

# THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD  
ПАРАФІРА УСПІННІА ПРЕСВ. БОГОРОДНИЦІ  
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](http://www.eeparchy.com)

## Pastor:

Fr. Bo Nahachewsky

## Fr. Bo's cell phone:

780-340-FR.BO (3726)

## Fr. Bo's Emails:

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

**September 20, 2020**  
**Sunday before the Feast of the Elevation of the Holy Cross,  
Hieromartyr Cornelius the Centurion**

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



## Support a Seminarian!

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

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

The faithful can acknowledge the role they play in nurturing vocations by offering their financial support to help defray such expenses as formation programs, retreats, conferences, seminars, tuition, books, and room and board.

Studying for the priesthood this year, on behalf of the Eparchy Edmonton are:

Volodymyr Babiak (Philosophy Studies, Newman Theological College, Edmonton);

Deacon Cyril Kennedy (Doctoral Studies in Sacred Scripture, Catholic University, Washington, DC);

Julian Savaryn (Theology Studies, Newman Theological College);

Orion Wiebe (Theology Studies, Newman Theological College).

The suggested donation amount is \$25.00 per family.

Thank you for your generosity! May God bless you and your families!



The Catholic Bishops  
of Alberta and the  
Northwest Territories

Les évêques catholiques  
de l'Alberta et des  
Territoires du Nord-Ouest

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## **A Pastoral Statement on the Impact of COVID-19 and the Call to Christian Renewal**

**“Save your people, O Lord, and bless your inheritance”**

Dear faithful in Christ,

For the past several months, our Catholic community, together with all Canadians and indeed the whole world, has been seriously impacted by the coronavirus pandemic (COVID-19). All of us – whether individuals, families, parishes, institutions or dioceses – have been required to make sacrifices, including many difficult but necessary decisions about matters at the very heart of our Catholic faith and way of life. As bishops, we acknowledge and are grateful for the way in which our Catholic faithful – clergy and laity alike – have lived the unprecedented circumstances of these months. We know, too, that the Lord allows all occasions – positive and negative – to teach and re-teach us lessons for right living in light of the Gospel. It is in this spirit that we address this letter to you as an invitation to consider along with us what the Lord may be saying to his people and his Church through this time of trial.

While the situation of COVID-19 continues to develop in our lives and communities, it is increasingly evident that the pandemic has had, and will continue to have for some time to come, a far reaching impact on all people throughout the world. In Canada, including here in Alberta and the Northwest Territories, many human and social values have surfaced that, as Catholics among others, we will need to reflect upon as we consider the future of our life together in society, especially in the light of Christian revelation and our faith in Jesus Christ, our Redeemer.

In particular, the pandemic has alerted us to a number of important social issues that touch us all including:

- the care of vulnerable persons in our society and supports offered to medical personnel in hospitals, nursing homes and other care facilities;
- the education of our young people and supports offered to families and to educators;
- isolation and depression in our homes and communities, and the prevalence and stigma of mental illness, substance abuse, suicide and other social ills;
- increased rates of domestic violence, elder abuse and other forms of interpersonal violence;
- societal discord over different responses to COVID-19 that have fractured human relationships and challenged our call to love one another;
- incidents of racism, bigotry and religious intolerance, including in our towns and cities;
- anxieties caused by massive losses of employment and the general situation of economic instability;
- the fragility of our human condition and the basic needs we all have for safety, solidarity, and love within authentic human community.

At the same time, we have witnessed on a daily basis many heroic and selfless examples of individuals who exemplify true human goodness and charity. These are the so-called “saints who live next door” identified by Pope Francis as medical professionals, educators, parents and grandparents, shop workers, cleaners, communications and information technology specialists, law and order personnel, delivery drivers and so many volunteers in all sectors of our society. Whether motivated by faith or otherwise, young or old, these individuals are role models for all of us, demonstrating dedicated care and compassion that goes beyond duty to a level of human solidarity that is inspiring to others. We give thanks to God for raising up such generous human individuals who embrace this collective challenge as a way to witness to the enduring human and social values by which we need to live.

