

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΨΕΠΙΝΝΙΑ 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
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 15, 2020

Twenty-fourth Sunday after Pentecost, Tone 7;
The Holy Martyrs and Confessors Gurias, Samonas and Abibus.

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

2nd attempt: Remembrance Day Service.

Following today's Liturgy, we will pray a Panachyda (service for the departed) in memory of these departed parishioners who have served our Country, as well as all everywhere who have died in defence of life and liberty and those who were victims of war.

Eternal Memory Eternal Memory Eternal Memory

- | | |
|--|---|
| 1. Roman Berezowsky - Canadian Army | 8. Joseph Miskew - Sereant, Royal Canadian Airforce |
| 2. Victor Hawreluk - Gunner, Canadian Army | 9. Joseph Moneta - Private, Canadian Army |
| 3. Rev. Ron Hollohan - Leading Air Craftsman, Royal Canadian Airforce | 10. Joseph Noga - Leading Air Craftsman, Royal Canadian Airforce |
| 4. William Kosteniuk - Sergeant, Canadian Army | 11. Stan Pawlyk - Gunner, Canadian Army |
| 5. Nick Kostyniuk - Private, Canadian Army | 12. Bruno Polack - Gunner, Canadian Army |
| 6. Mike Kowal - Private Canadian Army | 13. Harry Sirman - Private, Canadian Army |
| 7. George Melanka - Leading Air Craftsman, Royal Canadian Airforce | 14. Carl Slone - Cpr[pral, Royal Canadian Airforce |
| | 15. Frank Witow - Private, Canadian Army |
| | 16. George Laschuk - Canadian Army |



Today we begin the Nativity Fast (aka St. Phillip's Fast, Advent).

What is this mean?

Read inside to find out.



The **Fourth World Day of the Poor** will be marked on **November 15**. Pope Francis issued a message for the occasion on the theme of: "Stretch forth your hand to the poor" (Sirach 6:7).

At the best of times, and especially during COVID-19, many families and individuals struggle to put food on the table. As a





sign of solidarity with the those in need, and to live out our Christian vocation to see the face of Christ in each other, parishes and families are encouraged to support their local food bank (or similar agency) by making a food or cash donation. This eparchy-wide social outreach activity **“Feeding the Poor of Today”** also honours the memory of the millions who perished in the Holodomor Famine (1932-1933) in Ukraine – commemorated this year on Saturday, November 28 – and in other like genocides throughout the world by providing food for the hungry today.



MESSAGE OF HIS HOLINESS POPE FRANCIS

FOURTH WORLD DAY OF THE POOR

15 November 2020

“Stretch forth your hand to the poor” (Sir 7:32)

“Stretch forth your hand to the poor” (Sir 7:32). Age-old wisdom has proposed these words as a sacred rule to be followed in life. Today these words remain as timely as ever. They help us fix our gaze on what is essential and overcome the barriers of indifference. Poverty always appears in a variety of guises, and calls for attention to each particular situation. In all of these, we have an opportunity to encounter the Lord Jesus, who has revealed himself as present in the least of his brothers and sisters (cf. Mt 25:40).

1. Let us take up the Old Testament book of Sirach, in which we find the words of a sage who lived some two hundred years before Christ. He sought out the wisdom that makes men and women better and more capable of insight into the affairs of life. He did this at a time of severe testing for the people of Israel, a time of suffering, grief and poverty due to the domination of foreign powers. As a man of great faith, rooted in the traditions of his forebears, his first thought was to turn to God and to beg from him the gift of wisdom. The Lord did not refuse his help.

From the book’s first pages, its author presents his advice concerning many concrete situations in life, one of which is poverty. He insists that even amid hardship we must continue to trust in God: “Do not be alarmed when disaster comes. Cling to him and do not leave him, so that you may be honoured at the end of your days. Whatever happens to you, accept it, and in the

uncertainties of your humble state, be patient, since gold is tested in the fire, and chosen men in the furnace of humiliation. Trust him and he will uphold you, follow a straight path and hope in him. You who fear the Lord, wait for his mercy; do not turn aside in case you fall” (2:2-7).

2. In page after page, we discover a precious compendium of advice on how to act in the light of a close relationship with God, creator and lover of creation, just and provident towards all his children. This constant reference to God, however, does not detract from a concrete consideration of mankind. On the contrary, the two are closely connected.

This is clearly demonstrated by the passage from which the theme of this year’s Message is taken (cf. 7:29-36). Prayer to God and solidarity with the poor and suffering are inseparable. In order to perform an act of worship acceptable to the Lord, we have to recognize that each person, even the poorest and most contemptible, is made in the image of God. From this awareness comes the gift of God’s blessing, drawn by the generosity we show to the poor. Time devoted to prayer can never become an alibi for neglecting our neighbour in need. In fact the very opposite is true: the Lord’s blessing descends upon us and prayer attains its goal when accompanied by service to the poor.

