

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΥΣΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΝΩ
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.eeparthy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparthy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.bo.nahachewsky@gmail.com
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fr.nahachewsky@eeparthy.com

September 6, 2020

Fourteenth Sunday after Pentecost, Tone 5;
Commemoration of the Miracle Performed at Colossus in Chone by the Archangel Michael;
Holy Martyr Eudoxius and His Companions (284- 305);
Our Venerable Father Archipus

Welcome to Dormition Parish. We are glad to have you with us.

Sept 8: The Feast of the Nativity of the Theotokos Fr. Thomas Hopko:

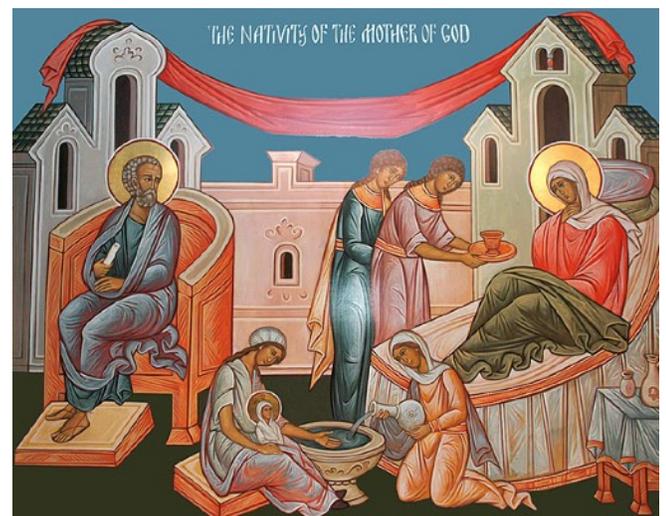
In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant —“the poor and the needy”—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion).

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion).

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event



as celebrated in the Church is questionable from an historical point of view, the divine meaning of it “for us men and for our salvation” is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary’s birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the “Vessel of Light,” the “Book of the Word of Life,” the “Door to the Orient,” the “Throne of Wisdom” is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At Vespers the three Old Testament readings are “mariological” in their New Testamental interpretation. Thus, Jacob’s Ladder which unites heaven and earth and the place which is named “the house of God” and the “gate of heaven” (Gen 28.10–17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the “door ‘to the East’” perpetually closed and filled with the “glory of the Lord”

symbolizes Mary, called in the hymns of the feast “the living temple of God filled with the divine Glory” (Ezek 43.27–44.4). Mary is also identified with the “house” which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1–11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: “My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed” (Lk 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in “the form of a servant, being born in the likeness of man” (Phil 2.5–11) and the gospel reading is that which is always read for feasts of the Theotokos—the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all “who hear the word of God and keep it” (Lk 11.27–28).

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ’s Mother, we proclaim and celebrate that through God’s graciousness to mankind every Christian receives what the Theotokos receives, the “great mercy” which is given to human persons because of Christ’s birth from the Virgin.

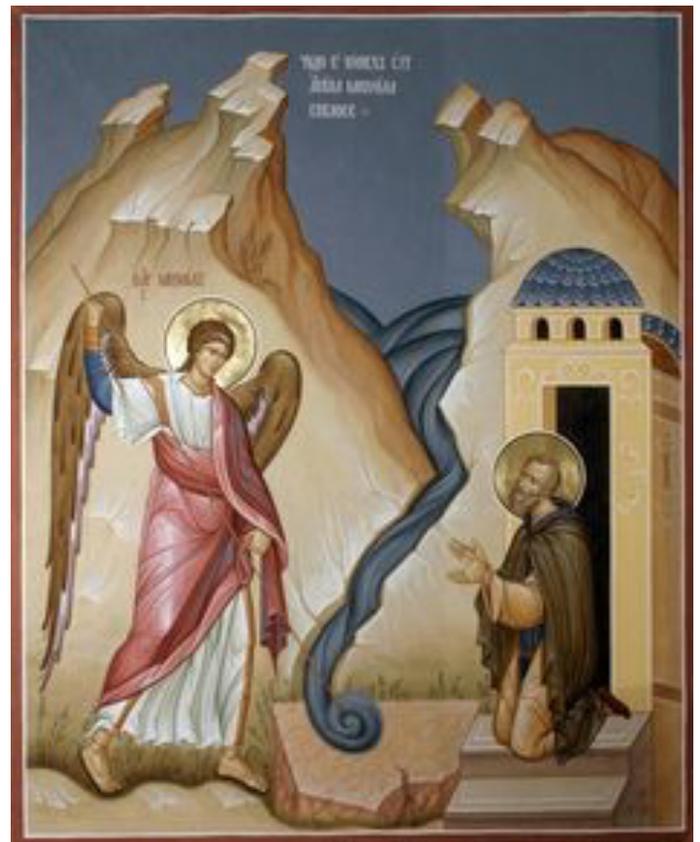
Saint (Commemoration) of the Day: from oca.org

