



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΨΕΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΝ
A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

**Please register
online or by
phone to attend
services.**

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
if needed: (English) at 12 noon
& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

November 22, 2020

**Twenty-fifth Sunday after Pentecost, Tone 8; Post-feast of the Entrance
of the Mother of God; The Holy Apostle Philemon and those with him.**

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

The Entry of the Most Holy Mother of God into the Temple

(taken from OCA.org)

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes.

Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called "Psalms of Ascent.") The child Mary, so it seemed, could not....



continued on next page.

Parish Pastoral Council Meeting this Wednesday at 7pm in the Church Hall.

All PPC members please make every effort to come. If you need to come electronically, please let Fr. Bo know in advance so that he can set up a computer.

... make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said Saint Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian."

But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

Saint Gregory of Nyssa, in the fourth century, also mentions this Feast. In the eighth century Saints Germanus and Tarasius, Patriarchs of Constantinople, delivered sermons on the Feast of the Entry.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

DISCOURSE ON THE FEAST OF THE ENTRY OF OUR MOST PURE LADY THEOTOKOS INTO THE HOLY OF HOLIES

by Saint Gregory Palamas, Archbishop of Thessalonica

If a tree is known by its fruit, and a good tree bears good fruit (Mt. 7:17; Luke 6:44), then is not the Mother of Goodness Itself, She who bore the Eternal Beauty, incomparably more excellent than every good, whether in this world or the world above? Therefore, the coeternal and identical Image of goodness, Preeternal, transcending all being, He Who is the preexisting and good Word of the Father, moved by His unutterable love for

mankind and compassion for us, put on our image, that He might reclaim for Himself our nature which had been dragged down to uttermost Hades, so as to renew this corrupted nature and raise it to the heights of Heaven. For this purpose, He had to assume a flesh that was both new and ours, that He might refashion us from out of ourselves. Now He finds a Handmaiden perfectly suited to these needs, the supplier of Her own unsullied nature, the Ever-Virgin now hymned by us, and Whose miraculous Entrance into the Temple, into the Holy of Holies, we now celebrate. God predestined Her before the ages for the salvation and reclaiming of our kind. She was chosen, not just from the crowd, but from the ranks of the chosen of all ages, renowned for piety and understanding, and for their God-pleasing words and deeds.

In the beginning, there was one who rose up against us: the author of evil, the serpent, who dragged us into the abyss. Many reasons impelled him to rise up

against us, and there are many ways by which he enslaved our nature: envy, rivalry, hatred, injustice, treachery, slyness, etc. In addition to all this, he also has within him the power of bringing death, which he himself engendered, being the first to fall away from true life.

The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. Filled with envy, he pounced upon Adam with a terrible ferocity, and even wished to clothe him with the garb of death. Envy is not only the begetter of hatred, but also of murder, which this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit. This truly terrible and malicious plotter pretended to be a friend and useful adviser by assuming the physical form of a serpent, and stealthily took their position. By his...



.....God-opposing advice, he instills in man his own death-bearing power, like a venomous poison.

If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deathly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. So, it was necessary for us, if he were to fight back against his defeat and to claim victory, to rid himself of the death-bearing venomous poison in his soul and body, and to absorb life, eternal and indestructible life.

It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment those subject to it. And not only would He have life in Himself, but also the capacity to restore to life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Therefore, Saint Paul, that great trumpet of the Holy Spirit, exclaims, "the first man Adam was made a living soul, the last Adam was made a quickening spirit" (1 Cor. 15:45).

Except for God, there is no one who is without sin, or life-creating, or able to remit sin. Therefore, the new Adam must be not only Man, but also God. He is at the same time life, wisdom, truth, love, and mercy, and every other good thing, so that He might renew the old Adam and restore him to life through mercy, wisdom and righteousness. These are the opposites of the things which the author of evil used to bring about our aging and death.