3. How timely too, for ourselves, is this ancient teaching! Indeed, the word of God transcends space and time, religions and cultures. Generosity that supports the weak, consoles the afflicted, relieves suffering and restores dignity to those stripped of it, is a condition for a fully human life. The decision to care for the poor, for their many different needs, cannot be conditioned by the time available or by private interests, or by impersonal pastoral or social projects. The power of God’s grace cannot be restrained by the selfish tendency to put ourselves always first.

Keeping our gaze fixed on the poor is difficult, but more necessary than ever if we are to give proper direction to our personal life and the life of society. It is not a matter of fine words but of a concrete commitment inspired by divine charity. Each year, on the World Day of the Poor, I reiterate this basic truth in the life of the Church, for the poor are and always will be with us to help us welcome Christ’s presence into our daily lives (cf. Jn 12:8).

4. Encountering the poor and those in need constantly challenges us and forces us to think. How can we help to eliminate or at least alleviate their marginalization and suffering? How can we help

them in their spiritual need? The Christian community is called to be involved in this kind of sharing and to recognize that it cannot be delegated to others. In order to help the poor, we ourselves need to live the experience of evangelical poverty. We cannot feel “alright” when any member of the human family is left behind and in the shadows. The silent cry of so many poor men, women and children should find the people of God at the forefront, always and everywhere, in efforts to give them a voice, to protect and support them in the face of hypocrisy and so many unfulfilled promises, and to invite them to share in the life of the community.

The Church certainly has no comprehensive solutions to propose, but by the grace of Christ she can offer her witness and her gestures of charity. She likewise feels compelled to speak out on behalf of those who lack life’s basic necessities. For the Christian people, to remind everyone of the great value of the common good is a vital commitment, expressed in the effort to ensure that no one whose human dignity is violated in its basic needs will be forgotten.

5. The ability to stretch forth our hand shows that we possess an innate capacity to act in ways that give meaning to life. How many outstretched hands do we see every day! Sadly, it is more and more the case that the frenetic pace of life sucks us into a whirlwind of indifference, to the point that we no longer know how to recognize the good silently being done each day and with great generosity all around us. Only when something happens that upsets the course of our lives do our eyes become capable of seeing the goodness of the saints “next door”, of “those who, living in our midst, reflect God’s presence” (Gaudete et Exultate, 7), but without fanfare. Bad news fills the pages of newspapers, websites and television screens, to the point that evil seems to reign supreme. But that is not the case. To be sure, malice and violence, abuse and corruption abound, but life is interwoven too with acts of respect and generosity that not only compensate for evil, but inspire us to take an extra step and fill our hearts with hope.

6. A hand held out is a sign; a sign that immediately speaks of closeness, solidarity and love. In these months, when the whole world was prey to a virus that brought pain and death, despair and bewilderment, how many outstretched hands have we seen! The outstretched hands of physicians who cared about each patient and tried to find the right cure. The outstretched hands of nurses who worked overtime, for hours on end, to look after the sick. The outstretched hands of administrators who procured the means to save as many lives as possible. The outstretched hands of pharmacists who at personal risk responded to people’s pressing needs. The outstretched hands of priests whose hearts broke as they offered a blessing. The outstretched hands of volunteers who helped people living on the streets and those with a home yet nothing to eat. The outstretched hands of men and women who worked to provide essential services and security. We could continue to speak of so many other outstretched hands, all of which make up a great litany of good works. Those hands defied contagion and fear in order to offer support and consolation.

7. This pandemic arrived suddenly and caught us unprepared, sparking a powerful sense of bewilderment and helplessness. Yet hands never stopped reaching out to the poor. This has made us all the more aware of the presence of the poor in our midst and their need for help. Structures of charity, works of mercy, cannot be improvised. Constant organization and training is needed, based on the realization of our own need for an outstretched hand.

The present experience has challenged many of our assumptions. We feel poorer and less self-sufficient because we have come to sense our limitations and the restriction of our freedom. The loss of employment, and of opportunities to be close to our loved ones and our regular acquaintances, suddenly opened our eyes to horizons that we had long since taken for granted. Our spiritual and material resources were called into question and we found ourselves experiencing fear. In the silence of our homes, we rediscovered the importance of simplicity and of keeping our eyes fixed on the essentials. We came to realize how much we need a new sense of fraternity, for mutual help and esteem. Now is a good time to recover “the conviction that we need one another, that we have a shared responsibility for others and the world... We have had enough of immorality and the mockery of ethics, goodness, faith and honesty... When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment” (Laudato Si’, 229). In a word, until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.

8. This year’s theme – “Stretch forth your hand to the poor” – is thus a summons to responsibility and commitment as men and women who are part of our one human family. It encourages us to bear the burdens of the weakest, in accord with the words of Saint Paul: “Through love serve one another. For the whole law is fulfilled in one word: ‘You shall love your neighbour as yourself’... Bear one another’s burdens, and so fulfil the law of Christ” (Gal 5:13-14; 6:2). The Apostle teaches that the freedom bestowed through the death and resurrection of Jesus Christ makes us individually responsible for serving others, especially the weakest. This is not an option, but rather a sign of the authenticity of the faith we profess.

