



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

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

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

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

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

Sunday, November 20, 2022

**Twenty-fourth Sunday after Pentecost. Octoechos Tone 7.
Forefeast of the Entrance of the Most Holy Mother of God into the Temple;
Blessed Josaphata Hordashevskia, First Superior of the SSMI (+1919);
Our Venerable Father Gregory of Decapolis (842);
Our Holy Father Proclus, Archbishop of Constantinople (446)**

Feast of the Entrance of the Mother of God into the Temple

HISTORY OF THE FEAST

This feast traces its origins to the tradition of the Church and apocryphal writings.

From these writings, the parents of Mary, being childless, made a promise to God that if they would have a child, they would offer him/her up the Lord's service in the temple in the temple in Jerusalem.

The Lord blessed them with a daughter, Mary. When Mary was three, her parents, Joachim and Anna, brought her to the Temple. When Mary was presented, she was received by St.

Zacharias, the father of St. John the Forerunner, as he was the High Priest at that time. He took her by the hand and led her into, not only the Holy Place, but into the Holy of Holies. This was the place that only the High Priest was to enter, and only on the Day of Atonement. The only explanation for this is that he was moved by the Spirit of God.

Mary studied and served in the temple. She wanted to remain in the Temple all her life and had no desire to marry, but the law had no provision for this. It was unheard of for a girl to vow perpetual virginity. When she was 14, Mary was betrothed, following a religious custom, to Joseph. She went to Nazareth with Joseph, where she continued her religious life of prayer and study. It was there, in Nazareth, that Mary was visited by the angel who told her she would be the mother of Jesus, God's Son.

The Virgin Mary is called the Theotokos, which in the Greek language means: "She who bears God".

This Feast celebrates the entry of Mary into the life of the Temple. When Mary was three years old, Anna, her mother, brought her to the Temple, and dedicated her to God's service. It was customary for many young...



Entrance of the Mother of God into the Temple

continued from Page 1

... Jewish virgins and widows to live at the temple where they studied the Word of God and performed temple service.

Some mention is made to this feast in the 5th century. It was established in the 8th century since mention of it as one of the twelve major feasts was made by the Patriarchs of Constantinople in their sermons as well as in the Sinai Gospel which Emperor Theodosius III donated to the Sinai Monastery.

The feast was universally recognized and celebrated by the East in the 9th century.

In the West, the feast of the Entrance began to be celebrated in the 14th century. By the middle of the 15th century it spread throughout all of Europe.

The feast of the Presentation is one of the 12 great feast days, having a one-day pre-feast and a four-day post-feast.

DID YOU KNOW?

- The encounter between Mary and Zechariah takes place in front of the porch of the “holy of holies”.
- Mary resembles a three-year-old only in size; she is an adult in miniature.
- The virgins who form the retinue have their heads uncovered as a sign of their virginity.
- Mary wears a veil (maphorion), although she is a virgin and remains a virgin even in giving birth, because she has attained spiritual maturity and perfect union with God, even from a very early age.
- The Church has placed this feast at the beginning of the Philippian Fast when we relive the expectation of the Messiah by the Jewish people. Mary represents all of Israel; she fulfills the promise.

- All of the hymns of this feast day celebrate this tradition which is not intended to give precise historical information, but to lift up the holiness of Mary and her spiritual preparation to receive Christ in her womb.

THE READINGS

Six readings are designated for the Entrance into the Temple.

Vespers

The 3 Old Testament readings which describe the Temple which symbolically prefigures the living Temple of Christ, the Virgin Mary:

- Exodus 40:1-35
- 1 Kings 7:51-8:11
- Ezekiel 43:27-44:4

Divine Liturgy

The Epistle reading, Hebrews 9:1-7, also describes the arrangement of the sanctuary and of the “holy of holies” in the Temple; this text refers symbolically to Mary.

The Gospel readings, Luke 10:38-42 and 11:27-28 are read at all the feasts of Mary. Mary is the true contemplative who nourished and brought up the Saviour. She is the first disciple—she is the one who listened to, and kept, the Word. In this lies the ‘Gospel’ foundation of our devotion to Mary.

TROPAR (Tone 4)

Today is the prelude of the benevolence of God, * and the herald of the salvation of humankind, * for the Virgin openly appears in the temple of God* and foretells Christ to all. * Let us also with full voice exclaim to her: * “Hail, fulfillment of the Creator’s plan.”

