himself present in the mutual love of His followers. And the vehicle for this Source of healing is and must be our Church, all its communities and institutions.

The pandemic, which every one of us is experiencing, has given us the opportunity to see even more clearly the face of a crippled humanity and the needs of the wounded person, who suffers from loneliness, fear, anxiety, addictions, disquiet, and injustice. We need a Healer and we ourselves must be instruments of healing in order to reveal the Kingdom that we preach. It is the road of healing, which intertwines with the paths of repentance, that opens up the way towards an authentic mission. The children of the Church, who have experienced her life-giving love, and have understood their Baptismal vocation to divine sonship and daughterhood, become missionaries who preach a Gospel of redemption and healing.

5. Closeness and Practical Attention to the Poor and Marginalized.

Paradoxically, we reach healing not when we focus on ourselves, on our difficulties, needs and problems, but when we open up in compassionate and merciful love towards our fellow human beings, seeking to grant them the experience of God's healing presence and life-giving love through our human presence and closeness. Our Lord spoke of this Gospel paradox: “Whoever finds his life will lose it, and whoever loses his life for my sake will find it” (Mt 10:39). To love one's life for Christ's sake means dedicating it to serving our neighbour, especially the most destitute, poor, marginalized, those whom the Lord calls “the least of these my brothers” and says that everything that we do for one of these, we have done for Him (Mt 25:40). Thus, in serving one's neighbour out of love, a person “finds their own life,” that is, rediscovers the greatest truth about themselves as a beloved child of God, created out of love and called to love.

One of our contemporaries, Carlo Maria Martini, rightly noted: “God is present in each act of love, in all signs of forgiveness, in the commitment of those who fight against violence, hate, want and suffering.” That which characterizes Christian love is its concreteness. As our neighbour with his unique daily needs and miseries is concrete, so must God's presence in our works of mercy be concrete: to feed the hungry, give drink to the thirsty, clothe the naked, receive the sojourner into our home, visit the sick and imprisoned, etc. (see Mt 25:35-36; Is 58:6-7; Pastoral Letter of the Synod of Bishops of the UGCC of 2020: “Only One Thing Will Remain Yours –That Which You Have Given to the Poor!”, 1)

Our service to neighbour frequently finds expression in meeting their immediate and basic needs and necessities. However, Divine love compels us to reach towards the root of human suffering and misfortune, which is often found hidden behind

human sin, and appears in community relations, poisoned by injustice. Thus, our Christian efforts will bear even greater fruit, if we, along with meeting the needs of a specific person, our neighbour, also strive for the healing of social sinfulness and so establish the common good, from which every member of the human community will be able to draw hope.

His Holiness, Pope Francis, calls on us to become increasingly a Church that reaches out beyond herself to serve. And in this insight is found the call to each of us to leave our own comfort zones, to move beyond ourselves and increasingly open ourselves up to our fellow human beings. In practice, this means to direct our attention and steps towards concrete people who live “on the periphery” of today’s world, filled with fear, sadness and hopelessness; towards those whose cry for help does not reach the ears of their surroundings, hardened by indifference and egoism, but should find resonance in the heart of a person of genuine faith, giving rise in his or her life to streams of solidarity, compassionate listening and merciful love. Thus, in our contemporary world, immersed in the fear of death and anxiety before the coming day, we will be able to bring a sign of hope that “does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (Rom 5:5). Indeed, our treatment of neighbour, our readiness to service will become a sign of new hope and a testament to the authenticity and depth of our faith.

6. The Christian Family – A Domestic Church.

Speaking and preaching about the Christian family, the venerable Metropolitan Andrey was convinced that it provides “teaching, on which depends and is supported the future of the entire people” (*On the Christian Family*, 1900). In the same spirit of his great predecessor, Patriarch Josyf, in the twilight of his life, wrote: “Parents, the Christian Family – that is the foundation for a healthy society, a people, a nation. It is the pledge of their growth and strength! And thus, I beseech you: preserve it, and where it has been shaken, restore the authentic Christian family among the Ukrainian people, as the undying hearth of life and health for the Church and People” (*Testament of His Beatitude Patriarch Josyf*). And so, our Church, continuing the work of these illustrious righteous leaders, gives special attention to the spiritual care and spiritual accompaniment of families.