All of these situations described above – the good examples and the social challenges we face – give us insights into certain behaviours, actions and structures that we value as a society and as a Christian people. Some of these we will rightly want to hold on to going forward, while others may be in need of remedy or renewal.

On this feast day when we contemplate Christ's victory over death through the life-giving wood of the Cross, we, the Catholic Bishops of Alberta and the Northwest Territories, invite you to reflect and discern with us the kind of response that will be needed to address some of the human and social values that have surfaced during this pandemic. Specifically, we seek new ways to promote authentic human development and flourishing in the very way that we live, care for others, work, organize society and interact with one another. Moved by our faith in Christ and inspired by the principles of Catholic Social Teaching, we invite the Catholic community to join us in looking afresh at certain aspects of our life together in society, to discern and decide a course for true social, cultural and spiritual renewal.

In the coming weeks, *Grandin Media* will be hosting a series of recorded panel discussions on various themes related to the pandemic and its challenging effects on our society. These sessions, featuring Catholic voices from around the province and territories, are meant to encourage our Catholic faithful to engage new questions and to take up new actions that reflect a "new normal" consistent with our life in Christ. Together with written texts, prepared by our bishops and released weekly, we shall present a series of reflections on the following topics:

- Reflection Topic #1: Inherent dignity of every human life
- Reflection Topic #2: Importance of the family
- Reflection Topic #3: Individual rights and social responsibilities
- Reflection Topic #4: Vulnerability and solidarity
- Reflection Topic #5: Responsibility for the common good
- Reflection Topic #6: Healthy use of information technologies
- Reflection Topic #7: Value and dignity of human work

We encourage all of our faithful to "tune in" to these sessions and take an active part in offering their own experience and wisdom on the topics presented. [An online mechanism will be available to receive your comments and feedback.] In this way, we hope to receive your insights into living our Christian faith in new ways in Catholic homes and in our communities, through our parishes, lay movements, schools and institutions, marked by hope, compassion and charity.

Our Catholic faith has much to contribute with respect to promoting human, social and spiritual values for the common good of society. We trust that you, like us, see the urgency to discern wisely the *signs of the times* and to "reset" our lives so that our collective experience in moving forward accords with the Gospel. Guided by the Holy Spirit, and

through the intercession of the most holy Mother of God, we are confident that this can be a time for bold creativity and life-giving transformation for all. We ask for God's blessing on this endeavour and upon all who join with us in this journey of discernment and path of renewal.

Yours in Christ,

Catholic Bishops of Alberta and NWT



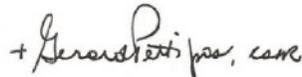
Most Reverend Richard W. Smith  
Archbishop of Edmonton



Most Reverend William McGrattan  
Bishop of Calgary



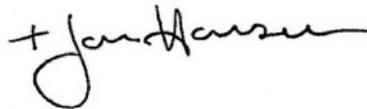
Most Reverend Paul Terrio  
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Most Reverend Gerard Pettipas CSsR  
Archbishop of Grouard-McLennan



Most Reverend David Motiuk  
Bishop of the Ukrainian Eparchy of  
Edmonton



Most Reverend Jon Hansen, CSsR  
Bishop of Mackenzie-Fort Smith

**September 14, 2020 – Feast of The Exaltation of the Holy Cross**

*We adore you, O Christ, and we praise you,  
because by your Cross you have redeemed the world.*

## Saints of the Day from OCA.ORG

### Greatmartyr Eustáthios Placidas, with his wife and children, of Rome

Before his Baptism, the Holy Great Martyr Eustáthios was named Plakidas (Πλακίδας). He was a Roman General in the reigns of Emperors Titus (79-81) and Trajan (98-117). Even before he came to know Christ, Plakidas devoted himself to charitable endeavors, helping the poor and destitute. Therefore, the Lord did not allow this virtuous pagan to continue in the darkness of idolatry.

