



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

Address:

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](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](mailto:fr.bo.nahachewsky@gmail.com)

September 2, 2018

The Fifteenth Sunday after Pentecost, Tone 6;

Holy Martyrs Mamas; Venerable Father John the Faster, Patriarch of Constantinople

The Beginning of All Holy Days

September 1 marks the beginning of the Byzantine calendar church year. An important part of this annual cycle of feasts and fasts is the sequence of the Twelve Great Feasts which, together with the "Feast of Feasts," Pascha, commemorates the major events in the life of Christ.

The first of the feasts in this annual cycle is observed on **September 8, the Nativity of the Theotokos**. Our "life of Christ," then begins with the birth of His Mother, just as it concludes with the commemoration of her Dormition. "This day is for us the beginning of all holy days" (St Andrew of Crete)

because the birth of Mary is the overture to the coming of Christ. The Church Year thereby affirms that one cannot glorify Christ apart from His Mother nor can we honor the Theotokos apart from her Son. This connection is made clear in the troparion of the feast which passes quickly from honoring Mary to proclaiming Christ:

"Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings, and by abolishing Death, He gave us everlasting life."



The Source of Our Celebrations

The Gospels do not record anything about the Holy Virgin prior to the Annunciation. The account of her birth on which our feast is based is found in the *Protoevangelium of James*, a second-century collection of "infancy narratives," stories describing the births of Jesus and Mary. The first part, which early manuscripts call *The Story of the Birth of Saint Mary, Mother of God* describes her nativity and her dedication to the temple, an event which we also celebrate in our Church Year (November 21).

Continued on next page.....

The Beginning of All Holy Days - Continued...

Written in Greek, the Protoevangelium was translated into a number of languages and was known throughout the early Christian world. In the early third century, the Alexandrian scholar Origen referred to it as a dubious and recent composition, despite its claim to have been written by James, the brother of the Lord. Today it is thought that the Protoevangelium contains a mixture of apostolic traditions coming down from the first Christians along with narrative embellishments to “fill in the blanks” in the stories of the Lord and His Mother.

This desire to shed light on the hidden lives of Christ and His Mother is especially evident in another work popular in the first millennium, known as *The Book of the Nativity of Mary* and the *Childhood of the Savior* or the *Infancy Gospel of Matthew*. It combines the story of Mary from the Protoevangelium and apocryphal stories of Jesus from the second-century *Infancy Gospel of Thomas*.

The Story of Mary's Birth

The tradition preserved in the Protoevangelium is that Mary was the daughter of Joachim and Ann, born to them late in life. The literary embellishment in this work tells how Joachim, although a generous donor to the temple, was mocked for being childless. Recalling how Abraham had been given a child in his old age, Joachim retired to the wilderness to pray for a similar blessing. In response angels appeared to Joachim and Ann promising that their prayers have been heard and that Ann would conceive. Our feast of the Maternity of St Ann (December 9) recalls her conception of the Virgin Mary.

Then, “When her time was fulfilled, in the ninth month, Ann gave birth. And she said to the midwife: ‘What have I brought forth?’ And she said: ‘A girl’. Then Ann said: ‘My soul has been magnified this day.’ ... when the days were fulfilled, Ann was purified, and gave her breast to the child, and called her name Mary” (Protoevangelium 5).

The Place of Mary's Birth

The Protoevangelium does not identify the place where Mary was born. Different local traditions claim at least two possible locations: the village of Sephoris, a few miles from Nazareth, and the neighborhood of the “shepherd's pool” in the old city of Jerusalem. Byzantine basilicas were constructed in both places in the fifth century with the Jerusalem basilica designated as “the place where Mary was born.”

Mary's birth is celebrated by most of the historic Churches on September 8 (Copts and Ethiopians observe it on May 9). The first mention of this feast is at the beginning of the sixth century when a new church, dedicated to St Ann, replaced the basilica at the Shepherds' Pool. The present Church of St Ann, constructed by

Crusaders in the twelfth century, occupies this site today. A shrine in the church's crypt commemorates the conception and birth of Mary.

Our Celebration of This Feast

The principal theme of our feast is that “Today grace begins to bear fruit, showing forth to the world the Mother of God, through whom earth is united to Heaven for the salvation of our souls” (vespers).

