



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

Most Wednesdays at 6:00 pm
(see calendar)

Parish Website:

[http://
dormition.eeparchy.com](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 Email:

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

November 11, 2018

Twenty-fifth Sunday after Pentecost, Tone 8; the Holy Martyrs Menas, Victor and Vincent (138-61); Our Venerable Father and Confessor Theodore the Studite (826)

Welcome Fr. Peter Brezden to Dormition Parish

(Fr. Bo is away today)



REMEMBRANCE DAY
Left We Forget

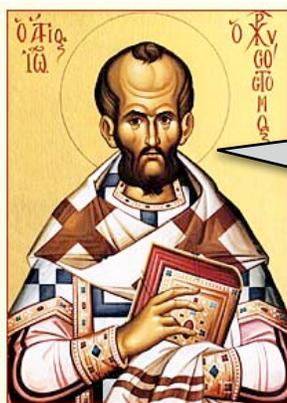
Today is **Remembrance Day** and our parish will celebrate a Panachyda after the Sunday Divine Liturgy honouring those who serve and served our country and defended freedom.

St. Phillip's Fast

(also known as the Nativity Fast and/or Advent):
from November 15 to the Nativity of Our Lord (Christmas)

Several Times in the Year the Byzantine Church prescribes periods of fasting. The least important (but most visible) aspect of this fasting is a change in the quantity and quality of food: we eat one meal a day, with no animal products. The practice of fasting comes highly recommended by the Holy Fathers and Mothers and, indeed, by the word and example of our Blessed Lord Himself, it is always seen as a means of purification, usually before some significant work to be done or decision to be made.

The object of fasting is not simply self-discipline, it is that turning of the soul to God, the re-shaping of the will, that the Greeks call *Metanoia* (usually translated into English as "repentance"). If one's health allows one to observe the fast with regard to food, one should feel the need to do the best that one can, but all should fast of the spirit. In the words of St. John Chrysostom the fast is of no advantage to us unless it brings about our spiritual renewal.



"It is necessary most of all for one who is fasting to curb anger, to accustom oneself to meekness and condescension, to have a contrite heart, to repulse impure thoughts and desires, to examine the conscience, to put one's mind to the test and to verify what good has been done by us in this or any other week, and which deficiency we have corrected in ourself in the present week. This is true fasting." - St. John Chrysostom

St. Phillip's Fast Continued...

Making Sense of the Christmas Fast Today

In Eastern Churches, like ours, the period from November 15 through December 24 is a period of fasting, abstinence, and preparation for the great-feast of the Nativity of Christ. One of the four major fasts of the year, it is variously called the Nativity Fast, the Christmas Lent, or the Phillipian Fast (since it begins the day after the feast of St. Philip). In the Roman Catholic Church it is similar to the 4 week fast they call "Advent".



No matter what it is called, however, it is one of most difficult fast periods for people living in the Western world to keep. The pre-Christmas period in our Western world is generally one of parties, social events and general excess. How are we to follow the Tradition of the Church?

Part of the difficulty lies in our society's inability to understand the necessity of anticipation and waiting. We are so used to instant soup, instant replays, and instant gratification, that the concept of pre-paring for a feast by fasting does not set well.

Coupled with this is a loss of a strong sense of sacred time and season. We move holidays (and Holy Days) to accommodate to "practical life," rather than vice versa. "A time for everything and every-thing in its time," has become "Everything all of the time...when I want it."

Silence too is something our society has a very difficult time with. TV's, computers, phones, radios and speakers on the streets all are filling our minds and hearts with noise that often distract us from the quiet whisperings of God. In fact many people are practically afraid of silence.

As in many other aspects of life, then, the Christian must be prepared to be counter-cultural, that is, to live in a different way than those in his surrounding milieu. In doing this he must realize the dangers involved:

1. The external observances of our Faith do not make us better than anyone else. No sense of superiority or exclusiveness should be allowed to enter into our practice.
2. Insofar as possible, it is best to fast quietly, without letting anyone know that you are fasting. This is...
...clearly in line with Our Lord's teaching. When ordering at a restaurant, don't proclaim, "No meat for me, I'm fasting!" Just order the dish which accords with your fast.

3. Do not become discouraged if you are unable to keep the whole fast (see notes below). The Evil Spirit is always on the lookout to fool us into giving up because we cannot do it all. Part of fasting is to learn our weakness and inability to save ourselves.

4. Remember that Fasting includes:
 - a. fasting from sin;
 - b. additional spiritual reading and prayer;
 - c. fasting from unnecessary music, media, internet and worldly noise;
 - d. almsgiving and other good works

Do not neglect these as you prepare for the Feast.

How then can we keep the Christmas Fast in today?

Here are several suggestions; you may have others. No matter what else happens, however, do not abandon the preparation for the Nativity!