KONDAK (Tone 4)

The most pure temple of the Saviour,* richest palace and holy treasury of the glory of God,* today enters the house of the Lord* bringing grace which is in the Spirit of God.* The angels of God sing to her:* This is the heavenly tabernacle.

HOW CAN I CELEBRATE THIS FEAST DAY?

- Place an icon of the Presentation of the Theotokos in your icon corner. Explain the icon to the children.
- Explain the meaning of the feast day and why it is celebrated during the pre-Christmas fast.
- Teach the Tropar according to the proper tone.
- Learn a new hymn in honour of this feast.
- Venerate the icon on the Tetrapod in church.

THEMES OF THE FEAST

The holiness of Mary.

‘Today the All-Pure and All-Holy enters the Holy of Holies’. The reference is to Mary but it also means that all human life can be a life that is ‘presented to the Temple’, a life that is holy and pure with God.

Comparison of the Temple of stone with the living Temple.

‘The most pure Temple of the Saviour... today is led into the house of the Lord, bringing with her the grace of the divine Spirit’. Mary, who will bear the God-Man in her womb, is a holier temple than the temple in Jerusalem. This is true of every person united with God: ...“Do you not know that your body is the temple of the Holy Spirit...?”

Mary is to be presented to our ‘temple’. Our soul is a temple where God wishes to live; Mary should be ‘presented’ to it: our soul is to be open to Mary so she may dwell in our own personal temple.

Entry of Mary into the holy, universal Church.

The whole assembly of the faithful is the body of Christ and the temple of God; today’s feast is the entry of Mary into this temple—the holy, universal Church. The Temple, which is the Catholic Church, pays homage to the Temple, which is Mary.

Blessed Josaphata Hordashevsk, Co-Foundress of the Sisters Servants of Mary Immaculate from the SSMI website

Her Life

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

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

On August 24, she was officially vested in this new habit, and received the religious name, Josaphata, after the great Ukrainian martyr for unity, St. Josaphat Kuntsevych. She then left for Zhuzhel, where she met seven girls who were to join her in this fledgling community, she as a novice, and they as postulants. On August 27, 1892, the newly-founded congregation of the Sisters Servants of Mary Immaculate was inaugurated in the church in Zhuzhel, and Sister Josaphata was appointed Superior and formation directress.

Over her whole religious life, she initiated the educational and health care ministries and oversaw the opening of many new missions, but not without trials. After the initial few years, it became apparent that the two founding priests had different visions for this congregation. Sr. Josaphata was often caught in the middle, defending her Sisters from works that were not in the spirit of their initial mandate.

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

perpetual vows for two consecutive years, and Sr. Josaphata was sent to the most difficult missions.

Without perpetual vows, she was not permitted to participate in the second General Chapter, according to the Constitution of that time. That Chapter saw her elected General Vicar in absentia, and the delegates petitioned the Metropolitan for permission for her to pronounce her vows. Permission was granted, and the following day, May 11, 1909, she pronounced her perpetual vows and became the new General Vicar, as elected by the Chapter.

Three years later, she began to suffer from tuberculosis of the bone. On March 16, 1919, she predicted that she would die on April 7, the Feast of the Annunciation, on the Julian calendar. She died on that day, as she predicted.



In November 1982 the mortal remains of Sister Josaphata were transferred from the cemetery in Krystynopil, Ukraine, to the Generalate in Rome. Her mortal remains were placed in an urn, which rests now in a small altar in the chapel in the Generalate. Hundreds of visitors to the Generalate have sought her intercession for their temporal and spiritual needs. The Generalate has received numerous testimonials of special graces received through her intercession.

Her Process

The Process of Canonization of the Servant of God Josaphata Hordashevsk was initiated in the Eparchy of Przemyśl in Poland in March, 1992. Present were Sister Frances Byblow, then Superior General of the Sisters Servants, and Sister Dominica Slawuta, who became the postulator, and later, wrote a biography of Sister Josaphata, "Prayer and Service", which was published in Canada in 1996. It is available in English, Ukrainian, Spanish, and now also in Slovak.

On April 6, 1998, Pope John Paul II read the decree proclaiming the heroic virtues of the Servant of God Josaphata Hordashevsk, co-foundress of the Sisters Servants of Mary Immaculate, and granted her the title of Venerable. On April 24, 2001, in the Clementine Hall at the Vatican at 11:00 am, the decree recognizing a miracle through the intercession of Venerable Sister Josaphata Hordashevsk was promulgated.