Other than the names of Mary's parents, almost none of the narrative details from the Protoevangelium find their way into the hymns of this feast. Rather the focus of our prayer is that now the mystery of our salvation in Christ is beginning to unfold. “Today the barren gates are opened and the virgin, the Gate of God, comes forth... Today ends our nature's barrenness” (Orthros). Mary will become the one through whom the ancient prophecies will be fulfilled when Christ is incarnate in her. As St Andrew of Crete (650-740) expressed

it: “Today's solemnity is a line of demarcation, separating the truth from its prefigurative symbol, and ushering in the new in place of the old... This day is for us the beginning of all holy days. It is the door to kindness and truth. Today an inspired Temple is provided for the Creator of all, and creation prepares itself to become the divine dwelling place of its Creator.”

Andrew's contemporary, St John of Damascus (676-749) says, “The day of the Nativity of the Theotokos is the feast of joy for the whole world, because through the Theotokos the entire human race was renewed and the grief of the first mother Eve was changed into joy.”

Source: [Eparchy of Newton](#)



This Saturday September 8th, we will have a Festal Divine Liturgy at 7pm. Come and join us.

Saints of the Day: Martyr Mamas of Caesarea in Cappadocia & St. John the Faster the Patriarch of Constantinople (taken from oca.org)



The Holy Great Martyr Mamas was born in Paphlagonia, Asia Minor in the third century of pious and illustrious parents, the Christians Theodotus and Rufina. The parents of the saint were arrested by the pagans for their open confession of their faith and locked up in prison in Caesarea in Cappadocia.

Knowing his own bodily weakness, Theodotus prayed that the Lord would take him before being subjected to tortures. The Lord heard his prayer and he died in prison. Saint Rufina died also after him, after giving birth to a premature son. She entrusted him to God, beseeching Him to be the Protector and Defender of the orphaned infant.

God heard the dying prayer of Saint Rufina: a rich Christian widow named Ammia reverently buried the

bodies of Saints Theodotus and Rufina, and she took the boy into her own home and raised him as her own son. Saint Mamas grew up in the Christian Faith.

The boy learned easily and willingly. He was not of an age of mature judgment but distinguished himself by maturity of mind and of heart. By means of prudent conversations and personal example young Mamas converted many of his own peers to Christianity.

The governor, Democritus, was informed of this, and the fifteen-year-old Mamas was arrested and brought to trial. In deference to his illustrious parentage, Democritus decided not to subject him to torture, but instead sent him off to the emperor Aurelian (270-275). The emperor tried at first kindly, but then with threats to turn Saint Mamas back to the pagan faith, but all in vain. The saint bravely confessed himself a Christian and pointed out the madness of the pagans in their worship of lifeless idols.

Infuriated, the emperor subjected the youth to cruel tortures. They tried to drown the saint, but an angel of the Lord saved Saint Mamas and bade him live on a high mountain in the wilderness, not far from Caesarea. Bowing to the will of God, the saint built a small church there and began to lead a life of strict temperance, in exploits of fasting and prayer.

Soon he received a remarkable power over the forces of nature: wild beasts inhabiting the surrounding wilderness gathered at his abode and listened to the reading of the Holy Gospel. Saint Mamas nourished himself on the milk of wild goats and deer.

The saint did not ignore the needs of his neighbours. Preparing cheese from this milk, he gave it away freely to the poor. Soon the fame of Saint Mamas's life spread throughout all of Caesarea.

The governor sent a detachment of soldiers to arrest him. When they encountered Saint Mamas on the mountain, the soldiers did not recognize him, and mistook him for a simple shepherd. The saint then invited them to his dwelling, gave them a drink of milk and then told them his name, knowing that death for Christ awaited him. The servant of God told the servant of the Emperor to go on ahead of him into Caesaria, promising that he would soon follow. The soldiers waited for him at the gates of the city, and Saint Mamas, accompanied by a lion, met them there.

Surrendering himself into the hands of the torturers, Saint Mamas was brought to trial under a deputy governor named Alexander, who subjected him to intense and prolonged tortures. They did not break the saint's will, however. He was strengthened by the words addressed to him from above: "Be strong and take courage, Mamas."

When they threw Saint Mamas to the wild beasts, these creatures would not touch him. Finally, one of the pagan priests struck him with a trident. Mortally wounded, Saint Mamas went out beyond the city limits. There, in a small stone cave, he gave up his spirit to God, Who in the hearing of all summoned the holy Martyr Mamas into His heavenly habitation. He was buried by believers at the place of his death.

