

Успіння Пресвятої Богородиці

Українська Греко-
Католицька Церква



Dormition of the Most Holy Mother of God

Ukrainian Greek-Catholic Church

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Email: dormition.edm@gmail.com

Website: dormition.eeparchy.com

CLERGY

Pastor: Rev. Fr. Peter Babej

Email: fr.babej@eeparchy.com

Emergencies: 780-993-8037

DIVINE SERVICES

Sunday Divine Liturgy

9:00 AM – English-Ukr

11:30 AM - Ukrainian

Weekday Divine Liturgy

5:30 PM – Wednesday

7:30 AM – Thursday & Friday

9:00 AM - Saturday

Great Vespers

5:30 PM - Saturdays

CONFESSIONS

Sundays: 8:00 AM to 8:45 AM

Saturday: 5:00 PM. Upon Request.

Sunday, August 31, 2025

TWELFTH SUNDAY AFTER PENTECOST

**Tone 3. The Placing of the Precious Sash of Our
Most Holy Lady the Mother of God.**

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 3: 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.

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

Kontakion, Tone 3: 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.

Theotokion, Tone 3: Today the Virgin stands before us in the church,* and together with the choirs of saints invisibly prays to God for us.* Angels are worshipping with hierarchs,* apostles exult with prophets,* for the Mother of God prays in our behalf to the eternal God.

Prokeimenon, Tone 3

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. (Psalm 46:7,2)

Epistle (1 Corinthians 15:1-11)

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

I would remind you of the good news that I proclaimed to you, which you in turn received,¹ in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to

you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received:² that Christ died for our sins in accordance with the Scriptures, and that He was buried,³ and that He was raised on the third day in accordance with the Scriptures,⁴ and that He appeared to Cephas,⁵ then to the twelve. Then He appeared to more than five hundred brothers⁶ at one time, most of whom are still alive, though some have died. Then He appeared to James,⁷ then to all the apostles.⁸ Last of all, as to one untimely born, He appeared also to me.⁹ For I am the least of the apostles, unfit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so

¹ **I proclaimed... you in turn received:** This refers to the transmission of Scripture and oral and liturgical tradition. A similar formula was used in rabbinical schools for the transfer of Jewish tradition from teacher to student from generation to generation.

² **What I had... received from Christ:** How had Paul received his gospel? By direct experience with the Risen Lord, confirmed by his interactions with the original apostles and the whole Church. It is impossible to decipher what he learned where; in Paul's mind, his gospel forms a seamless whole. "To receive" designates the passing on of tradition.

³ **He was buried:** This important detail sets the Resurrection of Jesus over against His burial, indicating that his tomb was empty on Easter morning. The rising of Jesus from the grave is thus proclaimed as a physical and bodily event; it involved much more than the resuscitation of His corpse, but certainly nothing less than this. The Resurrection is a miracle of history that cannot be reduced to a metaphor for new life.

⁴ **The Scriptures:** Belief in a bodily resurrection can be traced back to the Old Testament. Several passages affirm that the Lord will raise the dead to live again (Is 26:19; Ezek 37:1-14; Dan 12:2; 2 Mac 7:9). Jesus was the first to benefit from these promises in advance of the messianic people united to Him.

⁵ **Appeared to Cephas:** Jesus appeared alive to Peter (Lk 24:34) and the rest of the apostles on Easter Sunday. Paul

catalogues a total of six appearances, most of which took place within the 40-day interval between the Resurrection and the Ascension. No mention is made to Christ's appearances to the holy women, possibly because a woman could not give admissible legal testimony in Jewish tradition.

⁶ **More than five hundred:** A public appearance of Jesus, possibly a reference to Jesus' appearance on a mountain in Galilee and the Great Commission (Mt 28:16-20). For Paul, such a large group of eyewitnesses adds to the credibility of the Resurrection, especially since some were still living and could verify the facts.

⁷ **James:** Known as "James the Lord's brother" (Gal 1:19), a kinsman of Jesus and the first appointed bishop of Jerusalem. Only here is it stated in Scripture that Christ appeared to him personally.

⁸ **Apostles:** Probably refers to a wider circle of disciples than the "Twelve," as is sometimes the case in the New Testament.