If you cannot keep the whole fast, do the best you can. Most people refrain from meat at the most basic level, though some, because of health or situation, can only do this on Wednesdays and Fridays, or only during the day and not at night. Some decide to go ahead and use dairy products, but not in combination with other foods (i.e.: A Cheese pizza, but not with anchovies or shrimp). Others generally concede dairy products in things like Tuna salad sandwiches, but give up cream in their coffee.

In cultural festivals, such as Thanksgiving, Kwanza, etc..., enjoy yourself, and then return to the fast after the celebration.

Don't fall, get discouraged, and give up. An important aspect of the Fast is to keep the Season in our minds often during the day. While we are not encouraging slacking off, the occasion when there is nothing more "fasting" at the corner deli than a cheese sandwich, can also provide a reminder of the time and season. Not eating between meals can be a powerful reminder to those of us who are compulsive nibblers!

At office and other pre-Christmas parties, do the best you can to eat hors-d'oeuvres and entrées which contain as few non-fast products as possible. But remember, eat what is set before you (without taking unfair advantage of St. Paul's dictum). In most circumstances there are choices. Ideally, alcohol is avoided on many days of the fast, which also accords with safe driving!

Do not throw pre-Christmas parties yourself. Instead, plan post-Christmas festivities. The English-speaking & Celtic worlds have the wonderful tradition of the Twelve Days of Christmas. Make it more than a popular party carol!...

St. Phillip's Fast Continued...

... Most people will welcome a happy gathering between Christmas and Theophany, especially one that they don't have to run! This also helps to alleviate those "after the holidays blues."

Emphasize a more regular pattern to your day, including times for prayer and reading. Cut down on frivolous TV or other entertainments. This does not preclude, however, the many very worthwhile concerts and performances common in most areas, which, because of their religious nature, are most appropriate, and provide a healthy boost to our preparations.

Carefully follow the Liturgical calendar of the six weeks prior to Christmas. The many feasts give us many examples of holiness and images of grace. Celebrate these with creative cooking and appropriate observances in Church and at home. Use the several excellent books listed above to help in keeping the fast periods, and in coming to feel comfortable with being part of "a chosen people, a royal priesthood, a nation set apart."

For Spiritual Reading during the Nativity Fast, there are some very fine books available:

Conaris, Anthony *Making Christ real in the Orthodox Home*
Archimandrite Lev Gillet *The Year of Grace of the Lord*
[Crestwood, NY: St. Vladimir's Press.]

Hopko, Fr. Thomas *The Winter Pascha* [Crestwood, NY: St. Vladimir's Press 1984]

A Lenten Cookbook for Orthodox Christians (St. Nectarios Press)

Melkite Eparchy *Guide to the Domestic Church* [West Newton, MA: Eparchy of Newton]

Russo, Fr. Romanos *Kenosis: A Byzantine Understanding of Christmas* [West Newton, MA: Eparchy of Newton, 1989]

This article was taken from:

<http://www.byzantinecatholic.org/Feasts/Fasting.html>

then edited by Fr. Bo

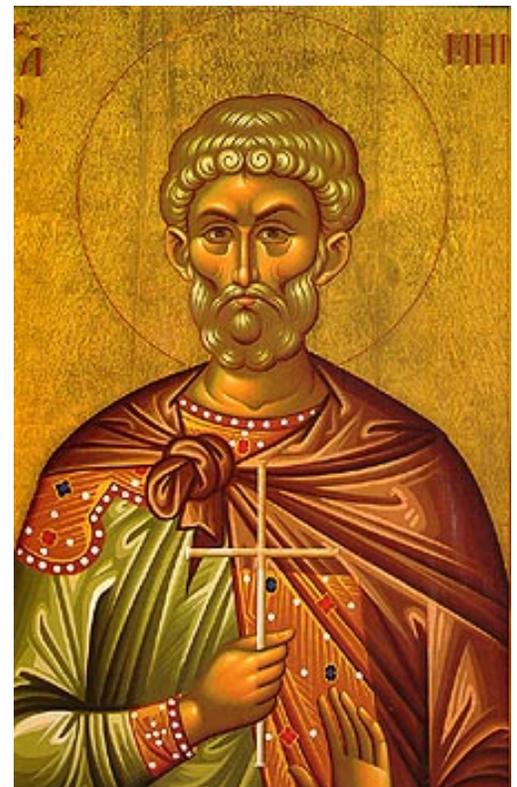
Saints of the Day: (texts from the OCA website)

The **Holy Great Martyr Menas of Egypt**, an Egyptian by birth, was a military officer and served in the Kotyaeion region of Phrygia under the centurion Firmilian during the reign of the emperors Diocletian (284-305) and Maximian (305-311). When the emperors began the fiercest persecution against Christians in history, the saint refused to serve these persecutors. He removed his soldier's belt (a sign of military rank) and withdrew to a mountain, where he lived an ascetic life of fasting and prayer.

