

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
if needed: (English) at 12 noon
& 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:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

November 1, 2020

**Twenty-second Sunday after Pentecost, Tone 5; The Holy
Wonderworkers and Unmercenarics Cosmas and Damian;
Passing into Eternal Life of the Servant of God Metropolitan Andrey
Sheptytsky, 1944; and the passing into Eternal Life (1947) of Blessed
Theodore Romzha, Bishop of Mukachevo, and Martyr.**

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

Don't forget to take a Selfie

and send it to Fr. Bo with your name(s).

See why inside this bulletin.



Wow 109!

**HAPPY BIRTHDAY TO YOU,
HAPPY BIRTHDAY TO YOU
HAPPY BIRTHDAY DEAR KATIE,
HAPPY 109 BIRTHDAY TO YOU!**

*Our Best Birthday wishes to a Very
Special Lady: KATIE BUNIO from all of
us.*

**"WE PRAY THAT OUR GOD BLESSES
YOU AND WRAPS HIS MIGHTY ARMS
AROUND YOU ON THIS EXTRA
SPECIAL DAY AND FOREVER"**

**MNOHAYA LITA LITA, MNOHAYA LITA
MNOHAYA LITA LITA, MNOHAYA LITA
VO ZDROVEEYE, VO SPASENEEYE,
SOTVORY HOSPODY MNOHAYA LITA!**

And some great news from a
younger parishioner:

Gabby Lange who by holding this
hand written and signed whiteboard
is publicly renewing her baptismal
desires to be united with God.

She is doing this as part of her online
First Solemn Communion Program
with us here at Dormition via Zoom.



Today's Saints of the Day:

Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia

The Holy Wonderworkers and Unmercenary Physicians Cosmas and Damian and their mother Saint Theodota were natives of Asia Minor (some sources say Mesopotamia). Their pagan father died while they were still quite small children. Their mother raised them in Christian piety. Through her own example, and by reading holy books to them, Saint Theodota preserved her children in purity of life according to the command of the Lord, and Cosmas and Damian grew up into righteous and virtuous men.

Trained and skilled as physicians, they received from the Holy Spirit the gift of healing people's illnesses of body and soul by the power of prayer. They even treated animals. With fervent love for both God and neighbor, they never took payment for their services. They strictly observed the command of our Lord Jesus Christ, "Freely have you received, freely give." (Mt. 10:8). The fame of Saints Cosmas and Damian spread throughout all the surrounding region, and people called them unmercenary physicians.

Once, the saints were summoned to a grievously ill woman named Palladia, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and Palladia got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them a small gift, Palladia went quietly to Damian. She presented him with three eggs and said, "Take this small gift in the Name of the Holy Life-Creating Trinity, the Father, Son, and Holy Spirit." Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.

When Saint Cosmas learned what had happened, became very sad, for he thought that his brother had broken their strict vow. On his deathbed he gave instructions that his brother should not be buried beside him. Saint Damian also died shortly afterward, and everyone wondered where Saint Damian's grave should be. But through the will of God a miracle occurred. A camel, which the saints had treated for its wildness, spoke with a human voice saying that they should have no doubts about whether to place Damian beside Cosmas, because Damian did not accept the eggs from the woman as payment, but out of respect for the Name of God. The venerable relics of the holy brothers were buried together at Thereman (Mesopotamia).

Many miracles were worked after the death of the holy unmercenaries. There lived at Thereman, near the church of Cosmas and Damian, a certain man by the name of Malchus. One day he went on a journey, leaving his wife all alone for what would be a long time. He prayerfully entrusted her to the heavenly protection of the holy brothers. But the Enemy



of the race of mankind took on the appearance of one of Malchus' friends, and planned to kill the woman. A certain time went by, and this man went to her at home and said that Malchus had sent him to bring her to him. The woman believed him and went along. He led her to a solitary place intending to kill her. The woman, seeing that disaster threatened her, called upon God with deep faith.

Two fierce men then appeared, and the devil let go of the woman and fled, falling off a cliff. The two men led the woman home. At her own home, bowing to them deeply she asked, "My rescuers, to whom I shall be grateful to the end of my days, what are your names?"

They replied, "We are the servants of Christ, Cosmas and Damian," and became invisible. The woman with trembling and with joy told everyone about what had happened to her. Glorifying God, she went up to the icon of the holy brothers and tearfully offered prayers of thanksgiving for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. From ancient times, their veneration spread also to Russia.

The Unmercenary Saints Cosmas and Damian of Asia Minor should not be confused with the Unmercenary Saints Cosmas and Damian of Rome (July 1), or the Unmercenary Saints Cosmas and Damian of Arabia (October 17).

