



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
& Melkite (Arabic) D.L.
at 2 pm

Akathist or Molebyn
Most Wednesdays at 6 pm
(see calendar)

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

[https://twitter.com/
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 Email:

fr.bo.nahachewsky
@gmail.com

Sunday, March 17, 2019 - Sunday of St. Gregory Palamas

Our Venerable Father Alexius, Man of God



The **Second Sunday of Lent** is the commemoration of Saint Gregory Palamas. It was Saint Gregory (d.1359) who bore living witness that men can become divine through the grace of God in the Holy Spirit; and that even in this life, by prayer and fasting, human beings can become participants of the uncreated light of God's divine glory.

-Fr. Thomas Hopko

At the end of today's Liturgy we will celebrate a Panachyda, (prayers for the deceased), for the **Servant of God + Olga Piasta** on the anniversary of her passing. May God grant her eternal memory! Вічна Память!

The first of six

"Teach us to Pray"

evenings that are being hosted by our parish **went very well**. Fr. M. Planchak spoke about the meaning and place of the Our Father, as well as the prayer before communion.

The next session will take place this Thursday. We invite you to come to any or all of the sessions. They will certainly open your eyes to the meanings of prayers you probably think you know well.

The **Eparchial Social Mission Retreat** happened at Camp Oselia earlier this weekend. Thirteen attendees learned a lot about our relationship with the world and our indigenous brothers and sisters. There are many similarities between the struggles that our own community went through and what they have and continue to go through. It is certainly up to us to reach out and make a difference in our community, to bring healing and justice.

We **Warmly Welcome** today our **Liturgical Singing Coach,**

Namisha Hlus. Her goal is to help our parish learn, listen, and sing together during the Divine Liturgy. She is **NOT** here to sing for us, but rather to help US to sing. It is our hope that she will be available on most 1st and 3rd Sundays of each month.

This Wednesday:

6 pm Bible Study

7pm Presanctified Liturgy

This Thursday:

**7pm "Teach Us To Pray" - The Rosary
with Fr. P. Babej**

Weekend:

Youth Retreat at Camp Oselia

Saint Alexis was born at Rome into the family of the pious and poverty-loving Euphemitianus and Aglaidis. The couple was childless for a long time and constantly prayed the Lord to grant them a child. And the Lord consoled the couple with the birth of their son Alexis.

At six years of age the child began to read and successfully studied the mundane sciences, but it was with particular diligence that he read Holy Scripture. When he was a young man, he began to imitate his parents: he fasted strictly, distributed alms and beneath his fine clothing he secretly wore a hair shirt. Early on there burned within him the desire to leave the world and serve God. His parents, however, had arranged for Alexis to marry a beautiful and virtuous bride.

On his wedding night, Alexis gave her his ring and his belt (which were very valuable) and said, "Keep these things, Beloved, and may the Lord be with us until His grace provides us with something better." Secretly leaving his home, he boarded a ship sailing for Mesopotamia.

Arriving in the city of Edessa, where the Icon of the Lord "Not-made-by-Hands" (August 16) was preserved, Alexis sold everything that he had, distributed the money to the poor and began to live near the church of the Most Holy Theotokos under a portico. The saint used a portion of the alms he received to buy bread and water, and he distributed the rest to the aged and infirm. Each Sunday he received the Holy Mysteries.

The parents sought the missing Alexis everywhere, but without success. The servants sent by Euphemitianus also arrived in Edessa, but they did not recognize the beggar sitting at the portico as their master. His body was withered by fasting, his comeliness vanished, his stature diminished. The saint recognized them and gave thanks to the Lord that he received alms from his own servants.

The inconsolable mother of Saint Alexis confined herself in her room, incessantly praying for her son. His wife also grieved with her in-laws.

Saint Alexis dwelt in Edessa for seventeen years. Once, the Mother of God spoke to the sacristan of the church where the saint lived: "Lead into My church that Man of God, worthy of the Kingdom of Heaven. His prayer rises up to God like fragrant incense, and the Holy Spirit rests upon him." The sacristan began to search for such a man, but was not able to find him for a long time. Then he prayed to the Most Holy Theotokos, beseeching Her to clear up his confusion. Again a voice from the icon proclaimed that the Man of God was the beggar who sat in the church portico.

The sacristan found Saint Alexis and brought him into the church. Many recognized him and began to praise him. The saint secretly

boarded a ship bound for Cilicia, intending to visit the church of Saint Paul in Tarsus. But God ordained otherwise. A storm took the ship far to the West and it reached the coast of Italy. The saint journeyed to Rome and decided to live in his own house. Unrecognized, he humbly asked his father's permission to settle in some corner of his courtyard. Euphemitianus settled Alexis in a specially constructed cell and gave orders to feed him from his table.

Living at his parental home, the saint continued to fast and he spent day and night at prayer. He humbly endured insults and jeering from the servants of his father. The cell of Alexis was opposite his wife's windows, and the ascetic suffered grievously when he heard her weeping. Only his immeasurable love for God helped the saint endure this torment. Saint Alexis dwelt at the house of his parents for seventeen years and the Lord revealed to him the day of his death. Then the saint, taking paper and ink, wrote certain things that only his wife and parents would know. He also asked them to forgive him for the pain he had caused them.

On the day of Saint Alexis' death in 411, Archbishop Innocent (402-417) was serving Liturgy in the presence of the emperor Honorius (395-423). During the services a Voice was heard from the altar: "Come unto Me, all ye who labor and are heavy laden, and I will give you rest" (Mt.11:28). All those present fell to the ground in terror.

