

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΨΕΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΤΙ

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

**Please register
online or by
phone to attend
services.**

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
for June: (English) at 12 noon
& soon to return Melkite (Arabic)
D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

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August 23, 2020

Twelfth Sunday after Pentecost, Tone 3;
Leave-taking of the Feast of the Holy Dormition;
Holy Martyr Luppus;
Holy Priest-Martyr Irenaeus, Bishop of Lyons (193-211)

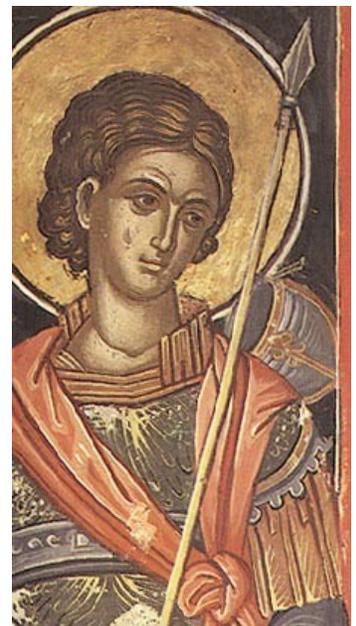
Saint of the Day from oca.org

Martyr Lupus, slave of Saint Demetrius of Thessalonica

Commemorated on August 23

The Martyr Lupus lived at the end of the third century and beginning of the fourth century, and was a faithful servant of the holy Great Martyr Demetrius of Thessalonica (October 26). Being present at the death of his master, he soaked his own clothing with his blood and took a ring from his hand. With this clothing, and with the ring and the name of the Great Martyr Demetrius, Saint Lupus worked many miracles at Thessalonica. He destroyed pagan idols, for which he was subjected to persecution by the pagans, but he was preserved unharmed by the power of God.

Saint Lupus voluntarily delivered himself into the hands of the torturers, and by order of the emperor Maximian Galerius, he was beheaded by the sword.



**It's a good idea to register for any Sunday Liturgy
to make sure you get a spot. Just go to our
website or call Fr. Bo.**

**It is now mandatory for all of
us to wear masks inside
church.**

For all the information about this,
please see the August 9th bulletin.

**UPDATE
ON FACE
COVERING
DURING
COVID-19**



Hieromartyr Irenaeus, Bishop of Lyons

Commemorated on August 23

The Hieromartyr Irenaeus, Bishop of Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, Saint Polycarp of Smyrna (February 23). Saint Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the dying bishop Pothinus.

A commission was soon entrusted to Saint Irenaeus. He was to deliver a letter from the confessors of Lugdunum to the holy Bishop Eleutherius of Rome (177-190). While he was away, all the known Christians were thrown into prison. After the martyric death of Bishop Pothinus, Saint Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. "During this time," Saint Gregory of Tours (November 17) writes concerning him, "by his preaching he transformed all Lugdunum into a Christian city!"

When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: *Detection and Refutation of the Pretended but False Gnosis*. It is usually called *Five Books against Heresy* (*Adversus Haereses*).

At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word "gnosis" meaning "knowledge"] taught that God cannot be incarnate [i.e. born in human flesh], since matter is imperfect and manifests

itself as the bearer of evil. They taught also that the Son of God is only an outflowing ("emanation") of Divinity. Together with Him from the Divinity issues forth a hierarchical series of powers ("aeons"), the unity of which comprise the "Pleroma", i.e. "Fullness." The world is not made by God Himself, but by the aeons or the "Demiourgos," which is below the "Pleroma."