One day, while hunting in a forest, he saw a remarkable stag which stopped now and then to stare at him. Plakidas pursued it on horseback, but could not catch up. The stag jumped over a chasm and stood on the other side facing him. Suddenly, Plakidas saw a radiant Cross between its antlers. The General was astonished to hear a voice coming from the Cross saying, "Why do you pursue me, Plakidas?"

"Who are You, Master?" asked Plakidas. The voice replied, "I am Jesus Christ, Whom you do not know, but by your good deeds, you honor me. I have appeared here on this creature for your sake, to draw you into the net of my love for mankind. It is not fitting that one as righteous as you should worship idols and remain ignorant of the truth. It was to save mankind that I came into the world."

Plakidas cried out, "Lord, I believe that You are the God of Heaven and earth, the Creator of all things. Master, teach me what I should do." Again the Lord replied, "Go to the bishop of your country and receive Baptism from him, and he will instruct you."

Plakidas returned home and joyfully recounted everything to his wife Tatiana. She in turn told him of a strange dream she had the evening before, in which she had been told, "Tomorrow you, your husband and your sons shall come to me and know that I am the true God." The couple then proceeded to do as they had been told.

They hastened to the Christian bishop, who baptized all their family, and then communed them with the Holy Mysteries. Plakidas was renamed Eustáthios, his wife was called Theopistē, and their children, Agapios and Theopistos.

On the following day, Saint Eustáthios went to the place of his miraculous conversion and there he gave thanks to the Lord for having called him to the path of salvation.

Saint Eustáthios received another a miraculous revelation. The Lord Himself predicted his impending tribulations: "Eustáthios,

you shall suffer many misfortunes, as did Job, but in the end you will conquer the devil."

Soon Saint Eustáthios was afflicted with misfortune: all of his servants died of the plague, and his cattle perished. Brought to ruin, but not despairing in spirit, Saint Eustáthios and his family secretly abandoned their home, to live in poverty unknown, humble, and poor.

They went to Egypt to board a ship bound for Jerusalem. During the voyage the Saint experienced more sorrow. Captivated by Theopistē's beauty, the ship owner cruelly set Eustáthios and his children ashore, keeping the wife for himself.

With great sadness the Saint continued on his way, and new calamity befell him. Coming to a tempestuous river, he went to carry his two sons across in turn. When he brought the first one across, the other was seized by a lion and was carried off into the wilderness. As he turned back to shore, a wolf dragged the other child into the forest.

Saint Eustáthios wept bitterly, but he realized that Divine Providence had sent him these misfortunes in order to test his endurance and devotion to God. Saint Eustáthios prepared himself for even more sorrows, knowing that one who endures temptations and has been tested will receive the crown of life which God has promised to those who love Him (James 1:12).

In the village of Badessos he found work and spent five years in ceaseless toil. Saint Eustáthios did not know at the time that by God's mercy, shepherds and farmers had rescued his sons, and they were living near

him. He was also unaware that the impudent shipowner had been struck down with a terrible disease and died, leaving Saint Theopistē untouched. She lived in peace and freedom at the place where the ship landed.

During this time it had become difficult for Emperor Trajan to raise an army for Rome to deal with a rebellion, for the soldiers refused to go into battle without Plakidas. They advised Trajan to send men out to all the cities to search for him.

Antiochos and Akakios, who were friends of Plakidas, sought him in various places. Finally, they arrived in the village where Saint Eustáthios lived. The soldiers found him, but they did not recognize him. They began telling him about the person they sought, asking for his help and promising him a large reward. Saint Eustáthios recognized his friends right away, but he did not disclose his identity to them.

Borrowing money from one of his friends, he prepared a meal for his visitors. As they looked at him, they noticed that he resembled their former commander. When they saw a scar on



his shoulder from a deep wound made by a sword, they realized that it was their friend who stood before them. They embraced him with tears and told him why they had been looking for him.

