



THE CATHOLIC PARISH OF THE DORMITION

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

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
*see the calendar section of this
bulletin for details.*

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

Sundays, September 11, 2022

Sunday before the Exaltation of the Cross. Octoechos Tone 5. Post-feast of the Nativity of the Mother of God; Our Venerable Mother Theodora of Alexandria (474-91)

A new Deacon in our Eparchy today!

As we pray our Liturgy in our parish, at Holy Cross parish here in Edmonton, at the same time, Bishop David will be ordaining François Provincial to the diaconate. We pray that he is able to serve well in the Lord's vineyard for many years. Mnohaya Lita.

We will invite Deacon François to celebrate with us at Dormition in October so that we can meet and pray with him. (Which Sunday? I'm open to suggestions.)



We pray for the people of the United Kingdom, Canada and the Commonwealth on the death of Queen Elizabeth II, our former Head of State; and for the repose of her soul.

We also pray for King Charles III, as he assumes the role of Head of State; and for God's gifts of wisdom and right judgment to inspire his decisions for the nations.



Elevation of the Cross

By • Fr. Thomas Hopko

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four...

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Elevation of the Cross continued

... directions of the universe with the Cross, while the faithful repeated the chanting of “Lord have mercy.” This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.

The troparion of the feast which was, one might say, the “national anthem” sung on all public occasions in the Christian Empires of Byzantium, originally petitioned God to save the people, to grant victory in war and to preserve the empire “by the virtue of the Cross.” Today the troparion, and all the hymns of the day, are “spiritualized” as the “adversaries” become the spiritually wicked and sinful including the devil and his armies, and “Orthodox Christians” replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their

adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the Elevation of the Cross, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2.19; Heb 11.10; Rev 21–22).

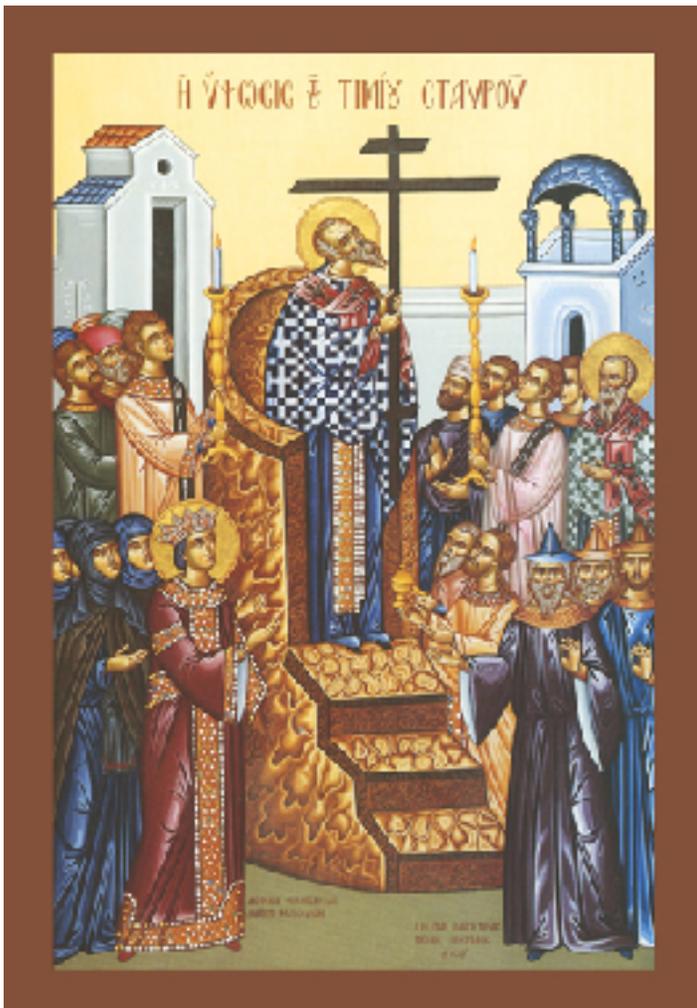
The first Old Testament reading of the Vespers of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (Ex 15.22–16.1). The second reading reminds us that the Lord chastens and corrects those whom He loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (Prov 3.11–18). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called . . . the power of God and the wisdom of God” (1 Cor 1.24).