In refuting this heresy, championed by Valentinus, Saint Irenaeus presents the Orthodox teaching of salvation. "The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ...," taught Saint Irenaeus. "Jesus Christ the Son of God, through

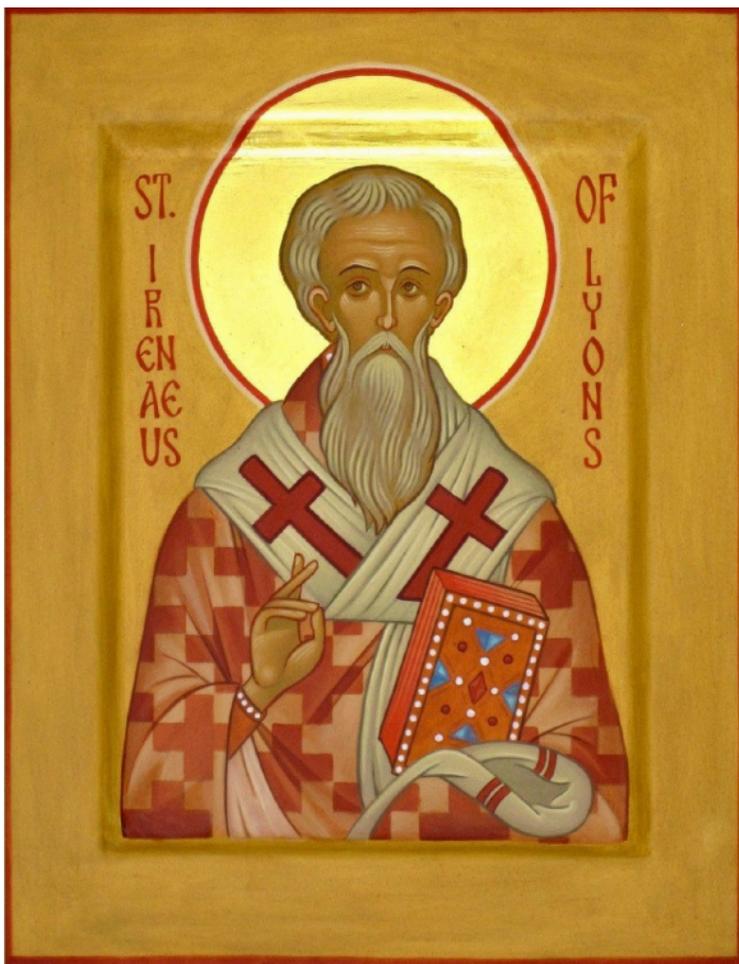
exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self." Through the Incarnation of God, creation becomes co-imagined and co-bodied to the Son of God. Salvation consists in the "Sonship" and "Theosis" ("Divinization") of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the saint affirms the same divine inspiration of the Old and the New Testaments: "It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord's coming," wrote the saint. "Through the apostles, He preached that the fulness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand."

The successors of the Apostles have received from God the

certain gift of truth, which Saint Irenaeus links to the succession of the episcopate (*Adv. Haer.* 4, 26, 2). "Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life."

Saint Irenaeus also exerted a beneficial influence in a dispute about the celebration of Pascha. In the Church of Asia Minor, there was an old tradition of celebrating Holy Pascha on the fourteenth day of the month of Nisan, regardless of what day of the week it happened to be. The Roman bishop Victor (190-202)