⁹ **He appeared also to me:** Paul both saw the risen Christ and received a missionary mandate from Him. His encounter with the resurrected Jesus in visible glory was unique compared with the other apostles, who saw Jesus alive before His Ascension into heaven. Paul felt underserving of an apostolic mission in light of his former hostility to the Church.

we proclaim and so you have come to believe.

Alleluia Verses, Tone 3

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

Verse: Be a protector unto me, O God, and a house of refuge to save me. (*Psalms 30:2,3*)

Gospel (Matthew 19:16-26)

At that time, a young man¹⁰ came to Jesus and said, "Teacher, what good deed must I do to have eternal life?" And He said to him, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother;" also, "You shall love your neighbor as yourself." The young man said to him, "I have kept all these; what do I still lack?" Jesus said to him, "If you wish to be perfect,¹¹ go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When the young man heard this word, he went away grieving, for he had many possessions. Then Jesus said to His disciples, "Truly I say to you,

it will be hard for a rich man to enter the kingdom of heaven. Again, I tell you, it is easier for a camel¹² to go through the eye of a needle¹³ than for a rich man to enter the kingdom of God." When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" But Jesus looked at them and said, "With men this is impossible, but for God all things are possible."

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

At that time, Jesus entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore, tell her to help me."

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the

¹⁰ **A young man:** This man does not come to test Jesus, but to seek advice from one he considers no more than a good Teacher. Christ's response does not deny that He is God but is designed to lead the rich man to this knowledge.

¹¹ **To be perfect:** One must willingly sacrifice all and follow Christ. Nothing is gained unless this sacrifice is given freely. The specifics of how one follows Christ will be different for each person. Because wealth had such a grip on this rich man, his only hope was to sell and give away all his possessions. St. John Chrysostom tells us that giving away possessions is the least of Christ's instructions here; following Him in all things is a far greater and more difficult calling.

¹² **Easier for a camel:** A parable of impossibility. Jesus thus warns that extreme difficulties face the rich and threaten

their entrance into the kingdom. Only with God's help can the wealthy detach themselves from the love of money and material possessions. The young man's refusal to embrace poverty proves Jesus' point.

¹³ **Eye of a needle:** Various interpretations have been suggested for the impossible image of a camel going through the eye of a needle: 1) the word was not *camel* but "rope"; or 2) the *eye of the needle* was a city gate through which a camel might barely squeeze if it were first unloaded of all its baggage, symbolizing wealth. Even the Talmud uses the expression "for an elephant to go through the eye of a needle." Whatever the phrase refers to, it displays the impossibility of salvation for those who are attached to riches. This is clear evidence by the disciples' response, "Who then can be saved?" Yet by God's grace, even what is impossible to man can come to pass.

womb that bore You, and *the* breasts which nursed You!”
But He said, “More than that, blessed *are* those who hear the word of God and keep it!”

Communion Hymn

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

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READERS

Sunday, Aug. 31 (12th Sun, after Pentecost)

9:00 am (English-Ukr) – Jean-Henri Duteau
11:30 am (Ukr) – Volodymyr Makohin

Sunday, Sept. 7 (13th Sun, after Pentecost)

9:00 am (English-Ukr) – T.B.D.
11:30 am (Ukr) – Nicholas Kunysz

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ANNOUNCEMENTS

Dormition Parish

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.

MANY HAPPY YEARS! – Best wishes and God’s blessings to Kristina Dochynets, Sophia Filonchuk, Zorianna Gerace, and to all who celebrate their birthdays. May God bless you with health, happiness and peace, for many happy years!

COFFEE SOCIAL AND FELLOWSHIP – will take place today, after Divine Liturgy. Sincere thanks to Barb and Jean Duteau for volunteering to serve as hosts. God bless!

SEPT. 4: PARISH HALL PREPARATION – This Thursday, September 4, beginning at **7:00 pm**, in preparation for our church renovation,

we will be clearing the Parish Hall by storing chairs, tables, children’s toys, and moving some furniture and other items into storage. Sincerest thanks to those who volunteered: Irene Ostapiak, Ivan Petrenko, Nicholas Kunysz, Oleh Karpynskyi, Artur Trach.

SEPT. 8: FEAST OF THE NATIVITY OF THE THEOTOKOS – This year, the feast of the Nativity of Mary, our blessed Mother, falls on Monday, September 8th, 2025. Divine Liturgy (bilingual) will be celebrated at **9:00 am** and at **7:00 pm**.