Saint Eustáthios returned to Rome with them and was restored to his former rank. Many new recruits were drafted into the army from all over the Empire. He did not know that the two young soldiers who served him, and whom he loved for their skill and daring, were actually his own sons. They did not realize that they were serving under the command of their own father, nor that they were brothers by birth.

While on campaign, the army led by Eustáthios halted at a certain place. One night, the brothers were talking in their tent. The elder spoke about his life, how he had lost his mother and brother, and how he had been parted from his father. The younger brother then realized that the other man was his own brother, and revealed how he had been rescued from the wolf.

A woman overheard their conversation, since their tent was pitched right next to her house, and she realized that these were her sons. Without identifying herself to them, but not wishing to be separated from them, she went to their general, Saint Eustáthios, and asked that he take her to Rome with him. She said she had been a prisoner, and wanted to go home. Then she came to recognize the general as her husband, and with tears she told him about herself, and about the two soldiers who were their sons. Thus, through God's great mercy, the entire family was reunited.

Soon thereafter, the rebellion was crushed, and Saint Eustáthios returned to Rome with honor and glory. Emperor Trajan had died in the meantime, and his successor Hadrian (117-138) wanted to celebrate the victory with a solemn sacrifice to their "gods." To everyone's amazement, Saint

Eustáthios did not go to the pagan temple. The Emperor ordered them to find him and bring him to the temple.

"Why don't you want to worship the gods?" the Emperor inquired. "You, above all others, should offer thanks to them. Not only did they preserve you in war and grant you victory, but they also helped you to find your wife and children." Saint Eustáthios replied: "I am a Christian and I glorify and give thanks to Christ, and I offer sacrifice to Him. I owe my life to Him. I do not know or believe in any other God."

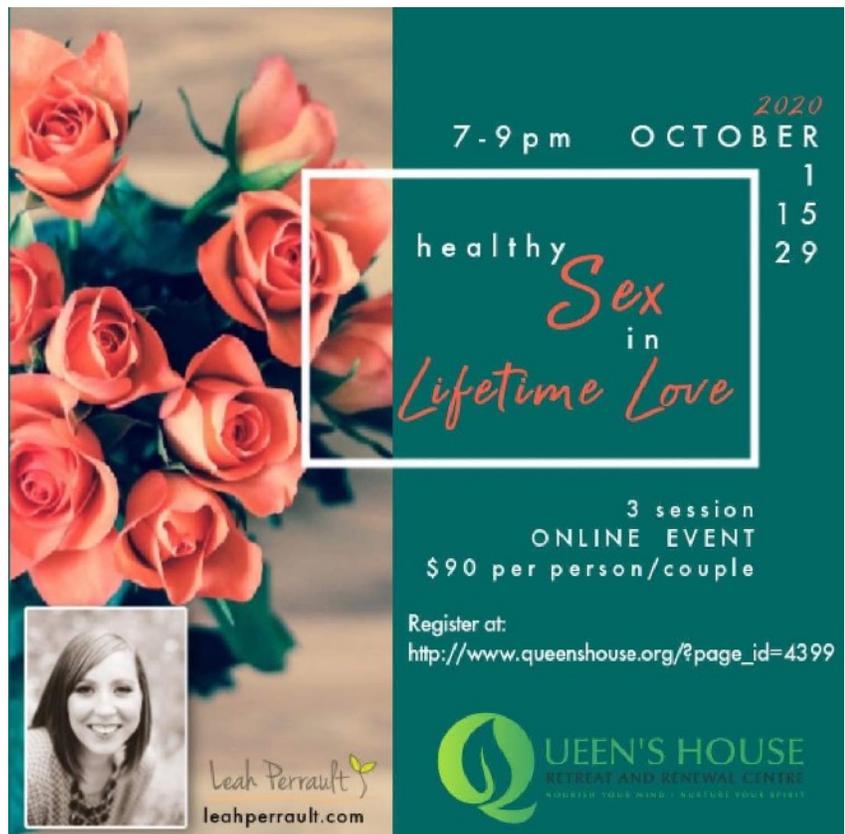
Outraged, the Emperor ordered him to remove his military belt and brought Eustáthios and his family before him. They did not succeed in persuading the steadfast confessors of Christ to offer sacrifice to idols. The Saint's family was sentenced to be torn to pieces by wild beasts, but the animals would not touch the holy martyrs.