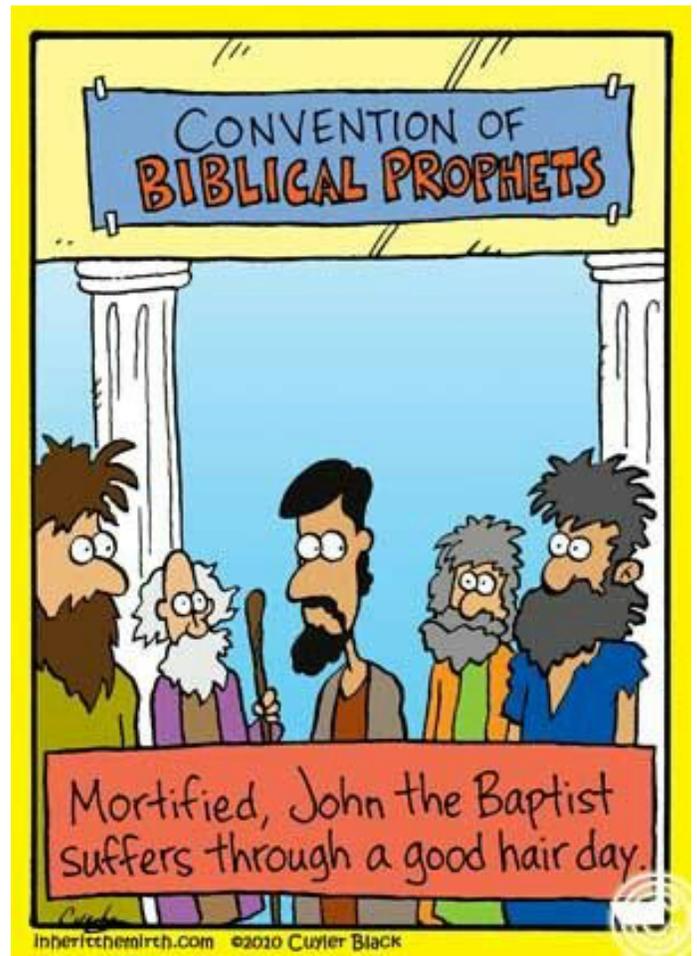


forcefully demanded uniformity, and his harsh demands fomented a schism. In the name of the Christians of Gaul, Saint Irenaeus wrote to Bishop Victor and others, urging them to make peace.

After this incident, Saint Irenaeus drops out of sight, and we do not even know the exact year of his death. Saint Gregory of Tours, in his *Historia Francorum*, suggests that Saint Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Severus.

The Apostle and Evangelist John the Theologian, Saint Polycarp of Smyrna, and Saint Irenaeus of Lyons are three links in an unbroken chain of the grace of succession, which goes back to the Original Pastor, our Lord Jesus Christ Himself.

In his old age, Saint Irenaeus wrote to his old friend the priest Florinus: "When I was still a boy, I knew you... in Polycarp's house.... I remember what happened in those days more clearly than what happens now.... I can describe for you the place where blessed Polycarp usually sat and conversed, the character of his life, the appearance of his body, and the discourses which he spoke to the people, how he spoke of the conversations which he had with John and others who had seen the Lord, how he remembered their words, and what he heard from them about the Lord ... I listened eagerly to these things, by the mercy of God, and wrote them, not on paper, but in my heart."



Rev Fathers, UCWLC presidents, Parish Pastoral Chairs, Knights of Columbus, Catechists, and friends,

Sept 1 – Oct 4 the international ecumenical endeavor, [Season of Creation](#), begins. [Click here](#) to learn more.

This year's theme is, "Jubilee for the Earth: New Rhythms, New Hope."

This theme reminds us that, we enter a time of restoration and hope, a jubilee for our earth, that requires radically new ways of living with creation. Christians around the world will use this period to renew their relationship with our Creator and all creation through celebration, conversion, and commitment. This year's Season of Creation is a time to consider the integral relationship between rest for the Earth and ecological, economic, social, and political ways of living.

With this in mind, the Social Mission Commission of the Edmonton Eparchy, has registered 2 events as an Eparchy so far:

1. All are welcome to join in the livestream service the Akathist service "Thanking God for all Good things"

celebrated by Bishop David and Fr. Stephen Wojcichowsky, on Sept 1 at 7:00 pm. It will be on the [Eparchy You tube channel](#) – click to get there.

2. Get your crayons sharpened for a poster competition, sponsored by the Knights of Columbus, Fr. Hannas Council! The information is on the Edmonton Eparchy website. [Find it here](#). Please share this with children, teens and young families in your parishes and beyond! Get colouring, painting and drawing!

You may want to register an event in your parish, branch, council or individually. If you would like to celebrate the Akathist service in your own parish, Bishop David has provided the text in his August e-bulletin along with the suggestion that prayers for creation be included in the Divine Liturgy during this season. We have included the text of the Akathist here as well. To register events go to [Season of Creation](#).

You will hear more from us as we get closer to the beginning of the Season of Creation. Watch the Eparchy Website for updates. In the meantime, happy planning!