Commemoration of the Miracle of the Archangel Michael at Colossae

In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring.

This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Chief Commander Michael, a certain pious man by the name of Archippus served for...



Miracle at Colossae Continued.

...sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the

church. Saint Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed. Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name "Chonae", which means "plunging."

Saint of the Day:

from oca.org

Martyrs Eudoxius, Zeno, and Macarius

The Martyrs Eudoxius, Zeno, Macarius and their Companions received a martyric death for Christ under the emperor Maximian Galerius, the successor of the emperor Diocletian.

Saint Eudoxius held the high position of a military commander in the imperial armies. He was a Christian, as were his friend Zeno and his house steward Macarius. After the emperor Diocletian issued an edict that Christians who refused to offer sacrifice to idols were to be put to death, many people fled to various lands with their families to avoid torture and death. At this time Saint Eudoxius resigned his high position, and with his wife Saint Basilissa and all their family abandoned their property and went into hiding in the region of Armenian Melitene.

The governor of Melitene sent soldiers to search for Eudoxius. When they found Eudoxius, he was attired in white garb. Not recognizing him, the soldiers began to question whether a certain military commander Eudoxius had come into these parts. Not revealing who he was, the saint invited the soldiers into his home, fed them and gave them lodging for the night.

Saint Eudoxius considered his encounter with the soldiers as a sign from the Lord of his impending death by martyrdom. In the morning, he disclosed to his guests that he was the one whom they were seeking. In gratitude for the hospitality, the soldiers offered to conceal from the authorities that they had found Saint Eudoxius. However, the saint would not consent to this.

Setting his affairs in order, he told his wife not to weep for him, but on the contrary to celebrate the day of his martyric death. Donning his military garb, he went with the soldiers to the governor. Saint Basilissa and his friends Saints Zeno and Macarius followed after Saint Eudoxius.

The governor tried to persuade Saint Eudoxius to offer sacrifice to the idols and by this safeguard his life, exalted rank and property. Saint Eudoxius firmly refused, denouncing the folly of anyone who would worship soulless idols. He removed his soldier's belt, the emblem of his authority, and threw it in the governor's face.

Soldiers present at this, secret Christians, did the same thing, and they numbered more than a thousand men. The embarrassed governor asked the emperor what he should do. He was ordered to try the ringleaders and set the others free.

After prolonged tortures, they led Saint Eudoxius forth to execution. Following after her husband, Saint Basilissa wept, and his friend Saint Zeno also wept for the martyr. Saint Eudoxius again urged his wife not to mourn him, but rather to rejoice that he was worthy of the crown of martyrdom. He asked that she bury his body in a place called Amimos.

To his weeping friend Saint Zeno Saint Eudoxius predicted that they would enter the Kingdom of Heaven at the same time. Emboldened by these words, Zeno loudly declared himself a Christian, for which he was immediately sentenced to death.

Later, Saint Basilissa took her husband's body without hindrance, and buried it in the place where he had requested. After this, they arrested the saint and led her before the governor. Desiring to share the fate of her husband, she fearlessly denounced both the governor and his false gods, the idols. The governor, however, saw her intent and would not torture her, but instead sent her away. As she left, the saint said to him that God would see her intention to suffer for her faith and would accept this intent as an accomplished deed.