SEPT. 9: REMOVAL OF ICONOSTASIS – On Tuesday, September 9, beginning at **9:00 am**, we will remove the iconostasis and place it into storage. Sincerest thanks to those who volunteered: Symeon Van Donkelaar, Michael Van Donkelaar, Irene Ostapiak, Vince Schiller, Catherine Tamsett, Fr. Terry.

SEPT. 9: REMOVAL OF PEWS AND DEMOLITION OF SOLEA – On Tuesday, September 9, beginning at **7:00 pm**, we will remove all the pews, carpets and baseboards in the church; transfer the altar and other furniture to the parish hall; we will also demolish and removed the solea. Sincerest thanks to those who volunteered to do the work: Kyle Wirachowsky, Anthony Nault, Irene Ostapiak, Darian Elgert Rony Romaya, Joel Sych, Artur Trach, and Fr. Terry Cherick.

SEPT. 10: STAND BY – On Wednesday, September 10, we have three volunteers on standby to complete any unfinished work: Irene Ostapiak, Fr. Terry Cherwick, and Artur Trach.

SEPT. 12: FLOOR LIFTING – On Friday, September 12, Groundworks will come in to lift up the concrete floor in the church.

SEPT. 14 & 21: DIVINE LITURGIES – will be celebrated in the Parish Hall. We hope to

complete our church renovation project by September 24, and to return to regular divine services in the church by Sunday, September 28.

EMERGENCY BASEMENT REPAIRS – The handicap washroom remains out of service until the sewage pipe is properly repaired. **Donations for “Emergency Basement Repairs and Restoration” are most welcome!**

SEPT. 14: BOTTLE DRIVE FUNDRAISER – The next Bottle Drive will take place on Sunday, **September 14, 2025**. Bring your bottle donations before Divine Liturgy and leave them with Roman Ostapiak in the parking lot, at the silver Ford F-150 truck.

ADULT CATECHISM – we will begin weekly catechism classes for adults on **Thursday, September 11th, at 7:00 pm**. As a group, we will work through the Ukrainian Greek-Catholic Catechism “Our Pascha” together with the Catechism for the Catholic Church, and the prayerbook “Beneath the Mantle Your Mercy.” Sessions will take place on Thursday evenings, at 7:00 pm, except for the last Thursday of each month (scheduled as a “Men’s Night”). To register, please contact Father Peter Babej by email at fr.babej@eeparchy.com or by calling 780-993-8037.

SEPT. 25: MEN’S NIGHT – Our next Men’s Night will take place on **Thursday, September 25, 2025, at 7:00 pm**. We will begin with the Jesus Prayer, followed by a presentation on the life of Blessed Omelian Kowch (a priest who was martyred in the Majdanek Nazi Concentration Camp), and an introductory presentation on “Men’s Spirituality” by Deacon Harold Burke-Sivers (video). Our program for the 2025-2026 year will be based on the book “Behold the Man – Spirituality

for Men,” written and published by Deacon Harold Burke-Sivers. Refreshments and fellowship to follow. The following is a list of all scheduled Men’s Nights for the 2025-2026 year:

Thursday, September 25, 2025

Thursday, October 30, 2025

Thursday, November 27, 2025

Thursday, January 29, 2026

Thursday, February 26, 2026

Thursday, April 30, 2026

Thursday, May 28, 2026

If you are planning to attend our first Men’s Night on Thursday, September 25, please send an email notice to Fr. Peter Babej at fr.babej@eeparchy.com.

OCT. 1: ADULT BIBLE STUDY – will resume on **Wednesday, October 1, at 7:00 pm**. This year, over the course of five sessions, we will study the First Book of Samuel. English Bible Study will take place every second Wednesday (alternating with Ukrainian) at 7:00 pm, in the parish hall. The dates for English Bible Study are as follows:

Wed. Oct. 1 – 1 Samuel 1-7

Wed. Oct. 15 – 1 Samuel 8-15

Wed. Oct. 29 – 1 Samuel 16-18

Wed. Nov. 12 – 1 Samuel 19-24

Wed. Nov. 26 – 1 Samuel 25-31.