The third Old Testament reading is from the Prophecy of Isaiah which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (Is 60.11–16). Here we have the direct reference to God’s city where men shall worship at His feet; and together with the psalm line repeated constantly during the services which calls us to “bow before His footstool,” we have once again the reference to the Holy Cross (Ps 99.5, 110.1, et al.).

Before Thy Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the Elevation of the Cross which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the Divine Liturgy. The normal antiphons are also replaced by special verses from the psalms which have direct reference to Christ’s crucifixion on the Cross (Ps 22, 74, 99). At the Matins, in the gospel reading from Saint John, Christ says that when He is elevated on the Cross He will draw all men to Himself (Jn 12.28–36). The long gospel reading at the Divine Liturgy is the passion account from this same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to Him by the adoration of His holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.



Venerable Theodora of Alexandria

Saint Theodora of Alexandria and her husband lived in Alexandria. Love and harmony ruled in their family, and this was hateful to the Enemy of salvation. Goaded on by the devil, a certain rich man was captivated by the youthful beauty of Theodora and began with all his abilities to lead her into adultery, but for a long time he was unsuccessful. Then he bribed a woman of loose morals, who led the unassuming Theodora astray by saying that a secret sin, which the sun does not see, is also unknown to God.

Theodora betrayed her husband, but soon came to her senses and realizing the seriousness of her fall, she became furious with herself, slapping herself on the face and tearing at her hair. Her conscience gave her no peace, and Theodora went to a renowned abbess and told her about her transgression. The abbess, seeing the repentance of the young woman, spoke to her of God's forgiveness and reminded her of the sinful woman in the Gospel, who washed the feet of Christ with her tears and received from Him forgiveness of her sins. In hope of the mercy of God, Theodora said: "I believe my God, and from now on, I shall not commit such a sin, and I will strive to atone for my deed."

At that moment Saint Theodora resolved to go off to a monastery to purify herself by labor and by prayer. She left her home secretly, and dressing herself in men's clothes, she went to a men's monastery, since she feared that her husband would find her in a women's monastery.

The igumen of the monastery, in order to test the resolve of the newcomer, would not even bless her to enter the courtyard. Saint Theodora spent the night at the gates. In the morning, she fell down at the knees of the igumen, and said her name was Theodore from Alexandria, and entreated him to let her remain at the monastery for repentance and monastic labors. Seeing the sincere intent of the newcomer, the igumen consented.

Even the experienced monks were amazed at Theodora's all-night prayers on bended knee, her humility, endurance and self-denial. The saint labored at the monastery for eight years. Her body, once defiled by adultery, now became a vessel of the grace of God and a receptacle of the Holy Spirit.

Once, the saint was sent to Alexandria to buy provisions. After blessing her for the journey, the igumen indicated that in case of a delay, she should stay over at the Enata monastery, which was on the way. Also staying at the guest house of the Enata monastery

was the daughter of its igumen. She had come to visit with her father. Attracted by the comeliness of the young monk, she tried to seduce the monk Theodore into the sin of fornication, not knowing that it was a woman standing before her. Meeting with refusal, she committed sin with another guest and became pregnant. Meanwhile, the saint bought the food and returned to her own monastery.

After a certain while the father of the shameless girl, realizing that a transgression had occurred, began to question his daughter about the father of the child. The girl indicated that it was the monk Theodore. The father at once reported it to the Superior of the monastery where Saint Theodora labored in asceticism. The igumen summoned the saint and repeated the accusation. The saint firmly replied: "As God is my witness, I did not do this." The igumen, knowing of Theodore's purity and holiness of life, did not believe the accusation.

When the girl gave birth, the Enata monks brought the infant to the monastery where the ascetic lived, and began to reproach its monks for an unchaste life. But this time even the igumen believed the slanderous accusation and became angry at the innocent Theodore. They entrusted the infant into the care of the saint and threw her out of the monastery in disgrace.

The saint humbly submitted to this new trial, seeing in it the expiation of her former sin. She settled with the child not far from the monastery in a hut. Shepherds, out of pity, gave her milk for the infant, and the saint herself ate only wild vegetables.