Here again, the book of Sirach can help us. It suggests concrete ways to support the most vulnerable and it uses striking images. First, it asks us to sympathize with those who are sorrowing: “Do not fail those who weep” (7:34). The time of pandemic forced us into strict isolation, making it impossible even to see and console friends and acquaintances grieving the loss of their loved ones. The sacred author also says: “Do not shrink from visiting the sick” (7:35). We have been unable to be close to those who suffer, and at the same time we have become more aware of the fragility of our own lives. The word of God allows for no complacency; it constantly impels us to acts of love.

9. At the same time, the command: “Stretch forth your hand to the poor” challenges the attitude of those who prefer to keep

their hands in their pockets and to remain unmoved by situations of poverty in which they are often complicit. Indifference and cynicism are their daily food. What a difference from the generous hands we have described! If they stretch out their hands, it is to touch computer keys to transfer sums of money from one part of the world to another, ensuring the wealth of an elite few and the dire poverty of millions and the ruin of entire nations. Some hands are outstretched to accumulate money by the sale of weapons that others, including those of children, use to sow death and poverty. Other hands are outstretched to deal doses of death in dark alleys in order to grow rich and live in luxury and excess, or to quietly pass a bribe for the sake of quick and corrupt gain. Others still, parading a sham respectability, lay down laws which they themselves do not observe.

Amid all these scenarios, “the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own” (*Evangelii Gaudium*, 54). We cannot be happy until these hands that sow death are transformed into instruments of justice and peace for the whole world.

10. “In everything you do, remember your end” (Sir 7:36). These are the final words of this chapter of the book of Sirach. They can be understood in two ways. First, our lives will sooner or later come to an end. Remembering our common destiny can help lead to a life of concern for those poorer than ourselves or

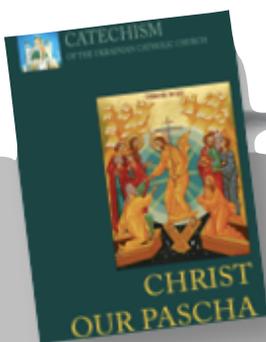
lacking the opportunities that were ours. But second, there is also an end or goal towards which each of us is tending. And this means that our lives are a project and a process. The “end” of all our actions can only be love. This is the ultimate goal of our journey, and nothing should distract us from it. This love is one of sharing, dedication and service, born of the realization that we were first loved and awakened to love. We see this in the way children greet their mother’s smile and feel loved simply by virtue of being alive. Even a smile that we can share with the poor is a source of love and a way of spreading love. An outstretched hand, then, can always be enriched by the smile of those who quietly and unassumingly offer to help, inspired only by the joy of living as one of Christ’s disciples.

In this journey of daily encounter with the poor, the Mother of God is ever at our side. More than any other, she is the Mother of the Poor. The Virgin Mary knows well the difficulties and sufferings of the marginalized, for she herself gave birth to the Son of God in a stable. Due to the threat of Herod, she fled to another country with Joseph her spouse and the child Jesus. For several years, the Holy Family lived as refugees. May our prayer to Mary, Mother of the Poor, unite these, her beloved children, with all those who serve them in Christ’s name. And may that prayer enable outstretched hands to become an embrace of shared and rediscovered fraternity.

Rome, Saint John Lateran, 13 June 2020

Memorial of Saint Anthony of Padua

Franciscus



Excerpt from *Christ Our Pascha*

Human beings have a natural need for food and drink; food is necessary to support life. However, an excessive desire distorts a natural human need. This leads to the sin of gluttony, wherein food becomes an end in itself. There are various manifestations of this sin. The first of these is *excess in food and drink*. The Holy Fathers taught that food consumed in excess harms the soul. The second manifestation of gluttony is the *quest* for food and drink primarily for pleasure. A lack of self-control in eating and drinking leads to voraciousness in everything else, since one seeks to satiate the hunger and thirst of the soul by over indulging the body. Saint John Cassian notes: “We cannot possibly scorn the gratification of food presented to us, unless the mind is fixed on... the delight of things celestial.” (# 759)

Holy Martyrs and Confessors Gurias, Samonas, and Abibus, of Edessa

The Holy Martyrs and Confessors Gurias, Samonas and Habibus: during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The two friends Gurias and Samonas, preachers of the Word of God, were arrested in the city of Edessa.

The saints refused to offer sacrifice to the gods, and boldly confessed their faith in Christ. For this they were subjected to cruel tortures: they were beaten, hung up by their hands, heavy weights were tied to their feet, and they were cast into a stifling prison.