If you wish to participate in our English Bible Study, we register by sending an email message to Father Peter Babej at fr.babej@eeparchy.com or leave a message at 780-993-8037. There is no cost associated with the Bible Study. However, you will need to have your own Bible. In preparation for the first session, please **read 1 Samuel 1-7**, and consider the following questions:

- 1) Where is the Tabernacle and the Ark of the Covenant during the time of Judges?

- 2) Can you name any other women in the Holy Scriptures who were blessed with a child in a special way?
- 3) How does the child Samuel respond to the voice of God? What is the faith lesson here?
- 4) Why did the Israelites lose the battle against the Philistines?
- 5) Why was the Ark of the Covenant captured? When and how was it returned? Where did it remain?
- 6) What happened to the sanctuary in Shiloh?

OCT. 4: FIRST SATURDAY OF THE MONTH – Rosary Prayer at 8:30 am; Divine Liturgy at 9:00 am. Church will be open for prayer and confession from 8:00 am.

OCT. 5: SUNDAY CATECHISM – for children and youth will begin on Sunday, October 5, 2025, after the first Divine Liturgy. Our program is delayed this year due to the church renovations taking place in September. For catechesis, children will be divided into three groups:

- 1) Sunday Pre-School (ages 3-4)
- 2) Sunday Catechism Group 1 (ages 5-7)
- 3) Sunday Catechism Group 2 (ages 8 & up)

Registration forms are available in the church narthex (vestibule).

OCT. 11: CANTORING COURSE – An eight-week course will begin with “Tone 1” on Saturday, October 11, 2025, at 5:00 pm (before Great Vespers at 5:30 pm). Each Saturday, will review the Tone for the Week (Resurrectional and Samohlasen). The course will end on Saturday, November 29th. There are two requirements for the course: you need to be able to properly sing a scale (one octave), and to read music notation. To

register, please contact Fr. Peter Babej at 780-993-6037 or fr.babej@eeparchy.com.

FIRST CONFESSION AND SOLEMN COMMUNION – Weekly preparation for children ages 8 and up will begin on Saturday, January 17th, 2026, 1:00 pm, in the Parish Hall. To register, please use the general registration form for the Catechetical Program at Dormition Parish, which is available in the vestibule (narthex). First Confession and Solemn Holy Communion is tentatively scheduled to take place **on April 25-26, 2026**. For further information, contact Fr. Peter at 780-993-8037 or email fr.babej@eeparchy.com.

Dormition District

PLEASE PRAY FOR – We continue to pray for the health and intentions of Bob and Angie Coulter. May God grant a quick recovery to good health!

AUG. 31: DIVINE LITURGY – will be celebrated at St. Nicholas Church in Carvel on Sunday, August 31, at 4:00 pm (long-weekend).

SEPT. 21: FIRST CONFESSION AND SOLEMN COMMUNION – will take place on Sunday, September 21, 4:00 pm, at St. Nicholas Church in Carvel. This year, Ruslana Bodnar will be making her First Confession and Solemn Holy Communion.

OCT. 3: PEROGY SUPPER – will take place on Friday, October 3, 2025, 4:30 pm to 7:30 pm, at the Community Hall in Carvel (next to the church). Dine-in and take-out available. Cost: \$25 for ages 13+, \$10 for ages 6-12, kids 5 and under are free. Tickets will be sold at the door (cash only). 50/50 Draw. Also, frozen homemade perogies for sale!

Eparchy and Community

ORDINATION TO THE DIACONATE – Peter Pitchko will receive the laying on of hands in the sacred rite of Ordination to the Diaconate by Bishop David Motiuk at 10:00 am on Saturday, October 11, at St. Josaphat Ukrainian Catholic Cathedral. All are welcome to attend. The ordination will be followed by a light luncheon in the Parish Hall. If you are planning to attend the luncheon, you may RSVP by September 29th to petepitchko@yahoo.ca or 780-655-3717.

LAY LEADERSHIP AND DIACONAL FORMATION

– A Journey of Faith and Service
The Eparchy of Edmonton invites you to go deeper into your faith and answer God's call to serve. In partnership with Newman Theological College, we offer two formation paths beginning September 2025:

- Lay Leadership Program – for parishioners discerning a call to serve their parish community.

- Diaconal Formation Program – for men discerning a vocation to the diaconate.