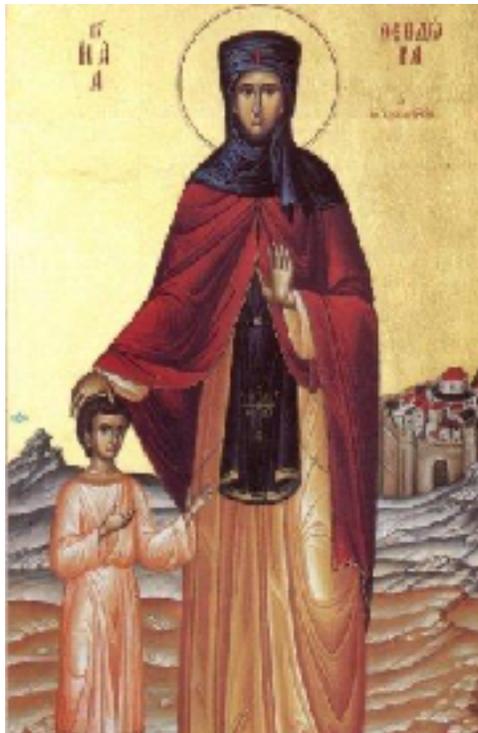
Bearing her misfortune, the holy ascetic spent seven years in banishment. Finally, at the request of the monks, the igumen allowed her to return to the monastery with the child, and in seclusion she spent two years instructing the child.

The igumen of the monastery received a revelation from God that the sin of the monk Theodore was forgiven. The grace of God dwelt upon the monk Theodore, and soon all the monks began to witness to the signs worked through the prayers of the saint.

Once, during a drought, all the wells dried up. The igumen said to the brethren that only Theodore would be able to reverse the misfortune. Having summoned the saint, the igumen bade her to bring forth water, and the water in the well did not dry up afterwards. The humble Theodore said that the miracle was worked through the prayer and faith of the igumen.

Before her death, Saint Theodora shut herself in her cell with the child and instructed him to...

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St. Theodora continued

... love God above all things. She told him to obey the igumen and the brethren, to preserve tranquility, to be meek and without malice, to avoid obscenity and silliness, to love non-covetousness, and not to neglect their communal prayer. After this, she prayed and, for the last time, she asked the Lord to forgive her sins. The child also prayed together with her. Soon the words of prayer faded from the lips of the ascetic, and she peacefully departed to a better world.

The Lord revealed to the igumen the spiritual accomplishments of the saint, and also her secret. The igumen, in order to

remove any dishonor from the deceased, in the presence of the igumen and brethren of the Enata monastery, told of his vision and uncovered the bosom of the saint as proof.

The Enata igumen and brethren shrank back in terror at their great transgression. Falling down before the body of the saint, with tears they asked forgiveness of Saint Theodora. News of Saint Theodora reached her former husband. He received monastic tonsure at this same monastery where his wife had been. And the child, raised by the nun, also followed in the footsteps of his foster-mother. Afterwards, he became igumen of this very monastery.

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

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

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

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

- **Volodymyr Babiak** (Bachelor of Arts in Catholic Studies, Newman Theological College, Edmonton);
- **John Lukey** (Diaconate Formation, Newman Theological College).
- **Orion Wiebe** (Theology Studies, Newman Theological College); and
- **John Vizza** (Theology Studies, Newman Theological College).

The suggested donation amount is \$25.00 per family.

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



Parish News

- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Sheila Leiding, Sophia Gnutel, Roman Workun and Janet Konowalec** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.

- **Subdeacon Francois Provencal** will be **ordained to the diaconate** by Bishop David on **September 11** at Exaltation of the Holy Cross Parish, Edmonton (10:00 am Divine Liturgy and Praznyk).
- As of September 1, **Deacon Cyril Kennedy** joined the staff at the Pastoral Centre as **Director of Liturgy** as well as assisting the **Family and Life Ministry** team. Earlier this year, Deacon Cyril earned a Doctorate of Philosophy (PhD) in Theology (Liturgy and Sacramental Theology), granted by the Catholic University of America in Washington, DC. The title of his work is: *I Will Rise at Midnight: The Historical Development and Theological Significance of Festal Vigils in Jerusalem during the First Millennium.*

7:15 PM PPC Meeting this Tuesday.