The martyrs endured everything with firmness and Samonas uttered a prayer to the Lord, which one of the witnesses to their death wrote down: "O Lord my God, against Whose will not a single sparrow falls into the snare. It was You Who made room for David in his sorrow (Ps. 4:1), Who proved the Prophet David stronger than lions (Dan. ch. 6), and granted a child of Abraham to be victor over torture and flames (Dan. ch. 3, ch. 14). You know also, Lord, the infirmity of our nature, You see the struggle set before us. Our foe strives to snatch us, the work of Your right hand, away from You and to deprive us of the glory which is in You. With Your compassionate eye watching over us, preserve in us the inextinguishable light of Your Commandments. Guide our steps by Your light, and make us worthy of Your Kingdom, for You are blessed unto ages of ages." By night, they took the martyrs out beyond the city and beheaded them (+ 299-306). Christians buried their holy bodies with reverence.

After some years, the last pagan emperor, Licinius (311-324), began a persecution against Christians. Habibus, a deacon of the Church of Edessa whom the emperor ordered to be arrested for his zealous spreading of the true Faith, presented himself before the executioners when he learned they were searching for him. The saint confessed his faith in Christ and

was sentenced to be burned alive. The martyr went willingly into the fire and with a prayer surrendered his soul to the Lord. When the fire went out, the mother and relatives of the saint found his body unharmed. They buried the martyr next to Saints Gurias and Samonas.



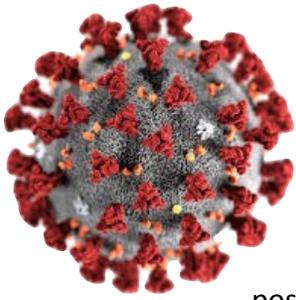
After the death of the saints, numerous miracles were wrought by them for those who entreated their help with faith and love. Once, a certain Gothic soldier, sent to serve at Edessa, took the pious virgin Euphemia as his wife. Before this the barbarian vowed to her mother Sophia at the graves of the Martyrs Gurias, Samonas and Habibus that he would do his spouse no harm, and would never insult her, but would always love and cherish her.

At the completion of his service in Edessa, he took Euphemia with him back to his native land. It turned out that he had deceived her, for he already had a wife at home, and Euphemia became her slave. Her evil husband threatened to kill her if she revealed to anyone that they were married. Euphemia suffered much abuse and humiliation.

When she gave birth to a son, the jealous Gothic woman poisoned him. Euphemia turned with prayer to the holy Martyrs Gurias, Samonas and Habibus, the witnesses to the perjurer's oath, and the Lord delivered Euphemia from her suffering and miraculously returned her to Edessa, where she was welcomed by her mother.

After a certain while the Goth was again sent to serve in Edessa. The whole city learned of his misdeeds after he was denounced by Sophia. The Goth was executed by order of the prefect of the city.

In an Akathist, the Holy Church addresses the martyrs: "Rejoice, Gurias, Samonas and Habibus, Heavenly Patrons of honorable marriage." We pray to them for deliverance from family turmoil, and from marital difficulties, especially where one spouse hates the other without cause.



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.

For the latest covid information from the government of Alberta for places of worship please click here: <https://open.alberta.ca/publications/covid-19-information-guidance-for-places-of-worship>



Another funny church sign ↑

What do you think we should change our sign to say? Email me your ideas.

We are now only allowed to have one third of the building's capacity for services. And like before we need to stay 2 meters from each other. This probably won't affect us much as 33 is more than we normally have on a Sunday.

Слава Ісусу Христу! - Glory to Jesus Christ!

November is Holodomor Awareness Month and on behalf of the Holodomor National Awareness Tour, we are writing to ask for your assistance with an important undertaking that our federally and provincially funded organization has initiated. We have launched a petition to have the word "Holodomor" added to all leading English language dictionaries. Firstly, we kindly invite you to sign the petition, which has not only received thousands of signatures from the public, but also from prominent historians, writers, academics, researchers, and journalists.

Moreover, we ask parishes to disseminate our appeal, by posting this petition on their websites, all weekly church bulletins and by encouraging every parishioner to sign the petition and share it with friends and family. Specifically, we ask that each parish publish the direct link to our petition on [Change.org: http://chnng.it/tbB7LJNZt5](http://chnng.it/tbB7LJNZt5) where they can sign the petition.

Our intention is to have this Canadian petition expand internationally to attract tens of thousands of signatures, thereby ensuring that the word "Holodomor" will finally appear in the English dictionary.

By supporting this important campaign and by inviting your clergy and parishioners to participate in this historic undertaking, you will raise awareness of the Holodomor, thereby increasing the number of countries that recognize it as an act of genocide. Together we can unmask the truth about the Holodomor as well as modern-day genocides that continue to be perpetrated around the world to this very day.

To learn more about our campaign and to view our video and posters, visit www.deeprtruth.ca.
Deadline for Petition signatures – December 1, 2020!

With great respect, Roma Dzerowicz Executive Director of the Holodomor National Awareness Tour



Why were Liturgies cancelled last weekend?

Murphy's law states: "Whatever can go wrong, will go wrong." Murphy was apparently working overtime around Fr. Bo last Sunday.

