



• UKRAINIAN ORTHODOX CHURCH OF ALL SAINTS •

1500 Day Street, Winnipeg, MB R2C 1E4

Father Nicholas Orest Rauliuk and Father Bill Wasyliw

Father Deacon Thomas Chaput

Reader/Cantor: Allan Pawluk and Len Matiowsky • Choir Director: Jan Michalyszyn

29th SUNDAY AFTER PENTECOST OF THE HOLY FOREFATHERS

Sunday, 24 December, 2023

Epistle Reading: Col. 3:4-11 • *Gospel:* Lk. 14:16-24

SUNDAY SERVICES:

Sunday, 24 December, 2023 – ENGLISH

Sunday, 31 December, 2023 - BILINGUAL

Confession will be available on Sunday morning starting at 9:15 AM. It is recommended that members of All Saints attend confession at least once every four (4) months.

PLEASE REMEMBER IN YOUR PRAYERS: Victor and Helen, Nadia, Marilyn, Lawrence, John, Janet, Chelsey, Mervin, Sonia, Elaine, Jeffery, Richard, Mary, Allan, Linda and Michael, Bob, Debbie, Alex, Rev. Frs. Olexander, Eugene, Nicholas Orest, Dobrodiyka Genya, Elaine.

PRAYER OFFERINGS: If you would like someone to be mentioned in prayer, submit their names by email, directly to Fr. Nicholas - revorestrauliuk@gmail.com , Fr. Deacon Thomas - thechaputs@shaw.ca or allsaintsuoc@mymts.net , or inform one of the church elders.

In response to the Ukrainian Orthodox Church of Canada's decision to change its calendar to adopt December 25th as the official date of Christmas, the Ukrainian Orthodox Church of All Saints has decided to celebrate Christmas this year on January 7th. All Saints will adopt the new calendar on February 17th, 2024, which coincides with the start of the preparatory Sundays before the Lenten period. All Saints will begin celebrating Christmas according to the new calendar starting December 25th, 2024. Should you have any questions, please do not hesitate to speak to the Parish executive or Father Nicholas.

CHRISTMAS CELEBRATIONS on DECEMBER 25, 2023

- **Holy Trinity Metropolitan's Cathedral**, 1175 Main Street at 9:30 AM - Greeting of His Eminence Metropolitan Ilarion with the CHRISTMAS DIVINE LITURGY to follow - DECEMBER 25th
- **St. Mary's the Protectress Sobor**, corner of Burrows & Sinclair- CHRISTMAS DIVINE LITURGY - DECEMBER 25th begins at 9:50 am with Rev. Fr. Nicholas Orest Rauliuk officiating.

The care and maintenance of our property remains a priority. If you are unable to attend church, please continue to support us with your offerings. All Saints accepts Interac E-transfers for donations in addition to cheques or cash. Please submit e-transfers to allsaintsuoc@mymts.net .

CHOIR NEWS

The All Saints Choir invites our congregation to participate in singing along with us during the Liturgies, specifically during; *"Communion before and after prayers"*, *"I Believe,"* and *"Our Father"*.

These are particularly important to sing or recite along with the choir. Join us as we lift our voices and pray to our Heavenly Father in unity!"

There are Liturgy booklets in the pews. Please ask an elder or sister to locate one for you if one.

SUNDAY SCHOOL: Thank you to Anya Haraschuk and Demi Kuzyk Bernier for providing this important program for our children. For more information about our Sunday School program, please contact Anya Haraschuk at fedyaz@yahoo.ca or Demi Kuzyk at demikb@shaw.ca .

LET'S CELEBRATE!

Rt. Rev. Mitred Protopresbyter Fr, Nicholas Orest Rauliuk is celebrating 56 years of Holy Priesthood on December 24, 2023. He was ordained by His Eminence Metropolitan Ilarion (Ohienko)

December 24, 1967 at the Holy Trinity Metropolitan's Cathedral in Winnipeg.

May God grant Fr. Nicholas many Blessed years!

If you or your family are celebrating a major life event such as a birth, birthday, anniversary, retirement, etc., please notify **Fr. Deacon Thomas** at thechaputs@shaw.ca so a note of congratulations can be included in our bulletin. We look forward to sharing in your joy.

CHRISTMAS CHEER BOARD DONATION

The Ukrainian Orthodox Church of All Saints would like to thank all those who have donated to the Christmas Hampers, on order make this a Blessed and Joyous Christmas Season for our sponsor families!