Be there, or be square... *just be there*

PING PONG, PIZZA, AND PARLEY

Young Adult Night (under 40's)

Come on down to Dormition of the Most Holy Mother of God Ukrainian Catholic Church for an evening of board games, foosball, and even try to beat Fr. Bo at ping pong!

We will also have an open discussion on how to make our church "Our" church and making church young adult friendly.

When: Friday, October 14th, 2022 - 6:30PM
Where: 15608 -104 Avenue NW, Edmonton, AB

Feel free to bring your own priest, nun or religious.

Bring your discussion ideas and a few dollars for pizza!

RSVP to Anthony or Oksana at 306-727-3244.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>11</p> <p>Sunday before the Exaltation of the Cross. Octoechos Tone 5. Post-feast of the Nativity of the Mother of God; Our Venerable Mother Theodora of Alexandria (474-91) Matins Resurrectional Gospel 3. Galatians 6:11-18; John 3:13-17</p> <p>10 am Divine Liturgy</p> <p>Ordination of François Provinsal to the Diaconate at Holy Cross Parish</p> <p>Sheila Leiding's Birthday</p>	<p>12</p> <p>Leave-taking of the Feast of the Nativity of the Most Holy Mother of God; the Holy Priest-Martyr Autonomus (284-305) Galatians 2:11-16; Mark 5:24-34</p> <p>1 pm Meeting with Family & Life at Pastoral Centre</p> <p>5:30 pm Meeting</p> <p>Icon board making</p> <p>Sophia Gnutel's & Roman Workun's Birthdays</p>	<p>13</p> <p>Commemoration of the Dedication of the Holy Church of the Resurrection of Christ Our God (335); Forefeast of the Exaltation of the Precious and Life-Giving Cross; the Holy Priest-Martyr Cornelius the Centurion Galatians 2:21-3:7; Mark 6:1-7</p> <p>11 am Appointment</p> <p>Icon board making</p> <p>7:15 pm PPC Meeting</p>	<p>14</p> <p>The Universal Exaltation of the Precious and Life-Giving Cross Feast of our Lord.</p> <p>Holy Day of Obligation. Abstention from meat and foods that contain meat. 1 Corinthians 1:18-24; John 19:6-11, 13-20, 25-28, 30-35</p> <p>Icon board making</p> <p>Festal Liturgy at 7 pm</p>	<p>15</p> <p>Post-feast of the Exaltation of the Cross; Holy Great-Martyr Nicetas (374) Galatians 3:23-4:5; Mark 6:30-45</p> <p>Icon board making</p> <p>Usual Bulletin & prep time</p>	<p>16</p> <p>Post-feast of the Exaltation of the Cross; Holy Great-Martyr Euphemia, the All-Famed (303) Abstention from meat and foods that contain meat. Galatians 4:8-21; Mark 6:45-53</p> <p>Fr. Bo will be away</p>	<p>17</p> <p>Saturday after the Exaltation of the Cross; Holy Martyr Sophia, and Her Three Daughters Faith, Hope and Love 1 Corinthians 1:26-29; John 8:21-30</p> <p>Fr. Bo's Nephew (Andriy & Andrea) to be married. Fr. Bo will be away.</p> <p>Janet Konowalec's Birthday</p>
<p>18</p> <p>Sunday after the Exaltation of the Cross. Octoechos 6. Our Venerable Father Eumenes, Bishop of Gortyna Galatians 2:16-20; Mark 8:34-9:1</p> <p>10 am Divine Liturgy with Fr. Peter Brezden</p>	<p>19</p> <p>Post-feast of the Exaltation of the Cross; Holy Martyrs Trophimus, Sabbatius and Dorymedontus (276-82) Galatians 4:28-5:10; Mark 6:54-7:8</p> <p>Icon Workshop at NTC</p>	<p>20</p> <p>Post-feast of the Exaltation of the Cross; Holy Great-Martyr Eustathius and those with him (276-82); Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245) Galatians 5:11-21; Mark 7:5-16</p> <p>Icon Workshop at NTC</p> <p>Thomas Sokolowski's Birthday</p>	<p>21</p> <p>The Leave-taking of the Feast of the Exaltation of the Cross; Holy Apostle Codratus of Magnesia (249-52) Galatians 6:2-10; Mark 7:14-24</p> <p>Icon Workshop at NTC</p>	<p>22</p> <p>Holy Priest-Martyr Phocas, Bishop of Sinope (98-117); Holy Prophet Jonah (786-46 BC); Venerable Jonah the Presbyter, Father of Theophanes, Composer of Canons, and Theodore the Branded Ephesians 1:1-9; Mark 7:24-30</p> <p>Icon Workshop at NTC</p>	<p>23</p> <p>The Conception of the Honourable and Glorious Prophet, Forerunner and Baptist John Abstention from meat and foods that contain meat. Galatians 4:22-31; Luke 1:5-25</p> <p>Icon Workshop at NTC</p> <p>Alec Holinski's Birthday</p>	<p>24</p> <p>Holy First-Martyr and Equal-to-the-Apostles Thekla 1 Corinthians 10:23-28; Matthew 24:34-44</p> <p>Usual Bulletin & prep time</p>