Unfortunately we had to cancel both our's and the Melkite's Liturgies because Fr. Bo's vehicles decided to act up in the new snow. First his van had one tire that refused to turn once he got on the highway. Luckily the other vehicles on the highway were able to avoid him (not by much, but they managed), and he was able to take then next exit and limp back home on three turning wheels and one that thought it was a ski. (The problem was a break cable, which the garage fixed again as they apparently used a sub-standard part the first time. Grrr. God bless them.)

After calling our president to warn people that Fr. Bo would be late, Fr. Bo got...

...into his wife's car and started out for church the second time. Before exiting the neighbourhood Fr. Bo discovered that the undercarriage protecting metal plate, detached from the underside of the car and was pretending to be a snow plow. Again Fr. Bo limped the vehicle back to his home and called the

president again, this time to cancel the service, as he wouldn't be able to get to the church even by cab before 11-ish. Spending the rest of the afternoon on his back under the car hoping to get it fixed in time to get to the 2pm service, Fr. Bo called the melkites and told them that he would have to cancel if he could not get the vehicle running soon. Soon came and went, and the Liturgy ended up getting cancelled.

As of now both vehicles can be driven. The breaks on the car are fixed again (I hope properly this time), and the car will work without the undercarriage plate till we can take it into the shop to have a new plate attached.

Thanks everyone for understanding.



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- As always please look at your bulletin for the latest news in your parish. You can find it at our website: dormition.eeparchy.com
 - 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.**
 - Happy birthday to **Fr. Stephen Wojcichowski** who celebrates his birthday this week. May God grant you many years.
 - The servants of God **+John and +Stephania Workun**, parents of Roman.
 - The **SSMI of the Home of Hope** in Lviv, who have at least one member of their community who currently has Covid.
 - Please **send Fr. Bo a selfie**, so that he can put together a Parish Photo Directory. Include your name, and... don't wear a mask. The photo does not need to look all fancy. We love you as you are.
 - We would certainly appreciate any **donations** you can give to the parish. We do still have to pay the bills. You can donate online by going to our website.

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.

How will we be able to celebrate St. Nicholas' Day with the covid restrictions?

In December we typically have two events that pack the church: St. Nick's Day & Christmas. This year with the reality of Covid things will necessarily look different.

Obviously for St. Nicholas' day we can not have food and a packed hall and a concert where children put on costumes and preform on a small stage, BUT, I have heard from the saint himself that he still wants to come and greet the kids this year on **Sunday, December 6th**. The current plan is for him to come at the end of the Liturgy(s) and pass on a message and a treat from a safe distance. Unfortunately even St. Nicholas will need to wear a mask, and pictures with him won't be the usual standing next to him, but he insists that he wants to greet the kids anyway.

In order to properly prepare things for all the kids, I (Fr. Bo) need to know how many kids and families will be coming to church that day. We need to not only shop on behalf of the saint, but we need to figure out if we need more than one service. I suspect we will. We have a few options (keeping with all covid protocols):

Plan A: Do a 10 am Bilingual & a 12 noon English Liturgy where St. Nicholas shows up to both. People can register their family for either service.

Plan B: Do a 9 am Bilingual & a 11 am English Liturgy where St. Nicholas shows up to both. People can register their family for either service.



Plan C: Do a 10 am Bilingual & a 12 noon English Liturgy where St. Nicholas shows up to only the second "child friendlier" service. People can register their family for either service.

or

Plan D: Do a 9 am Bilingual & a 11 am English Liturgy where St. Nicholas shows up to only the second "child friendlier" service. People can register their family for either service.

In particular I would like to hear the opinions of families with children. Please call, text or email me.

Fr. Bo 780-340-3726 or fr.nahachewsky@eeparchy.com

What about Christmas Eve and Christmas Day services?



Indeed it is time to start thinking of this too. Normally (at least for the past two years) we have done a 10 pm Christmas Eve (Complines & Liturgy) and a 10 am Christmas Day Liturgy.

This year due to social distancing and reduced numbers per service, I am considering adding a third earlier service on Christmas Eve at 8 pm. Although many people love having the later 10 pm service, I also get many requests from seniors and those with young children to make the service earlier. This year, we have the perfect excuse to keep everyone happy.

In fact, if demand is high enough we will perhaps also do a fourth, fifth or however many services will be necessary.

It will be important to note however that like our Sunday services we will need to follow very strictly all covid protocol including the "no singing" rule. This year Christmas without carolling will feel a little strange.

For now I am going to ask everyone to give their opinions to me, and then starting next week I will open up registrations for the Services. If people don't sign up, they might be left out in the cold.

Let me know what you think.

