



THE CATHOLIC PARISH OF THE **DORMITION** OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

BULLETIN FOR: SUNDAY, AUGUST 12, 2018

15608 -104 Avenue,
Edmonton, AB T5P 4G5

Services:

Sundays at 10:00 am
Feast Days at 7:00 pm

Parish Phone:

780-224-3372

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

403-999-9560*

*this number will likely change to a local number within about month

Fr. Bo's Email:

fr.bo.nahachewsky@gmail.com

Twelfth Sunday after Pentecost, Tone 3;

Post-feast of the Transfiguration;

Holy Martyrs Photius and Anicetas (284-305);

Dormition Fast.

Today's Changeable parts can be found the last page of this bulletin.

Major Feast this Week

Our Parish's Patron Feast:

The Dormition of the Theotokos

by Fr. Thomas Hopko



The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk11.27-28).

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Dormition of the Theotokos: Continued from Page 1:

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has “passed over into the heavenly joy, into the divine gladness and unending delight” of the Kingdom of her Son (Vespertine hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin’s nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: “My soul magnifies the Lord and my Spirit rejoices in God my Saviour” (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted by God his Father” (Phil 2.5–11). And once again we hear in the Gospel that Mary’s blessedness belongs to all who “hear the word of God and keep it” (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives

are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honourable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

2 feasts in a row you can bring something to bless.

If you wish, bring flowers from your garden (or wherever) and we will bless them after the 7 pm Liturgy on Wednesday



Upcoming events (that I know about):

August:

- Divine Liturgy for the Feast of the Dormition of the Mother of God: Wednesday, August 15 at 7 pm
- Parish Pastoral Council (PPC) meeting: Wednesday, August 29 at 7pm

September:

- Liturgical New Year: Saturday, September 1
- Divine Liturgy for the Feast of the Nativity of the Mother of God: Saturday, September 8 at 7 pm
- Divine Liturgy for the Feast of the Exaltation of the Holy Cross: Friday, September 14 at 7 pm
- Parish “Praznyk” with Bishop: Sunday, September 30 at 10 am

Today's Saint of the Day

Martyrs with Anicetus and Photius of Nicomedia

Commemorated on [August 12](#)

The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians.

The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible. They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honour and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed. They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305.

This was taken from the Daily Lives of the Saints from the OCA website

During the **month of September**, the Eparchy of Edmonton conducts its annual **Vocations and Seminary Collection**.

"It takes a whole village to raise a child." It likewise takes the support of the whole Church to form a deacon, priest, religious, monastic and lay member for ministry in the Church. It also takes our support to offer on-going education and formation for those already in sacred orders or involved in lay ministry.

The collection supports Holy Spirit Seminary, Edmonton; the Basilian House of Studies, Edmonton; the Sisters Servants of

Mary Immaculate Novitiate, Winnipeg; Clergy Study Days; and the Eparchial Diaconal and Lay Ministry Formation Programs;

The collection also assists the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Toronto, which serves the Ukrainian Catholic Church in Canada by providing academic and spiritual formation for our future Church leaders.

The suggested donation amount is \$25.00 per family. Thank you for your generosity! May God bless you and your families!



To the parents of our young children may we suggest...

- *Relax! God put the wiggle in children; don't feel you have to suppress it in God's house.*
- *Sit towards the front where it is easier to see and hear.*
- *Explain the parts of the Liturgy to your children.*
- *Sing the hymns, pray and voice the responses. Children learn liturgical behaviours by copying you.*
- *If you need to leave Liturgy with your child, please feel free to do so, but please come back.*
- *Remember that the way we welcome children in church directly affects the way they respond to Church, to God and to Christ. Let them know that they are at home in this sacred space.*
- *We love kid's pew art! Please encourage them to use paper (not the pew itself) and if your child wishes we can hang their art on our parish bulletin boards for all to enjoy.*
- *Do your best to attend Liturgy on time. In fact we'd love it if you would come up to the priest before service and give them a "high five". When kids know the priest they feel more comfortable.*

To the members of our parish...

- *A smile of encouragement is always welcome to parents with small, active children.*

SUNDAY AUGUST 12

DIVINE LITURGY CHANGEABLE PARTS

Antiphon 1

Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

Through the prayers of the Mother of God, O Saviour, save us.

The voice of Your thunder was in the whirlwind; Your lightning lit up the world.

Through the prayers of the Mother of God...

You have clothed Yourself in praise and splendour; You robe Yourself in light as with a cloak.

Through the prayers of the Mother of God...

Glory... Now... Only-begotten Son...

Antiphon 3

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

Son of God, transfigured on the mountain, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms.

Son of God, transfigured on the mountain...

For God is the great Lord, and the great king over all the earth.

Son of God, transfigured on the mountain...

At the Entrance

Come, let us worship and fall down before Christ.

Son of God, transfigured on the mountain, save us who sing to You: Alleluia.

Troparia and Kontakia

(Troparion, Tone 3) Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

(Troparion, Tone 7) You were transfigured on the mount, O Christ God,* showing Your glory to Your disciples as much as they could bear.* Make Your eternal light shine* also on us who are sinners,* through the prayers of the Mother of God,* O Giver of Light, glory to You!

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

(Kontakion, Tone 3) You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now and for ever and ever. Amen.

(Kontakion, Tone 7) You were transfigured on the mount, O Christ God,* and Your disciples saw Your glory as much as they could;* that when they saw You crucified* they might know that You suffered willingly*, and might proclaim to the world* that You are truly the brightness of the Father.

Prokeimenon, Tone 3

Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy. (Psalm 46:7,2)

Epistle 1 Corinthians 15:1-11

Alleluia, Tone 3

verse: In You, O Lord, have I hoped that I may not be put to shame for ever.

verse: Be a protector unto me, O God, and a house of refuge to save me. (Psalm 30:2,3)

Gospel Matthew 19:16-26

Hymn to the Mother of God

O my soul, magnify the Lord transfigured on the mountain.

And the Irmos, Tone 4: Your giving birth was revealed as incorrupt; for it was God who came forth from your womb; He appeared on earth in the flesh, and made His dwelling among us. Thus, O Mother of God, all of us magnify you.

Communion Hymn

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