<p>25</p> <p>Sixteenth Sunday after Pentecost. Octoechos Tone 7. Our Venerable Mother Euphrosyne Matins Resurrectional Gospel 5. 2 Corinthians 6:1-10; Matthew 25:14-30</p> <p>10 am Divine Liturgy</p>	<p>26</p> <p>The Passing of the Holy Apostle and Evangelist John the Theologian All-Night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. 1 John 4:12-19; John 19:25-27; 21:24-25</p> <p>Icon Workshop for EICS Board of Trustees</p> <p>Possible Youth Commission Meeting</p> <p>5:30 pm Meeting</p>	<p>27</p> <p>Holy Martyr Callistratus and His Companions; Our Venerable Father Nilus, Founder and Hegumen of the Grottaferrata Monastery Ephesians 2:19-3:7; Mark 11:11-23</p> <p>Icon Workshop for EICS Board of Trustees</p>	<p>28</p> <p>Our Venerable Father and Confessor Chariton (350); Holy Viacheslav, Czech Prince; Synaxis of the Venerable Fathers of the Monastery of the Caves in Kiev Who Repose in the Nearer Caves of the Venerable Anthony; Passing into eternal life of Blessed Nykyta Budka (1949), First Bishop of Canada and Confessor of Karaganda Polyeleos Feast. 2 Corinthians 4:6-15; Luke 6:17-23</p> <p>Diane Woitas' and Robyn Orysiuk's Birthdays</p>	<p>29</p> <p>Our Venerable Father Cyriacus the Anchorite (c. 448-556) Ephesians 4:14-19; Mark 11:27-33</p> <p>Usual Bulletin & prep time</p> <p>6 pm Meeting</p>	<p>30</p> <p>The Priest-Martyr Gregory, Bishop of Great Armenia (284-305) Abstention from meat and foods that contain meat. Ephesians 4:17-25; Mark 12:1-12</p> <p>Fr. Bo will be away</p>	<p>1</p> <p>The Protection of the Most Holy Mother of God; Holy Apostle Ananias, One of the Seventy Disciples; Our Venerable Father Roman Who Sang Sweetly (560) Feast of the Mother of God. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Hebrews 9:1-7; Luke 10:38-42; 11:27-28</p> <p>Fr. Bo's Nephew (Julian & Miranda) to be married. Fr. Bo will be away.</p>

Sundays, September 11, 2022

Sunday before the Exaltation of the Cross. Octoechos Tone 5. Post-feast of the Nativity of the Mother of God; Our Venerable Mother Theodora of Alexandria (474-91)

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

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

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

Kontakion: 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.

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

Prokeimenon:

Save Your people, O Lord, * and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

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 verses:

I have exalted one chosen from among My people; with My holy oil I have anointed him.

My hand shall sustain him, and my arm shall make him strong.

Gospel: John 3:13-17 (NRSV)

The Lord said, No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Hymn to the Mother of God And the Irmos:

O my soul, magnify the Virgin Mary, born from a barren womb.

Virginité is alien to mothers* and childbearing is foreign to virgins;* yet in you, O Mother of God, both of them came together.* Therefore we and all the nations of the earth* without ceasing magnify you.

Communion Hymn:

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

Alleluia, alleluia,* alleluia.