As the slayer of mankind raised himself against us with envy and hatred, so the Source of life was lifted up [on the Cross] because of His immeasurable goodness and love for mankind. He intensely desired the salvation of His creature, i.e., that His creature would be restored by Himself. In contrast to this, the author of evil wanted to bring God's creature to ruin, and thereby put mankind under his own power, and tyrannically to afflict us. And just as he achieved the conquest and the fall of mankind by means of injustice and cunning, by deceit and his trickery, so has the Liberator brought about the defeat of the author of evil, and the restoration of His own creature with truth, justice and wisdom.

It was a deed of perfect justice that our nature, which was voluntarily enslaved and struck down, should again enter the struggle for victory and cast off its voluntary enslavement. Therefore, God deigned to receive our nature from us, hypostatically uniting with it in a marvelous way. But it was impossible to unite that Most High Nature, Whose purity is incomprehensible for human reason, to a sinful nature before it had been purified. Therefore, for the conception and birth of the Bestower of purity, a perfectly spotless and Most Pure Virgin was required.

Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He Who is God by nature, the Co-unoriginate and Coeternal Word and Son of the Transcendent Father, becomes the Son of Man, the Son of the Ever-Virgin. "Jesus Christ the same yesterday and today, and forever" (Heb. 13:8), immutable in His divinity and blameless in His humanity, He alone, as the Prophet Isaiah prophesied, "practiced no iniquity, nor deceit with His lips" (Is. 53: 9). He alone was not brought forth in iniquity, nor was He conceived in sin, in contrast to what the Prophet David says concerning himself and every other man (Ps. 50/51: 5). Even in what He assumes, He is perfectly pure and has no need to be cleansed Himself. But for our sake, He accepted purification, suffering, death and resurrection, that He might transmit them to us.

God is born of the spotless and Holy Virgin, or better to say, of the Most Pure and All-Holy Virgin. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to Her, it is through prayer and spiritual readiness that She declared to the angel: "Behold the handmaiden of the Lord; be it unto Me according to thy word" (Luke 1:38), and that She conceived and gave birth. So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect.

Turn your attention then, to where this choice began. From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. For this reason also all the lineage of Seth were called "sons of God," because from this lineage a son of man would be born the Son of God. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him.

And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy (Gen. 4:25); and Christ, the Son of the Virgin, was born for us in place of Adam, whom the author of evil also killed through jealousy. But Seth did not resurrect Abel, since he was only a type of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendants of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that they were called sons of God, as is evident from the one who was first called so, the successor in the choice. This was Enos, the son of Seth, who as Moses wrote, first hoped to call on the Name of the Lord (Gen. 4:26).

In this manner, the choice of the future Mother of God, beginning with the very sons of...

... Adam and proceeding through all the generations of time, through the Providence of God, passes to the Prophet-king David and the successors of his kingdom and lineage. When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life and good disposition the finest of all those descended from the line of David. In prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages.

Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. They have now led this truly sanctified child of God, now the Mother of God, this Virgin into the Temple of God. And She, being filled with Divine gifts even at such a tender age, ... She, rather than others, determined what was being done over Her. In Her manner She showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies.

Therefore, the High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. She was led into the Holy of Holies not just once, but was accepted by God to dwell there with Him during Her youth, so that through Her, the Heavenly Abodes might be opened and

given for an eternal habitation to those who believe in Her miraculous birthgiving.

So it is, and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving ... the Hypostatic Word of the Unoriginate Father. Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so that in due time, (as it later came to pass) She would serve for the enrichment of, and an ornament for, all the world. Therefore, Christ God also glorifies His Mother, both before, and also after His birth.