Saint of the Day from
sheptytskyinstitute.ca

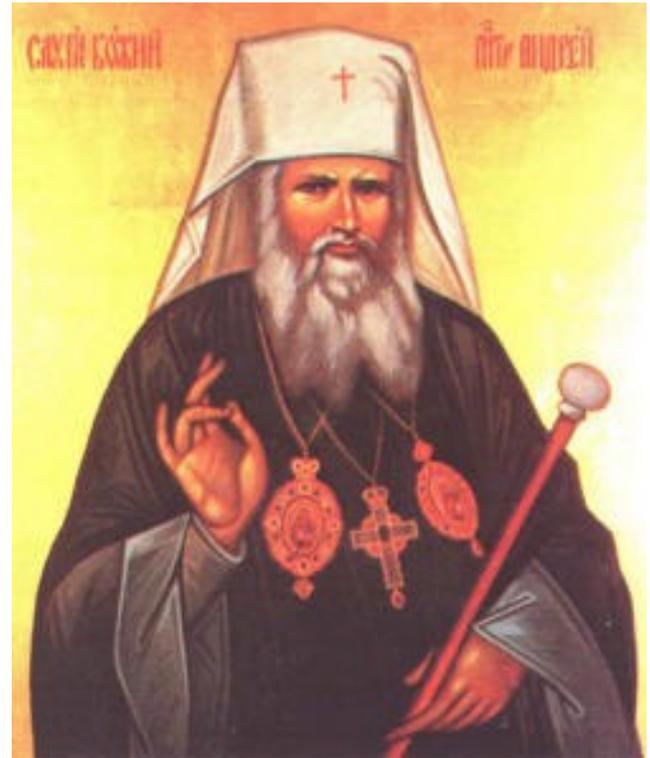
Metropolitan Andrey Sheptytsky

Metropolitan Andrey Sheptytsky was born Count Roman Alexander Maria Sheptytsky in 1865 in the Ukrainian village of Prylbychi. The son of a polonized (and therefore latinized) Ukrainian Aristocrat, Jan Sheptytsky and Sophia Fredro (daughter of the Polish literary figure), he was conscious of the fact that his ancestors included some notable bishops and Metropolitans of the Greco-Catholic Church of Kyiv. After many obstacles created by his father, the young Count Sheptytsky was able to enter the Ukrainian monastery of the Order of Saint Basil the Great (OSBM) in 1891 and accepted the monastic name Andrey. In 1900 he was made Bishop of Stanyslaviv and shortly afterwards, at the age of 36, became the Metropolitan, i.e. the ranking hierarch of the Ukrainian Greco-Catholic Church. He remained at this post until his death on 1 November, 1944.

His life was an example of heroic virtue. An extremely active pastor, who used his personal wealth to fund thousands of philanthropic projects, he was also a man of deep prayer. A gifted preacher and prolific writer, he reached out to his people constantly, teaching uneducated peasants the basics of hygiene and agricultural techniques, and dialoguing with the intelligentsia among his own people and the cultured classes of all Europe. He traveled widely, visiting his flock in Western Europe, North and South America, and seeing to it that they would have bishops of their own to take care of them. Never of good health, his last fifteen years were a constant agony of pain and paralysis. Even so, he valiantly led his Church through extremely difficult and oppressive times.

His two great passions in life were the restoration of authentic Eastern Christian Monasticism in his Church, (which he achieved through the creation of monasteries following the Studite Typicon) and the union of Churches. He specifically laboured at Orthodox-Catholic reconciliation, decades before this became fashionable. For this he was often looked upon as dangerous and insufficiently loyal to Rome. He was, however, a firm believer in a strong papacy, which caused many Orthodox to mistrust this saintly man as well, even though he loved them dearly and stood up for them when they were persecuted. He valued education (having the equivalent of three doctorates himself) and founded the L'viv Theological Academy in 1929, naming Fr. Josyf Slipyj as its rector. This same man would later be Metropolitan Andrey's coadjutor and successor, and a direct heir to many of Metropolitan Andrey's great dreams and aspirations.

Metropolitan Andrey led his flock of some five million faithful through two world wars. He was arrested by the Czarist forces



**Metropolitan Andrey Sheptytsky,
O.S.B.M. Metropolitan Galicia,
Archbishop of Lviv**

in World War I. Polish and Nazi German authorities would keep him under house arrest in later years. He courageously saved many Jews from the Nazis during World War II. Metropolitan Andrey died as the Red Army occupied his city of L'viv once again in 1944. Before his death, he predicted the annihilation of the Ukrainian Greco-Catholic Church, and its eventual resurrection. Both his predictions came true. In 1946 the Soviet Secret Police, with the assistance of the Moscow Patriarchate of the Russian Orthodox Church staged a pseudo-council of the Ukrainian Church, during which a small group of frightened clergy voted to liquidate their Church and join the Moscow Patriarchate. No Ukrainian Greco-Catholic bishop ever agreed to this. For almost half a century, the Ukrainian Greco-Catholic Church was the world's largest outlawed religious body. As the Soviet Union crumbled, this Church came out of the Catacombs with over five million faithful, thousands of priests and over three thousand parishes. Many believe this survival of the Church in Ukraine to be a miracle worked by Metropolitan Andrey. The cause for his beatification and canonization is underway.