Once he happened to arrive in the city during a pagan festival. At the climax of the games the saint's accusing voice rang out, preaching faith in Christ, the Savior of the world. At his trial before the prefect Pyrrhus, the saint bravely confessed his faith, saying that he had come to denounce the impious. The prefect was angered, and had Menas arrested.

Pyrrhus offered to restore the saint's former rank if he would offer sacrifice to the pagan gods. When he refused, he was put to cruel tortures, then he was beheaded. This occurred in the year 304. Christians gathered up the martyr's relics by night and hid them until the end of the persecution. Later, they were brought to Egypt and placed in a church dedicated to Saint Menas southwest of Alexandria.

The saint received grace from God to work miracles, and to help those in need. Saint Menas is noted for healing various illnesses, delivering people from possession by demons, and as a protector, especially during times of war. We also ask his help in finding lost objects.



Saints of the Day: (texts from the OCA website)

The **Holy Martyr Victor of Damascus** was a soldier during the reign of the emperor Marcus Aurelius the Philosopher (161-180). When the emperor began a persecution against Christians, Victor refused to offer sacrifice to the pagan gods. Such obligatory sacrifices were a test of a soldier's loyalty to the gods, the emperor and the state. The saint was given over to torture, but he came through all the torments unharmed. By the power of prayer he was victorious over a sorcerer, who from that point gave up give sorcery and became a Christian.

Through Saint Victor's prayers, blind soldiers suddenly received their sight. Witnessing the

miracle worked by the Lord through Saint Victor, Stephanida, the young Christian wife of one of the torturers, openly glorified Christ, for which she was condemned to a cruel death.

The torturer ordered that the holy Martyr Victor be beheaded. Hearing the commander's order, Saint Vincent told his executioners that they would all die in twelve days, and that the commander would be captured by the enemy in twenty-four days. As he foretold, so it came to pass.

The martyrs suffered in the second century at Damascus, where their venerable relics were buried.



The **Holy Martyr Vincent of Spain** from his childhood was the disciple of a wise pastor Valerian, the bishop of the city of Augustopolis (now Saragossa, Spain). When he reached mature age, the virtuous, educated and eloquent Vincent was ordained deacon by Bishop Valerian. Since the bishop himself was not adept in speech, he gave a blessing to his deacon, an eloquent orator, to preach in church and among the people.

Diocletian (284-305) sent the governor Dacian to the city of Valencia, Spain with full authority to find and execute Christians. People denounced the wise bishop and his deacon to the governor, who arrested them. The soldiers, mounted on horses, dragged the Elder and his disciple behind them in chains from Augustopolis to Valencia, and there they cast them into prison beaten and tortured, giving them neither food nor water.

They subjected the bishop to the first interrogation. The Elder spoke quietly, but seemed tongue-tied and uncertain. Then Saint Vincent came forward and made the most eloquent speech of his life before the judges and assembled people. After he sent the bishop back to prison, the persecutor gave orders to torture the holy deacon.

The martyr underwent many torments: while nailed to a cross, he was whipped and burned with red-hot rods. When he was removed from the cross, he then himself joyfully climbed back upon it, saying that the executioners were lazy and had not fulfilled their master's orders. They became angry and tortured him again, until they were all exhausted.

After the tortures they threw the martyr back into prison. That night the astonished guard heard him singing Psalms, and saw an unearthly radiant light in the prison. The next morning the holy martyr was condemned to be burned on a gridiron. Christians took the saint's body and buried it with reverence. This occurred in the year 304.

Saint Theodore the Confessor, Abbot of the Studion was born in the year 758 at Constantinople into a family of the imperial tax-collector Photinus and his spouse Theoctiste, both pious Christians. Saint Theodore received a good education from the best rhetoricians, philosophers and theologians in the capital city.

During this time the Iconoclast heresy had become widespread in the Byzantine Empire, and it was supported also by the impious emperor Constantine Kopronymos (741-775). The views of the emperor and his court conflicted with the

religious beliefs of Photinus, who was a fervent adherent of Orthodoxy, and so he left government service. Later, Saint Theodore's parents, by mutual consent, gave away their substance to the poor, took their leave of each other and accepted monastic tonsure. Their son Theodore soon became widely known in the capital for his participation of the numerous disputes concerning icon-veneration.

Saint Theodore was accomplished in oratory, and had a command of the terminology and logic of the philosophers, so he frequently debated with the heretics. His knowledge of...

...Holy Scripture and Christian dogma was so profound that no one could get the better of him.

The Seventh Ecumenical Council put an end to dissension and brought peace to the Church under the empress Irene. The Ecumenical Council, as the highest authority in the life of the Church, forever condemned and rejected Iconoclasm.

Among the Fathers of the Council was Saint Platon (April 5), an uncle of Saint Theodore, and who for a long time had lived the ascetic life on Mount Olympos. An Elder filled with the grace of the Holy Spirit, Saint Platon, at the conclusion of the Council, summoned his nephew Theodore and his brothers Joseph and Euthymius to the monastic life in the wilderness.