We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. And truly, if the grateful woman (of whom the Gospel tells us), after hearing the saving words of the Lord, blessed and thanked His Mother, raising her voice above the din of the crowd and saying to Christ, "Blessed is the womb that bore Thee, and the paps Thou hast sucked" (Luke 11:27), then we who have the words of eternal life written out for us, and not only the words, but also the miracles and the Passion, and the raising of our nature from death, and its ascent from earth to Heaven, and the promise of immortal life and unfailing salvation, then how shall we not unceasingly hymn and bless the Mother of the Author of our Salvation and the Giver of Life, celebrating Her conception and birth, and now Her Entry into the Holy of Holies?

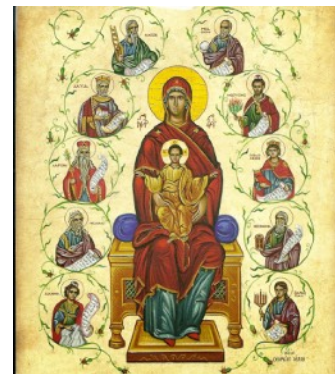
Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Let us scorn fleshly delights, which serve as allurements for the soul and soon pass away. Let us desire spiritual gifts, which remain undiminished. Let us turn our reason and our attention from earthly concerns and raise them to the inaccessible places of Heaven, to the Holy of Holies, where the Mother of God now resides.

Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation, we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages. Amen.

Today is the Second Sunday of the Nativity Fast (aka St. Phillip's Fast, Advent).

**Let us prepare ourselves to greet Christ in His Nativity,
and also be prepared for His return as He foretold.**

If you are looking to receive the sacrament of Confession, please contact Fr. Bo (or contact any Catholic priest). Fr. Bo is also available in the Church after the 10 am Sunday Service, and also before the 2pm Melkite Sunday Service.



Apostles of the Seventy Philemon and Archippus, Martyr Apphia, wife of Philemon and Equal-to-the-Apostles, and Onesimus, disciple of Saint Paul

The Holy Apostles of the Seventy Philemon and his wife Apphia lived in the city of Colossa in Phrygia. After they were baptized by the holy Apostle Paul, they converted their house into a house of prayer, where all those who believed in Christ gathered and attended services. They devoted themselves to serving the sick and downcast.

Saint Philemon became bishop of the city of Gaza, and he preached the Word of God throughout Phrygia. The holy Apostle Paul continued to be his guide, and addressed to him his Epistle filled with love, and in which he sends blessings "to Philemon our dearly beloved, and fellow laborer, and to our beloved Apphia, and to Archippus our fellow soldier, and to the church in thy house" (Phil 1:1-3).

Saint Onesimus (February 15), also mentioned in the Epistle, was Saint Philemon's former slave.

Saints Philemon and Apphia, and also Saint Archippus (who also lived at Colossa), all received the crown of martyrdom during the persecution of Nero (54-68). During a pagan festival an enraged crowd rushed into the Christian church when services were going on. All fled in terror, and only Saints Philemon, Archippus and Apphia remained. They seized them and led them off to the city prefect. The crowd beat and stabbed Saint Archippus with knives, and he died on the way to the court. Saints Philemon and Apphia were stoned to death by order of the prefect.

The memory of the holy Apostles Archippus, Philemon, and Apphia is celebrated also on February 19.



Слава Ісусу Христу! - Glory to Jesus Christ!

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

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

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

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

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

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



ONLINE GIVING

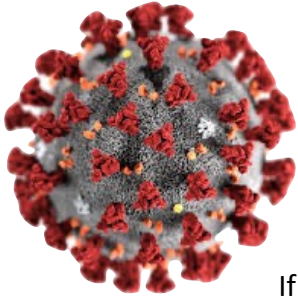
now available

We have made it much simpler to donate to our parish online, on our parish website. Now you can choose to do a one time donation, or a monthly donation automatically to our parish.

Special thanks to Ben who helped make this happen.

Our parish's website is:

dormition.eeparchy.com



At Dormition everyone is welcome....

...unless you are feeling sick.

We will continue to be vigilant and to do our best to follow all the covid directives as strictly as possible for everyone's sake. Thanks for your cooperation.

