

# Успіння Пресвятої Богородиці

Українська  
Католицька Церква



## Dormition of the Most Holy Mother of God *Ukrainian Catholic Church*

### Dormition District

*Pastor:* Rev. Fr. Peter Babej  
*Email:* fr.babej@eeparchy.com  
*Telephone:* To Be Determined  
*Emergencies:* 780-993-8037  
*Website:* dormition.eeparchy.com

### Dormition Parish

15608-104 Ave. Edmonton, T5P-4G5  
*Telephone:* T.B.D.  
*Website:* dormition.eeparchy.com  
*Divine Liturgy:* **Sundays, 10:00 am**

### St. Nicholas Parish

Carvel, Parkland County, AB

### St. George Parish

Manly, Parkland County, AB

### Holy Eucharist Parish

Cherhill, AB



**Sunday, August 13th, 2023**

### 11<sup>th</sup> Sunday After Pentecost

Tone 2. Leave-taking of the Feast of the Holy Transfiguration;  
Our Venerable Father Maximus the Confessor (662).

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### **DIVINE LITURGY**

#### ***First Antiphon***

Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

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

The voice of Your thunder was in the whirlwind; Your lightning lit up the world.

*All: Through the prayers of the Mother of God...*

You have clothed Yourself in praise and splendour; You robe Yourself in light as with a cloak.

*All: Through the prayers of the Mother of God...*

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

#### ***Entrance Antiphon***

Come, let us sing joyfully to the Lord,\* let us acclaim God our Savior.

*All: Son of God, transfigured on the mount,\* save us who sing to You: Alleluia.*

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

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

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

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

### **Entrance**

Come, let us worship and fall down before Christ.

*Son of God, transfigured on the mount, save us who sing to You: Alleluia.*

### **Troparia and Kontakia**

*Troparion, Tone 2:* When You went down to death, O Life Immortal,\* You struck Hades dead with the blazing light of Your divinity.\* When You raised the dead from the nether world,\* all the powers of heaven cried out:\* “O Giver of Life, Christ our God, glory be to You!”

*Troparion, Tone 7:* You were transfigured on the mount, O Christ God,\* showing Your glory to Your disciples as much as they could bear.\* Make Your eternal light shine\* also on us who are sinners,\* through the prayers of the Mother of God,\* O Giver of Light, glory to You!

*Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.*

*Kontakion, Tone 7:* You were transfigured on the mount, O Christ God,\* and Your disciples saw

Your glory as much as they could;\* that when they saw You crucified\* they might know that You suffered willingly\*, and might proclaim to the world\* that You are truly the brightness of the Father.

### **Prokeimenon, Tone 2**

The Lord is my strength and my song of praise, and He has become my salvation.

*Verse:* The Lord has indeed chastised me, but He has not delivered me to death. (Psalm 117:14,18)

### **Epistle Reading**

*1 Corinthians 9:2-12*

*Lector:* A reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Brethren (brothers and sisters), if I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.<sup>1</sup> My defense to those who would examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife<sup>2</sup>, as do also the other apostles, the brothers of the Lord<sup>3</sup>, and Cephas? Or is it only Barnabas<sup>4</sup> and I who have no right to refrain from working<sup>5</sup>? Who ever goes out to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, “You shall not muzzle an ox<sup>6</sup> while it treads out the grain.” Is it oxen that

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<sup>1</sup> The church in Corinth is itself proof of the effectiveness and authenticity of Paul’s apostleship.

<sup>2</sup> **believing wife:** Paul is stressing that he has the right, as an apostle, to be married to a Christian wife and to travel with a spouse. Other married leaders in the early Church travelled with their spouses. The right to travel with a wife would then have included the right for both spouses to be supported by the missionary churches that hosted them. Paul has surrendered this privilege by living a celibate life and by working as a tentmaker to support himself, instead of relying on material assistance from the Corinthians.

<sup>3</sup> **brothers of the Lord:** relatives of Jesus, i.e., James, the Bishop of Jerusalem, the apostle Jude, and others.

<sup>4</sup> **Barnabas:** One of Paul’s earliest associates.

<sup>5</sup> **working for a living:** Paul was a tent maker by trade. He often refused financial assistance from missionary churches even though he was entitled to it. He instead supported himself with tent-making to avoid laying any burden or price on them for his apostolic work.