After leaving Constantinople, they went to Sakkoudion, not far from Olympos. The solitude and the beauty of the place, and its difficulty of access, met with the approval of the Elder and his nephews, and they decided to remain here. The brothers built a church dedicated to Saint John the Theologian, and gradually the number of monks began to increase. A monastery was formed, and Saint Platon was the igumen.

Saint Theodore's life was truly ascetic. He toiled at heavy and dirty work. He strictly kept the fasts, and each day he confessed to his spiritual Father, the Elder Platon, revealing to him all his deeds and thoughts, carefully fulfilling all his counsels and instructions.

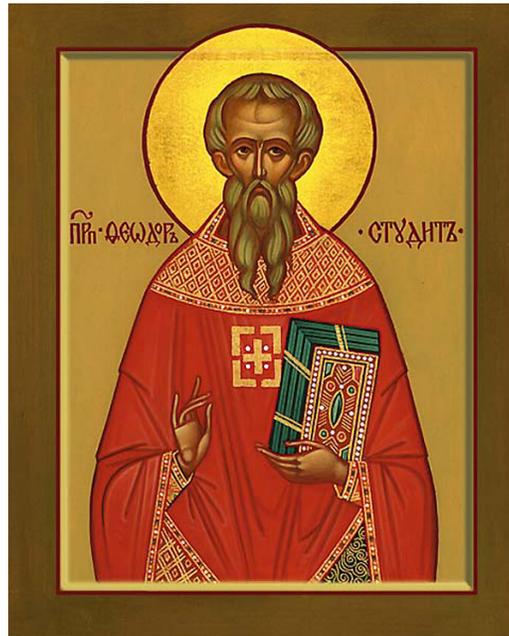
Theodore made time for daily spiritual reflection, baring his soul to God. Untroubled by any earthly concern, he offered Him mystic worship. Saint Theodore unfailingly read the Holy Scripture and works of the holy Fathers, especially the works of Saint Basil the Great, which were like food for his soul.

After several years of monastic life, Saint Theodore was ordained a priest according to the will of his spiritual Father. When Saint Platon went to his rest, the brethren unanimously chose Saint Theodore as igumen of the monastery. Unable to oppose the wish of his confessor, Saint Theodore accepted the choice of the brethren, but imposed upon himself still greater deeds of asceticism. He taught the others by the example of his own virtuous life and also by fervent fatherly instruction.

When the emperor transgressed against the Church's canons, the events of outside life disturbed the tranquility in the monastic cells. Saint Theodore bravely distributed a letter to the other monasteries, in which he declared the emperor Constantine VI (780-797) excommunicated from the Church by his own actions for abusing the divine regulations concerning Christian marriage.

Saint Theodore and ten of his co-ascetics were sent into exile to the city of Thessalonica. But there also the accusing voice of the monk continued to speak out. Upon her return to the throne in 796, Saint Irene freed Saint Theodore and made him igumen of the Studion monastery (dedicated to Saint John the Baptist) in Constantinople, in which there were only twelve monks. The saint soon restored and enlarged the monastery, attracting about 1,000 monks who wished to have him as their spiritual guide.

Saint Theodore composed a Rule of monastic life, called the "Studite Rule" to govern the monastery. Saint Theodore also wrote many letters against the Iconoclasts. For his dogmatic works, and also for his Canons and Three-Ode Canons, Saint Theoctistus called Saint Theodore "a fiery teacher of the Church."



When Nicephorus seized the imperial throne, deposing the pious Empress Irene, he also violated Church regulations by restoring to the Church a previously excommunicated priest on his own authority. Saint Theodore again denounced the emperor. After torture, the monk was sent into exile once again, where he spent more than two years.

Saint Theodore was freed by the gentle and pious emperor Michael, who succeeded to the throne upon the death of Nicephoros and his son Staurikios in a war against barbarians. Their death had been predicted by Saint Theodore for a long while. In order to avert civil war, the emperor Michael abdicated the throne in favor of his military commander Leo the Armenian.

The new emperor proved to be an iconoclast. The hierarchs and teachers of the Church attempted to reason with the impious emperor, but in vain. Leo prohibited the veneration of holy icons and desecrated them. Grieved by such iniquity, Saint Theodore and the brethren made a religious procession around the monastery with icons raised high, singing of the troparion to the icon of the Savior Not-Made-by-Hands (August 16). The emperor angrily threatened the saint with death, but he continued to encourage believers in Orthodoxy. Then the emperor sentenced Saint Theodore and his disciple Nicholas to exile, at first in Illyria at the fortress of Metopa, and later in Anatolia at Bonias. But even from prison the confessor continued his struggle against heresy.

Tormented by the executioners which the emperor sent to Bonias, deprived almost of food and drink, covered over with sores and barely alive, Theodore and Nicholas endured everything with prayer and thanksgiving to God. At Smyrna, where they sent the martyrs from Bonias, Saint Theodore...