New on the Eparchial Website:

Epararchy.com

(Note the good looking poster child they picked!)



I want to tithe 10%. but if I did I wouldn't be able to pay all my monthly bills. I trust God. How do I get over this?

Answer from: Father Bo

Tithing, the giving of your “first fruits” (typically at least a tenth of all that you have (before tax!)), is a traditional and biblical way of loving God and one’s neighbour above one’s self. It shows that we trust that God will take care of us. This ancient practice is still just as real for us in the Church today as it was for the people of Israel before Christ. However, now, just like then, it is a voluntary offering. Our God does not demand and extort from his people, he simply gives the opportunity for His people to show their trust and generosity..., or not.

If you would like to tithe, good for you. It shows that you want to make your faith concrete. Most people just give of their surplus if anything, and not of their substance. The only way to do this is to live simpler than your income can support. If everyone was to live simpler the world would have such an abundance that nobody would hunger or be without.

The Ultimate way of tithing is spoken about in this Sunday’s Gospel (12 Sunday after Pentecost – *Matthew 19:16-26*). Jesus tells the young rich man to not only follow the rules, but to give everything to the poor and follow Him. There are many examples of saints doing exactly this: St. Nicholas, St. Alphonsis, St. Francis,... the list goes on and on. In fact monks and nuns do this very literally. They separate themselves from all worldly things and go seek Him.

Whether we are called to live in the “world” or to separate ourselves from it as much as possible, we are all called to be monastics to some degree or other. In fact, the tonsure that you often* see at a baptism is exactly this: a sign giving one’s self fully and completely over to God.

*this is part of our baptismal tradition that is done by some clergy but not by all.



What are some practical ways we can allow young children to start praying?

Answer from: Father Julian

Remember what Jesus’s disciples asked him? “Lord, teach us to pray” (Luke 11:1).

Those are profound words. All of us need to be taught by Christ and by the Church how to pray. And parents, in turn, teach their children how to pray. **We are to introduce our children to prayer, to the way that they approach the living God.**

1. It is hard to teach children to pray if we are not praying ourselves. Get your family into the habit of gathering in the icon corner twice a day for morning prayers and evening prayers. Family prayer time may feel fruitless and lead to frustration when toddlers try to run away, babies cry, and young children grow restless. However, I want to encourage you to keep it up. Go to the icon corner whether you feel like it or not. Shorten the prayer if you’d like. But pray. Together. Your children are watching, listening, and absorbing far more than you may think.
2. During the Divine Liturgy either in church or at home via livestream point out familiar prayers. Say, “We’re singing (or saying) ‘Lord have mercy’ now. Can you sing along?” Or, “It’s time for the Lord’s Prayer. Let’s pray this together.” As children get older, have them follow along in your liturgy book.
3. In the Eastern Church, one of the simplest yet most profound prayer is the Jesus Prayer “*Lord Jesus Christ, Son of God, have mercy on me a sinner.*” Giving the children this foundational prayer at an early age, and encouraging them to pray it daily, introduces them to the ideas of mercy, repentance, forgiveness, and intercession. Pray this prayer with them even if they can only pronounce some of the words, but pray.
4. Try to include the Lord’s Prayer every time you have family prayers. When the disciples asked Jesus to teach them to pray, this is what he taught them. As children get older, talk to them about the meaning of the phrases. Explore the ideas with them. “What do you think it means when we say, ‘Thy will be done?’” Or, “Why do we ask God to give us our daily bread?” If your church sings the Lord’s Prayer, do so at home. Music helps children (and adults) remember. In the wisdom of the Church, our entire Liturgy is sung causing the words to penetrate our consciousness and infuse our very beings.
5. Children love to imitate their parents, so...

... be an example of prayer that your children can imitate. If you are driving down the road and see an accident, pray out loud, "Lord have mercy. Keep your servants safe and help the doctors and other medical workers that will come to help." If you are taking a walk on a gorgeous summer day, you can make the sign of the cross and pray, "Father, thank you for creating all of this beauty." Encourage the children to say grace before meals, praying the Lord's Prayer or any other prayer that you have taught them. Incorporate prayer naturally into your everyday lives.