<sup>6</sup> **You shall not muzzle an ox:** A reference to Deut. 25:4. As Deuteronomy grants oxen the right to eat some of the grain that is processed by their work, so Christian labourers can rightly expect material support from the churches they tend to. This is one of many examples where Paul draws

God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be a partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more?<sup>7</sup>

Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ.<sup>8</sup>

*Чтець: До Коринтян першого послання святого апостола Павла читання.*

Браття (брати і сестри), коли іншим я не апостол, то бодай вам, бо ви, у Господі, є достовірним доказом мого апостольства.

Ось моя оборона перед тими, що мене судять. Хіба ми не маємо права їсти й пити? Хіба ми не маємо права водити сестру-жінку, як інші апостоли, брати Господні і Кифа? Чи може, один я і Варнава не маємо права на те, щоб не працювати? Хто коли своїм коштом служив у війську? Хто садить виноградник і не їсть із нього плоду? Хто пасе стадо і не живиться молоком від стада?

Хіба я говорю тільки як людина? Хіба й закон не каже цього? Таж у законі Мойсея написано: «Не зав'язуй рота волів, коли молотить». Чи Бог турбується про волів? Чи, може, ради нас говорить? Бож ради нас написано, що хто оре, мусить орати в надії і хто молотить, молотить теж у надії, що матиме щось з того. Коли ми сіяли у вас духовне, чи то велика річ, коли жатимемо у

вас тілесне? І коли інші мають це право над вами, чому не більше ми?

Та ми не користуємося цим правом, але весь час терпимо, щоб не робити ніякої перешкоди Євангелію Христа.

### ***Alleluia, Tone 2***

*Verse:* The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you. *Verse:* Lord, grant victory to the king and hear us in the day that we shall call upon You. (Psalm 19:2,10) *Verse:* Yours are the heavens, and Yours the earth. (Psalm 88:12)

### ***Gospel***

*Matthew 18:23-35*

The Lord told this parable: “The kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he began to settle accounts, one was brought to him who owed him ten thousand talents.<sup>9</sup> But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of the servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii<sup>10</sup>; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe.’ So, his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and threw him into prison till he should

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spiritual significance out of the OT that goes beyond the literal and historical meaning of the passage and applies it to a new situation in the Church.

<sup>7</sup> Clergy must be given material support to be free to sow spiritual things. God saw to this under the Old Covenant (vv. 8,9), and Paul implies that most Christian pastors are similarly supported.

<sup>8</sup> For the sake of the Gospel and the good of the Church, Paul has refrained from asserting his rights as an apostle.

<sup>9</sup> **Ten thousand talents:** A “talent” (coin) is equivalent to 6,000 denarii, or 20 years’ wages for a labourer. The figure is exaggerated for emphasis: the parable accentuates the king’s (God’s) mercy in forgiving an incalculable debt that was impossible for the servant (man) to repay.

<sup>10</sup> **hundred denarii:** A minor debt, since a “denarius” was equivalent to a single day’s wage for a labourer. Repayment of 100 days’ wages required patience but was not impossible.

pay the debt. When his fellow servants saw what had been done, they were very grieved, and came and told their master all that had happened. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So, My heavenly Father also will do to you, if each of you, from his heart, does not forgive his brother<sup>11</sup> his trespasses."

*Сказав Господь притчу оцю:* Царство небесне похуже на царя, що хотів звести рахунки з слугами своїми. Коли він розпочав зводити рахунки, приведено йому одного, що був винен десять тисяч талантів. А що не мав той чим віддати, пан велів продати його, жінку, дітей і все, що він мав, і віддати. Тоді слуга, впавши йому до ніг, поклонився лицем до землі й каже: Потерпи мені, пане, все тобі верну. І змилосердився пан над тим слугою, відпустив його й подарував йому борг той. Вийшовши той слуга, здібав одного з своїх співслуг, який винен був йому сто динарів, схопив його й почав душити його, кажучи: Верни, що винен. Співслуга його впав йому в ноги й почав його просити. Потерпи мені, я тобі верну. Та той не хотів; пішов і кинув його в темницю, аж поки не верне борг. Коли товариші його побачили, що сталось, засмутились вельми, пішли до свого пана й розповіли йому про всю справу. Тоді пан покликав його і сказав йому: Слуго лукавий! Я простив тобі весь борг той, бо ти мене блавав. Чи не слід було й тобі змилосердитись над твоїм товаришем, як я був змилосердився над тобою? І розгнівавшись його пан, передав його катам, аж поки не верне йому всього боргу. Отак і мій Отець небесний буде чинити вам, якщо

кожний з вас не прощатиме братові своєму з серця свого.