Grow in understanding, prayer, and purpose.
Apply by August 31
Learn More: eeparchy.com/formation/
Contact: andrea.leader@eeparchy.com | 780-424-5496.

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The Holy Sash (Cincture) of the Theotokos, and Vatopaidi Monastery

*The following is taken from a pilgrim's guide to the Holy Monastery of Vatopaidi on Mount Athos. It tells about a great treasure of Orthodoxy that has survived to our days: the **Holy Sash of the Theotokos** (also translated commonly as "Belt", "Zone," or "Cincture"). Please note that the Sash of the Theotokos is a separate relic from the **Robe***



*of the Theotokos, her "Esthitos." This treasure is remembered on a separate feast day, July 2nd. The **Sash of the Theotokos** is commemorated on August 31. At one time, both relics were preserved in Constantinople.*

The Treasures of the Vatopaidi Monastery on Mount Athos - THE HOLY SASH OF OUR LADY. Today, the Sash of the Blessed Virgin Mary is divided into three pieces. It is the only remaining relic of Mary's earthly life. According to tradition, the sash was made out of camel hair by the Virgin Mary herself, and after her Dormition, at her Assumption, she gave it to the Apostle Thomas. During the early centuries of the Christian era, it was kept at Jerusalem and in the 4th century we hear of it at Zela in Cappadocia. In the same century, Theodosius the Great brought it back to Jerusalem, and from there, his son Arcadius took it to Constantinople. There it was originally deposited in the Chalcostrateion church, whence it was transferred by the Emperor Leo to the Blachernae church (458). During the reign of

Leo VI ‘the Wise’ (886-912), it was taken to the Palace, where it cured his sick wife, the Empress Zoe.

The following is a more detailed account of this healing, which is recounted on August 31st. The Placing of the Venerable Sash of the Most Holy Theotokos in a church of Constantinople’s Chalcoprateia district took place during the reign of Emperor Theodosius the Younger. Before this the holy relic, entrusted to the Apostle Thomas by the Mother of God Herself, was kept by pious Christians at Jerusalem after Her Dormition. During the reign of Emperor Leo the Wise, his wife Zoe was afflicted with an unclean spirit, and he prayed that God would heal her.

The empress had a vision that she would be healed of her infirmity if the Sash of the Mother of God were placed upon her. The emperor then asked the Patriarch to open the coffer. The Patriarch removed the seal and opened the coffer in which the relic was kept, and the Sash of the Mother of God appeared completely whole and undamaged by time. The Patriarch placed the Belt on the sick empress, and immediately she was freed from her infirmity. They sang hymns of thanksgiving to the Most Holy Theotokos, then they placed the venerable Belt back into the coffer and resealed it. In thanksgiving to the Mother of God, she embroidered the whole sash with gold thread, giving it the appearance which it bears today.

In the 12th century, in the reign of Manuel I Comnenus (1143-1180), **the Feast of the Holy Sash on 31 August was officially introduced.** Previously, it had shared the Feast of the Robe of the Virgin on 1 July. The Sash itself remained in Constantinople until the 12th century, when, in the course of a defeat of Isaacius by the Bulgar King Asan (1185), it was stolen and taken to Bulgaria, and from there it later came into the hands of the



Picture of the Monastery of Vatopaidi on Mount Athos

Serbs. It was presented to Vatopaidi Monastery by the Serbian Prince Lazarus I (1372-1389), together with a large piece of the True Cross. Since then, it has been kept in the sanctuary of the *katholikon*. Under Turkish rule, the brethren of the Monastery took it on journeys to Crete, Macedonia, Thrace, Constantinople and Asia Minor, to distribute its blessing, to strengthen the morale of the enslaved Greeks and to bring freedom from infectious diseases.

The miracles performed by the Holy Girdle throughout the ages are innumerable. The following are a few examples.