Sister Josaphata was beatified, proclaimed Blessed, by Pope John Paul II on June 27, 2001, during his pastoral visit to Lviv, Ukraine, the place of her birth.

Over a million witnessed this long-awaited event! Her first class relics — a portion of her bone — may be venerated in the chapel at the Provincial Home of the Sisters Servants in Toronto. (Though the Generalate also receives many requests for relics, requests for first class relics should include a recommendation from the bishop.)

Blessed Josaphata Feast Day

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

13th Annual Bishop's Gala



FAMILY AND
THE DOMESTIC
CHURCH
*"Growing the
Seeds of Faith"*

*Supporting the
Office for Family
and Life Ministries*

Thursday, December 1, 2022
Chateau Louis Conference Centre | Edmonton
Cocktails 6:00 pm | Dinner 7:00 pm

Thirteenth Annual Bishop's Gala, "Family and the Domestic Church: Growing the Seeds of Faith"
Thursday, December 1, 2022 This festive gala raises money to support eparchial programming, with the focus this year on the Office for Family and Life Ministries. Cocktails and silent auction 6:00 pm, dinner at 7:00 pm, followed by an exciting live auction. Tickets \$200 each (\$100 tax receipt). Contact the Pastoral Centre to purchase tickets or make a monetary or auction donation: 780 424 5496 or chancery@edmontoneparchy.com. Go to www.eeparchy.com/gala to view on-line auction. All proceeds of the Gala will support the mission of the Church, that is, the sharing of the Good News of the Gospel of Jesus Christ.

The Annual Bishop's Appeal Collection

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

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

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

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

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



Dormition Parish's **Perogy Supper** Fundraiser

Come enjoy Hand Pinched Perogies, Ham, Lazy Cabbage Rolls, Salad and Desert and
Support our Happy Little Ukrainian Catholic Church

\$20 per person (**\$10** for those under 12 years).

Tickets available in advance **ONLY** from the parish.
Join us Sundays at 10 am or call Greg at 780-489-2063

December 3, 2022 @ 6pm

15608-104 Avenue, Edmonton.

Come and Eat our Delicious Perogies



St. Philip's Fast

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

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

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

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

Ukrainian Catholic Bishops Issue Call to End Ukraine War.

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

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

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

We continue to pray for peace in Ukraine.

World Youth Day

(WYD) August 1-6, 2023 Lisbon, Portugal. Established in 1985 by John Paul II, WYD is a pilgrimage of young people from all over the world, gathering with Pope Francis to celebrate youth and the universal Church in an intense moment of evangelization! This year's theme is, "Mary arose and went with haste" (Luke 1:39). www.lisboa2023.org/en/