### ***Hymn to the Mother of God***

O my soul, magnify the Lord transfigured on the mountain. *And the Irmos, Tone 4:* Your giving birth was revealed as incorrupt; for it was God who came forth from your womb; He appeared on earth in the flesh, and made His dwelling among us. Thus, O Mother of God, all of us magnify you.

### ***Communion Hymn***

Praise the Lord from the heavens;\* praise Him in the highest (Psalm 148:1).\* We will walk in the light of Your face, O Lord,\* and rejoice in Your name forever (Psalm 88:16,17).\* Alleluia, alleluia,\* alleluia.

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## **ANNOUNCEMENTS**

**BULLETIN BY EMAIL** – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**HAPPY BIRTHDAY & BEST WISHES** – to all who have celebrated birthdays or anniversaries this past week or will celebrate this upcoming week. May God bless you with health, happiness and peace! Mnohaya Lita!!!

**TUES. AUG 15: FEAST OF THE DORMITION OF THE MOST-HOLY MOTHER OF GOD** (Major Feast of Obligation). Great Vespers and Lytia will be celebrated this Monday, August 14th, at 7:00 pm. The Festal Divine Liturgy (Bilingual) will be celebrated on Tuesday, August 15, at **7:00 am** and **7:00 pm**. Blessing of flowers at the end of the Liturgy, followed by the veneration of the festal icon and anointing with holy oil.

**CONFESSIONS** – for the month of August, before the Divine Liturgy on Sundays (9:15 –

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<sup>11</sup> **Forgive your brother or sister:** Jesus demonstrated the folly of mercilessness. One forgiven an eternal debt of sin should readily forgive others of much smaller debt. The

lesson is summarized in Jesus' commentary on the *Our Father* in Mt. 6:14-15.

9:50 am). Beginning in September, Confession times will be as follows: Saturdays at 8:00 am, and at 8:00 pm (after Vespers); Sundays at 9:15 am (before Divine Liturgy). Also, by request or appointment.

**DORMITION DISTRICT** – the meeting of all parish executives will take place on Thursday, August 17, 7:00 pm, at St. Nicholas Church in Carvel.

**PARISH COUNCIL MEETING** – will take place on Wednesday, August 23, 6:30 pm. Divine Liturgy will be celebrated at 5:30 pm.

**FRI. SEPT 8: FEAST OF THE NATIVITY OF THE THEOTOKOS.** Great Vespers and Lytia will be celebrated on Thursday, September 7, at 7 pm. On the day of the feast, Friday, September 8<sup>th</sup>, Divine Liturgy will be celebrated at 7:00 am and 7:00 pm.

**WEEKDAY DIVINE LITURGY** – beginning in September, Divine Liturgy will be celebrated at 5:30 pm on Wednesdays; and at 7:00 am on Thursdays, Fridays, and Saturdays.

**GREAT VESPERS** – beginning September 9<sup>th</sup>, Great Vespers will be celebrated on Saturdays at 7:00 pm.

**SEPT 10: PARISH FEAST DAY (PRAZNYK)** – will be celebrated on Sunday, September 10, with Festal Divine Liturgy at 10:00 am. Feast Day Dinner will take place immediately after the Liturgy, in the Parish Hall. Further information will be provided in upcoming bulletins.

**CATECHESIS FOR CHILDREN** – The Program will begin on Sunday, September 17. Registration forms are available for pick-up today.

**PREPARATION FOR SOLEMN CONFESSION AND HOLY COMMUNION** – The Program will begin on Saturday, January 13, 2024, from 1:00 pm to 3:00 pm. The program will continue every Saturday, to March 23, inclusive. Registration forms will be available on-line and for pick-up.

**ADULT CATECHUMENATE** – This is the program of the Ukrainian Greek-Catholic Church for the

initiation of adults into the Catholic Church, specifically, the Ukrainian Greek-Catholic Church. If anyone is interested in becoming Catholic through Baptism and/or Chrismation, please contact Fr. Peter Babej at 780-993-8037 or fr.babej@eeparchy.com.

**SEPT 17: BLESSING OF STUDENTS, TEACHERS AND CATECHISTS** – will take place on Sunday, September 17<sup>th</sup>, at the end of the Divine Liturgy.