COMING EVENTS:

Malanka on January 13, 2024. Music by "Dennis Nykoliation Band".

Tickets are available: Adults - \$70 pp. / Children 12 and under - \$35 pp. Catering is by Ludwick.

Call Emil at 204-488-2200 or Ted at 431-279-4965.

Your support is needed to ensure these fund-raising events are successful.

Please circle these dates on your calendars and let your family and friends know about them!

Do You Have an Item for Our Bulletin? Please contact us via email at allsaintsuoc@mymts.net

NEED A RIDE TO CHURCH? If you're unable to make the trip on your own, we would be pleased to provide you with transport. **Contact us at allsaintsuoc@mymts.net and we'll arrange a ride for you.**

CHECK US OUT!

All Saints website, Facebook page, and Instagram has a great deal of information waiting for you at your fingertips!

All Saints news and information can be accessed at:

Church Website: <https://www.allsaintsuoc.ca/>

Facebook: <https://www.facebook.com/allsaintsuoc/>

Instagram: <https://www.instagram.com/allsaintsuoc/>

UKRAINIAN ORTHODOX CHURCH OF ALL SAINTS 2023 Parish Council & Support Volunteers:

President - Len Matiowsky, (431) 668-8335

Clergy - Fr. Nicholas Orest Rauliuk, (431) 374-1794 or (204) 691-5689

Fr. Deacon Thomas Chaput, (204) 470-6376

VP Fundraising - Emil Kowal, (204) 488-2200

Secretary - William Rodrigues, (431) 334-7764

Treasurer - Bob Michalyshyn, (204) 228-7386

Property Manager - Wayne Biegun, (431) 777-3303

Hall Manager - Bob Talbot, (204) 422-8755

Sistretsya Coordinator - Olga Barth, (204) 254-4706

Sunday School Director - Anya Haraschuk, (204) 339-2255

Sunday School Assistant - Demi Kuzyk-Bernier, (204) 224-9608

Choir Director - Janet Michalyshyn, (431) 998-4866

Cantor - Allan Pawluk, (204) 334-5909

Church Librarian: Dob. Nadia Krawchenko-Chaput, (204) 470-9425

Kitchen Crew Coordinator: Jennifer Osachuk (204) 338-4859

Members at Large:

Lawrence Chubey, (204) 256-8785

Ted Kowal, (431) 279-4965

Pat Valen, (204) 661-0661

Gary/Bonnie Persowich, (204) 257-7413

Werner/Olga Saxler, (204) 955-1255

Oleg Kan (431) 374-5622

DIVINE LITURGY LIVE STREAMS CAN BE FOUND AT THESE WEBSITES:

- Live stream from **Ukrainian Orthodox Church of All Saints**, Winnipeg, MB @ 10:00

<https://www.facebook.com/allsaintsuoc/live>

- Live stream from **Holy Trinity Ukrainian Orthodox Metropolitan Cathedral**, Winnipeg, MB @ 6:30 am

<https://www.facebook.com/HTUOMC/>

29th Sunday After Pentecost of the Holy Forefathers – Tone 4

Ven. Daniel the Stylite of Constantinople (490). Martyr Mirax of Egipt (640). Martyr Acepisus and Aeithalas at Arbela in Assyria (VII). Ven. Luke the New Stylite of Chalcedon (979).

Ven. Nikon the Dry of Kyiv Caves (1101).

ACCEPTING THE LORD'S INVITATION

Within the Orthodox Church, the Sunday between December 11-17 is called, simply enough, the “Second Sunday Before the Nativity of the Lord,” and more specifically, the “Sunday of the Forefathers.” This liturgical preparation for the Feast of our Lord’s Nativity—something of a build-up—is a conscious echo of the lengthy time of preparation, determined by God and embodied in the history of Israel, before the sending of His only-begotten Son into the world “in the fullness of time” [Galatians 4:4]. This specific period of liturgical time—and here we mean the entire forty days of the Nativity Fast—is something of a microcosm of the historical time in which the righteous ones of Israel fervently awaited the deliverance promised by God and embodied in the Messiah, “Who is Christ the Lord” [Luke 2:11]. The spiritually fertile promise of God given to the patriarch Abraham will begin its historical expression with the Advent of Christ: “Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves” [Genesis 12:1-3].