Then the cruel Emperor ordered that they be thrown alive into a red-hot brass bull, and Saint Eustáthios, his wife Theopistē, and their sons Agapios and Theopistos suffered martyrdom. Before being placed inside the bull, Saint Eustathios prayed, "Grant, O Lord, Thy grace to our relics, and grant a place in Thy Kingdom to all who call upon us, Though they call upon us when in danger on a river, or on the sea, we entreat Thee to come to their aid."

Three days later, they opened the brass bull, and the bodies of the holy martyrs were found unscathed. Not one hair of their heads was singed, and their faces shone with an unearthly beauty. Many who witnessed this miracle came to believe in Christ. Some pious Christians buried the bodies of the Saints with all honor and reverence.

## 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 **Rebecca Vizza** and **Thomas Sokolowski** who both celebrate this week. 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.



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**Sunday after the Exaltation of the Cross, Tone 7; Holy Great-Martyr Eustathius and those with him (276-82); Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245)**

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**Antiphon 1**

O God, my God, hear me; why have You forsaken me? The words of my transgressions put salvation far from me.

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

O God, I will call to You by day but You will not listen; and by night, yet it will not be foolish of me.

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

But You, the praise of Israel, dwell in the holy place.

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

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

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**Antiphon 3**

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

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

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

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

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

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

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**Entrance**

Come, let us worship and fall down before Christ.

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

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**Troparion:** By Your cross You destroyed death;\* You opened Paradise to the thief;\* You changed the lamentation of the myrrh-bearers to joy,\* and charged the apostles to proclaim\* that You are risen, O Christ our God,\* offering great mercy to the world.

**Troparion:** Save Your people, O Lord, and bless Your inheritance.\* Grant victory to Your faithful people against enemies,\* and protect Your community by Your cross.

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

**Kontakion, Tone 7:** No longer shall the dominion of death be able to hold humanity,\* for Christ went down shattering and destroying its powers.\* Hades is bound.\* The prophets exult with one voice.\* The Saviour has come for those with faith, saying:\* "Come forth, O faithful, to the resurrection!"

Now and for ever and ever. Amen.

**Kontakion, Tone 4:** By Your own choice, O Christ our God,\* You were lifted on the cross.\* Grant Your mercies to Your new community\* that bears Your Name.\* By Your power gladden the faithful people,\* and grant them victory against enemies.\* May they have the help of Your instrument of peace,\* the invincible sign of victory.

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**Prokeimenon, Tone 7**

Exalt the Lord our God,\* and bow in worship at the footstool of his feet, for it is holy.

**verse:** The Lord reigns, let the people tremble. (*Psalms 98:5,1*)

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**Epistle Galatians 2:16-20 (NRSV)**

*Brothers and Sisters,* yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

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**Alleluia, Tone 1**

**verse:** Remember Your congregation which You acquired from the beginning.

**verse:** But God is our king before the ages; He has wrought salvation in the midst of the earth. (*Psalms 73:2,12*)

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**Gospel: Mark 8:34-9:1 (RSV)**

*At that time, Jesus* called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

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**Hymn to the Mother of God and the Irmos, Tone 8:**

O my soul, magnify the most precious cross of the Lord.

You are a mystical Paradise, O Mother of God, who though untilled, have brought forth Christ. He has planted upon earth the life-giving Tree of the Cross. Therefore today as we raise it on high we bow low and we magnify you.

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**Communion Hymn**

Praise the Lord from the heavens;\* praise Him in the highest. (*Psalms 148:1*)\*

Let the light of Your countenance, O Lord,\* shine upon us.\* Alleluia, alleluia,\* alleluia. (*Psalms 4:7*)

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**At the end of Liturgy we sing:**

To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection. (3)