**SEPT 21: BIBLE STUDY** – Will take place on Thursdays, beginning September 21, at 7:00 pm (one hour). The first book of study is GENESIS. The text and commentary that we will use as a group is *The Book of Genesis (Ignatius Catholic Bible Series)*, by Curtis Mitch and Scott Hahn. This resource can be ordered on line from Ignatius Press (ignatius.com) or through Amazon. To register, please contact Fr. Peter Babej at fr.babej@eeparchy.com or call the parish office.

**LAY LEADERSHIP AND DIACONAL FORMATION** – Interested in learning more about God, your faith, and the Church? The Eparchy of Edmonton is pleased to announce Year I (of a two-year program) of our Lay Leadership and Diaconate Formation Program in collaboration with Newman Theological College starting September 18, 2023. The Lay Leadership and Diaconal Formation Program is intended to provide opportunities for individuals to be formed for ministry in their parish and learn about their faith. Each course consists of 10 online sessions, spanning 5 weeks, requiring some 4 hours of work per week (2 hours per lesson). No exams. Cost of registration per course \$90.00 plus the cost of books. Sign up for an online course (or two or three) or even work towards a Certificate in Eastern Christian Traditions at Newman Theological College. For more information or to register, call the Pastoral Centre at 780-424-5496, or visit Newman.edu/CCS, [eeparchy.com/?s=Lay+Leadership](http://eeparchy.com/?s=Lay+Leadership) OR contact Andrea Leader of Bernie Mandrusiak at: [andrea.leader@eeparchy.com](mailto:andrea.leader@eeparchy.com) or [bernadette.mandrusiak@eeparchy.com](mailto:bernadette.mandrusiak@eeparchy.com)

# ОГОЛОШЕННЯ

**ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ** – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу fr.babej@eeparchy.com.

**МНОГАЯ ЛІТА!** – Складаємо найщиріші побажання всім, хто святкує свої уродини або річницю свого Подружжя. Нехай Господь Бог благословить щастям та здоров'ям, на многі і благі літа!

**СВЯТО УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ** – припадає у вівторок, 15-го серпня. Вечірня з Літією відправиться в понеділок, 14-го серпня, о год. 7:00 вечора. В день свята, Служба Божа відправиться о год. 7:00 ранку та о год. 7:00 вечора. Благословення квітів та зілля, та благословення вірних св. олією відбудеться після кожної Служби Божої.

**СПОВІДЬ** – В неділю, перед Службою Божою, від год. 9:15 до 9:50 ранку. Від вересня: в неділю, перед Службою Божою; в суботу, о год. 8:00 ранку та о год. 8:00 вечора.

**СЛУЖБА БОЖА В БУДНІ** – починаючи у вересні, Служба Божа відправиться о год. 7:00 ранку у четвер, п'ятницю, та в суботу.

**ВЕЛИКА ВЕЧІРНЯ** – починаючи 9-го вересня, Велика Вечірня (дво-мовно) відправиться що-суботи, о год. 7:00 вечора.

**ПАРАФІЯЛЬНИЙ ПРАЗНИК** – відбудеться в неділю, 10-го вересня. Свята Літургія о год. 10:00 ранку, Спільний Обід – після Служби Божої, о год. 11:30 ранку, в парафіяльній залі.

**КАТЕХИЗАЦІЯ ДЛЯ ДІТЕЙ** – Програма почнеться в неділю, 17-го вересня, перед Службою Божою. Реєстраційні форми – у притворі до храму.

**ПІДГОТОВКА ДО ПЕРШОЇ СВ. СПОВІДІ** – почнеться в суботу, 14-го січня, від 1:00 до 3:00 год. п.п. Відтак, що суботи до 23 березня. Дальші інформації будуть подані у віснику або на нашому вебсайті.

**КАТЕХУМЕНАТ УГКЦ** – Це є програма УГКЦ для підготовки дорослих кандидатів до тайн Хрещення, Миропомазання та Євхаристії. Якщо хтось не хрещений і бажає стати членом Української Греко-Католицької Церкви, просимо звернутися до о. Петра на тел. 780-993-8037, або fr.babej@eeparchy.

**БЛАГОСЛОВЕННЯ СТУДЕНТІВ ТА ВЧИТЕЛІВ** – відбудеться в неділю, 17-го вересня, при кінці Святої Літургії.

**БІБЛІЙНА НАУКА** – почнеться в четвер, 21-го вересня, о год. 7:00 вечора. Програма відбуватиметься що четверга, в англійській мові. Почнемо науку з книгою Буття. Щоб зареєструватися або в справі інформації, просимо звернутися до о. Петра на тел. 780-993-8037 або fr.babej@eeparchy.com.