Christians soon began to receive help from him in their afflictions and sorrows. Saint Basil the Great speaks thus about the holy Martyr Mamas in a sermon to the people: "Remember the holy martyr, you who live here and have him as a helper. You who call on his name have been helped by him. Those in error he has guided into life. Those whom he has healed of infirmity, those whose children were dead he has restored to life, those whose life he has prolonged: let us all come together as one, and praise the martyr!"

Our Holy Father John was born in Constantinople, the Queen of Cities. At first he worked as a goldsmith, and everyone expected him to continue in that occupation. From his youth, however, he was inclined toward the monastic life. He also possessed a rare gift for continence and a natural love for fasting, and thus he was known as "the Faster." Because of his reputation for virtue, he was ordained as a deacon by Patriarch John III, and later he received the grace of the priesthood. Saint John was found worthy to behold a vision which showed that he would become be a worthy recipient of God's grace, for the spiritual enlightenment of his flock. He read the Holy Scriptures and other ecclesiastical books every day, thereby enriching his knowledge.

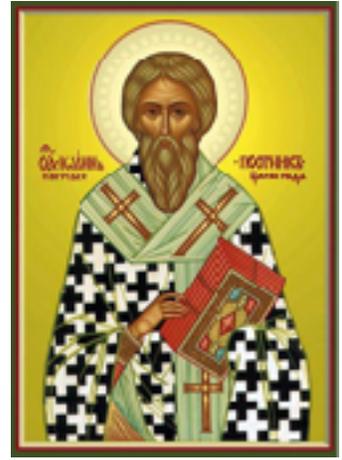
Once, when he was a young man, John was walking with Eusebius, an old monk from Palestine. Suddenly, a bodiless voice spoke to Eusebius: "Abba, do not walk to the right of the great John." It was the voice of God, foretelling the great service to which John would shortly be called.

After the death of Patriarch Eutychius, Saint John was chosen to succeed him. He did not want to accept the office, but he was frightened by a heavenly vision, and so he consented. By the example of his own life he taught all believers to restrain their capricious desires and to control themselves. The hierarch was unable to abide his flock's blatant disregard for the institutions of the Church. When the citizens of Constantinople decided to give in to their passions by attending a horse show in the Hippodrome on eve of the Feast of Pentecost, the hierarch fell on his knees before God and fervently prayed that the Lord would thwart their impious intention. As soon as the people began to make their way to the Hippodrome, a terrible storm arose with thunder, rain and hailstones so that everyone dispersed in fear and came to realize the inappropriateness of such entertainment.

St John was Patriarch of Constantinople from 582 - 595, and was the first to use the title "Ecumenical Patriarch."

He was a great faster, intercessor and wonderworker right up to the time of his death. Distinguished for his abstinence and prayer, Saint John had such a love for the poor that he refused them nothing from his estate. After his death, his only personal possessions were found to be a wooden spoon, a linen shirt and an old garment. His writings on repentance and Confession are well known.

After a virtuous life of piety, during which he performed many miracles, Saint John reposed on September 2, 595. His grace-filled relics were entombed in the Church of the Holy Apostles.



Dormition News

- Today after the Divine Liturgy we will pray a “**Panachyda**” for the repose of the handmaid of God +**Mary Noga**, on the occasion of the 40th day since her passing. Eternal Memory - “Vichnaya Pamyat”
- We wish God’s blessings and a **happy birthday** to our parishioner: **Olga Wasarab**. God grant you many years!
- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Margie** Woitas & **Katie** Bunio (If you know any other people who should be on this list: please email me.)
- Next PPC Meeting (Parish Pastoral Council) is Wednesday, September 26 at 7pm
- Bishop David is asking Fr. Bo to work with **Programming at Camp Oselia** in addition to being the pastor of Dormition Parish. What exactly will this entail? We are not sure yet. More news forthcoming.
- Got a question about your faith that you would like to see in the bulletin? Or do you wish to initiate the process for a Baptism? Chrismation? First Solemn Communion? Confession? Wedding? Sick Call? Send me a note: fr.bo.nahachewsky@gmail.com

- Hey Kids: Want to Altar Serve? I’d love to have anyone in Grade 2 or higher participate in the Liturgy with me at the Altar. Come and see me before Liturgy. Training is “on the job”.
- Do you wish to read the Epistle, or to help out as a Sacristan? If so please talk to any of our current Sacristans and they will help you get on the list.
- Back in 2008 our bishop published a booklet for our Eparchy called "Parish Pastoral Council Guidelines: Building up the Community of Believers". This document describes how parishes should function. In it are a couple things that we should be updating for our parish; namely: Our Parish Mission Statement, and Our Parish Bylaws. I ask all parish council members to go to our parish website and get familiar with this document before the next PPC meeting (Sept 26). Paper copies are also available from Fr. Bo by request.
- Fr. Bo is thinking about creating a regular Wednesday service and program night. At this time he is considering a weekly 6pm prayer service of some sort (Vespers, Akathist, Divine Liturgy if there is a feast that week...) followed by some sort of social and educational program that will grow our faith and sense of community (starting around 7pm). What do you think? Please give me your constructive comments. This program would be open to absolutely everyone and would likely not start till October.