Fr. Bo 780-340-3726 or fr.nahachewsky@eeparchy.com

Dormition Parish November 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>15 Twenty-fourth Sunday after Pentecost, Tone 7; The Holy Martyrs and Confessors Gurias, Samonas (284-305) and Abibus (313-24); Also the first day of the Nativity Fast • Ephesians 2:14-22; • Luke 8:41-56;</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>followed by Remembrance day Panachyda</p> <p>followed by Panachyda for the Moon family (private)</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>16  The Holy Apostle and Evangelist Matthew; • 1 Corinthians 4:9-16; • Matthew 9:9-13;</p>	<p>17  Our Holy Father Gregory the Wonderworker, Bishop of Neocaesarea (270-75); Passing into Eternal Life (1947) of Blessed Josaphat Kotsylovsky, Bishop of Peremyshl and Martyr; • 2 Thessalonians 1:10-2:2; • Luke 12:42-48;</p> <p>6:30 pm First Solemn Communion Class with Gabby</p>	<p>18  The Holy Martyrs Plato (286-305) and Roman (305); • 2 Thessalonians 2:1-12; • Luke 12:48-59;</p>	<p>19  The Holy Prophet Obadiah (Abdias); the Holy Martyr Barlaam; • 2 Thessalonians 2:13-3:5; • Luke 13:1-9;</p>	<p>20  Forefeast of the Entrance of the Most Holy Mother of God into the Temple; Blessed Josaphata Hordashevskva, First Superior of the Sisters Servants of Mary Immaculate (+1919); Our Venerable Father Gregory of Decapolis (842); Our Holy Father Proclus, Archbishop of Constantinople (446); • 2 Thessalonians 3:6-18; • Luke 13:31-35;</p> <p>7:30 Youth night for Young Adults...</p> <p>...Covid Pending</p>	<p>21  Major Feast: The Entrance into the Temple of our Most Holy Lady, the Mother of God and Ever-Virgin Mary; • Hebrew 9:1-7; • Luke 10:38-42, 11:27-28;</p> <p>10 am Church Decorating</p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p>
<p>22 Twenty-fifth Sunday after Pentecost, Tone 8; Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him; • Ephesians 4:1-6; • Luke 10:25-37;</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>23  Post-feast of the Entrance of the Mother of God; Our Holy Fathers Amphilochius, Bishop of Iconium (4th c.) and Gregory, Bishop of Agrigentum (7th c.); 1 Timothy 1:1-7; Luke 14:12-15; Nativity Fast.</p>	<p>24  Post-feast of the Entrance of the Mother of God; The Holy Great-Martyr Catherine (310-13); the Holy Great-Martyr Mercurius (249-51); 1 Timothy 1:8-14; Luke 14:25-35; Nativity Fast.</p> <p>6:30 pm First Solemn Communion Class with Gabby</p>	<p>25  Leave-taking of the Feast of the Entrance of the Most Holy Mother of God into the Temple; Our Holy Father and Priest-Martyr Clement, Pope of Rome (101); Peter, Bishop of Alexandria (312); 1 Timothy 1:18-20; 2:8-15; Luke 15:1-10; Nativity Fast. Abstinence from meat and foods that contain meat.</p>	<p>26  Our Venerable Father Alypius the Stylite (610-41); James the Hermit (457); The Blessing of the Church of the Holy Great-Martyr George which is in Kiev, before the Gates of Holy Wisdom Cathedral (1019-54); 1 Timothy 3:1-13; Luke 16:1-9; Nativity Fast.</p>	<p>27  The Holy Martyr James of Persia (422); Our Venerable Father Palladius; 1 Timothy 4:4-8,16; Luke 16:15-18; 17:1-4; Nativity Fast. Abstinence from meat and foods that contain meat.</p> <p>6:30 Youth night for Elementary Kids...</p> <p>7:30 Youth night for Tees...</p> <p>...Covid Pending</p>	<p>28  The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305); Galatians 3:8-12; Luke 9:57-62; Nativity Fast.</p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p>
<p>29 Memorial for Laurence Sirman after Liturgy</p>						

ST PHILIP'S FAST FOR FAMILIES

St Phillip's Fast: Preparing for the Feast of the Nativity

Part I of Becoming a Witness: Living the Church Year in the Domestic Church

Each year it seems preparations for Christmas begin earlier and earlier—even before all the Halloween candy is given out and consumed. For some this time of preparation is joyful, with the anticipation of the joyous celebration of Christ's birth. For others preparing for Christmas mean lots of work, increased expenses and family encounters which are stressful and negative. Regardless of your personal experience or familial expectations, you can use this time as an opportunity for you and your family to draw close to Christ and enkindle a deeper awareness of the Incarnation and its importance in our lives. This can lead to deep inner and family peace as we focus, not upon ourselves but on God's love for us and ways in which we can become more loving.

"God is with us!"—proclaimed at Christmas—is central to the good news of our salvation. Our Byzantine Church takes the time (a full 6 Sunday's of Preparation from November 15-December 25th) to allow us sufficient time to reflect and act upon our resolve to love more deeply, despite the "Christmas rush". Join us for a journey to Bethlehem, this Christmas!



The following program can be modified depending on the time you have available and the ages of your children. Even a bit of extra prayer and reflection has the potential to be fruitful. If your children are very young you may want to use story book or children's Bible versions of the scripture readings. You can even use videos. If your children are older your reading or watching and discussions can be in more depth.