Metropolitan Andrey believed in the necessity of the Union of Churches, to be achieved through mutual understanding and sacrificial love, as well as a return to the sources of the faith. He enjoined all people to pray for God's Wisdom. His life and his legacy are an inspiration to the staff and students of the Institute that bears his name.

Blessed Theodore Romzha

I love you, O Lord, my strength; You are my stronghold and my refuge!
(Psalm 18:2-3)

These were the words which Bishop Theodore G. Romzha, the Apostolic Administrator of the Mukachevo Eparchy (1944-1947) chose as the motto for his episcopal ministry. At the age of 33, he faced the one of the most brutal and bloody persecutions of a Christian community in modern times, ultimately making the ultimate sacrifice for his flock and his faith.

Bishop Theodore G. Romzha was born of humble parentage on April 14, 1911 in Velikij Bychkiv, in the heart of the colorful district of Maramorosh, Subcarpathian Ruthenia. He was a pious and gifted young boy, and his only ambition was to become a priest. He received his secondary education at the gymnasium (high school) in Chust. Due to his friendly disposition and scholastic achievements he became one of the most popular students. His popularity increased even more when he proved himself as an all-around athlete, excelling in soccer. At his graduation, he took everybody by surprise when he announced his intention of becoming a priest; and was sent to Rome for his priestly formation.

He lived at the German-Hungarian College in Rome for the first two years of his studies; then, in 1932, he moved to the Russian Pontifical Seminary, known as the "Russicum," in order to prepare himself for missionary work in Soviet Russia. It was indeed a providential step, since at the "Russicum" he was expected to study communist atheism and its ideology; unwittingly preparing himself for the Soviet occupation of his native land. He was ordained to the priesthood in Rome on Christmas Day, December 25, 1936.

In the summer of the following year he came home to celebrate his first Divine Liturgy in his own country with the intention of returning to finish his doctoral dissertation. But instead of returning to Rome, he was drafted into military service and sent to protect his country against the German invasion. To his friend in Rome he confided: "I am going to the front with a deep conviction of doing the will of God. Therefore, I do not fear what will happen to me."

After Father Romzha's discharge from the army in August, 1938, the danger of another approaching war remained. For this reason Bishop Alexander Stojka (1932-1943) did not permit him to leave the country, but appointed him to a forgotten parish in Berezovo, Maramorosh District, where the young Father Romzha became a poor pastor among poor people. There were times when he could afford only one meal a day while donating from his own purse to help his needy parishioners. To a curious friend in Rome he wrote: "I live here as a pauper and yet I feel happy and satisfied." Father Romzha was a good and dedicated priest, teaching his parishioners to know and live their Faith by his own example.

In March, 1939, the Hungarians occupied Subcarpathian Ruthenia by force, precipitating both political and ecclesiastical changes. Bishop Stojka was forced by the Hungarian government to reorganize the seminary; and in the fall of 1939, Father Romzha was appointed Spiritual Director and Professor of Philosophy at the Eparchial Seminary in

Uzhorod. One of his students later recalled: "He was strict and demanding as a Professor, but as a Spiritual Director he was fatherly and kind. He knew how to inspire us and to bring out the best in us. Staying in close contact with us, his students, he was able to transplant into our hearts the main features of his strong priestly character: his dedication, genuine piety and generosity of heart."

Even at the seminary, Father Romzha found time for pastoral work by assisting in neighboring parishes, and conducting missions and retreats for young students. Every penny he earned he generously distributed to the poor. To the mentioned friend in Rome he wrote: "I am living very unpretentiously, and yet my pockets are always empty. But I am not discouraged, since I am working not for the money but to please God." Bishop Stojka greatly appreciated the dedicated work of Father Romzha, and in 1942 obtained for him Papal honors. Even so, he remained a humble and dedicated priest, inspiring and winning the admiration and respect of all those who met him.

On May 31, 1943, during a critical time during the war, Bishop Alexander Stojka suddenly died. In view of the uncertainties of the time, the Holy See appointed Bishop Nicholas Dudash, OSBM, of Hajdudorog, as the temporary administrator of the Mukachevo Eparchy. While the Soviet army was rapidly approaching the Carpathian Mountains, the Holy See promptly appointed Archpriest Theodore G. Romzha to succeed Bishop Dudash as the Apostolic Administrator of Mukachevo; and his episcopal consecration took place in Uzhorod, September 24, 1944. A month later, the entire territory of the Mukachevo Eparchy was occupied by the Red Army. Bishop Romzha was informed that Subcarpathian Ruthenia would be incorporated into postwar Czechoslovakia as an autonomous province; however, it soon became evident that the Soviets would not relinquish this politically strategic region.