Seven days later, Saint Eudoxius appeared to his wife in a vision and bade her to inform his friend and house steward Macarius, that both he and Saint Zeno awaited the arrival of Macarius. Macarius immediately went to the governor and declared himself a Christian, for which he was sentenced to death and beheaded. Many Christians also suffered martyrdom during this time.

Saint of the Day:

from oca.org

Venerable Father Archippus

Saint Archippus, son of devout Christians from the city of Hieropolis, at age ten went to pray in the church of the holy Chief Commander Michael and he remained at this temple to serve as church caretaker. He led a strict and ascetic manner of life, constantly at fasting and prayer.

He persuaded many pagans who came to the holy spring to accept holy Baptism, to forsake pagan impiety, and to turn to the One True God and Savior Jesus Christ. Tenacious pagans headed by idolous priests repeatedly tried to kill Saint Archippus, but each time the Lord delivered him out of their hands.

Finally, the pagans devised a plan to destroy the church and at the same time kill also Archippus by flooding the spot where both the church and the curative spring stood. Seeing the preparations for this wicked deed, Saint Archippus firmly resolved not to abandon the holy place, and he prayed to God and to the Archangel Michael to preserve the church and the spring. The Lord heard his prayer, and the saint witnessed the great Miracle of the Chief Commander Michael at Colossae. Miraculously delivered from death, Saint Archippus lived at the church into his old age, and he died peacefully at the age of 70. Christians buried the saint at Colossae, at the place of his deeds.

Are you looking to learn more about your faith?

Liturgical Theology with an Eastern Christian Focus - This online course, taught by Fr. Danylo Kuc, introduces the various forms of worship in the Byzantine tradition with specific emphasis on contemporary Ukrainian Catholic practice. It aims to explore the basics of liturgical celebration in the Kievan tradition such as the Eucharist, the Holy Mysteries (Sacraments), and the Liturgy of the Hours, and examines some of the pastoral issues related to these forms of ritual. Contact Register at Newman Theological College at 780-392-2451 or newman.edu/FallCourseOfferings2020-21<<http://newman.edu/FallCourseOfferings2020-21>> - Course: STD 558i/SYT 245i (an online course taken for audit/credit at your leisure Sep 9 to Dec 18).

ALSO

For your information, the Lumen Christi Institute is hosting a series of webinars on Eastern Catholic Theology in Action.

Series Lectures (times given in Mountains Standard Time, that is, Winnipeg time)

- Thursday, September 3, 7 p.m. CDT
- Introduction to Liturgical Mystagogy<<http://lumenchristi.org/event/2020/09/Liturgical-Mystagogy>> | Daniel Galadza (University of Regensburg)
- Thursday, September 10, 7 p.m. CDT
- A Theology of Wonder: An Introduction to the Poetry of Ephrem the Syrian<<http://lumenchristi.org/event/2020/9/Ephrem-the-Syrian>> | Andrew Hayes (University of St. Thomas, Houston)
- Thursday, September 17, 7 p.m. CDT
- Christ the Lover of Mankind: Philanthropia, Mystery, and Martyria in Eastern Christianity<<http://lumenchristi.org/event/2020/9/Christ-Lover-of-Mankind>> | Robin Darling Young (Catholic University of America)
- Thursday, September 24, 7 p.m. CDT
- Eastern Churches, Latin Territories: Ecclesial Catholicity and the Notion of Diaspora<<http://lumenchristi.org/event/2020/9/Eastern-Catholic-Diaspora>> | Alexander Laschuk (Sheptytsky Institute of Eastern Christian Studies at University of St. Michael's College)
- Thursday, October 1, 7 p.m. CDT
- Expanding the Archive: Syriac Literature and the Study of Early Christianity Today<<http://lumenchristi.org/event/2020/10/expanding-archive-syriac-literature-study-of-early-christianity-today-erin-walsh>> | Erin Walsh (University of Chicago)
- Thursday, November 12, 7 p.m. CDT
- Quo Vadis: the Direction of Eastern Catholic Theology, a Pastoral Perspective for the 21st Century<<http://lumenchristi.org/event/2020/11/Quo-Vadis-Eastern-Catholic-Theology>> | Archbishop Borys Gudziak (Ukrainian Catholic Archeparchy of Philadelphia and Metropolitan of the Ukrainian Catholic Church in the USA)
- For more information and to register, click <http://lumenchristi.org/news/2020/08/Eastern-Catholic-Theology-in-Action>



Our Social Mission Commission Needs YOU!

by [Eparchy Communications](#) | Aug 31, 2020

Volunteer with our Social Mission Commission!