For this reason, Saint Paul emphasized the importance of Abraham, exalting him as the father of the faithful: “So you see that it is men of faith who are the sons of Abraham.... And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” [Galatians 3:7,29].

According to the Scriptures, one’s “faith identity” is far more significant than one’s “ethnic/social identity.” This was magnificently expressed by the Apostle Paul in what were certainly radical terms for his time (and, alas, for our present time): “Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all” [Colossians 3:11]. And in Galatians, Saint Paul writes, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” [3:28].

According to one of the currently-available editions of *The Synaxarion (The Lives of the Saints)* for this particular commemoration of the Forefathers, we read the following spiritual interpretation: “Through the connection of the holy Ancestors and Patriarchs, Our Savior Jesus Christ is Himself also, in a way, the fruit of the faith of Abraham. So, when God makes His voice known to each of us while we are still in a strange land of the passions and worldly vanities, we must like Abraham unhesitatingly leave all that is ours, and follow the divine calling with faith until we reach the Promised Land where, in our turn, we shall be able to give birth spiritually to Christ. For, planted in us by faith and Baptism, He has to grow in us through the virtues so as to shine in the light of contemplation” [November-December, pp. 390-391].

Essentially, it is through faith—simultaneously a gift and a response—that we will yet again “see” the pre-eternal God “wrapped in swaddling cloths lying in a manger” [Luke 2:12]. Is there any possibility that we could experience a child-like eagerness and sense of anticipation for that awesome vision amidst our “mature,” yet grindingly realistic, if not cynical, reflections on the present Christmas season as we await the Feast? If not, we may just well be facing another “merry Christmas” that lasts about as long as it takes to unwrap our gifts and eat our holiday meal.

The appointed Gospel reading for the Sunday of the Forefathers is Luke 14:16-24. The connection between this particular parable and the commemoration of the Forefathers may not be readily apparent. However, this Parable of the Great Banquet clearly anticipates the coming of the Gentiles into the Church—foretold to and by the Forefathers—thereby bringing to fruition the promise made to Abraham and the other righteous ancestors of Christ. The banquet of the parable is the image of the Christian Eucharist that unites both Jews and Gentiles in the one Body of the Church and points to the heavenly banquet of the Kingdom of God, an image going back to the Prophet Isaiah among other Old Testament sources. This dialectic between “promise” and “fulfillment” may therefore be the very point of its choice for this particular Sunday.

In the parable, we hear various “excuses” as to why some of the invited guests ask to be excused from the great banquet. They all sound quite legitimate and understandable—as do our excuses when we decline the King’s invitation to the great banquet on either the exterior or interior level. Life presents its demands that must be immediately met. These demands can be domestic (the home and children), professional (work-related), or even recreational (needed time off). They

combine in such a way that at times it all seems overwhelming. We can easily lose track of the days as they become something of an indistinguishable blur of endless activity—perhaps right now even more so than at any other time of the year. Christmas puts such a demand on all of our resources—energy, time, money, etc.

As legitimate or understandable as these excuses of the invited guests may have appeared to be, even drawing forth our sympathy or empathy, the master of the parable, on the contrary, proved to be neither sympathetic nor empathetic, and did not accept them. And this master is clearly an image of God (the Father). It is not because He is harsh and demanding. That would clash with the image of the Father throughout the New Testament. Perhaps it is because of how great an invitation and how great a gift is being freely offered at such a “great price”—“you were bought with a price” the Apostle Paul reminds us—that the master of the parable reacts with “anger” when his invitation is declined. The Father offers His Son as the sacrificial food of the great banquet that we are called to enjoy. Therefore, since the Incarnation culminates in the Crucifixion, we understand the nature of that “price.” With this in mind, we may further understand that our efforts to postpone the invitation to that Great Banquet are actually quite misplaced—including life’s everyday demands. That seems to be what the Lord is conveying to us in this parable of the Great Banquet with His stark closing words: “For I tell you, none of those men who were invited shall taste of my banquet” [Luke 14:24].

We are the spiritually “poor and maimed and blind and lame” [Luke 14:21] who have been invited to the great banquet. This is none other than the “marriage supper of the Lamb” [Revelation 19:9]. Let us accept the invitation with joy and thanksgiving.

Father Steven Kostoff is rector of Christ the Savior-Holy Spirit Church, Cincinnati, Ohio (OCA)

Слава Ісусу Христу! Slava Isousou Christou! Glory to Jesus Christ!

Слава Навіки! Slava Na Veeky! Glory Forever!