August - September 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
2 10 am Divine Liturgy followed by 40 day Memorial Service for Mary Noga 1 pm Melkite Liturgy 4 pm Melkite Wedding	3 Labour Day	4 First day of School for ECSD	5 Olga Wasarab’s Birthday	6	7	8 Nativity of the Mother of God UCBC Hall Rental 7 pm Festal Liturgy
9 10 am Divine Liturgy with the blessing of Students and Teachers, followed by a Memorial Service 1 pm Melkite Liturgy	10	11	12 Roman Workun’s Birthday	13	14 Exaltation of the Holy Cross 7 pm Festal Liturgy Praznyk @ Monastic Skete	15
16 10 am Divine Liturgy followed by coffee. And then UCWLC’s Lunch. 1 pm Melkite Liturgy	17 Janet Konowalec’s Birthday	18	19	20 Thomas Sokolowski’s Birthday	21 CORE Program at Camp Oselia	22 Annie Pollack’s Birthday My Family - Domestic Church @ St. Nicholas Eparchial Teen Retreat at Oselia

Young Adult Pilgrim's Retreat (Age 18 - 35) Dec. 27 - Jan. 3

Climbing the Mountain

Holy Transfiguration Monastery, California

Visit the monastery on Mt. Tabor for prayer and talks, with excursions to California's Pacific Coast, Redwood Forest, Wine Country and a short stay in San Francisco.

This pilgrimage to Holy Transfiguration Monastery is for young adults looking for a deeper spiritual experience. Strengthen your faith and journey with the Ukrainian Catholic church through a pilgrimage experience.

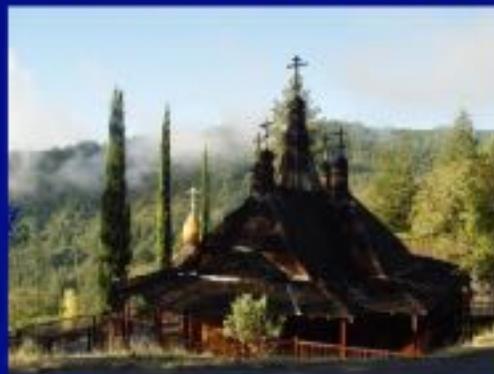
It is organized by the Edmonton Eparchy (Millie Schietzsch) and the Eparchy of Parma (Fr Joseph Matlak) during the Christmas Break, December 27th to January 3rd. Contact Millie at youth@eeparchy.com.

CLIMBING THE MOUNTAIN

A YOUNG ADULT PILGRIM'S RETREAT
(AGES 18-35)

TO

HOLY TRANSFIGURATION MONASTERY
REDWOOD VALLEY, CALIFORNIA



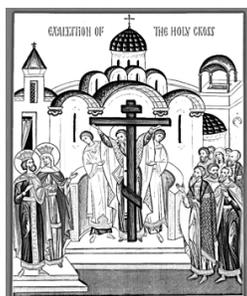
WITH DAY EXCURSIONS:

San Francisco, Pacific Coast, Redwood Forest, Wine Country

DECEMBER 27, 2018 – JANUARY 3, 2019

For More Information:

USA: Fr. Joseph Matlak, 910-788-2704 - fjosephmatlak@gmail.com
CANADA: Millie Schietzsch, 780-446-1064 - youth@edmontoneparchy.com



YOU ARE CORDIALLY INVITED TO A FEAST... OF FAITH!