If social development and justice is something that you have a passion for and if you would like to be more involved in what the Eparchy is doing in this regard, you are invited respond by filling out the form below telling us about your interests! This will be considered and then forwarded to Bishop David who makes the final determination of acceptance on the commission. A term of 3 years is *recommended* but not required. Attendance at most of our meetings is required – approximately 4 maximum per year (either by Zoom or in-person). Participation in the works of the commission in some way is also part of membership – this will generally take the form of being on a committee – environment, sanctity of human life, indigenous relations, ethical consumption, for example (helping out with communications and/or planning events within those areas).

To visit the commission’s webpage, visit: <http://eeparchy.com/social-mission>



International Youth Festival (Online)

by [Eparchy Communications](#) | Sep 4, 2020

Viter Na-Dii is like World Youth Day, for the Ukrainian Catholic Church! It gathers teens and young adults from across the world, uniting us in our shared faith, and celebrating our youth and our Church!

REGISTER NOW AT:

<https://www.surveymonkey.com/r/NTD2NRX>

Questions? Send our Youth Director, Millie, an email! youth@eeparchy.com

This Online Zoom Schedule would be as follows:

- 8:30 a.m. – Canadian National Welcome and Prayer
- 9:00 a.m. – Livestream of Beatitude Sviatoslav Shevchuk
- 10:00 a.m. – Greeting from Canadian Youth
- 10:30 a.m. – Participants Choice
- 1:00 p.m. – Resume Canadian National Programming- Icebreakers
- 1:30 p.m. – Questions and Answers with Canadian Bishops
- 2:15 p.m. – Breakout Sessions with Speakers
- 3:00 p.m. – Talent Show and Final Blessing

Parish News & Beyond:

- We pray for the health and well-being of all the servants and handmaidens of God who need our prayers: **Fr. Josaphat** Turkalo, **Edward, Verna** Hnatiuk, **Miranda** Mayko, **Jean** Miskew, **Sarah** Komar, **Marge** Woitas, **Katie** Bunio, **Ann** Horsman, **Louis** Pekar & **Rosa** Maria Santos. (If you know any other people who should be on this list: please email me.)
- This week we wish Happy Birthday to Sheila Leiding and Roman Workun who both celebrate this week. And the Mother of God too. May God bless you both abundantly. Many Happy Years.
- A BIG Thank-You to all those who have been supporting our parish with online, sent in, and in person donations. Your support is helping us to keep moving forward in this unprecedented time. You are all the greatest.



Colouring Page for the Feast of the Nativity of the Mother of God.

Fourteenth Sunday after Pentecost, Tone 5; Commemoration of the Miracle Performed at Colossus in Chone by the Archangel Michael; Holy Martyr Eudoxius and His Companions (284- 305); Our Venerable Father Archipus

Troparion: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

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

Troparion: Your nativity, O Virgin Mother of God,* has made joy known to all the world,* for from you dawned the Sun of Righteousness, Christ our God.* He abolished the curse and gave the blessing;* and by making death of no effect He bestowed on us eternal life.

Now and for ever and ever. Amen.

Kontakion: By your birth, O immaculate one,* Joachim and Anna were freed from the reproach of childlessness,* and Adam and Eve* from the corruption of death.* And your people, redeemed from the guilt of their sins,* celebrate as they cry out to you:* “The barren one gives birth to the Mother of God* and nourisher of our life.”

Prokeimenon:

You, O Lord, will guard us and will keep us* from this generation and for ever.

verse: Save me, O Lord, for there is no longer left a just man.

Epistle: 2 Corinthians 1:21-2:4 (NRSV)

Brothers and Sisters, it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first installment. But I call on God as witness against me: it was to spare you that I did not come again to Corinth. I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith. So I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have

pained? And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

Alleluia verses:

Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared.

Gospel: Matthew 22:1-14 (NRSV)

The Lord spoke this parable: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

“But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

Communion Hymn

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