... healed a military commander from a terrible illness. The man was a nephew of the emperor and of one mind with him. Saint Theodore told him to repent of his wicked deeds of Iconoclasm, and to embrace Orthodoxy. But the fellow later relapsed into heresy, and then died a horrible death.

Leo the Armenian was murdered by his own soldiers, and was replaced by the equally impious though tolerant emperor Michael II Traulos (the Stammerer). The new emperor freed all the Orthodox Fathers and confessors from prison, but he prohibited icon-veneration in the capital.

Saint Theodore did not want to return to Constantinople and so decided to settle in Bithynia on the promontory of Akrita, near the church of the holy Martyr Tryphon. In spite of serious illness, Saint Theodore celebrated Divine Liturgy daily and instructed the brethren. Foreseeing his end, the saint summoned the brethren and bade them to preserve Orthodoxy, to venerate the holy icons and observe the

monastic rule. Then he ordered the brethren to take candles and sing the Canon for the Departure of the Soul From the Body. Just before singing the words "I will never forget Thy statutes, for by them have I lived," Saint Theodore fell asleep in the Lord, in the year 826. At the same hour Saint Hilarion of Dalmatia (June 6) saw a vision of a heavenly light during the singing and the voice was heard, "This is the soul of Saint Theodore, who suffered even unto blood for the holy icons, which now departs unto the Lord."

Saint Theodore worked many miracles during his life and after his death. Those invoking his name have been delivered from fires, and from the attacks of wild beasts, they have received healing, thanks to God and to Saint Theodore the Studite. On January 26 we celebrate the transfer of the relics of Theodore the Studite from Cherson to Constantinople in the year 845.

Those with stomach ailments entreat the help of Saint Theodore.



An explanation of this icon of the Good Samaritan:

"According to the Fathers, the man going down from Jerusalem to Jericho is Adam, who is all mankind. Our first parents, who did not stand firm in good and fell into sin, were banished from Paradise, from the "Heavenly Jerusalem," and had to live in the world, with many difficulties. The thieves are demonic powers who envied the purity of the first people and pushed them onto sin, depriving them of faithfulness to God's will and of life in Paradise. The man's wounds are the consequences of sin, which make us spiritually weak. The priest and the Levite are the law of the Old Testament, given by Moses, and the priesthood of Aaron, which cannot save man. The Good Samaritan is Jesus Christ, Who

gave us the New Testament and the grace of God (the oil and wine in the parable) to heal our infirmities. The inn is the Church of God, where we find all things needful for recovery. The innkeeper is the sum of Church's pastors and teachers, whom God charged to care for the flock. The departure of the Samaritan in the morning symbolizes the appearance of Christ after his Resurrection and also His glorious Ascension. The two denarii, given to the innkeeper, are the Divine Revelation, in Sacred Scripture and Tradition. Finally, the Samaritan's promise to return to the inn for a final reckoning is a prophesy of the Second Coming of the Lord Jesus Christ, when to each man will be given according to his works."

http://www.fatheralexander.org/booklets/english/parables_potapov.htm#n20

Pre-Christmas (Advent)

Catholic Youth Retreat

at Camp Oselia

For Teens in Grades 9 through 12.

December 7 & 8, 2018

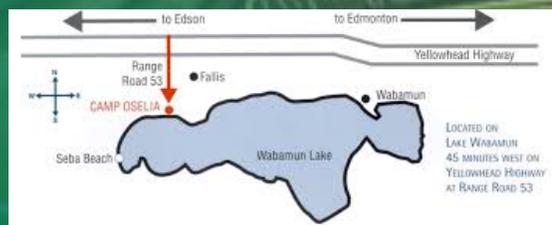
fun faith friends

Registration and more information will be forthcoming, but save the date.

Retreat lead by: Fr. Bo Nahachewsky
of the Ukrainian Catholic Eparchy of Edmonton



Camp Oselia
Retreats



Ninth Annual

Bishop's Gala



Thursday,
November 29, 2018

Chateau Louis
Conference Centre
Edmonton

Cocktails 6:00 pm
Dinner 7:00 pm

Honourary Chair
Rev. Michael Winn

Rector, Holy Spirit
Ukrainian Catholic Seminary

Called to Serve
"Fostering Vocations"

Ninth Annual Bishop's Gala, Thursday, November 29, 2018 at the Chateau Louis Hotel and Conference Centre. This festive gala raises funds to support the operation and programming of the Ukrainian Catholic Eparchy of Edmonton. The evening will begin with a cocktail reception at 6:00 pm, followed by dinner and an exciting live auction. A silent auction will be held throughout the evening.

Tickets are \$175 each or \$1400 per table of eight. A charitable tax receipt for \$85 will be issued per ticket. Due to the tremendous success of Galas past, you are encouraged to purchase your tickets as soon as possible. Contact the Pastoral Centre to purchase tickets: 780 424 5496 or chancery@edmontoneparchy.com.