The past year of 2020 brought suffering to millions of people across the globe because of the pandemic. This time of unprecedented challenges demonstrated, with particular clarity, what a great gift it is for us, Christians, to be able to gather together in prayer “in the same place,” as the first disciples of Christ did (see Acts 2:1), breaking the Eucharistic Bread and calling upon the Holy Spirit, who transfigures the community of God’s children, making it the living Body of the Risen Saviour. All of us experienced with great pain, and, in part, still continue to experience a “Eucharistic hunger,” a longing for live participation in the Liturgy. Quarantine restrictions, established by the governments of many countries, forced us for a certain time to leave our churches and worship from our homes. Some

have seen in this movement of the People of God the fulfilment of the words of the prophet Isaiah: “Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by” (Is 26:20).

With gratitude we can attest today that our households and Christian families in this difficult time became a place of great and convincing faith witness. Parents were given an opportunity to read the Holy Scriptures with their children, to pray and take part in online-streaming of services from parish or cathedral churches. The experience of our underground Church, so fresh in the memory of the older generation, was put to use once again, showing the unique and irreplaceable role of the family in fostering and transmitting the faith. Nothing can replace the good example of practicing Christian parents. Society today needs the witness of the healthy Christian family, possibly more than at any other time in human history.

However, many a family became painfully aware of its limitations and weaknesses, which became apparent in those long weeks and months of quarantine restrictions. Many a family experienced the loss of loved ones, crisis, and tension. More than a few persons realized how they are unable to show patient and merciful love towards their closest. Many a parent sensed that they weren’t prepared to guide their children with wisdom and in a God-like manner, to support one another on the faith journey in the midst of the turbulent sea of the pandemic and the difficulties associated with it. To these human, spiritual, and psychological limitations were added external factors such as the loss of employment, reduction of salary, which became a source of additional suffering and anxiety in families. To all our families we wish to express reassurances of our closeness and prayers.

At the same time, we renew our appeal to the clergy to give central attention to family ministry, catechesis of the family, which is called to be an image of the community of the Most Holy Trinity in the world, and a sign of hope for all humanity. A believing family, that “community of life and love which God himself wanted for man and woman” (St. John Paul II, General Audience, October 8, 1997), and which church tradition call a “domestic church,” is to be “the path of the Church” for all times. In the same address, St. John Paul II spoke of this: “Yes, the family is eminently the ‘path of the Church’ which recognizes in it an essential and irreplaceable element of God’s plan for humanity. The family is ‘the privileged place for personal and social development.’ Whoever fosters the family, fosters the human person; whoever attacks it, attacks the human person. Today the family and life are confronted by a fundamental challenge which affects human dignity itself.”

7. Sense of Mission and Going forth into the World.

The mission of the Church is expressed in ministry of the word and healing through being present to the human person in his or her joys and sorrows, successes and challenges, through listening to the voice of our neighbour and preaching the Gospel of mercy to the

destitute of all times. The Church is called to go forth in order to preach the Gospel, baptize all nations (see Mt 28:18-20), and she does so by overcoming barriers—linguistic, ethnic, cultural, racial, and social. The words of Jesus, spoken to the apostles after the Resurrection, indicate to us the dynamics that God expects from us: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