The secular media gets our kids focused on the commercial aspects of Christmas, earlier and earlier every year. The St Phillips fast, is a positive way to countdown the weeks leading up to the Feast of Christmas. You may want to set some time on each week of the fast, depending on your family's schedule, to reflect and pray and even to light a candle in your family's icon corner. In the Latin Church the tradition the advent wreath—with 4 candles— plays a major role in Advent celebration. You can do a modified version of that—just make sure that you have 6 candles for the 6 weeks of preparation. My family lights candles whenever we have family prayer time. It is a tradition that sets a great atmosphere of focus on God, especially when we gather around the icons in our family prayer corner.

Happy St. Philip's Fast!

Each week I will print the weekly activity for your family in full in this bulletin, but if you want to see what is coming you can click on the following links:

(Click on the links below to open the guide for each week's reflection)

[Week 1 St. Philip's Fast pdf](#) (see next page).

[Week 2 Presentation of the Theotokos](#)

[Week 3 St. Andrew the First Called](#)

[Week 4 St Nicholas](#)

[Week 5 Ancestors of the Messiah](#)

[Week 6 Sunday of Holy Forefathers](#)

(These materials we adapted from the Ukrainian Catholic Arch-Eparchy of Winnipeg, Youth and Young Adults website, <http://ucymb.files.wordpress.com/2012/10/st-philips-plan.pdf>, and are credited to St. Elias Parish, Brampton, Ont.)

Week 1: Feast of St. Philip

1. Read the Bible passage below, slowly and meditatively. Reflect on the reading. What jumps out at me? What is God trying to say to me personally?

Jesus Calls Philip and Nathanael John 1:43-50

The next day, Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me." Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote— Jesus of Nazareth, the son of Joseph." "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip. When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false." "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you." Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel." Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that." He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

2. Reflect on your own Faith. Take some time in prayer to do this (15 - 30 minutes) and consider the following questions:

- How did you receive your faith?
- What helps you continue to believe?
- Did you have any important faith experiences?
- How have you experienced God?
- Do you have a personal relationship with Jesus? If so, what is it like?
- (Please note that while some people have dramatic conversion stories, for others their faith grows in a more organic manner. There is no correct answer to these questions. Your story is your story. For some of us we have never even reflected on how we came to believe and our faith is more 'habit' than choice. This is a really useful process—even if it evokes doubts and questions. If these arise, talk to your pastor or trusted spiritual advisor. Pray and read scripture or other spiritual material, again, check with someone you can trust like



your Pastor, the UCREC (Ukrainian Catholic Religious Education Centre) or the Family and Life Office for suggestions.

3. Pray/Sing the Tropar and Kondak of the Week with your family (see below).

Tropar - Tone 3

O Philip, proclaimer of God's word, The world is adorned and Ethiopia dances for joy For it is arrayed in beauty as with a crown. Enlightened by you it feasts your memory. For you taught all to believe in Christ, Finishing the course of the gospel as is right. And so, Ethiopia boldly lifts its hands to God. Pray to Him to grant great mercy to us.

Kondak - Tone 8

The God inspired Philip, your friend, disciple and imitator of the Passion, proclaimed You as God to the whole world, O Christ, all merciful. By his intercessions and those of the Mother of God guard your Church and every city from the lawless enemies (Anthology for Worship, p.723, 724)

4. Read the Bible passage below, again, this time aloud slowly and meditatively with your family.

5. Tell your family member(s) how you were called to Faith.

6. Ask them the following questions:

- If you were to share your Faith with someone, such as a friend, how would you do it?
- Do our actions sometimes speak louder than our words about what we believe?
- What would you say to your friend about how you experience Jesus?
- How would you explain why you go to

Church?

- How could you tell your friends about Jesus?

7. Brainstorm about St. Philip's Fast projects and activities (e.g. charitable activities) that you can accomplish individually and as a family.

8. Conclude by saying the antiphon of St. Philip's Fast.

Antiphon of St. Philip's Fast

O Bethlehem, be prepared; Eden is opened to all; O Ephratha, be made ready; for in the cave the tree of life has blossomed forth from the Virgin; for her womb has been shown to be a spiritual paradise, in which is the divine plant, from which having eaten, we will live and not die as Adam did. Christ is born to raise the image that had fallen.

I was wondering why we fast before Nativity. The Lenten fast seems more obvious. Also, from what foods do we normally fast from during the Nativity fast?

We fast before the Great Feast of the Nativity in order to prepare ourselves for the celebration of Our Lord's birth. As in the case of Great Lent, the Nativity Fast is one of preparation, during which we focus on the coming of the Savior by fasting, prayer, and almsgiving.

By fasting, we "shift our focus" from ourselves to others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over things which we sometimes allow to control us—and for many people, food is a controlling factor.

[We live in the only society in which an entire TV network is devoted to food!] While fasting from food, however, we are also challenged to fast from sin, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we "ruin our appetite" we will enjoy the restaurant less—so too we fast before the Nativity in order to more fully feast and celebrate on the Nativity itself.

During the Nativity Fast, we are called upon to refrain from meat, dairy, fish, wine, and olive oil. At the same time, we are challenged, within this framework, to fast to the best of our ability, and to do so consistently.

