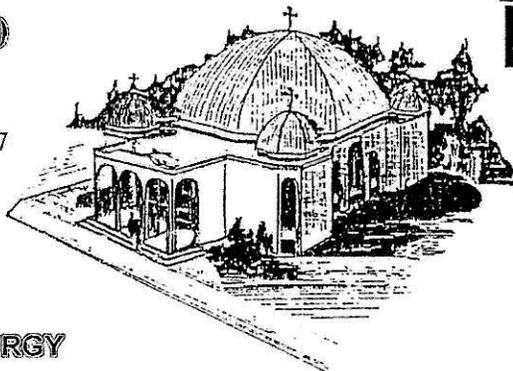


ST. MARY'S CATHOLIC CHURCH

(Byzantine-Ukrainian Rite)

293 St. George's Avenue East
Sault Ste. Marie, Ontario
P6B 6E8 Phone: (705) 942-1377

Established in 1917



DIVINE LITURGY

Saturday: 4:15 pm. - all in English

Sunday: 9:30 am. - all in Ukrainian
11:00 am. - all in English

BAPTISM: by prior arrangement

MARRIAGE: Please call the parish office
3 months notice is required.

RECONCILIATION:

Saturday: 3:15 - 3:45 pm.
Before & after weekday Liturgy
Anytime by appointment

SACRAMENT OF THE SICK

HOME VISITATION:

Please call the parish office to make
arrangements.

WELCOME to our parish...Enter expectantly...

Breathe prayerfully....

Worship reverently...

Relax restfully...

Greet others in love...

Leave touched by God, & come again soon!

RECTORY: 91 Grand Blvd.
Sault Ste. Marie, ON P6B 4S1
Phone: (705) 256-1025

Ms. Charlotte Conrad
Monday: CLOSED
Tues. - Fri. 10 am. - 4 pm.
Closed on all holidays

*We are each of us angels with only one wing...
And we can only fly embracing each other...*
Luciano DeCrenzenzo

Sunday, August 23rd, 2020

12th SUNDAY AFTER PENTECOST

Tone: 3

EPISTLE: 1 Corinthians 15:1-11

LAY READERS

4:15 pm.

GOSPEL: St. Matthew 19:16-26

9:30 am.

11:00 am.

DIVINE SERVICES: (August 24 – August 30)

MONDAY: 12:00 Noon No Services
12:20 p.m.

TUESDAY: 10:00 a.m. No Services

WEDNESDAY: No Services

THURSDAY: No Services

FRIDAY: 9:30 a.m. Divine Liturgy

SATURDAY: 4:15 p.m. Divine Liturgy for Parishioners (Eng.)

SUNDAY: 9:30 a.m. Divine Liturgy for Parishioners (Ukr.)
11:00 a.m. Divine Liturgy for Parishioners (Eng.)

ANNOUNCEMENTS:

WE ARE SLOWLY COMING BACK!

1. Ladies and Men of the parish are asked to help make perogies and cabbage rolls on Thursday August 27th, 2020 at 7:30 a.m. Preparation work (cabbage & potatoes) will be done just by the cook. There will be social distancing tables.

2. Just a reminder about our **FOOD DRIVE**. Donations placed in our blue basket in the vestibule are delivered to the Salvation Army Food Bank regularly. **Jesus said: "Whatsoever you do to the least of my brothers or sisters that you do unto me.**

3. Parish e-mail address: soostmaryukr@bellnet.ca www.stmarysukrsm.ca

PLEASE PRAY FOR OUR SICK AND SHUT-INS:

Lorraine Wilson, Dora Notte, Jessie & Anita Lutes, Msgr. Anton Szymychalski, Clair Crowley, Fr. Jaroslaw Lazoryk, Wanda Duczmal, Debbie Bromelley, Antoinette Blunt, Katheren Pasternak, Walter Borowicz, Pat Strachuk, Elsie Barrett, Betty Pauliuk, Doris Lebel, Jo-Anne Stone, Nikolaos Georgas, Denise Jacques, Reg Beaudette, Phil Marinelli, Mike Plastino, Theresa Barsanti, Patty-Ann Bellerive, Jim Parniak, Stephanie Parniak, Connie Sampson, Lee DeMelo, Fr. Ivan Trush, Fr. Oleh Yuryk, Fr. John Barszczyk, Dorothy McIntyre, Pauline Baiocchi, Andrea Stone Pietramale, Lynn Dunne, Fr. Andrew Kormanik, Ray Robinson, Dennis Conrad, Hunter Stone, Gavin Stone, Gerard Dosko, Anderson Knight, Jennie Yuskiw, Ron Barsanti, Borden Shewchuk, Peter Harlow and Larisa Pochmursky.

Lord, Jesus Christ, You Who travelled throughout Galilee healing the sick, enabling the blind to see and the lame to walk, bring healing to Your people who need it this day. Grant relief to the ones who suffer pain and physical torment. Give peace to those whose minds are tortured by mental illness and anxiety. Comfort those who are alone in their suffering; may Your people reach out to them and to all the needy this day. Send Your grace to the caregivers that they may be gentle and effective agents of Your loving mercy. May our sufferings be joined with Yours to bring healing throughout the world. Amen.

Last Sunday's Offering: \$ Thank you!