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

- **Please pray for** several of our parishioners and family members including (but not limited to): Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Jeanny Panchuk** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- Everyone please spread the news and invite your family and friends to our upcoming **PEROGY SUPPER**, which will occur on December 3. Tickets are available here in the parish, and will NOT be sold at the door. Feel free to take posters and let everyone know.
- **Last week's PPC Meeting was postponed till this Wednesday at 6:30.** All Parish Pastoral Council Members are to attend if possible. There is much to discuss as usual.
- Fr. Bo is planning a couple of **Icon Writing Workshops** in our parish on just before we begin the Great Fast: Feb 10-12 (3 day) & Feb 17 - 20 (4 day - Family Day weekend)... Unless Camp Oselia plans their fundraiser that weekend. Registrations will be created soon. If you want more information on these intense days of painting (about 30 hours of prayer and writing icons) give Fr. Bo a call, text or email. His info is on the front page.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>20</p> <p>Twenty-fourth Sunday after Pentecost. Octoechos Tone 7. Forefeast of the Entrance of the Most Holy Mother of God into the Temple; Blessed Josaphata Hordashevska, First Superior of the Sisters Servants of Mary Immaculate (+1919); Our Venerable Father Gregory of Decapolis (842); Our Holy Father Proclus, Archbishop of Constantinople (446) Matins Resurrectional Gospel 2. Ephesians 2:14-22; Luke 8:41-56</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>21 🐟</p> <p>The Entrance into the Temple of our Most Holy Lady, the Mother of God and Ever-Virgin Mary Nativity Fast. Hebrew 9:1-7; Luke 10:38-42, 11:27-28</p> <p>12 noon Icon Workshop</p> <p>5:30 pm Meeting</p>	<p>22 🐟</p> <p>Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him Nativity Fast. 2 Thessalonians 1:10-2:2; Luke 12:42-48</p> <p>11:00 am Appointment</p>	<p>23 🐟</p> <p>Post-feast of the Entrance of the Mother of God; Our Holy Fathers Amphilochius, Bishop of Iconium (4th c.) and Gregory, Bishop of Agrigentum (7th c.) Nativity Fast. Abstinence from meat and foods that contain meat. 2 Thessalonians 2:1-12; Luke 12:48-59</p> <p>PPC Meeting at 6:30 pm</p>	<p>24 🐟</p> <p>Post-feast of the Entrance of the Mother of God; The Holy Great-Martyr Catherine (310-13); the Holy Great-Martyr Mercurius (249-51) Nativity Fast. 2 Thessalonians 2:13-3:5; Luke 13:1-9</p> <p>Days of Fasting for Ukraine</p> <p>Jeanny Panchuk’s Birthday</p>	<p>25 🐟</p> <p>Leave-taking of the Feast of the Entrance of the Most Holy Mother of God into the Temple; Our Holy Father and Priest-Martyr Clement, Pope of Rome (101); Peter, Bishop of Alexandria (312) Nativity Fast. Abstinence from meat and foods that contain meat. 2 Thessalonians 3:6-18; Luke 13:31-35</p> <p>Days of Fasting for Ukraine</p>	<p>26</p> <p>Our Venerable Father Alypius the Stylite (610-41); James the Hermit (457); The Blessing of the Church of the Holy Great-Martyr George which is in Kiev, before the Gates of Holy Wisdom Cathedral (1019-54) Nativity Fast. Galatians 1:3-10; Luke 9:37-43</p> <p>Days of Fasting for Ukraine</p> <p>Usual Saturday Prep for Sunday.</p>
<p>27</p> <p>Twenty-fifth Sunday after Pentecost. Octoechos Tone 8.The Holy Martyr James of Persia (422); Our Venerable Father Palladius Matins Resurrectional Gospel 3 Ephesians 4:1-6; Luke 10:25-37</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>28 🐟</p> <p>The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305) Nativity Fast. 1 Timothy 1:1-7; Luke 14:12-15</p> <p>5:30 pm Meeting</p> <p>6:00 pm Youth Commission Meeting</p>	<p>29 🐟</p> <p>The Holy Martyr Paramon (249-51), the Holy Martyr Philomenus (270-75); Our Father Acacius, of Whom Testimony is Found in the Ladder of Divine Ascent Nativity Fast. 1 Timothy 1:8-14; Luke 14:25-35</p> <p>11:00 am Appointment</p>	<p>30 🐟</p> <p>The Holy and All-Praiseworthy Apostle Andrew the First-Called Polyeleos Feast. Nativity Fast. Abstinence from meat and foods that contain meat. 1 Corinthians 4:9-16; John 1:35-51</p>	<p>1 🐟</p> <p>The Holy Prophet Nahum (7th century BC) Nativity Fast. 1 Timothy 3:1-13; Luke 16:1-9</p> <p>6 pm Bishop’s Gala</p> <p>No 5:30 pm Meeting</p> <p>Suanne Workun’s Birthday</p>	<p>2 🐟</p> <p>The Holy Prophet Habakkuk (Avvakum); Athansius the Recluse (1176); Passing into Eternal Life (1973) of Blessed Ivan Sleziuk, Catacomb Bishop of Ivano-Frankivsk and Confessor Nativity Fast. Abstinence from meat and foods that contain meat. 1 Timothy 4:4-8,16; Luke 16:15-18; 17:1-4</p> <p>Perogy Supper Setup</p> <p>7 pm High School Youth Meeting</p> <p>Isabella Gnutel’s Birthday</p>	<p>3</p> <p>The Holy Prophet Zephaniah (Sophonias) (7th century BC) Nativity Fast. Galatians 3:8-12; Luke 9:57-62</p> <p>PEROGY SUPPER</p> <p>Usual Saturday Prep for Sunday.</p> <p>David Laschuk’s Birthday</p>
<p>4</p> <p>Twenty-sixth Sunday after Pentecost. Octoechos Tone 1. The Great-Martyr Barbara (286-305); Our Venerable Father John of Damascus (749) Matins Resurrectional Gospel 4. Ephesians 5:9-19; Luke 12:16-21</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship & St. Nicholas</p>	<p>5 🐟</p> <p>Our Venerable and God-bearing Father Sabbas the Sanctified (532) Polyeleos Feast. Nativity Fast. Galatians 5:22-6:2; Matthew 11:27-30</p> <p>5:30 pm Meeting</p> <p>Adam Lavallee’s Birthday</p>	<p>6 🐟</p> <p>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</p> <p>10:30 am Liturgy at Venta Care Centre</p> <p>Nicholas Setlack’s Birthday</p>	<p>7 🐟</p> <p>Our Holy Father Ambrose, Bishop of Milan (397) Nativity Fast. Abstinence from meat and foods that contain meat. 1 Timothy 5:22-6:11; Luke 18:15-17, 26-30</p>	<p>8 🐟</p> <p>Our Venerable Father Patapius Nativity Fast. 1 Timothy 6:17-21; Luke 18:31-34</p> <p>5:30 pm Meeting</p>	<p>9 🐟</p> <p>The Conception of Saint Anna when she conceived the Most Holy Mother of God All-Night Vigil Feast. Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 4:22-31; Luke 8:16-21</p>	<p>10</p> <p>The Holy Martyrs Menas, Hermogenes and EUGRAPHUS Nativity Fast. Galatians 5:22-6:2; Luke 10:19-21</p> <p>Andrij Genyk’s Birthday</p>
<p>11</p> <p>Twenty-seventh Sunday after Pentecost. Octoechos Tone 2. The Holy Martyr Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>12 🐟</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>13 🐟</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>14 🐟</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>15 🐟</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>16 🐟</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>	<p>17</p> <p>Our Venerable Father Basil the Great (355-379) Nativity Fast. Abstinence from meat and foods that contain meat. Galatians 6:1-16; Luke 11:1-13</p> <p>10 am Divine Liturgy</p> <p>Followed by Fellowship</p>