If you are feeling ill, please stay home. Consider watching our recorded Divine Liturgy. It's available on our website on the "videos" page.

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

We are now only allowed to have one third of the building's capacity for services. And like before we need to stay 2 meters from each other. This probably won't affect us much as 34 is more than we normally have on a Sunday.

Is there a chance that Alberta will force churches to close their doors again in the near future for Covid's sake, like BC & Manitoba?

Covid has been spreading very quickly through our province, and we have set new records almost daily this week. It is certainly possible. Keep your eyes on the news. Our parish will follow the directives of Bishop David and the Alberta Health Services.

- Special thank you to those who volunteered their time, and effort to make our Liturgical Space extra festive for this season of the Nativity Fast. The church looks lovely.
- Please pray for several of our parishioners and family members including (but not limited to): **Ron, Peter, Arni, Anne, Katie, Jean, Fr. Josaphat, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.**
- Happy birthday to **Fr. Stephen Wojcichowski** who celebrates his birthday this week. May God grant you many years.
- In the remembrance day service I missed + John Puto who served our country as well and past this year. Eternal Memory.,
- Please **send Fr. Bo a selfie**, so that he can put together a Parish Photo Directory. Include your name, and... don't wear a mask. The photo does not need to look all fancy. We love you as you are.
- We would certainly appreciate any **donations** you can give to the parish. We do still have to pay the bills. You can donate online by going to our website.

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

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

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

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

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

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



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

or

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

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

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

What about Christmas Eve and Christmas Day services?



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

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

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




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

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

Let me know what you think.