At one time, the inhabitants of Ainos called for the presence of the Holy Sash and the Vatopaidi Monastery monks accompanying it received hospitality at the house of a priest, whose wife surreptitiously removed a piece of it. When the fathers embarked to leave, although the sea was calm, the ship remained immobile. The priest’s wife, seeing this strange phenomenon, realized that she had done wrong and gave the monks the piece of the Sash, whereupon the ship was able to leave immediately. It was because of this event



Picture of the Holy Belt of the Theotokos in its reliquary, treasured at the Monastery of Vatopaidi on Mount Athos.

that the second case was made. The piece in question has been kept in this down to the present. During the Greek War of Independence of 1821, the Holy Sash was taken to Crete at the request of the people of the island, who were afflicted by the plague. When, however, the monks were preparing to return to the Monastery, they were arrested by the Turks and taken off to be hanged, while the Holy Sash was redeemed by the British Consul, Domenikos Santantonio. From there the Holy Sash was taken to Santorini, to the Consul's new home. News of this quickly spread throughout the island. The local bishop informed the Vatopaidi Monastery and the Abbot, Dionysios, was sent, in 1831, to Santorini. The Consul asked the sum of 15,000 piastres to hand over the Holy Sash, and the people of the island, with touching eagerness, managed to collect together the money. Thus, the Holy Sash was bought back and Abbot Dionysios returned it to Vatopaidi monastery.

What had happened with the priest's wife of Ainos was repeated in the case of the Consul's wife. She too, unbeknown to her husband, cut off a small piece of the Holy Sash before it was handed back to the Abbot Dionysios. Within a very short period her husband died suddenly and her mother and sister became gravely ill. In 1839, she wrote to the Monastery asking that representatives should be sent to take possession of the piece which she had removed.

In 1864, the Holy Sash was taken to Constantinople, since there was a cholera epidemic among the inhabitants. As soon as the ship bearing it approached the harbour, the cholera ceased and none of those already suffering from it died. This strange miracle excited the curiosity of the Sultan, who had the Holy Sash brought to the Palace so that he could reverence it.

During the time when the Holy Sash was at Constantinople, a Greek of Galata asked that it should be taken to his house, since his son was seriously ill. When, however, the Holy Sash arrived at his house, his son was already dead. The monks, however, did not give up hope. They asked to see the dead boy, and as soon as the Holy Sash was placed on him, he was raised from the dead.

In 1894, the inhabitants of Madytos in Asia Minor sought that the Holy Sash should be taken there because a plague of locusts was destroying their trees and crops. When the ship carrying the Holy Sash came into the harbour, the sky was filled with clouds of locusts, which then began to fall into the sea, so that it was difficult for the vessel to anchor. The people of Madytos, seeing the miracle, kept up a constant chant of *Kyrie eleison* from the shore.

Down to our own times, the Holy Girdle has continued to work many miracles, particularly in the case of infertile women, who, when they request it, are given a piece of cord from the case holding the Holy Sash and, if they have faith, become pregnant.

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СЛУЖБА БОЖА

Тропарі й Кондаки

Тропар, глас 3: Нехай веселиться небесні, нехай радуються земнії, * бо сотворив владу рукою своєю Господь, * подолав смертю смерть, первенцем мертвих став, * з безодні аду ізбавив нас і подав світові велику милість.

+Слава Отцю, і Сину, і Святому Духові, * і нині, і повсякчас, і на віки вічні. Амінь.

Кондак, глас 3: Воскрес Ти днесь із гробу, Щедрий, * і нас возвів Ти із врат смертних, * днесь Адам ликує і радується Єва, * а разом пророки з патріархами неперестанно оспівують * божественну могутність влади Твоїї.

Прокімен, глас 3

ВСІ: Співайте Богові нашому, співайте; співайте цареві нашому, співайте (Пс. 46,7).

ЧТЕЦЬ: Всі народи, заплещіте руками, воскликніть Богові голосом радости (Пс. 46,2)

ВСІ: Співайте Богові нашому, співайте; співайте цареві нашому, співайте (Пс. 46,7).

Апостол — 1 Корінтян 15:1-11

До Корінтян перше послання святого апостола Павла читання.

Брати і сестри: Пригадую вам Євангеліє, яке я вам проповідував, яке ви й прийняли, в яким і стоїте. Ним ви також спасаетесь, колий тримаєте його таким, як я вам проповідував; інакше ви увірували надармо. Я бо передав вам найперше те, що й сам прийняв був: що Христос умер за наші гріхи, згідно з Писанням, що був похований, що воскрес третього дня за Писанням; що з'явився Кифі, потім дванадцятьом; опісля ж більш як п'ятистам братів разом, більшість яких живе й досі, а

деякі померли; потім з'явився Якову, згодом усім апостолам; а наостанку всіх, немов якому недоноскові, з'явивсь і мені; бо я найменший з апостолів, я не достойний зватись апостолом, бо переслідував Церкву Божу. Благодаттю Божою я є тим, чим я є, і благодать його в мені не була марна; бож я працював більше всіх них, та не я, але благодать Божа, що зо мною. Чи то я, отже, чи то вони, так ми проповідуємо, і так ви увірували.