Pope Francis teaches: “In our day Jesus’ command to ‘go and make disciples’ echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this new missionary ‘going forth.’ Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel.” (Apostolic Exhortation, *The Joy of the Gospel*, 20). Sainly pastors have recognized the call of the Holy Spirit and been able to reach out beyond the usual spheres of ministry in order to spread the light of Christ’s Gospel in their contemporary societies. Our blessed priest-martyr, Omelyan Kovch, pre-empted by decades today’s movement of “the Church going forth” when in his renowned booklet, “Why are our people fleeing from us?”, which he wrote while imprisoned in Berezhany in the late 30s of the last century, he stated: “Already the great pope Leo XIII uttered a profound thought: ‘Fuori di sacristia!’ (Out of the sacristy!). Yes, in our time a priest must truly cultivate his activity outside the sacristy. Therefore, if a priest wishes to keep his flock in faith, in church and rite, he must ‘go forth from the sacristy’ and actively participate in the community life of his parish... Should he fail to do this, the ground will disappear under his feet, as has already happened to more than one.”

We should not limit ourselves to preaching the Word of God only to “our own,” but must go and preach to diverse nations in their own language. Let every one of us—bishop, priest, deacon, seminarian, monk, sister, boy, girl, father, mother—respond to this appeal of the Successor of St. Peter to “go forth in mission” where we live, work, rest.

This “going forth” will be fruitful and blessed only if every one of us will do it with Christ and in unity with the Church: “In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all

occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded. That is what the angel proclaimed to the shepherds in Bethlehem: ‘Be not afraid; for behold, I bring you good news of a great joy which will come to all the people’ (Lk 2:10).” (*The Joy of the Gospel*, 23). Let us move forward, going forth with courage to search for those who are distant, and invite those, who remain at the bottom of society. Let us show initiative! (see *idem*, 24).

Beloved in Christ! If the proposals and priorities given here are to become the program of our Church for the next years, it is necessary that each of us, you and we, understand our vocation and our responsibility before God for the spiritual gifts we have received from Him. Let us cast aside all that keeps us from Christ! Let us open ourselves to the gift of the Holy Spirit who descends on each of us and bears His fruit through us! Let us be living icons of God’s goodness in the world! Let us be bearers of peace and gentle evangelists of Christ’s love, a love that does not impose, but invites to a life of communion with the Father in the Holy Spirit. Let us constantly keep before our eyes the example of our zealous predecessors in faith, from apostolic times to the new martyrs and confessors of faith of the 20th century, who in the face of all the challenges of their time were able to “Rejoice in hope, be patient in tribulation, be constant in prayer” (Rom 12:12).

Let the prayer of the chief apostle Peter, a living witness to our hope, be on the mouth and in the heart of each of us: “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you” (1Pt 1:3-4).

The blessing of the Lord be upon you!

On behalf of the Synod of Bishops of the
Ukrainian Greek-Catholic Church
+SVIATOSLAV

Given in Kyiv,
at the Patriarchal Cathedral of the Resurrection of Christ,
on the day of the Holy Martyr Longinus the Centurion
October 29 (16), 2021 A.D.

Current Covid Precautions:

- We need to wear masks
- We need to keep families 2 meters apart
- We need to limit the number of people in church to ⅓ of its normal capacity (now only 44 people)
- We can not all sing together, either we recite or we have 1 cantor (family)
- We will not be having fellowship after liturgy until further notice.

- **Please pray for** several of our parishioners and family members including (but not limited to): Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy Birthday** to: Suanne Workun and Thomas Ostopowich **who** celebrate their birthdays this week. May God grant you all many happy years. Mnohaya Lita.

Holodomor – one of the most monstrous crimes in the history of humanity, was the result of a deliberate political strategy masterminded by Stalin and his totalitarian communist regime. By the magnitude, losses during the Holodomor surpassed those of the Ukrainian nation during the Second World War. Ukrainians worldwide continue to suffer the consequences of this merciless act.

With the de-classification of documents in Ukraine and eyewitness accounts, the world has learned of a horrific crime against humanity about which little was previously known or officially confirmed. Ukraine itself made the confirmation in its quest for historical truth and national identity. It is a fact that the *Holodomor*: a) occurred; b) was deliberate, and was c) designed to destroy a nation.