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

Dormition Parish November 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>22 Twenty-fifth Sunday after Pentecost, Tone 8; Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him; <ul style="list-style-type: none"> • Ephesians 4:1-6; • Luke 10:25-37; </p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p> <p>Pre-PPC Meeting to set up the Agenda for Wednesday's meeting.</p> <p>Fr. Stephen Wojcichowski's Birthday</p>	<p>23  Post-feast of the Entrance of the Mother of God; Our Holy Fathers Amphilochius, Bishop of Iconium (4th c.) and Gregory, Bishop of Agrigentum (7th c.); 1 Timothy 1:1-7; Luke 14:12-15; Nativity Fast.</p> <p>4pm Fr. Bo has meeting with St. Sophia's Parish</p> <p>6pm Fr. Bo has family commitment in the evening.</p>	<p>24  Post-feast of the Entrance of the Mother of God; The Holy Great-Martyr Catherine (310-13); the Holy Great-Martyr Mercurius (249-51); 1 Timothy 1:8-14; Luke 14:25-35; Nativity Fast.</p> <p>6:30 pm First Solemn Communion Class with Gabby</p>	<p>25  Leave-taking of the Feast of the Entrance of the Most Holy Mother of God into the Temple; Our Holy Father and Priest-Martyr Clement, Pope of Rome (101); Peter, Bishop of Alexandria (312); 1 Timothy 1:18-20; 2:8-15; Luke 15:1-10; Nativity Fast. Abstinence from meat and foods that contain meat.</p> <p>7 pm Parish Pastoral Council Meeting in the Church Hall</p>	<p>26  Our Venerable Father Alypius the Stylite (610-41); James the Hermit (457); The Blessing of the Church of the Holy Great-Martyr George which is in Kiev, before the Gates of Holy Wisdom Cathedral (1019-54); 1 Timothy 3:1-13; Luke 16:1-9; Nativity Fast.</p>	<p>27  The Holy Martyr James of Persia (422); Our Venerable Father Palladius; 1 Timothy 4:4-8,16; Luke 16:15-18; 17:1-4; Nativity Fast. Abstinence from meat and foods that contain meat.</p> <p>6:30 Youth night for Elementary kids...</p> <p>7:30 Youth night for Tees...</p> <p>...Covid Pending</p>	<p>28  The Venerable-Martyr Stephen the New (c. 764); The Holy Martyr Irenarchus (284-305); Galatians 3:8-12; Luke 9:57-62; Nativity Fast.</p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p>
<p>29 Twenty-sixth Sunday after Pentecost, Tone 1; The Holy Martyr Paramon (249-51), the Holy Martyr Philomenus (270-75); Our Father Acacius, of Whom Testimony is Found in the Ladder of Divine Ascent; <ul style="list-style-type: none"> • Ephesians 5:9-19; • Luke 12:16-21; </p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>Memorial for Laurence Sirman after Liturgy</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>30  The Holy and All-Praiseworthy Apostle Andrew the First-Called; <ul style="list-style-type: none"> • 1 Corinthians 4:9-16; • John 1:35-51; </p>	<p>1  The Holy Prophet Nahum (7th century BC); <ul style="list-style-type: none"> • 1 Timothy 5:11-21; • Luke 17:26-37; </p> <p>6:30 pm First Solemn Communion Class with Gabby</p> <p>Suanne Workun's Birthday</p>	<p>2  Holy Prophet Habakkuk (Avvakum); Athanasius the Recluse (1176); Passing into Eternal Life (1973) of Blessed Ivan Sleziuk, Catacomb Bishop of Ivano-Frankivsk and Confessor; <ul style="list-style-type: none"> • 1 Timothy 5:22-6:11; • Luke 18:15-17, 26-30; </p>	<p>3  The Holy Prophet Zephaniah (Sophonias) (7th century BC); <ul style="list-style-type: none"> • 1 Timothy 6:17-21; • Luke 18:31-34; </p> <p>David Laschuk's Birthday</p>	<p>4  The Great-Martyr Barbara (286-305); Our Venerable Father John of Damascus (749); <ul style="list-style-type: none"> • 2 Timothy 1:1-2, 8-18; • Luke 19:12-28; </p> <p>7:30 Young Adults Night...</p> <p>...Covid Pending</p>	<p>5  Our Venerable and God-bearing Father Sabbas the Sanctified (532); <ul style="list-style-type: none"> • Galatians 5:22-6:2; • Matthew 11:27-30; </p> <p>Publishing of Bulletin & Liturgy and updating of the Parish website.</p>
<p>6 St Nicholas Day</p>	<p>7  Fr. Bo is teaching an Icon workshop this week</p>	<p>8  Fr. Bo is teaching an Icon workshop this week</p>	<p>9  Fr. Bo is teaching an Icon workshop this week</p>	<p>10  Fr. Bo is teaching an Icon workshop this week</p> <p>Andriy Genek's Birthday</p>	<p>11  Fr. Bo is teaching an Icon workshop this week</p> <p>Thomas Ostopowich's Birthday</p>	<p>12 </p>

ST PHILIP'S FAST FOR FAMILIES

Week 2: Presentation of the Theotokos

1. Read the story of this Week's Feast (below) slowly and meditatively to yourself. You may consider just paraphrasing the story to younger children as a bedtime story.

Presentation of the Theotokos

According to tradition... See the story of the feast printed on the first and second page of this bulletin.

2. Reflect on the reading and on how you "entered the Temple." i.e. on your encounter with God in the Church. Consider the following questions:

- How have you "encountered God in the Temple" in your participation **in the worshipping Services** of the Church?
- How have you "encountered God in the Temple" in your participation **in the life** of the Church?
- Then, reflect on your experiences of love of God in Church.

3. Pray/Sing the Tropar and Kondak of the Week with your family.

Tropar - Tone 4

Today is the prelude of the good pleasure of God, and the proclamation of salvation for the human race. In the temple of God the Virgin is clearly revealed and beforehand announces Christ to all. To her, then, let us cry out with a mighty voice: Rejoice, fulfillment of the Creator's plan.