Стихи на Алілуя

Стих 1: На Тебе. Господи, я уповав, щоб не посоромився навіки.

Стих 2: Будь мені Богом захисником і домом прибіжища, щоб спасти мене (Пс. 30:2,3).

Євангеліє - Матей 19:16-26

В той час один юнак приступив до Ісуса і сказав: Учителю добрий! Що доброго маю чинити, щоб мати життя вічне? Ісус сказав до нього: Чому називаєш мене добрим? Ніхто не добрий, тільки один Бог. Як хочеш увійти в життя, додержуй заповідей. - Яких? - питає його. Ісус же до нього: Не вбивай, не чини перелюбу, не кради, не свідкуй криво, поважай батька-матір і люби ближнього твого, як себе самого. Каже юнак до нього: Все це я зберіг ізмалку. Чого мені ще бракує? - Якщо хочеш бути досконалий, сказав Ісус до нього, піди, продай, що маєш, дай бідним, і будеш мати скарб на небі; потім приходь і йди за мною. Почувши це слово, юнак відійшов смутний, мав бо велике майно. Тоді Ісус сказав до своїх учнів: Істинно кажу вам: Трудно багатому увійти в Царство Небесне. Іще кажу вам: Легше верблюдові пройти через вушко в голці, ніж багатому увійти в Царство Боже. Почувши це, учні

здивувались вельми і сказали: Хто ж тоді може бути спасений? Ісус глянув на них пильно і мовив: У людей це неможливо. Богові - все можливо.

Євангеліє - Лука 10,38-42; 11,27-28

В той час, коли ж вони були в дорозі, він увійшов в одне село, і якась жінка, Марта на ім'я, прийняла його в хату.

Була ж у неї сестра що звалася Марія; ця, сівши в ногах Господа, слухала його слова.

Марта ж клопоталась усякою прислугою. Наблизившись, каже «Господи, чи тобі байдуже, що сестра моя лишила мене саму служити Скажи їй, щоб мені допомогла».

Озвався Господь до неї і промовив «Марто, Марто, ти побиваєшся і клопочешся про багато, одного ж потрібно. Марія вибрала кращу частку, що не відніметься від неї».

Коли він говорив це, жінка якась, піднісши голос з-між народу, мовила до нього: «Щасливе лоно, що тебе носило, і груди, що тебе кормили.» А він озвався: «Справді ж блаженні ті, що слухають Боже слово і його зберігають.»

Причасний

Стих: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя, алилуя,* алилуя.

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ЧИТЦІ

Нед. 31-го серпня (12-та неділя)

9:00 ранку – Жон Дутов

11:30 ранку – Володимир Макогін

Нед. 7-го вересня (13-та неділя)

9:00 ранку – Николай Куниш

11:30 ранку –

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ОГОЛОШЕННЯ

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

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання Крістіні Дочинець, Софії Філончук, Зоряні Герас, та всім, хто святкує свої уродини. Нехай Господь Бог благословить на многі і благі літа!

СВЯТО РІЗДВА ПРЕСВЯТОЇ БОГОРОДИЦІ – припадає в понеділок, 8-го вересня, 2025. Служба Божа (дво-мовна) відправиться о год. **9:00 ранку та 7:00 вечора.**

МАТЕРІ МОЛИТВИ – Згромадження Матері в молитві сердечно запрошують до спільної Материнської молитви кожної другої неділі місяця опісля Божественної Літургії о год. 11:30. Наступна молитовна зустріч відбудеться в неділю, 14-го вересня, 2025, після другої Служби Божої (11:30 ранку).

ЧИТЦІ АПОСТОЛА – хто бажає читати апостола підчас недільної Служби, просимо записатися на листі, в парафіяльній залі.