Errors or Omissions? Please call the Parish Office at #705-942-1377.
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The Feast of the Dormition of the Theotokos

By Archpriest Ayman Kfouf

The Dormition of the Theotokos is one of the Great Feasts of the Church, celebrated on August 15th. The word "Dormition" is a derivative from the Latin word dormitio, which means "falling asleep."

The Feast of the Dormition of the Theotokos is the commemoration of the falling asleep, burial, resurrection, and translation of the Theotokos into heaven in the body. **Historical Background of the Feast** The Feast of the Dormition of the Theotokos is one of the oldest Marian feasts in the church. The roots of the feast go back to Jerusalem, where the apostles and the Christians of Jerusalem honoured and kept alive the memory of the falling asleep of the Theotokos. Consequently, quickly, her empty tomb, in Gethsemane, became a destination for pilgrims from Jerusalem and the surrounding neighborhoods. After the dogmatization of the doctrine of the Divine Motherhood of the Virgin Mary in the third Ecumenical Council of Ephesus (431), the commemoration of the falling asleep of the Theotokos became more popular amongst Christians in the vast majority of the Christian world. In the late sixth century, in the year 588, the Emperor Maurice officially adopted the commemoration of the Feast of the Dormition of the Theotokos into the liturgical calendar in the entire Byzantine Empire, and commanded that it be celebrated on August 15th. In the second half of the seventh century, the feast of the Dormition appeared in the West under the influence of the East. It was accepted in Rome under Pope Sergius I (687-701), and from Rome it passed over to the rest of Europe. Up until the end of the ninth century, the feast of the Dormition of the Theotokos was preceded by two periods of fasting: first, before the feast of the Transfiguration (August 1-5); and second, after the feast of the Transfiguration (August 7-15). In the tenth century, the two fasting periods were merged into one, which includes fourteen fasting days beginning on August 1st through August 14th. **The Narrative of the Feast** The main source of the narrative of the feast of the Dormition is based on the oral and written Tradition of the church, which include: the writings of Saints

Dionysios the Areopagite, John the Damascene and Andrew of Crete; the hymnography and iconography of the Church, in addition to an apocryphal narrative of the feast by Saint John the Theologian. According to Tradition, the Virgin Mary lived after Pentecost in the house of the Apostle John in Jerusalem. As the Mother of the Lord, she became the source of encouragement and help for the Apostles and all Christians. Three days before her death, the Archangel Gabriel appeared to the Virgin Mary and revealed to her the date of her departure into eternal life. Immediately, the Theotokos returned to her home and prepared herself for this event through fasting and prayer. On the day of her repose, even though the apostles were scattered throughout the world, they were miraculously transported to be at her side. Exceptionally, the Apostle Thomas did not arrive on time to bid his final farewell to the Theotokos. While the Apostles were singing hymns in honour of the Mother of God, they saw a vision showing Christ, accompanied by Angels and Saints, coming to escort the soul of His Most Holy Mother into heaven. With songs of praises, the Apostles carried the body of the most-pure Theotokos to the grave in Gethsemane to be buried near her parents. At Gethsemane, the disciples gathered and remained around her tomb and kept a vigil for three days. On the Third day, the Apostle Thomas arrived and asked to view for the last time the Most Holy Mother of God. When the Apostles opened the grave of the Theotokos, her body was not there. The Apostles realized then that she was taken into heaven in the body to be reunited with her soul.

The Meaning of the Feast The hymnography and liturgical text of the feast of the Dormition portrays the feast as mystical, eschatological, and paschal in nature.

1. Mystical and Eschatological The hymnography of the feast envisions the Dormition of the Theotokos as an eschatological event that confirms the destruction of Hades and the defeat of death. The Dormition of the Theotokos confirms the reality of the transformation of death from a fearful enemy into a joyous passage to eternal life. The eschatological nature of the feast of the Dormition is evident, not only in the hymnography of the feast, but also in the mysterious gathering of the apostles, who gathered to witness how Christ, himself, comes to escort His mother to the kingdom. They are mysteriously gathered to witness, again, to the truthfulness of resurrection of Christ and his victory over death.

2. Paschal The liturgical text of the Feast of the Dormition depicts the feast as a Paschal event. The hymns of the feast assert that the Virgin Mary experienced her own personal Pascha by passing through death and rising to eternal life. Being alive in heaven, as a queen and mother of Christ, we, now, can ask her intercessions to help us transform our own forthcoming death into a Paschal victory over death. In the ecclesiastical tradition, the feast of Dormition of the Theotokos is called the "Summer Pascha." This name is derived from the fact that the Theotokos experienced her own Pascha; "Passover" from this life into life eternal. St. John of Damascus confirms the Paschal nature of the Feast of the Dormition by calling the death of the Theotokos: "The Deathless Death." He calls it the deathless death, because of the fact that death resulted in her translation into life eternal, into glorification and union with the Lord. "O how does the source of life pass through death to life? She dies according to the flesh, destroys death by death, and through corruption gains incorruption, and makes her death the source of resurrection" (St. John of Damascus).

Conclusion The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God. What a paradox! While this Feast is called the "Falling Asleep of the Theotokos," it is in reality a celebration of her life and victory over death. It is a celebration of her "Passover" from this life into life eternal. It is a celebration of the confirmation of the promise of our own resurrection in Christ. Amen!