We are also accepting monetary donations and/or donations of silent and live auction items from individual and corporate sponsors. Contact Andrea Leader at 780 424 5496 or admin@eeparchy.com to make a donation. 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.



I invite you to join us for our super, exciting, eye-opening, fun, animated, curiosity satisfying, all ages, salvation bringing, caffeine fuelled, amazing, and colourful

Bible & Faith Study

on most Wednesdays at 7pm.

See our updated schedule below.

It's never too Late to join. Come for one session or come to them all. Everyone welcome.

	Topic	Wednesday	
5	Early World, Part 2	November 7	
	No Class	November 14	Fr. Bo away
*	Liturgical Year: Theotokos	November 21	
6	Patriarchs, Part 1	November 28	
7	Patriarchs, Part 2	December 5	
	No Class	December 12	Icon Workshop
*	Liturgical Year: God with Us	December 19	
	No Class	December 26 & January 2	Christmas Break / Pilgrimage
8	Egypt & Exodus, Part 1	January 9	
9	Egypt & Exodus, Part 2	January 16	
10	Desert Wanderings	January 23	
10 & 11	Conquest & Judges, Part 1 & 2	January 30	
	No Class	February 6	No School
12	Royal Kingdom, Part 1	February 13	
13	Royal Kingdom, Part 2	February 20	
*	Liturgical Year: All About Lent	February 27	
	No Class	March 6	Icon Workshop
14	Divided Kingdom, Part 1	March 13	
15	Divided Kingdom, Part 2	March 20	
	No Class	March 27	Spring Break
16	Exile	April 3	
*	Liturgical Year: All About Holy Week & Easter	April 10	
	No Classes	April 17 & 24	Holy Week & Bright Week
17 & 18	Return & Maccabean Revolt	May 1	
19	Messianic Fulfillment, Part 1	May 8	
	No Class	May 15	Probable Icon Workshop
20 & 21	Messianic Fulfillment, Part 2 & 3	May 22	
*	Liturgical Year: The Holy Spirit	May 29	
	No Class	June 5	Camp Oselia C.O.R.E. Program
22	The Church, Part 1	June 12	
23 & 24	The Church, Part 2 & 3	June 19	

Dormition News

- We wish God's blessings and a **happy birthday** to our parishioners: **Toscha Sharek & Stephania Nahachewsky** who celebrate their birthdays this week. God grant you many years!

If we don't have your birthday, or if we have your birthday info wrong... please send an email (or at least a piece of paper) with the corrected birthdate and your name.

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Marge Woitas, Katie Bunio, Stella Dronyk, John Puto, Ann Horsman, Annie Polack, & Louis Pewar.** (If you know any other people who should be on this list: please email me.)
- Due to meetings that a few of our PPC members had to go to at the Eparchial Pastoral Centre, we had to reschedule last week's PPC meeting. **The new date for the upcoming Parish Pastoral Council Meeting is now Monday, Nov 13 at 7pm.** I apologize for the confusion. (I was confused too.) All PPC members and Financial Committee members are requested to attend. Interested parishioners also welcome (but only elected members may vote).
- **Our First Solemn Communion Classes have begun.** This year it looks like we have 1 student: Miss Elizabeth Shakeshaft. She is a bright girl who knows a lot about Jesus and is excited to be able to receive Him in the Eucharist. I request all of our parishioners to pray for her (and her family) and to encourage her as she takes this important step in her Sacramental journey.

If you know someone else who could / should be joining us... no worries, let Fr. Bo know and we will include them in the program.

What is First Solemn Communion? Normally when we are baptized in the Ukrainian Catholic Church we receive the three Sacraments of Initiation: Baptism, Chrismation & Eucharist. The baptized child continues to receive Communion until they are old enough to be able to approach on their own two feet (with or without crutches). When they are old enough (typically about grade 2-ish) then they prepare themselves for receiving Jesus by learning about Him, recognizing their own sinfulness, doing the Sacrament of Reconciliation, and then approaching the Chalice of Salvation. We call this first time receiving on their own a child's First "Solemn" Communion.

- **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". Both boys and girls are welcome.
- **Confessions:** Fr. Bo is always around before services, so please do not hesitate to ask him to hear your confession. If you are planning to make a "longer" confession, he is always available by appointment too.
- **Little Friends of Jesus** schedule till Christmas: Nov. 18, Nov. 25, Dec. 2, Dec. 9 (St. Nicholas Program and Lunch after Divine Liturgy) & Dec. 16
- **Kid's Bulletins** are available for all kids each week (hopefully). They are found near the regular parish bulletins, and also online at our parish's website. <http://dormition.eeparchy.com>
- **First Class Relics of Saint (Mother) Theresa of Calcutta have been given to our parish.** More information will be forthcoming.
- **Working Together for Safer Environments:** If you are a volunteer and you submitted your basic forms. Thank-you. If you are in a "High Risk Ministry Position" and you submitted your forms: Thank-you, and your letter is on the desk in the office. If you are a volunteer and you did not get any forms.... TALK TO FR. BO next Sunday! (or send him an email).
- **Saint Nicholas is coming! Saint Nicholas is coming! Saint Nicholas is coming!** After Liturgy on December 9th. And we are collecting school supplies for Our Lady of Peace School. Please be generous.

