

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНЦІ

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

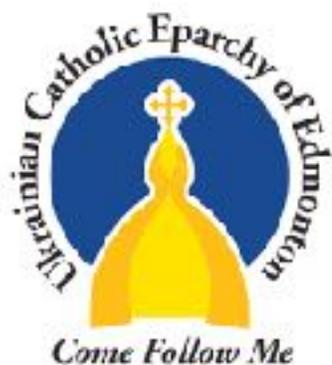
Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

August 15, 2021

Twelfth Sunday after Pentecost, Tone 3; The Dormition of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Kievan-Caves Icon of the Mother of God (1073)

Dormition of the Theotokos

By Fr. Thomas Hopko

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that

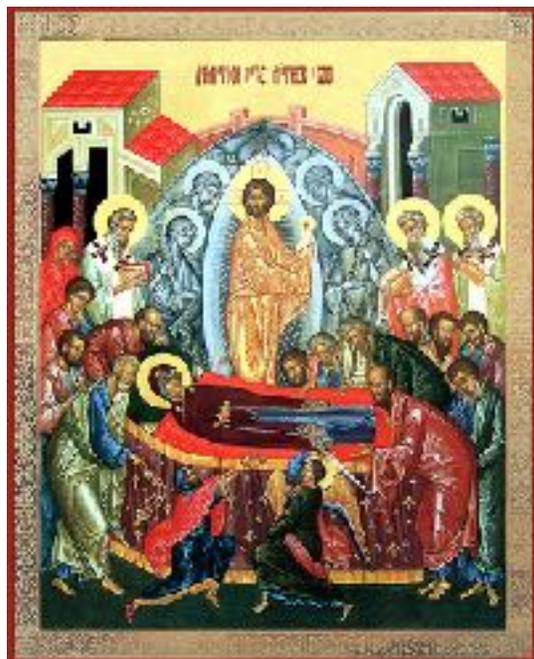
Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk11.27-28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vesperral hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "My soul magnifies



the Lord and my Spirit rejoices in God my Saviour” (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted by God his Father” (Phil 2.5–11). And once again we hear in the Gospel that Mary’s blessedness belongs to all who “hear the word of God and keep it” (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honorable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>15</p> <p>Twelfth Sunday after Pentecost, Tone 3; The Dormition of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Kievan-Caves Icon of the Mother of God (1073), and Zaranysia; Feast of the Mother of God. Mother of God. Holy day of obligation. 1 Corinthians 15:1-11; Philippians 2:5-11; Matthew 19:16-26; Luke 10:38-42, 11:27-28</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>Coffee after Liturgy(?)</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng at the Edmonton Zoo</p> <p>5:30 appointment</p>	<p>16</p> <p>Post-feast of the Dormition; the Transfer from Edessa to Constantinople of the Holy Icon “Not Made with Hands” of Our Lord, God and Savior Jesus Christ, also Called the Holy Veil, and the Holy Martyr Diomedes (284-305); 2 Corinthians 8:7-15; Mark 3:6-12</p>	<p>17</p> <p>Post-feast of the Dormition; the Holy Martyr Myron (249-51); 2 Corinthians 8:16-9:5; Mark 3:13-19</p>	<p>18</p> <p>Post-feast of the Dormition; Holy Martyrs Florus and Laurus (313-24); 2 Corinthians 9:12-10:7; Mark 3:20-27</p> <p>7 pm PPC Meeting</p>	<p>19</p> <p>Post-feast of the Dormition; Holy Martyr Andrew the General and those with him (286-305); 2 Corinthians 10:7-18; Mark 3:28-35</p> <p>4 pm Recording of the weekly Divine Liturgy ? maybe ?</p>	<p>20 🐟</p> <p>Post-feast of the Dormition; the Holy Prophet Samuel (11th c. BC); Abstention from meat and foods that contain meat. 2 Corinthians 11:5-21; Mark 4:1-9</p>	<p>21</p> <p>Post-feast of the Dormition; Holy Apostle Thaddeus; Holy Martyr Bassa (c. 305); 1 Corinthians 2:6-9; Matthew 22:15-22</p> <p>Family Camp at Camp Oselia</p> <p>Usual Bulletin, Liturgy, website and other prep for Sunday.</p>

Fr. Bo will try to catch up to his family a little this week, so... he will likely be out of town for a few days. If you need him, call him. He may not get your message quickly as cell phone coverage at the family cottage is spotty.

- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- The Ukrainian Dnipro Choir is starting a new season September 13 and is gladly accepting new male and female voices. If interested, please contact Artistic Director Irena Szmihelsky at (780) 906-1793 or Email: iszmihelsky@shaw.ca.

August 15, 2021

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Troparion: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

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

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

Kontakion: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now and for ever and ever. Amen.

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

Prokeimenon:

Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy.

verse: My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Epistle: Philippians 2:5-II (NRSV)

Brothers and Sister, let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven

and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia Verses:

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

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

Rise up, O Lord, to the place of Your rest, You and the ark of Your holiness.

Gospel: Luke 10:38-42, 11:27-28 (NRSV)

At that time Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her." While he was saying this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that nursed you!" But he said, "Blessed rather are those who hear the word of God and obey it!"

Hymn to the Mother of God And the Irmos:

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

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

Communion Hymn

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

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

Alleluia, alleluia,* alleluia.