September 14th & 15th, 2018 The Solemn Praznyk Feast Of The Monastic Skete Of The Universal Exaltation Of The Precious And Life-Creating Cross

FRIDAY EVE, SEPTEMBER 14TH At The
Descent Of The Holy Spirit Church In Derwent,
Alberta:

5:30 PM

- Great Vespers, Litiya & Myrovannya with Bishop David
- Refreshments & Fellowship with Vladyka
- Festal Matins Vigil with Solemn Exaltation of the Precious and Life-creating Cross
- First Hour
- Again, Refreshments & Fellowship

SATURDAY MORN, SEPTEMBER 15TH At
The Descent Of The Holy Spirit Church In
Derwent, Alberta:

9:00 AM

- Sacramental Mystery of Repentance (Confession) available

10:00 AM

- Festal Divine Liturgy with Solemn Exaltation of the Precious and Life-creating Cross
- Water Blessing & Myrovannya
- Festal-Fasting Meal, Fellowship, and Icon Store of the Nuns of Holy Resurrection Monastery, Saskatoon.

SATURDAY EVE, SEPTEMBER 15TH
At The Monastic Skete
(Or, If Rain, At The Derwent Church):

5:30 PM

- Solemn Moleben (Prayer Service) in Honour of the Precious and Life-creating Cross
- Festal-Fasting Meal, Fellowship & Lighting Festal Signal Fire 'Ворогъ'!

For further info or special need, call Hieromonk Teodosy - 780 741 3885



Catechist Workshop

Oct 5, 2018 5:30 - 9:00 pm.

Who should attend? All those teaching children or adults, or those who might like to begin teaching. This will be an evening of professional development, spiritual growth and networking with other catechists.

Themes for the workshop:

- Faith and God's call. We will explore how we can help those we encounter, grow in their faith and discernment of God's call for them.
- Our Blessed Mother, the Theotokos. What does the Church teach about Mary? How and why do we pray to her? Fr. Stephen Wojcichowsky will speak to us about the recently published Rosary Book.

LOCATION: 9645-108 Ave, Edmonton

Register by Sept. 28 at 780-424-5496 or education@edmontoneparchy.com

COST: \$15.00 - Ask your parish council if they will cover your costs.



Have you checked out our New and Improved Dormition Parish Website?

On our website you can now find:

- The latest parish calendar, including saints and readings of the day
- Every bulletin since August 1 in colour
- An interactive map
- Liturgical Service Schedule
- Updated parish news
- and more... check it out!

We need to add new content regularly, therefore, I'm looking for you to help by give photos, articles and other interesting tidbits for the website. Just email some content to me at: fr.bo.nahachewsky@gmail.com

Fall Teen Retreat

September 21 & 22

(Friday night and Saturday)
at Camp Oselia

Ages; 13 - 17

Cost: \$50



Start your school year right! Unwind, recharge, and share some prayers and fun at this year's Eparchial Fall Teen Retreat. Bring a friend and spread the word! Meals and accommodations are included in the cost. Carpooling is encouraged. For more information and to register, contact Millie: youth@eeparchy.com or 780-446-1061.

My Family - A Domestic Church

Sept 22, 2018



This program which is geared toward families with children around the age of 12 and younger but others are welcome to attend! Join us as we look at how parents can bring faith into their homes and build their own "Domestic church". Families will have fun learning and working together to create a vision for themselves as a family of faith.

TIMES: 5:00 - 8:00 PM. Supper will be provided. Bring PJs and the kids can get ready for bed before heading home!

LOCATION: St. Nicholas Parish, 9507 Austin O'Brien Rd., NW

COST: \$20.00 per family. Supplies and supper included.

CONTACT: To register or for more information call Joyanne - 780-236-2184 or stnicksyouthyeg@gmail.com
Register by: Sept 16



Dormition of the Most Holy Mother of God Parish's 2018

PRAZNYK

Sunday, September 30

DIVINE LITURGY 10:00

DINNER TO FOLLOW

ADULTS \$ 25 - CHILDREN 7 and older \$15 - CHILDREN 6 and under FREE

Get your tickets early.

SUNDAY SEPTEMBER 2 - DIVINE LITURGY CHANGEABLE PARTS

Troparion, Tone 6: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You!

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

Kontakion, Tone 6: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all.

Now and for ever and ever. Amen.

Theotokion, Tone 6: Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

Prokeimenon, Tone 6

Save Your people, O Lord, * and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence. (Psalm 27:9,1)

Epistle 2 Corinthians 4:6-15

Brothers and Sisters: It is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus

may be made visible in our mortal flesh. So death is at work in us, but life in you. But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

Alleluia, Tone 6

verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope. (Psalm 90:1,2)

Gospel Matthew 22:35-46

At that time, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, " 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet" ' ? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

Communion Hymn

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