Eparchial News

- Did you know that the website called "**Royal Doors**" is a English language site with free resources for the Ukrainian Catholic Church? In it you will find fascinating articles, liturgical texts, daily reflections, the entire text of "Christ our Pascha: The Catechism of the Ukrainian Catholic Church", explanations of feasts and fasts, current news of our Church from around the world, and much much more. Please take some time and explore this ever growing website.
- The **Annual Bishop's Appeal Collection** "What Gift Have I, Worthy of a King?" takes place on Sunday, **December 2 and 9th.** 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 the 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 Life Ministries, Religious Education, Liturgy Office, Vocations, Ecumenism, Social Outreach, and Marriage Tribunal.

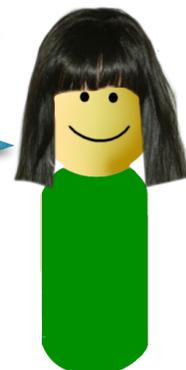
With Christmas on our doorstep, one of the holiest times of the year, and in the spirit of Saint Nicholas, what gift do you bring now to the infant Jesus, who lays quietly and peacefully in a manger?

Thank you for your generosity! May God bless you and your families! The Axios Men's Ensemble of Edmonton, along with select choristers from the renown Boyan Ensemble of Kyiv, will be led by guest conductor, Maestro Michael Zaugg. The concert will be an **evening of Sacred Choral Music** to prepare for the coming Nativity of Jesus Christ. Tickets are \$25.00 in advance and \$30.00 at the door. They are available at www.axioschoir.com or by calling [780-906-1549](tel:780-906-1549). Youth tickets (17 and under) are \$10.00.

- Let's support St. Vladimir's Children by attending their **games night** on Nov 16th from 7-9 pm at St. Vlad's Church. Cost \$5 per family. See their lovely hand made posters on the bulletin board.
- **Children's Overnight Retreat: November 24 – 25th, 2018** at Holy Eucharist Ukr. Cath. Parish. Ages: Grades 1 through 6. Make new friends! See friends from summer or previous camps at this overnight retreat. Bring a friend and spread the word! Drop off: 3:30, November 24. Pick-up: After Divine Liturgy November 25. Register with payment by Monday, November 19th. You can register by emailing Millie @ youth@eeparchy.com or the registration form is at <http://bit.ly/childrensjesusretreat> Cost is \$20, all snacks and meals will be provided.
- Is it too late to be part of the **Young Adult Pilgrimage** to Mt Tabor Monastery in California this December 27 through January 3rd? ... Well ... yes ... but... we can still fit you in, but you might have to pay a bit more for flights. Talk to Millie at the Youth Ministry Office ASAP if you are still interested. Her office number is (780) 424-5496.

Q. Which country's capital has the fastest-growing population?

A. Ireland. Every day it's Dublin.



November - December 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
11 10 am Divine Liturgy with guest priest Fr. Peter Brezden. (Fr. Bo away) Remembrance Day Service after Liturgy 2 pm Melkite Liturgy	12 St. Josaphat Toscha Sharek & Stephania Nahachewsky's Birthdays Fr. Bo does a funeral in Sherwood Park for his great Aunt Lennie Day off in Lue of Remembrance Day No School for ECSD	13	14 ☩ No Bible Study	15 ☩ St. Philip's Fast ("Advent") Begins	16 ☩ Family Games Night at St. Vlad's Parish St. Nicholas Melkite Parish's Bible Study in our Parish Hall	17 ☩
18 ☩ 10 am Divine Liturgy with Little Friends of Jesus Program 2 pm Melkite Liturgy Christopher Hundt's Birthday	19 ☩ 7pm arish Pastoral Council Meeting	20 ☩ 6pm Marriage Prep	21 ☩ Major Feast of the Entrance of the Most Holy Mother of God 6pm Festal Divine Liturgy 7pm Bible and Faith Study: All about the Mother of God	22 ☩ School Program at Camp Oselia	23 ☩	24 ☩ Children's Overnight Retreat at Holy Eucharist Parish Holodomor Memorial Day Jenny Panchuk's Birthday
25 ☩ 10 am Divine Liturgy with Little Friends of Jesus Program 2 pm Melkite Liturgy 4 pm Saskatchewan wins the Grey Cup!	26 ☩	27 ☩	28 ☩ 6pm Prayer Service 7pm Bible Study: Patriarchs Part I Stella Dronyk's Birthday	29 ☩ Bishop's Gala Domimka Lirette's Birthday	30 ☩ St. Nicholas Melkite Parish's Bible Study in our Parish Hall?	1 ☩ 10:30 am Divine Liturgy with Panachyda for +Laurence Sirman Suanne Workun's Birthday

This year marks the 85th Anniversary of the Ukrainian Famine - Holodomor (1932-1933).