If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not see fasting as an option, but as a "must."

In Matthew Christ says, "WHEN you fast, do not be like the hypocrites," not "IF you fast" or "IF YOU CHOOSE to fast."

Finally, it seems quite odd that in our society—a society in which people gladly and freely spend huge sums of money for diets, most of which recommend that one refrain from red meats and dairy products—fasting is not more widely embraced. How odd that a Jenny Craig consultant or diet guru or physician will tell us to refrain from eating meat or cheese or butter and we will gladly embrace—and pay large sums of money for—his or her advice, while when the Church offers the same advice [at "no cost"] we tend to balk, as if we were being asked to do the impossible.

This question and answer were taken from OCA.org



Please take a selfie (or another picture of yourself) and 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.

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 .

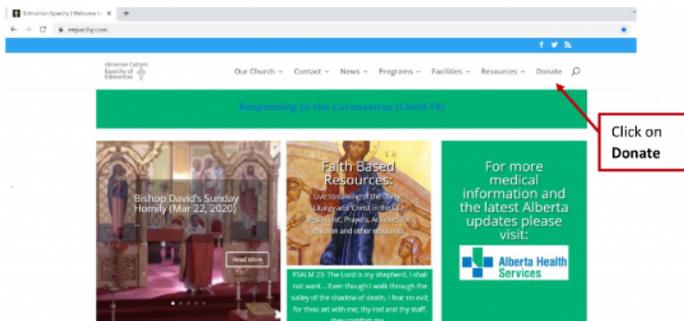
(Please do not mail things to Dormition Parish directly as our mailbox is not sufficiently secure.... It's good enough for bills, but not incoming funds.)

2. Donate using the Eparchial Website.

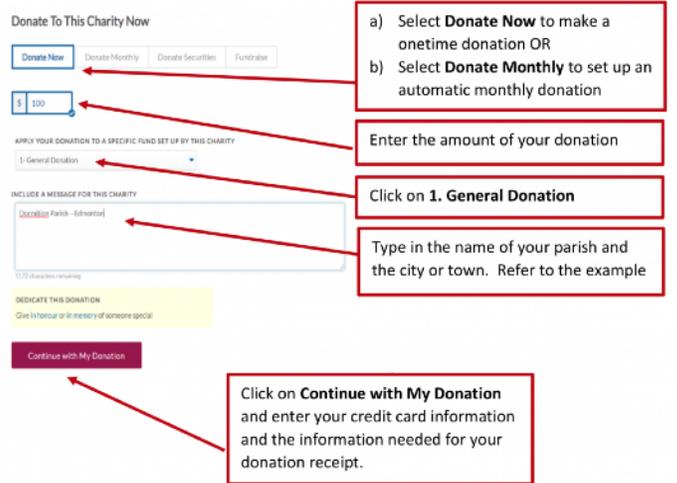
Our Eparchy accepts online donations through Canada Helps. You will receive a donation receipt directly from Canada Helps and the Eparchy will receive notification of the donation with all of the details and will allocate the funds to your parish. The following steps will help first time users with the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

Steps for making an online donation to your parish

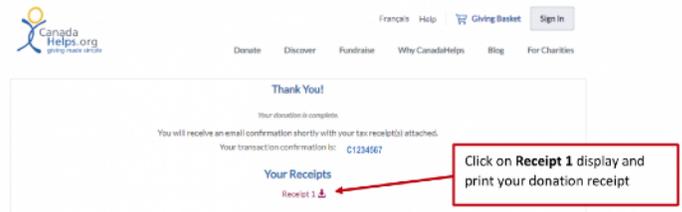
A. Access the Eparchy website at www.eeparchy.com and click on the Donate button.



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-fourth Sunday after Pentecost, Tone 7;
The Holy Martyrs and Confessors Gurias,
Samonas and Abibus. Start of the Nativity Fast.**

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.

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

Kontakion: 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.

Theotokion: O all-praised treasury of our resurrection, we hope in you,* bring us up from the pit and depth of sin,* for you have saved those subject to sin* by giving birth to our Salvation,* O Virgin before childbirth, and Virgin in childbirth,* and still a Virgin after childbirth.

Prokeimenon:

The Lord will give strength to His people;* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

Epistle: Ephesians 2:14-22 (NRSV)

Brothers and Sisters, Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications,

with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Alleluia Verses:

It is good to give praise to the Lord; and to sing to Your name, O Most High.

To announce Your mercy in the morning, and Your truth every night.

Gospel: Luke 8:41-56 (NRSV)

Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. Then Jesus asked, "Who touched me?" When all denied it, Peter said, "Master, the crowds surround you and press in on you." But Jesus said, "Someone touched me; for I noticed that power had gone out from me." When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, "Daughter, your faith has made you well; go in peace."

While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But he took her by the hand and called out, "Child, get up!" Her spirit returned, and she got up at once. Then he directed them to give her something to eat. Her parents were astounded; but he ordered them to tell no one what had happened.

Communion Hymn:

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