Ukrainians in Alberta are united with the international community in commemorating the anniversary of the Holodomor-Genocide in Ukraine of 1932-33. Together we can spread the truth about the Holodomor and ensure acknowledgement of the Holodomor as an act of genocide against the Ukrainian nation. In Soviet Ukraine, the region known as Europe's breadbasket, 7 – 10 million lives were suddenly eradicated by starvation, one of the most ruthless forms of torture and death.

Let us remember, thus ensuring that similar tragedies are never repeated!



The following is an appeal letter from His Beatitude, Patriarch, in support of a fundraising campaign towards the creation of a National Museum of the Holodomor-Genocide in Kyiv.

Each November we commemorate the blessed repose of the millions whose lives who died through starvation, a deliberate act on the part of the Stalinist-Soviet regime to break the Ukrainian people. The true story of the forced and prolonged 1932-1933 famine will be recorded for all eternity in the planned National Museum of the Holodomor-Genocide.

The faithful wishing to support the campaign financially may do so in North America through the Archeparchy of Philadelphia.

LET'S SUPPORT THE CREATION OF THE NATIONAL MUSEUM OF THE HOLODOMOR-GENOCIDE IN KYIV

The month of November for Ukrainians, Ukrainians in the heart and people of good will is a time of honoring the victims of the Holodomor, the terrible and planned by the Stalinist-Soviet regime famine of Ukrainians in Central, Eastern and Southern Ukraine and Kuban in 1932-1933. The forced and prolonged famine of millions of Ukrainians has led to the deaths of at least 10.5 million people according to latest research data! It was a deliberate policy in response to the resistance of freedom-loving peasants against the collectivization introduced in 1928, when private land, livestock and agricultural implements were taken to form collective farms and forced to work on collective farms paying with grain not enough to feed their families. About 4,000 mass demonstrations of peasants against collectivization in the early 1930s were documented. To break the resistance of the peasants, an excessive measure of grain procurement was introduced, which forced the transfer of all harvested grain to the state, which sold it for next to nothing abroad. Peasants began to leave the collective farms *en masse*, taking back their property. In order to preserve the collective farms and property in the hands

of the state, the regime passed a repressive decree on August 7, 1932, popularly known as the "Law of Five Ears (spikes) of Grain." All collective farm property was equated to state property, and severe penalties were imposed for its theft. Under this law, the state punished hungry peasants for harvesting leftovers in a field by imprisonment for 10 years with confiscation of property or execution. Special groups of people were organized to search the population to seize grain by force. Such searches were accompanied by terror, physical and moral abuse.

The decision of the Politburo of the Central Committee of the Communist Party of Ukraine was made under pressure from Molotov dated November 18, 1932 on the right of the state to take from peasants not only grain but also other food and property that could be sold or exchanged for food was still incredibly cruel. Also, a specific repressive regime was introduced - "black boards". It meant a physical food blockade of collective farms, villages, districts: total seizure of food, ban on trade and transportation of goods, ban on the departure of peasants and the encirclement of the village by military units, GPU, police. In 1932-1933, the "blackboard" regime operated in 180 districts of the Ukrainian SSR (25% of districts). Such a repressive regime was applied only in Ukraine and the Kuban - in places of compact residence of Ukrainians.

The worst time of the Holodomor was in June 1933. Every day 28,000 people died martyrdom, 1,168 people died every hour, and 20 died every minute.

Even today we do not know exactly how many people died during the Holodomor. Most historians and scholars claim that more than 7 million died in Ukraine and 3 million Ukrainians in the Kuban, Central Chernozem region, the Volga region and Kazakhstan. Apart from the number, it is difficult to establish the names of those killed in the Holodomor, as it was forbidden to record the actual number of deaths. Today, secret lists of some village councils with a list of those who died in 1932-1933 have been revealed. These lists are twice the official data. It is clear

that such cases were not uncommon. There was a ban on recording the cause of death as "starvation", so the death certificates indicated "from typhus", "exhaustion", "from old age". In 1934, all the books of the Registry Office on the registration of deaths were transferred to a special department of the Central Prosecution office. Ukrainians died out in families, villages, and the dead were not always counted. The unreported mortality rate is unknown, but it is clear that millions have died.