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## **The Feast of the Dormition of the Most Holy Virgin Mary, the Theotokos**

### *Is there anything in the Scriptures?*

The answer is “No” and “Yes.” Nothing is mentioned in the Holy Scriptures directly about the Falling-Asleep (Dormition, Death) of the Blessed Virgin Mary. However, there are two verses in the Holy Scriptures that refer to her Resurrection and Assumption into Heaven. The verses are as follows:

“Arise, O Lord, into Your rest: You and the Ark of Your holiness” (Psalm 131:8);

“Then God’s Temple in heaven was opened, and the Ark of the Covenant was seen within His Temple” (Revelation 11:19).

From the moment that the Son of God became incarnate in the womb of Mary, she became the “God-Bearer,” and thus, the new “Ark of the Covenant.” This title rightfully belongs to her. Mary is the “Ark of the Covenant” that is assumed into Heaven after the Ascension of her Son, Jesus.

### *Where does the information about Mary’s Dormition and Assumption come from?*

This information comes from Holy Tradition, i.e., several apocryphal writings, the writings and homilies of the Fathers of the Church, and the

liturgical practice of the Church. **The Dormition and Assumption of Mary into Heaven are facts of history, confirmed by Holy Tradition and Church teaching**, even though the time and place and circumstances surrounding them are not known exactly. Since the Council of Ephesus (431), the Dormition and Assumption of Mary have been clearly and explicitly taught by the Church in the East as mysteries of faith.

### ***How long did Mary live?***

We do not know exactly how long Mary lived after the Ascension of Jesus into Heaven. Some sources say 63 years, others say 72 years.

### ***Where did Mary live?***

We also do not know exactly where Mary lived, and for how long. Some sources say that she lived in Ephesus for some time. Other sources say that she lived in the house of the Apostle John in Jerusalem, on “Mount Sion,” a hill in the southwestern part of the city. It would have been very close to the house with the upper room, where the Last Supper and Pentecost had taken place. This is where the mother Church of Jerusalem was established, and from this mother Church, all other churches were born.

### ***Where did Mary die?***

Some sources say that Mary lived and died in at Ephesus, under the care of the Apostle John. However, most Church Fathers and writers of the East assert that she returned to Jerusalem, and that she fell asleep and was assumed into Heaven in Jerusalem.

### ***What is the difference between “Ascension” and “Assumption”?***

The word “Ascension” applies to our Lord Jesus Christ. He ascended by His own power, because He is God. Mary did not ascend into Heaven by her own power. She was “assumed,” “taken up and carried into Heaven” by the power of her Son, Our Lord, Jesus Christ. Her ascent is there called “The Assumption.”

### ***What are some of the most important writings that speak about Mary’s Dormition and Assumption?***

The first important apocryphal writings would be: “The Book of John [the Theologian] Concerning the

Falling Asleep of Mary;” “The Passing of Mary” (First Form); and “The Passing of Mary” (Second Form). The authors of these documents are unknown. Some historians believe that these works date from the end of the second or third century, while others place them at the end of the sixth or seventh centuries.

### ***What about the Fathers of the Church?***

In the fourth century (300’s), Bishop Meliton wrote the following:

“After she [Mary] died the disciples deposited her on a stretcher... Beholding the stretcher high above their heads, Peter and James intoned Psalm 113, “When Israel came out of Egypt...” And the Lord Jesus raised His Mother from the dead...”

In the fifth century (400’s), Jacob of Serug, a Syrian monk and priest wrote the following:

“Unto the Mother of this Jesus Christ, the Son of God, death came that she might taste His cup... This pure Mother of the Son of God, they introduced and placed her in a cave, in a sepulchre from a cave of stone. All that company of Apostles gathered together and stood by, while in truth, their Master (together with them laid her in the grave...”

In the sixth century (500’s) Theoteknos, Bishop of Livias on the Left Bank of the Jordan river (550-560) wrote the following:

“If the God-bearing body of Mary has known death, it has not suffered corruption. It has been preserved from corruption and kept free from stain... It was fitting that the most holy body of Mary... be entrusted to the earth for a while. It as raised up to heaven in glory with her soul pleasing to God.”