Consequently, on June 29, 1945, Subcarpathian Ruthenia was officially incorporated into Soviet Ukraine; and the young and inexperienced Bishop Romzha found himself and his flock under Soviet rule.

At first, Bishop Romzha tried not to antagonize the Soviet authorities, in spite of abusive and violent actions committed by the Soviet soldiers against the clergy; but when the Soviet authorities started to expel priests from their parishes at random and confiscate church property, he was forced to protest. The Soviets had a ready answer: to ensure the continuance of his ministry and the safety of his clergy, Bishop Romzha must renounce all allegiance to the Holy See, place himself under the jurisdiction of the Patriarch of Moscow and encourage his flock to do the same. Bishop Romzha immediately replied: "I would rather die than betray my Church!" Thus began the open persecution of the Byzantine Catholic Church in Subcarpathia. In the fall of 1945, Patriarch Alexis of Moscow appointed Bishop Nestor Sydoruk of Uman to head the Orthodox Eparchy of Mukachevo. Nestor was announced by the Soviet press to be the only legally appointed bishop, and received full support from the Soviet authorities. Intimidation and imprisonment of Byzantine Catholic priests followed; and the official liquidation the Byzantine Catholic Eparchy of Mukachevo was underway.

Rather than flee, Bishop Romzha decided to fight. Although the Soviet authorities confiscated his car, he traveled long distances by horse and buggy, just to reassure his faithful and to encourage them to persevere until death, saying, "They are taking from us our own priests and churches, but they will never be able to take away our faith from us." During these extensive and dangerous visitations, Bishop Romzha tried to sustain the faith of the weak, to reassure the wavering, and to plead



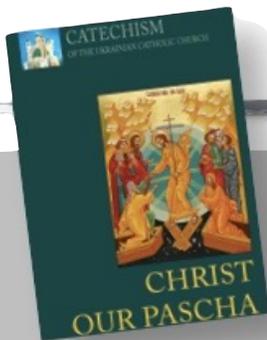
with those intimidated: "Faith is our greatest treasure on this earth. To preserve our faith we must even be ready to lay down our life. If we must die, then let us die as true martyrs, defending our faith. One thing is sure: that we never will abandon our faith nor betray our Church." The faithful, supported by dedicated clergy, responded enthusiastically, and stood united behind their fearless shepherd. Even some Orthodox parishes, seeing the violence and injustice perpetrated by the Soviets, asked Bishop Romzha to accept them back into the Catholic fold.

During these days of violence and open persecution Bishop Romzha offered his prayers and sufferings for the perseverance of his clergy and the faithful he risked so much to serve. He was sustained by his unshakable confidence in God's Providence; and down deep in his courageous heart he vividly felt the protection of the Theotokos, the Mother of God. There was no power that could shake his loyalty to the Holy See; in his mind there was only "one, holy, Catholic and apostolic Church," established by our Lord on the rock of Peter and governed by His Vicar on the earth. For this truth Bishop Romzha was ready to sacrifice his own life.

Unable to intimidate Bishop Romzha, the Soviets decided to liquidate him, and staged a highway accident. The horse drawn carriage in which the Bishop was returning home from the rededication of the parish church of Lavki, near Mukachevo, was rammed by a military truck. Bishop Romzha was badly injured, but survived; and passersby took him to the hospital in Mukachevo where, after a few days, he began to regain his strength. Then suddenly, early on the morning of November 1, 1947, he was found dead.

The night before Bishop Romzha's death, the director of the hospital and a strange nurse, who had disappeared the next day, were seen entering the Bishop's room about midnight. The Soviet authorities announced that Bishop Romzha died from injuries suffered in his highway accident; but a later investigation showed that he had, in fact, been poisoned.

Blessed Theodore Romzha was beatified by Pope John Paul II on June 27, 2001. His relics are enshrined in Holy Cross Cathedral in Uzhorod, Transcarpathia.



Excerpt from *Christ Our Pascha*

The spiritual life flows from God's action in us and for us: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but have may have eternal life" (*Jn* 3:16). This action of God is also called a service, a "liturgy" of God for us: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many"(*Mt* 20:28). Therefore the Christian's entire spiritual life is service to God and neighbor - "a liturgy of life." Thus, we join ourselves to God's service with our own service; the Divine liturgy becomes our personal liturgy, our service. To live this liturgical life means to show love for God and neighbor through thought, word and deed. (# 723)

Did you know that St. Philip's Fast is just around the corner?

The season of this fast starts on November 15, and goes for 40 days so that we can prepare for the coming of Christ on the feast of His Nativity.

During this time we try to make extra efforts to become more in communion with our Lord, primarily through increasing our Fasting, Almsgiving and Prayer. In addition to this we normally spend more time learning about our God in study. As usual I will try to increase the amount of churchy explanations and such in this bulletin.