To honor the victims of the Holodomor, to collect and study the history of the Holodomor, the Ukrainian government approved the establishment of a Memorial to the Victims of the Holodomor. In 2010, a memorial part was opened, recently renamed as the National Museum of the Holodomor-Genocide, on the banks of the Dnipro River in Kyiv. This first part of the Memorial consists of parts: two sculptures of angels, which are a symbolic entrance to the museum, the square "Mill of Fate", around which are artistic sculptures of millstones, and in the center of the square - a sculpture of a girl called "Bitter Childhood". The "Candle of Memory" is surrounded by a complex of artistic compositions (storks, iron crosses, stone blocks, slabs with carved years of crime against the Ukrainian people). The Memorial Hall is the central part of the Memorial, which currently serves as a museum, and the Black Boards Alley are granite slabs listing the settlements to which the special Holodomor extermination regime was applied. Right now work is underway to build the second, museum, part of the Memorial. The cost of the project is 125 million US dollars, of which 65 million is provided by the Ukrainian government for the construction of the museum, and 60 million must be raised to create and equip the museum materials, conduct research and establish a fund for its further existence and development. This is exactly what the International Charitable Foundation of the Holodomor Museum, which was created by three organizations - the All-Ukrainian Human Rights Organization "Vasyl Stus memorial", the Public Committee for Commemoration of the Victims of the Holodomor - Genocide of 1932-1933, and the World Congress of Ukrainians. The Museum Fund has a supervisory board consisting of:

- Ivan Vasyunyk, Chairman of the Supervisory Board
- His Beatitude Sviatoslav (Shevchuk), Head and Father of the Ukrainian Greek Catholic Church
- His Beatitude Metropolitan Epiphanius, Primate of the Orthodox Church in Ukraine
- Victor Yushchenko, President of Ukraine 2005-2010
- Tony Abbott, Prime Minister of Australia 2013-2015
- Stephen Harper, Prime Minister of Canada 2006-2015
- Filya Zhebrovska, Chairman of the Supervisory Board of JSC "Farmak"
- Oksana Zabuzhko, writer, Shevchenko Prize winner, daughter and granddaughter of Holodomor witnesses
- Andriy Kozytsky, historian, associate professor of Ivan Franko National University of Lviv
- Olena Kosharna, Founder and CEO of Horizon Capital, Chairman of the Board of Directors of the American Chamber of

Commerce (ACC) in Ukraine, Vice President of the World Congress of Ukrainians

- Natalia Yaresko, Minister of Finance of Ukraine 2014-2016
- Stepan Kubiv, Chairman of the Vasyl Stus Memorial NGO, First Deputy Prime Minister of Ukraine and Minister of Economic Development and Trade of Ukraine 2016-2019
- Bohdan Onyschuk, Chairman of the Board of the Canadian-Ukrainian Foundation
- Stefan Romaniv, First Deputy President of the World Congress of Ukrainians.

The Supervisory Board is responsible for the collection and responsible, efficient and transparent use of funds for the development of the museum.

His Beatitude Sviatoslav, Head and Father of the Ukrainian Greek Catholic Church, appealed in a special letter to Ukrainians, Ukrainians in the heart and all people of good will to join the fundraiser for the creation of the museum. All donors will be duly recorded and honored. We will periodically report on the progress of the collection and publish lists of donors. You can contribute as follows:

- Write a check to the Ukrainian Catholic Archdiocese of Philadelphia, mark the Holodomor Museum in Kyiv, and mail it to Archbishop's Chancery, 810 North Franklin Street, Philadelphia, PA 19123. A letter of thanks will be sent to you.
- Visit the Philadelphia Archdiocese's FACEBOOK page, www.facebook.com/archeparchyphilly, find a fundraising report for the Holodomor Museum in Kyiv and can make a donation by credit or debit card. FACEBOOK will send you an email notification of receipt of funds.
- Visit the Philadelphia Archdiocese's website, www.ukrarcheparchy.us, click on Donate via Paypal, then click on "Donate for Creation of the Holodomor Museum in Kyiv" and you can make your donation by credit or debit card. A letter of receipt will be sent upon request.
- You can make donations immediately on the Holodomor Museum's website on the Internet platform "Grains of Truth" at <https://www.zernappravdy.org/uk/campaigns/sprout-the-grains-of-truth-together-with-his-beatitude-sviatoslav/>. Unfortunately, a letter of charitable donation will not be provided.

Join the good and very necessary cause - the creation of a wonderful and much needed National Museum of the Holodomor-genocide, which will truthfully and widely cover the horrors of the Holodomor, honor the memory of all the dead and we will finally know their names, and it will remind of the atrocities of the Stalinist-Soviet regime in Ukraine. This must be done for our future generations, the future of Ukraine and to prevent such horror somewhere in the world.

With prayer, Yours in Christ,

Bishop Andriy (Rabiy)
Auxiliary Bishop of Philadelphia

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 🐟 Twenty-Seventh Sunday after Pentecost, Tone 2; The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305); Nativity Fast. Ephesians 6:10-17; Luke 13:10-17 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng with Fr. Bo 5:30 appointment Installation of Bishop Milad in Montreal.	29 🐟 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. 2 Timothy 2:20-26; Luke 19:37-44 9:30 am Vocations Meeting	30 🐟 The Holy and All-Praiseworthy Apostle Andrew the First-Called; Polyeleos Feast. Nativity Fast. 1 Corinthians 4:9-16; John 1:35-51 11 am Appointment 3 pm Appointment 7 pm PPC Meeting	1 🐟 The Holy Prophet Nahum (7th century BC); Nativity Fast. Abstention from meat and foods that contain meat. 2 Timothy 4:9-22; Luke 20:1-8	2 🐟 The Holy Prophet Habakkuk (Avvakum); Athansius the Recluse (1176); Passing into Eternal Life (1973) of Blessed Ivan Sleziuk, Catacomb Bishop of Ivano-Frankiv'sk and Confessor; Nativity Fast. Titus 1:5-2:1; Luke 20:9-18 6pm Camp Oselia Society Meeting Happy Birthday to Susan Workun	3 🐟 The Holy Prophet Zephaniah (Sophonias) (7th century BC); Nativity Fast. Abstention from meat and foods that contain meat. Titus 1:15-2:10; Luke 20:19-26 Happy Birthday to David Laschuk	4 🐟 The Great-Martyr Barbara (286-305); Our Venerable Father John of Damascus (749); Nativity Fast. Ephesians 1:16-23; Luke 12:32-40 Melkite's "St. Barbara Party" at Holiday Inn Hotel
5 🐟 Twenty-Ninth Sunday after Pentecost, Tone 3; Our Venerable and God-bearing Father Sabbas the Sanctified (532); Polyeleos Feast. Nativity Fast. 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	6 🐟 Our Holy Father Nicholas the Wonderworker, Archbishop of Myra in Lycia; All-night Vigil Feast. Nativity Fast. Hebrews 13:17-21; Luke 6:17-23	7 🐟 Our Holy Father Ambrose, Bishop of Milan (397); Nativity Fast. Hebrews 4:1-13; Luke 21:12-19 11 am Appointment	8 🐟 Our Venerable Father Patapius; Nativity Fast. Abstention from meat and foods that contain meat. Hebrews 5:11-6:8; Luke 21:5-7, 10-11, 20-24	9 🐟 The Conception of Saint Anna when she conceived the Most Holy Mother of God; All-night Vigil Feast. Nativity Fast. Galatians 4:22-31; Luke 8:16-21	10 🐟 The Holy Martyrs Menas, Hermogenes and Eugehrphus; Nativity Fast. Abstention from meat and foods that contain meat. Hebrews 7:18-25; Luke 21:37-22:8 Happy Birthday to Thomas Ostpowich	11 🐟 Our Venerable Father Daniel the Stylite (493); Nativity Fast. Ephesians 2:11-13; Luke 13:18-29
						