Kondak - Tone 4

The Saviour's pure Temple, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is brought today into the house of the Lord; and with her she brings the grace of the divine Spirit. God's angels sing in praise of her: She is indeed the heavenly dwelling place. (For music see: Anthology for Worship, p.727)

4. Read the story of this Week's Feast aloud slowly and meditatively with your family.

5. Discuss your encounter with Jesus in Church/Divine Liturgy with your family.

6. Ask your family members(s) the following questions:

- What are some of the things they enjoy about praying in Church? *(If you or your children do not have positive things to say about church consider why that*

might be. Often we get out of something what we are willing to put into it. If we come to pray with our heart, soul and body, and bring to the Divine Liturgy our deepest concerns, joys and sorrows, we will be blessed. Brainstorm as to what might make church more positive--joining a choir, more active participation (Children of Mary or Altar Servers, Volunteering as an Usher or Reader, or just bringing a list of things your family wants to bring to God in prayer at the Divine Liturgy--God will be faithful.) Sometimes just connecting with others and meeting other families by social activities such as coffee after church can help a lot. Our 'communion' at the Divine Liturgy is with Christ but also with each other. Connections with others at church are really important especially in our 'virtual world' where human interaction is sometimes minimized.)

- Can they sing a song from Church?
- Other than the Divine Services, what do they like about Church?
- Would they invite their friends to Church? Why?
- What would they say to express to their friends that attending Church is a worthwhile experience?

7. Discuss what kind of fasting you have chosen for St. Philip's Fast and how this will help bring you closer to God.

Remember: fasting is not self-punishment. It is an expression of repentance, of coming back to God. It also helps us remember that our hearts are hungry and thirsty for God, as our bodies experience some physical deprivation. This elevates our physical desires, redirecting them to the only thing that will really fulfill our desires and give us lasting happiness--God. It also reminds us to discipline our bodies with patience as good things (whether food, drink, sex or other goods) are worth waiting for. Consider when your family will make time to get to Confession, perhaps trying to get to the sacrament a few times over the Christmas season. Perhaps you could talk about how to make a good confession, and graces you have received by partaking of the sacrament.

8. Conclude with a reading of the antiphon of St. Philip's Fast

Antiphon of St. Philip's Fast

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

Twenty-fifth Sunday after Pentecost, Tone 8; Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him.

Troparion: You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

Troparion: Today is the prelude of the good pleasure of God,* and the proclamation of salvation for the human race.* In the Temple of God* the Virgin is clearly revealed,* and beforehand announces Christ to all.* To her, then, let us cry aloud with a mighty voice:* Rejoice, fulfilment of the Creator's plan.

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

Kontakion: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Now and for ever and ever. Amen.

Kontakion: The Saviour's pure temple,* the precious bridal chamber and Virgin,* the sacred treasury of the glory of God,* is brought today into the house of the Lord;* and with her she brings the grace of the divine Spirit.* God's angels sing in praise of her.* She is indeed the heavenly dwelling-place.

Prokeimenon:

Pray and give thanks to the Lord our God.

verse: In Judea God is known; His name is great in Israel.

Epistle: Hebrew 9:1-7 (NRSV) (from the feast)

Brothers and Sisters, now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies. In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail.

Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers

for himself and for the sins committed unintentionally by the people.

Alleluia verses:

Come, let us rejoice in the Lord; let us acclaim God our Saviour.

Let us come before His countenance with praise and acclaim Him with psalms.

Gospel: Luke 10:25-37 (NRSV)

At that time, a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live."

But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Hymn to the Mother of God & the Irmos:

Seeing the entrance of the pure one, angels marvel in wonder how the Virgin could enter the holy of holies.

Let no hand of the profane touch God's living ark,* but instead let the lips of those who are believers* sing out ceaselessly in the words of the angel,* crying out with great joy to the Mother of God:* O pure Virgin,* you are truly higher than all.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia. (*Psalms 148:1*)