During this time we also typically celebrate St. Nicholas' Day with a concert. Unfortunately due to covid it won't be as normal, but I have recently talked to the holy saint, and he plans to visit us at the end of Liturgy on Sunday, December 6th.

Please let us know if you have any children coming.

Dormition Parish November 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1 Twenty-second Sunday after Pentecost, Tone 5; The Holy Wonderworkers and Unmercenarys Cosmas and Damian; Passing into Eternal Life of the Servant of God Metropolitan Andrey Sheptytsky, 1944; Passing into Eternal Life (1947) of Blessed Theodore Romzha, Bishop of Mukachevo, and Martyr; • Galatians 6:11-18; • Luke 16:19-31.</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>2 The Holy Martyrs Acindynus, Pegasus, Aphtonius, Elpidophorus, and Anempodistus; • 1 Thessalonians 1:1-5; • Luke 10:22-24.</p>	<p>3 The Holy Martyrs Acepimas the Bishop (378), Joseph the Priest and Aithalis the Deacon (379); the Dedication of the Church of the Holy Great Martyr George in Lydda, Where His Precious Body is Entombed; • 1 Thessalonians 1:6-10; • Luke 11:1-10.</p> <p>6 pm First Solemn Communion Class with Gabby</p>	<p>4 Our Venerable Father Joannicius the Great (846); the Holy Martyrs Nicander, Bishop of Myra and the Priest Hermas; • 1 Thessalonians 2:1-8; • Luke 11:9-13.</p> <p>Fr. Bo is presenting for "Faith Day" (online) to St. Matthew School*.</p>	<p>5 The Holy Priest-Martyr Josaphat, Archbishop of Polotsk (1623); John the Merciful, Patriarch of Alexandria (619); Nil the Faster (430); Passing into Eternal Life (1950) of Blessed Hryhoriy (Gregory) Lakota, Auxiliary Bishop of Peremyshl and Confessor; • Hebrews 4:14-5:10; • John 10:9-16; • All-Night Vigil Feast.</p> <p>9 am Fr. Bo unavailable</p>	<p>6  Our Holy Father Paul, Archbishop of Constantinople and Confessor (c. 353-61); • 1 Thessalonians 2:14-19; • Luke 11:23-26; • Abstinence from meat and foods that contain meat.</p> <p>7:30 Young Adults Group at the church.</p>	<p>7 The Thirty-Three Holy Martyrs of Militene (284-305); Our Venerable Father and Wonderworker Lazarus, Hermit of Mount Galesius (1054); • 2 Corinthians 8:1-5; • Luke 8:16-21.</p> <p>Organizing the files in the church and Cleaning of our new/ used chairs.</p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p>
<p>8 Twenty-third Sunday after Pentecost, Tone 6; Synaxis of the Archangel Michael and the Other Bodiless Powers of Heaven; • Ephesians 2:4-10; • Hebrews 2:2-10; • Luke 8:26-39; • Luke 10:16-21; • All-Night Vigil Feast.</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>9 The Holy Martyrs Onisiphorus and Porphyry (456-474); Our Venerable Mother Matrona (456-74); the Venerable Theoclista of Lesbos; • 1 Thessalonians 2:20-3:8; • Luke 11:29-33.</p> <p>Marie Kunec & Maksym Pryma's Birthdays</p>	<p>10 The Holy Apostles Erastus, Olympus, Rodion and those with them; • 1 Thessalonians 3:9-13; • Luke 11:34-41.</p> <p>6 pm First Solemn Communion Class with Gabby</p>	<p>11 The Holy Martyrs Menas, Victor and Vincent (138-61); Our Venerable Father and Confessor Theodore the Studite (826); • 1 Thessalonians 4:1-12; • Luke 11:42-46.</p>	<p>12 The Holy Priest-Martyr Josaphat, Archbishop of Polotsk (1623); John the Merciful, Patriarch of Alexandria (619); Nil the Faster (430); Passing into Eternal Life (1950) of Blessed Hryhoriy (Gregory) Lakota, Auxiliary Bishop of Peremyshl and Confessor; • Hebrews 4:14-5:10; • John 10:9-16; • All-Night Vigil Feast.</p> <p>6 pm Youth Commission Meeting at Pastoral Centre</p> <p>Fr. Bo's Mom's Birthday</p>	<p>13  Our Holy Father John Chrysostom (the Golden-Mouthed), Archbishop of Constantinople (407); • Hebrews 7:26-8:2; • John 10:9-16; • Polyeleos Feast. • Abstinence from meat and foods that contain meat.</p> <p>7:30 Youth group... but I'm not sure what ages... TBA.</p>	<p>14 The Holy and All-Praiseworthy Apostle Philip; • 1 Corinthians 4:9-16; • John 1:43-51; • Polyeleos Feast.</p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p> <p>Time to decorate the Church for the Fast?</p>

Let me know if it is interesting and useful for me to put the saints of the day, and the readings of the day into this calendar.