12 🐟 Sunday of the Holy Forefathers, Tone 4; Our Venerable Father Spiridon the Wonderworker, Bishop of Tremithus (337-61); Nativity Fast. Colossians 3:4-11; Luke 14:16-24 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	13 🐟 The Holy Martyrs Eustratios, Auxentius, Eugenius, Mardarius and Orestes (284-305); the Holy Martyr Lucia, the Virgin (284-305); Polyeleos Feast. Nativity Fast. Ephesians 6:10-17; Luke 21:12-19	14 🐟 The Holy Martyrs Thyrsus, Leucius (249-51), Philemon, Apollonius and Callinicus (284-305); Nativity Fast. Hebrews 9:8-10,15-23; Mark 8:22-26 11 am Appointment	15 🐟 The Holy Priest-Martyr Eleutherius; Our Venerable Father Paul of Latra (956); Our Holy Father Stephen the Confessor, Archbishop of Surozh (8th century); Nativity Fast. Abstention from meat and foods that contain meat. Hebrews 10:1-18; Mark 8:30-34 Happy Birthday to Brittany Kwas	16 🐟 The Holy Prophet Haggai (6th c. BC); Nativity Fast. Hebrews 10:35-11:7; Mark 9:10-16	17 🐟 The Holy Prophet Daniel, the Three Holy Youths Ananiah (Ananias), Azariah (Azarias) and Mishael (Misael) (6th century BC); Nativity Fast. Abstention from meat and foods that contain meat. Hebrews 11:8,11-16; Mark 9:33-41	18 🐟 Saturday before the Nativity of Christ; The Holy Martyr Sebastian and His Companions; Nativity Fast. Galatians 3:8-12; Luke 13:18-29
19 Sunday before the Nativity of Christ - Sunday of the Holy Fathers, Tone 5; The Holy Martyr Boniface (230); Nativity Fast. Hebrews 11:9-10,17-23,32-40;	20 Forefeast of the Nativity of Christ; the Holy Priest-Martyr Ignatius the Godbearer (110); Nativity Fast. Hebrews 11:17-23, 27-31; Mark 9:42-10:1	21 Forefeast of the Nativity of Christ; the Holy Martyr Juliana of Nicomedia (284-305); Nativity Fast. Hebrews 12:25-26; 13:22-25; Mark 10:2-12	22 Forefeast of the Nativity of Christ; The Holy Great-Martyr Anastasia (305); Nativity Fast. Abstention from meat and foods that contain meat. James	23 Forefeast of the Nativity of Christ; The Ten Holy Martyrs of Crete (249-51); Nativity Fast. James 1:19-27; Mark 10:17-27	24 Eve of the Nativity of Christ; The Holy Venerable-Martyr Eugenia; Nativity Fast. Strict Fast. Abstention from meat and dairy and foods that	25 The Nativity in the Flesh of Our Lord, God and Saviour Jesus Christ - Christmas 13 East of our Lord. Holy Day of Obligation.

Sunday November 28, 2021

Twenty-Seventh Sunday after Pentecost, Tone 2; The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305)

Troparion: 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: 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: The tomb and death could not hold the Mother of God,* unceasing in her intercession and an 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:

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.

Epistle: Ephesians 6:10-17 (NRSV)

Brothers and Sisters, finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia verses:

The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Lord, grant victory to the king and hear us in the day that we shall call upon You. (*Psalms 19:2,10*)

Gospel: Luke 13:10-17 (NRSV)

At that time, Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.