Above all, in order to teach our children to pray, we must ourselves be a student of prayer. St. John Chrysostom said, "For generally the children acquire the character of their parents, are formed in the mold of their parents' temperament, love the same things their parents love, talk in the same fashion, and work for the same ends."

You too can ask any question (about our faith and spirituality) anonymously and get a response from a priest. Just go onto the Eparchial website:

eeparchy.com

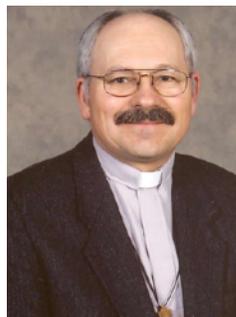
Between the Pews is our Eparchial Podcast... or is a Video Blog...

Whatever it is properly called, it is informative, fun, and impressive. Check it out



(Shortened) Question:

My brother is marrying a girl who was raised Ukrainian Orthodox, he was raised Catholic but hasn't been practicing for several years. It is my understanding that a Catholic must be married in the Catholic Church in order for it to be a valid marriage. I assume this would still be the case even if the person doesn't consider themselves Catholic anymore?... What is the bare minimum they need to do to be considered validly married in the eyes of the Church?...



Thank you!

Answer from: Fr. Mihajlo Planchak

Hello,

It is not clear to me whether your brother is Roman Catholic or Eastern Catholic. The Catholic Church recognizes the sacrament of marriage of the Orthodox Church as a valid sacrament. There is little difference in who gives the sacrament of marriage. The Roman Catholic church says that newlyweds give the sacrament to each other, but Eastern churches believe that the Church gives the sacrament through a priest. In Eastern rites, the wedding is usually not included in the Divine Liturgy (Mass).

In the Eastern Churches, the wedding vows in not the most important part of the wedding. The most important part of the wedding is the blessing of the church (priest).

You should support your brother in his choice by your presence at the wedding. They should be loved because the love of God corrects everything. You should pray a lot for him and his future wife so that they understand that they are not doing this for someone but for themselves that God would be with them.

May God bless your brother, his chosen one and you. I will pray for you.



Twelfth Sunday after Pentecost, Tone 3; Leave-taking of the Feast of the Holy Dormition; Holy Martyr Luppus; Holy Priest-Martyr Irenaeus, Bishop of Lyons (193-211)

Troparion: 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: In giving birth you retained your virginity,* in falling asleep you did not abandon the world, O Mother of God.* You passed into life, for you are the Mother of Life,* and by your prayers* you deliver our souls from death.

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

Kontakion: 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: The tomb and death could not hold the Mother of God,* unceasing in her intercession and unfailing hope of patronage,* for, as the Mother of Life, she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon:

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.

Epistle I Corinthians 15:1-11

Brothers and Sisters, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the

grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me. Therefore, whether *it was* I or they, so we preach and so you believed.

Alleluia:

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

Be a protector unto me, O God, and a house of refuge to save me.

Gospel Matthew 19:16-26

At that time, a young man came and said to Jesus, “Good Teacher, what good thing shall I do that I may have eternal life?” So He said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.” He said to Him, “Which ones?” Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Honor your father and *your* mother,’ and, ‘You shall love your neighbor as yourself.’” The young man said to Him, “All these things I have kept from my youth. What do I still lack?” Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.” But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.”

Hymn to the Mother of God and the Imros:

Seeing the pure one’s falling asleep, angels marvelled in wonder how the Virgin could ascend from earth to heaven.

O pure Virgin, in you are conquered the bounds of nature,* for childbirth remains virginal and death is betrothed to life.* Virgin after childbearing and alive after death, O Mother of God,* never cease to save your inheritance.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.

I will take the chalice of salvation;* and I will call upon the name of the Lord.

Alleluia, alleluia,* alleluia.