By the end of 1933, millions of people in Ukraine died from starvation, perhaps as many as one-quarter of the population. They died needlessly as the crop harvests were plentiful. The famine was human-made, orchestrated to inflict pain and suffering upon the people, all for political reasons. The tragic events of that time are known today as the Ukrainian Famine and Genocide or "Holodomor" in Ukrainian.

Several events have been organized throughout the Province of Alberta to commemorate this horrific tragedy and to pray for the repose of the Holodomor victims. Take time to locate the one nearest you and plan to attend.

The last Saturday of November is designated Ukrainian Famine and Genocide – Holodomor – Memorial Day in Alberta. This year it falls on November 24. On or about this day plan to make a difference in the lives of the poor today. Millions died from starvation in Ukraine from 1932-1933. Millions throughout the world are still dying today from starvation. In remembrance of those who perished in the Holodomor, challenge yourself as a parish or a family to feed the poor in your local community on this day by donating food or money to a local charity, serving a meal at a local soup kitchen, handing out sandwiches and hot

coffee, distributing food hampers to local families – whatever.

You may also consider making a financial donation to help refugees in Ukraine through Catholic Near East Welfare Association – Canada (<http://donate.cnewa.ca/emergency-ukraine-p/12368.htm>) or to help the victims of the Rohingya Crisis in Burma (Myanmar) through Development and Peace – Carita Canada (<https://www.devop.org/en/aboutus/caritascanada>).

Let us befittingly honour the memory of the millions who died from starvation from a human-made famine in 1932-1933 first by prayerfully committing their souls in peace to God, and then by actively eradicating poverty by feeding the poor in our midst today one mouth at a time.



SUNDAY, NOVEMBER 11 - DIVINE LITURGY CHANGEABLE PARTS

Troparia and Kontakia

Troparion, Tone 8: You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

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

Kontakion, Tone 8: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Now and for ever and ever. Amen.

Theotokion, Tone 8: To you, O Mother of God,* the invincible leader,* we, your servants, ascribe these victory hymns* in thanksgiving for our deliverance from evil.* With your invincible power free us from all dangers* that we may cry out to you:* "Hail, O bride, and pure Virgin!"

Prokeimenon, Tone 8

Pray and give thanks to the Lord our God.

verse: In Judea God is known; His name is great in Israel. (Psalm 75:12,2)

Epistle Ephesians 4:1-6

Brothers and Sisters; I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Alleluia, Tone 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

verse: Let us come before His countenance with praise and acclaim Him with psalms. (Psalm 94:1,2)

Gospel Luke 10:25-37

At that time: a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Communion Hymn

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

ARE YOU NEW HERE?

Welcome! We are glad you came.

After Liturgy please join us for "coffee" so that we can get to know one another.

If you are unfamiliar with Byzantine Christian worship then you are in for a wonderful experience. For many it may seem a bit strange, perhaps even from another time. The priest stands in front of the Altar facing God with the people, everything is sung or chanted, the clergy are vested in rich looking vestments, the people venerate the Gospel Book and icons, incense fills the air with majesty... With all the smells and bells it can seem a bit overwhelming to those who are not familiar with it, but each action, each prayer, each detail has deep meaning, and once understood they help us enter deeper into our life with God.

The Byzantine Church's liturgical roots run deep into early Christianity. The Divine Liturgy (known as the "Mass" in the Latin Rite) is the same Eucharistic service first celebrated by Christ Himself, and is the highlight of our liturgical worship. Although our prayer life is living and dynamic, our liturgical tradition has many elements that have remained virtually unchanged over the centuries. Authentic yet still totally relevant to us today. The goal of the Divine Liturgy is to unite ourselves with all creation, in praise and thanksgiving to God.

If you are new to our faith tradition, I encourage you to come and sit next to one of our 'regulars', and let them guide and explain things for you. Questions are very welcome.

You can also learn a lot more about our community, and the programs we have by checking out our parish's website at: <http://dormition.eeparchy.com>

DO YOU NEED PRAYERS? OR DO YOU KNOW SOMEONE WHO DOES?

Let Fr. Bo know if you or someone you know needs prayers. He will not only keep them in his personal prayers, but he can include them in the Liturgy too (if you desire). There is a sheet in the entrance of the church if you wish to have the name(s) read aloud during the service.

INTERESTED IN JOINING THE PARISH? OR DO YOU HAVE NEW CONTACT INFORMATION?

Please fill out one of the forms that can be found on the table in the entrance of the church. Parishioners get a FREE box of donation envelopes! (yippee, free envelopes!)