In the sixth century, the Patriarch of Alexandria (566) reflected on a dual celebration that was popular in Egypt in his time. The first is the feast of Mary’s death (January 16) and the other, her resurrection and assumption (August 9).

In the seventh century, Patriarch Modestus of Jerusalem (634) wrote the following:

“Mary trembled with love and excitement and her soul flew to meet Him... But in order to make her share in the incorruptibility of His own Body, He attracted her in a way He alone knows how... And took her up to heaven with Him...”

## THIS WEEK AT DORMITION

Near the end of the seventh century, John, Archbishop of Thessalonica wrote a discourse on the Dormition of Mary.

In the eighth century, Saint Andrew of Crete (720), Saint Germanus of Constantinople (733) and Saint John of Damascus (749) all gave lengthy homilies extolling Mary’s Dormition and Assumption.

### *What do the main sources agree upon?*

The main sources confirm that:

- 1) The archangel Gabriel appeared to Mary in Jerusalem, to announce her transfer from earth to heaven;
- 2) The Holy Apostles were miraculously assembled to be with Mary at the last moments of her life.
- 3) Mary passed away (fell-asleep). She was over sixty years old.
- 4) Our Lord Jesus Christ came for her soul and carried it to heaven, where it was glorified.
- 5) The Apostles carried the body of Mary through the city of Jerusalem to Gethsemane, where her body was placed in a tomb.
- 6) Mary’s body was incorruptible.
- 7) By the power of her Son, Jesus, Mary was raised from the dead. Her Resurrection took place after her burial in a tomb.
- 8) The glorified soul and body of the Virgin Mary were assumed into Heaven by the power of God.

### *What is the history of the feast?*

In the fifth century, the Dormition and Assumption of Mary was celebrated locally in Jerusalem and Palestine.

In the year 600, Emperor Mauricius (582-602) decreed that the Feast of the Dormition of Mary, the Most Holy Mother of God, be celebrated on the 15<sup>th</sup> of August in Constantinople, the capital city of the Roman Empire.

The feast of the Dormition appeared in the West under the influence of the East, at a somewhat later date. In the time of Pope Sergius (687-701) the feast was celebrated in Rome.

By the eighth century, the feast was celebrated everywhere, in both the East and the West.

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### SUNDAY, AUG. 13: 11<sup>TH</sup> SUNDAY AFTER PENTECOST; Leave-Taking of the Feast of the Transfiguration. Our Venerable Father, Maximus the Confessor.

**10:00 AM – Divine Liturgy (Bilingual);** for all parishioners; for Ukraine and its Armed Forces, for victory over all enemies; for intentions of Jasmine and Vasylyna; for the health and intentions of Roman Babej on the occas.

12:00 NOON – BAPTISM.

### Mon. Aug. 14: Relics of Ven. Theodosius; Pre-feast.

7:00 PM – Great Vespers and Lytia (Bilingual).

### Tues. Aug. 15: FEAST OF THE DORMITION OF THE MOST HOLY MOTHER OF GOD

**7:00 AM – Festal Divine Liturgy;** for all parishioners.

**7:00 PM – Festal Divine Liturgy;** for all parishioners.

### Wed. Aug. 16: Translation of the Image of the Holy Face

7:00 PM – Christian Initiation of an adult catechumen (candidate), through Baptism, Chrismation and Eucharist.

### Thurs. Aug. 17: Martyr and Archdeacon Lawrence

7:00 PM – Dormition District meeting of all parish executives at St. Nicholas Church in Carvel.

### Fri. Aug. 18: Martyr Euplus

No Divine Services.

### Sat. Aug. 19: Martyrs Photius & Anicetus

No Divine Services.

### SUN. AUG. 20: 12<sup>TH</sup> SUNDAY AFTER PENTECOST; Prophet Samuel.

**10:00 AM – Divine Liturgy (Bilingual);** for the needs and intentions of all parishioners; for Ukraine and its Armed Forces; for the health and intentions of Harman Virk.

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## SACRAMENTAL MYSTERIES

**Baptism & Chrismation** – for infants and adults: by arrangement in advance. Contact the pastor, Fr. Peter Babej.

**Marriage** – please contact the pastor, Fr. Peter Babej, to make an appointment for an interview at least six months in advance.

**Confession** – half an hour before Divine Liturgy on Sundays; after Great Vespers and Saturdays.

**Anointing of the Sick** – for healing and recovery, in all cases of surgery and grave illness (spiritual or physical), please call Fr. Peter Babej directly (in emergency situations) or the parish office.