If you like it, I'll keep doing it. If nobody cares.... well, it does take a bunch of time to do it. -Fr. Bo

It's no secret: We really love our neighbourhood kids!

This past Tuesday, Dormition's UCWLC* did another shop for our local school, providing them with food so that they can distribute it among the kids and families of Our Lady of Peace School. OLOP school is a great community school located blocks away from Dormition Parish which has more than it's share of under privileged families. Because of this many students arrive hungry. Normally the school's meal program helps feed the kids so that they can focus on their studies, and our parish's UCWLC has been supporting them for several years. This year with Covid added to the mix, and restrictions on feeding people, the need is greater than ever.

Virginia and Janet were able to purchase and deliver \$433 worth of groceries, consisting of fresh fruits and vegetables plus items suitable to be sent home to feed hungry families. Diane too is very involved, being part of this effort for as long as I remember, even though she was not feeling up to being present for the delivery this time around.

The principal and staff were delighted! They expressed their sincere thanks and mentioned that they had not expected us to continue our support in this time of Covid.

If parishioners wish to donate funds or non perishable items for food bank distribution our UCWLC Branch will see that donations will go to Our Lady of Peace School or (if more appropriate) the Edmonton Food Bank.

The photo above shows some of the groceries that were taken to the school.



Our Youth are into it! Great deeds inspire more great deeds.

Every other Friday, the Teens of Dormition Parish & St. Nicholas Melkite Parish are welcome to join our socially distanced "Youth Group". These High School and Junior High School students have been thinking of ways that they can make a real change in the world. When they heard that there were kids and families needing help they decided to jump on the wagon.

The 12 teens who participated this past Friday each made a commitment to raise as much as they can for OLOP. The money will be spent in purchasing more groceries and needed items that the school can distribute as they see fit... likely via the UCWLC. (The school is not able to receive money, but is able to take items, due to existing rules.)

Each of these kids is trying to raise at least \$200, for a group target of more than \$2,000, in only 4 weeks!

How will they do it? Well, some were talking about doing a bottle drive, others were considering selling arts and crafts, others were thinking of taking a collection at their own schools. Fr. Bo said ***"Any way of helping the poor is a good way - so long as it is legal."***

If one of the local kids asks you to help, feel free to do so. You can give money or even good non perishable food items (check your expiry dates) here at the parish. There will be a jar in the front of the church, and the usual "Food Bank" bin in the entrance.

Those wishing to donate online, can do so through Dormition Parish's online donation site. This donation page is part of the Eparchy's website and is done through "Canada Helps". You can make your donation a general donation, but then **please write in the comments** that these funds are ***"for the OLOP School Project via Dormition Parish"***. Donations of over \$25 typically do receive a tax receipt from the parish.

<https://dormition.eeparchy.com/how-to-donate-online/>

Our teens also challenge other teens to get on board. We dare you to gather at least \$200 to help some other people during the month of November. Join our campaign and let's exceed the target of \$2000. This is a great project for all of us as we begin to enter the season of preparing for the Nativity of our Lord.

*For those who don't know, UCWLC stands for the Ukrainian Catholic Women's League of Canada. They do lots of great work in and around our churches.

From Dormition Parish's Financial Council:

Collections & Donations

3rd Quarter revenue results to Sept 30, 2020:

Budgeted Year to Date, as of September 30:	\$45,000
Actual Year to Date, as of September 30:	\$28,500
Shortfall Year to Date, as of September 30:	\$16,500

We know that during covid it may be tighter than usual for many families, and if it is we understand. We also thank those who have been contributing already, may God continue to bless you.

For the rest of us, please consider mailing any donation directly to the Parish address to support our community during this unprecedented time. Thank you.



Why should you take a SELFIE?

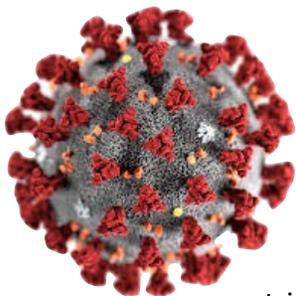
And why should you send it with your name to Fr. Bo?

This way Fr. Bo can make the parish a simple informal Photo Directory.

Photo Directories are great tools for people to use to learn each other's names and faces.

Don't be shy. The photo does not need to be professional. In fact I kinda like goofy. So long as we can clearly see your face (no masks). If you have a family include them all in the pic. Send this picture to Fr. Bo via phone at 780-340-3726, or by email at fr.nahachewsky@eeparchy.com.

Don't delay. Do it now, before you forget. It'll only take a moment of your time.