Twenty-fourth Sunday after Pentecost. Octoechos Tone 7.
Forefeast of the Entrance of the Most Holy Mother of God into the Temple; Blessed Josaphata Hordashevska, First Superior of the SSMI (+1919); Our Venerable Father Gregory of Decapolis (842); Our Holy Father Proclus, Archbishop of Constantinople (446)

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Troparion, Tone 4: Anne is now preparing a great joy for all of us,* for she has given birth to the only ever-Virgin who is a joy that dispels all sadness.* Today Anne fulfills her vow with gladness,* presenting to the Temple of the Lord* the One Who is the true temple of God's Word* and His pure Mother.

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

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* "Come forth, O faithful, to the resurrection!"

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

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

Now and for ever and ever. Amen.

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

Prokeimenon, Tone 7:

The Lord will give strength to His people;* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams. (Psalm 28:11,1)

Epistle: Ephesians 2:14-22 (NRSV)

Brothers and Sisters, for he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its

24-та Неділя по Зісланні Св. Передсвяття Введення у храм Пресв. Богородиці. Прп. Григорія Декаполіта. Св. Прокла, архиєп. Царгородського. Прп. Йосафати Гордашевської.

Тропар (глас 7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мирноносцям плач на радість переминив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

Тропар (г. 4): Радість усім передвіщає нині Анна,* родивши супротивний печалі плід – єдину приснодіву,* яку і приводить, як сущий храм Бога Слова і Матір чисту,* молитви діючи,* днесь із радістю у храм Господній.

Тропар (г. 4): Преподобна Йосафато,* твоїм духом молитви і служіння,* ти навчаєш нас відновляти й підносити серце людське* всюди, де б'ється воно.* Служити, де найбільша потреба,* все на славу Божу.

Кондак (глас 7): Вже більше влада смерті не зможе людей держати, зійшов бо Христос, знищивши і знівечивши сили її, зв'язується ад, пророки ж однодушно радіють. З'явився Спас тим, що вірують, промовляючи: Виходьте, вірні, до воскресіння.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (г. 4): Днесь радістю сповнилася* вся вселенна* у славетному празнику Богородиці,* зовучи: Вона є тінь небесна.

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

Кондак (г. 4): Преподобна Йосафато,* Співзасновнице Службниць Непорочної Діви Марії.* Ти почала свою місію в Україні для свого народу,* принесла світло в темноту його опущення.* Виховуючи дітей і молодь,* ти дала батькам нову силу і надію.* Ти піклувалася хворими і бідними,* бачила в них образ Божий.* Ти старалась про красу Божого храму,* даючи людям відчуття красу богослужби.* Господь привів тебе до святости дорогою терпіння,* ти є жінкою всіх часів.