14 ВЕРЕСНЯ: ЗБІР КОШТІВ ЗА ЗДАЧУ ПЛЕШОК НА ПЕРЕРОБКУ – Підтримайте фінансово парафію Успіння Пресвятої Богородиці та її проект, збирайте свої плешки з вторинної сировини у сині пакети на прийдешні свята! Дата наступного збору: **неділя, 14-го вересня, 2025, перед Службою Божою**, і парковці. Збірку переводитиме Роман Остап'як.

РЕМОНТ ПІДВАЛУ – Кілька тижнів тому, розібрано стіну у підвалі, і ми знайшли причину серйозного витоку води: труба з

поздовжньою тріщиною на всю довжину. Трубу замінено. Однак труба з іншого боку бетонної стіни, довжиною близько 30 футів, також скомпрометована. Кошт – поверх \$10,000. Ласкаво просимо ваших пожерт на покриття кошту цього ремонту!

РЕМОНТ ХРАМУ – та вставлення нової підлоги відбудеться у місяці вересні. Потребуємо волонтерів, щоб допомогли у днях 4-10 вересня. **Якщо ви зможете допомогти, просимо вписатися на листі у парафіяльній залі.**

ПЕРША СУБОТА В ЖОВТНІ – В суботу, 4-го жовтня, відправиться Служба Божа (дво-мовна) о год. 9:00 ранку. Віднова посвячення себе та українського народу Непорочному Серцю Марії – при кінці Служби Божої. Вервиця – о год. 8:30 ранку. Церква відкрита від 8:00 год. ранку для приватної молитви та святої Сповіді.

БІБЛІЙНА НАУКА – в українській мові почнеться в середу, 8-го жовтня, о год. 7:00 вечора. Цього року, протягом 5 сесій, перечитаємо першу книгу Самуїла зі Старого Завіту. Науки в українській мові відбудуться що другого тижня:

Середам 8-го жовтня – 1 Самуїла 1-7
Середа, 22-го жовтня – 1 Самуїла 8-15
Середа, 5-го листопада – 1 Самуїла 16-18
Середа, 19-го листопада – 1 Самуїла 19-24
Середа, 3-го грудня – 1 Самуїла 25-31.

Якщо ви бажаєте взяти участь у нашій біблійні науці, просимо зголоситися до о. Петра на електронну адресу fr.babej@eeparchy.com або подзвонити на телефон 780-993-8037. Обов'язково мати свій особистий примірник Святого Письма. І підготовці до першої сесії, просимо прочитати **1 Самуїла 1-7.**

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THIS WEEK AT DORMITION

SUNDAY, AUGUST 31: 12TH SUN. AFTER PENTECOST.
Deposition of the Sash of the Most Holy Theotokos.

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

9:00 AM – Divine Liturgy (Bilingual), for all parishioners; for Ukraine; for the intentions of Hlib.

11:15 AM – Divine Mercy Prayer (Ukrainian).

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

4:00 PM – Divine Liturgy (St. Nicholas, Carvel); for the needs and intentions of all parishioners.

Monday, Sept. 1: Beginning of the Church Year.

No Divine Services at the Parish.

Tuesday, Sept. 2: Martyr Mammias. John the Faster.

No Divine Services at the Parish.

Wednesday, Sept. 3: Hieromartyr Anthimus.

5:30 PM – Divine Liturgy; for the health and intentions of Mykola.

Thursday, Sept. 4: Hieromartyr Babylas.

7:30 AM – Divine Liturgy; for repose of +Stepan, +Anna, +Mykola, +Danylo, +Petro, +Mykhalo, +Maya, +Mykhalo, +Kateryna, +Mariyka, + Petro, +Mykola, +Ivan.

Friday, Sept. 5: Zechariah, Father of John the Baptist.

7:30 AM – Divine Liturgy; for the needs and intentions of all parishioners.

Saturday, Sept. 6: Miracle of Archangel Michael.

NO MORNING DIVINE LITURGY

5:30 PM – Great Vespers.

SUNDAY, Sept. 7: SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS.

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

9:00 AM – Divine Liturgy (Bilingual), for all parishioners; for Ukraine.

11:15 AM – Divine Mercy Prayer (Ukrainian).

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

Note: Forty Day Prayer for the repose of departed souls from the Seniw family, Zubashevsky family, Filippov family, and Yeliseyev family.