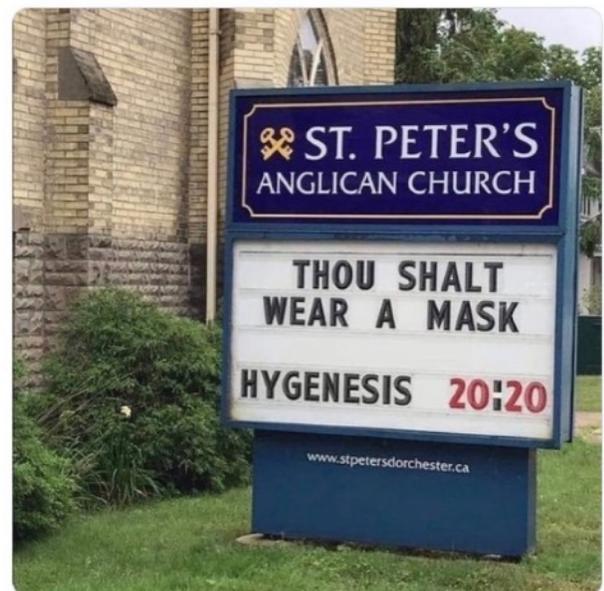
At Dormition everyone is welcome.... unless you are feeling sick.

We will continue to be vigilant and to do our best to follow all the covid directives as strictly as possible for everyone's sake. Thanks for your cooperation.

If you are feeling ill, please stay home. Consider watching our recorded Divine Liturgy.

It's available on our website on the "videos" page.

I think this sign is funny. 🤔



- Please pray for several of our parishioners and family members including (but not limited to): Ron, Peter, Arni, Anne, Katie, Jean, Fr. Josaphat, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.

- No Birthdays in the parish that I know about.

- Please also pray for the repose of the soul of the handmaid of God, Tanya Sumka, who dies this past Friday after an unsuccessful heart transplant. We pass our condolences to her husband Taras, family and friends. Vichnaya Pamyat.

- You never know what else you might find on our parish's website: dormition.eeparchy.com

CALLED TO BE HOLY - MEN'S RETREAT/CONFERENCE

"WHOLENESS: BODY MIND SPIRIT"

NOV. 6, 6:30 PM - 8:10 PM., NOV 7, 9:00 AM - 5:30 PM.

We are created by God as an integrated whole of mind body and spirit. In order to be truly who God meant us to be we strive to be healthy in all of these areas. Thankfully our faith provides guidance and ways to strive for this wholeness especially in the face of a culture that does not necessarily support this. Join us for a time of learning, reflection, prayer and fellowship.

Friday Evening Keynote Presentation:

Dr. Matt Hoven - *Wholeness: Body, Mind, Spirit: A Story of Faith & Sport*

Saturday Sessions:

Dr. Stéphane Saulnier: *Called to be Holy – what the Scriptures say.*

We will explore the call to holiness directed to God's people in the Bible, and draw some inspiration for our lives.

Dr. Matt Hoven: *Faith and Hockey: Connections and Pathways*

There are many historical and contemporary connections between our national winter sport and the Christian faith. This session will explore some major connections and then offer men ways to engage hockey (and all sport) with the mind of Christ.

Dr. Paul Flaman: *Transgenderism and the Catholic Church*

We will examine transgenderism including sex-hormone therapy and surgery, both of adults and minors, in the light of scientific studies, human experience, related Catholic teaching and health care ethical principles.

Rt. Rev. Fr. Stephen Wojcichowsky: *Wholeness of Being: Thoughts Matter.*

We will be introduced to ways in which we can discern thoughts that cause us to be distant from God and cooperate with the grace of God to reduce, redirect and remove certain thoughts which in turn opens us to God's presence.

Due to current restrictions we are offering online participation and limited in person attendance (20) following all necessary protocols. Those joining in person will be doing so at [Exaltation of the Holy Cross Parish, 9003 – 153 Ave., Edmonton.](#) Those joining online will be sent a Zoom link.

COST: \$25 to cover the cost of presenters. Cost is the same for online or in person participation. If the cost is a hardship contact Bernadette (see below)

MEALS: In person participants are asked to bring a bag lunch or go out to purchase lunch. Single serve snacks will be available throughout the day.

REGISTER: Online: <https://www.canadahelps.org/en/charities/the-ukrainian-catholic-episcopal-corporation-of-western-cana/events/mens-conference/>

CONTACT: Bernadette Mandrusiak at: 780-424-5496 or email: education@edmontoneparchy.com if you have any questions or concerns.

How to Donate Online

Glory Be to Jesus Christ! Слава Ісусу Христу!

With the closure of our churches, we recognize that parishioners who normally donate through Sunday collections may wonder how they can continue to support their parishes financially. The Eparchial Pastoral Centre is suggesting three options for parishioners to donate to their parishes if online options are not available to them directly:

I. Mail a donation by cheque;

Please do not send cash in the mail. Mail it to the (Ukrainian Catholic) Pastoral Centre and we will forward all donations to the parish. Our address is:

Eparchy of Edmonton Pastoral Centre

9645 108 Avenue NW, Edmonton, AB T5H 1A3 .