Прокімен (глас 7):

Господь силу людям Своїм дасть, Господь поблагословить людей Своїх миром (Пс 28,11).

Стих: Принесить Господеви, сени Божі, пренесить Господеви молодых баранцев (Пс 28,1).

Апостол: (Еф 2,14-22):

Браття і Сестри, Христос – наш мир, він, що зробив із двох одне, зруйнувавши стіну, яка була перегородою, тобто

commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

Alleluia, Tone 7:

verse: It is good to give praise to the Lord; and to sing to Your name, O Most High.

verse: To announce Your mercy in the morning, and Your truth every night. (*Psalm 91:2,3*)

Gospel: Luke 8:41-56 (NRSV)

At that time, there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. Then Jesus asked, "Who touched me?" When all denied it, Peter said, "Master, the crowds surround you and press in on you." But Jesus said, "Someone touched me; for I noticed that power had gone out from me." When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, "Daughter, your faith has made you well; go in peace."

While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But he took her by the hand and called out, "Child, get up!" Her spirit returned, and she got up at once. Then he directed them to give her something to eat. Her parents were astounded; but he ordered them to tell no one what had happened.

Communion Hymn:

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

ворожнечу, – своїм тілом скасував закон заповідей у своїх рішеннях, на те, щоб із двох зробити в собі одну нову людину, вчинивши мир між нами, і щоб примирити їх обох в однім тілі з Богом через хрест, убивши ворожнечу в ньому. Він прийшов звістувати мир вам, що були далеко, і мир тим, що були близько; бо через нього, одні й другі, маємо доступ до Отця в однім Дусі. Отже ж ви більше не чужинці і не приходні, а співгромадяни святих і домашні Божі, побудовані на підвалині апостолів і пророків, де наріжним каменем – сам Ісус Христос. На ньому вся будівля, міцно споєна, росте святим храмом у Господі; на ньому ви теж будете разом на житло Бога в Дусі.

Алилуя (глас 7):

Стих: Добре вого – прославляти Господа, і співати Твоєму імені, Вс евишний (Пс 91,2).

Стих: Звіщати вранці Твою милість, ночами – Твою вірність (Пс 91,3).

Євангеліє: (Лк 8,41-56):

У той час один чоловік приступив до Ісуса, Яір на ім'я, який був головою синагоги. Припавши до ніг Ісуса, він почав його просити зайти до нього в хату, бо була в нього дочка одиначка, яких дванадцять років, і вона вмирала. І як він ішов туди, люди тиснулися до нього. Аж тут жінка якась, що була хвора дванадцять років на кровотечу й витратила на лікарів увесь свій прожиток, і ніхто з них не міг її оздоровити, підійшовши ззаду, доторкнулась краю його одежі й умить стала здоровою – спинилась її кровотеча. Ісус спитав: "Хто доторкнувся мене?" А що всі відпекувались, Петро мовив: "Наставниче, то люди коло тебе юрмляться і тиснуться." Ісус же сказав: "Хтось доторкнувся до мене, бо я чув, як сила вийшла з мене." Побачивши жінка, що не втаїлася, тремтячи підійшла й упавши йому до ніг, призналася перед усіма людьми, чому до нього доторкнулась і як негайно одужала. Сказав їй Ісус: "Дочко, віра твоя спасла тебе, йди в мирі!" Він говорив ще, як приходить хтось від голови синагоги і каже: "Твоя дочка померла, не турбуй більш Учителя." Ісус почувши це, озвався до нього: "Не бійся, тільки віруй, і вона спасеться." Прийшовши до хати, він не пустив нікого з собою всередину, крім Петра, Йоана та Якова з батьком та матір'ю дитини. Всі плакали за нею і голосили. Він же мовив: "Не плачте, вона не вмерла, вона тільки спить." І ті сміялися з нього, бо знали, що вмерла. А він узяв її за руку й голосно промовив: "Дівчино, пробудися!" І дух її повернувся до неї, і вона миттю встала. Тоді він звелів дати їй їсти. Батьки ж її були здивовані вельми, та він наказав їм нікому не говорити, що сталося.

Причасний:

Хваліте Господа з небес, хваліте Його на висотах (Пс 148,1). Алилуя (х3).