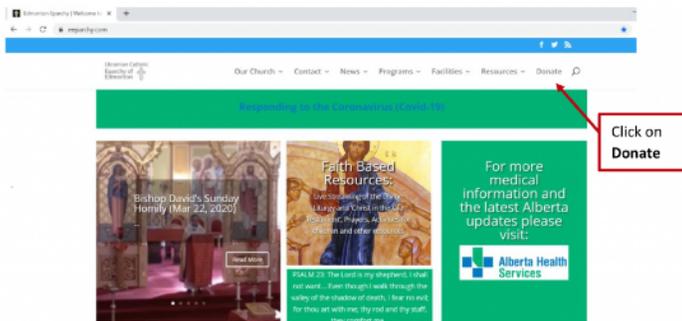
(Please do not mail things to Dormition Parish directly as our mailbox is not sufficiently secure.... It's good enough for bills, but not incoming funds.)

2. Donate using the Eparchial Website.

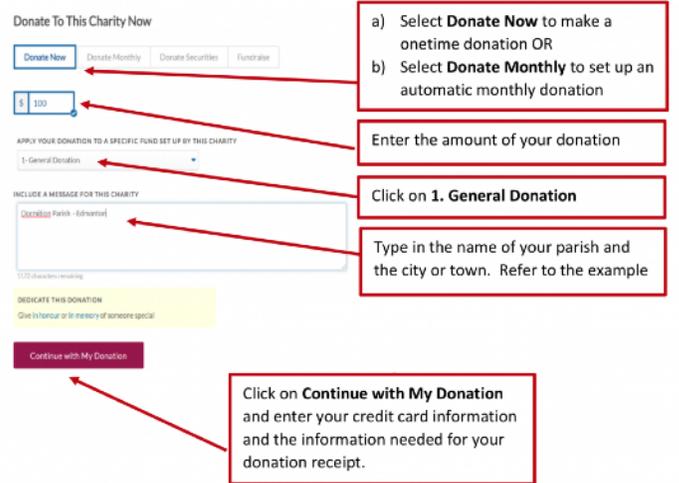
Our Eparchy accepts online donations through Canada Helps. You will receive a donation receipt directly from Canada Helps and the Eparchy will receive notification of the donation with all of the details and will allocate the funds to your parish. The following steps will help first time users with the online process:

Steps for making an online donation to your parish

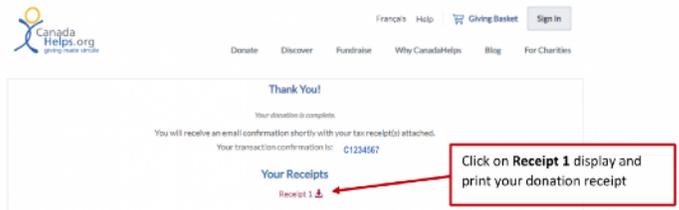
A. Access the Eparchy website at www.eeparchy.com and click on the Donate button.



B. You are automatically transferred to the Canada Helps site for the Eparchy of Edmonton. Scroll to the Donate to this Charity Now area and complete the required fields:



C. Once you have typed in the required information, click on the Complete Donation button. A message will appear thanking you for your donation and providing a confirmation number. You will also be able to directly print your charitable receipt.



D. Your donation is complete. The Eparchy will receive notification of the donation and will allocate the donation for your parish. You may close your browser.

3. Donate by credit card

– Please call our Pastoral Centre at 780.424.5496 during office hours (hours may be limited but you can leave a message and we will call you back). You will be asked for you name, credit card number, name of your parish and the city/town. A donation receipt will be issued from the Eparchy of Edmonton and proceeds allocated to your parish.

Thank you for your continued support of our Church though these unprecedented times. If you have any questions, comments or suggestions please call our Pastoral Centre at 780.424.5496

Twenty-second Sunday after Pentecost, Tone 5; The Holy Wonderworkers and Unmercenaries Cosmas and Damian; Passing into Eternal Life of the Servant of God Metropolitan Andrey Sheptytsky, 1944; Passing into Eternal Life (1947) of Blessed Theodore Romzha, Bishop of Mukachevo, and Martyr

Troparion, Tone 5: 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.

Kontakion, Tone 5: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now and for ever and ever. Amen.

Theotokion, Tone 5: Rejoice, O rampart and protection of those who have recourse to you!* Rejoice, O tranquil haven and Virgin,* who gave birth in the flesh to your Maker and God!* Fail not to intercede for those* who sing and worship the Child you bore.

Prokeimenon, Tone 5

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. (*Psalms 11:8,2*)

Epistle Galatians 6:11-18 (NRSV)

Brothers and Sisters, see what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified

to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Alleluia, Tone 5

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

verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (*Psalms 88:2,3*)

Gospel Luke 16:19-31 (NRSV)

The Lord spoke this parable: "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

Communion Hymn

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