The Voice continued: "On Friday morning the Man of God comes forth from the body; have him pray for the city, that you may remain untroubled." They began to search throughout Rome, but they did not find the saint. Thursday evening the Pope was serving Vigil in the Church of Saint Peter. He asked the Lord to show them where to find the Man of God.

After Liturgy the Voice was heard again in the temple: "Seek the Man of God in the house of Euphemitianus." All hastened there, but the saint was already dead. His face shone like the face of an angel, and his hand clasped the paper, and they were unable to take it. They placed the saint's body on a cot, covered with costly coverings. The Pope and the Emperor bent their knees and turned to the saint, as to one yet alive, asking him to open his hand. And the saint heard their prayer. When the letter was read, the righteous one's wife and parents tearfully venerated his holy relics.

The body of the saint was placed in the center of the city. The emperor and the Pope carried the body of the saint into the church, where it remained for a whole week, and then was placed in a marble crypt. A fragrant myrrh began to flow from the holy relics, bestowing healing upon the sick.

The venerable relics of Saint Alexis, the Man of God, were buried in the church of Saint Boniface. The relics were uncovered in the year 1216.



Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nicodemus, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

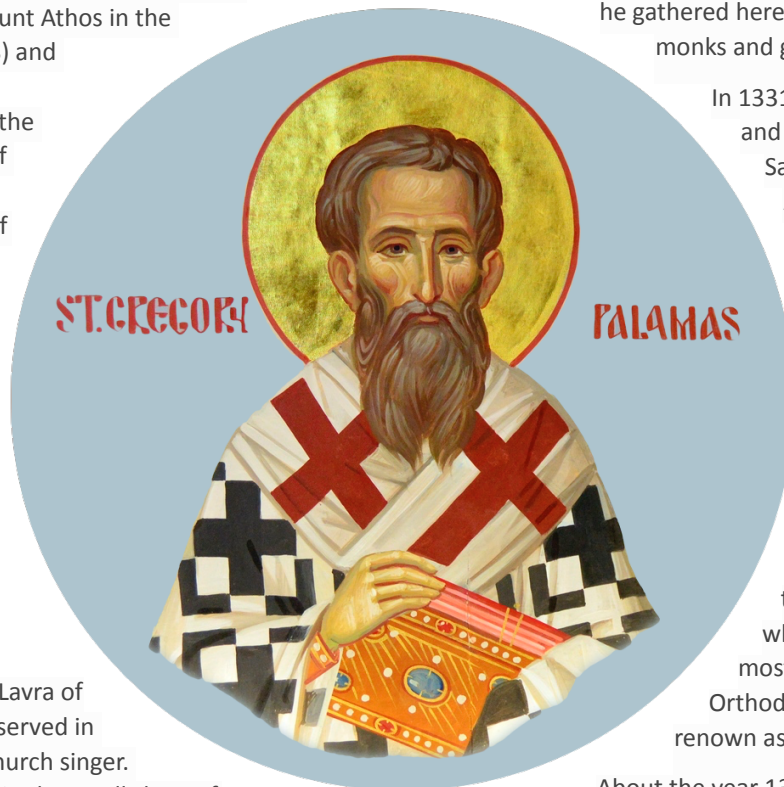
Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the ...



Saint Gregory Palamas continued from previous page...

...“Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and

disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

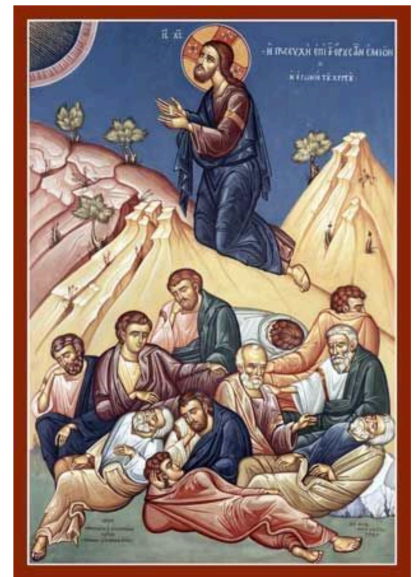
Teach Us to Pray

In this series of presentations we will explore various way of praying and will be presented with practical ways to build a consistent rule of prayer in our lives. Sessions will consist of a presentation and will conclude with prayer. **There is no registration. You are welcome to attend any or all of the sessions.**

- **March 14** – Fr. Mihajlo Planchak – The Our Father and The Prayer before Communion
- **March 21** – Fr. Peter Babej – The Rosary and the new Rosary Book
- **March 28** – Fr. Michael Winn – Contemplative Prayer – The Jesus Prayer
- **April 4** – Fr. Bo Nahachewsky – Praying with Icons
- **April 11** – Fr. Danylo Kuc – Praying the Psalms - (at Verkhovyna Hall)
- **April 25** – Fr. Stephen Wojcichowsky – Prayers of the Divine Liturgy

All sessions run 7:00 - 8:30 pm except the last one which will run 7:00 - 9:00pm

LOCATION: HERE at Dormition Parish, 15608 – 104 Ave, except April 11, which will be held at Verkhovyna Hall 9637- 108 Ave in conjunction with a Home of Hope Fundraiser. Check the Edmonton Eparchy website for details.



During the Great Fast our
“Bible Study with an Eastern Twist”
continues, but at a new time!

Now Wednesdays at 6pm (an hour before the 7pm Presanctified Liturgies)

Dormition Ukrainian Catholic and St. Nicholas Melkite Greek Catholic Parishes invite you to



A LENTEN MISSION BEFORE THE ICON OF OUR LADY HELP OF PERSECUTED CHRISTIANS



- 6:30 pm Akathist Prayer
- 7:00 pm Mission by Fr. Ephrem Kardouh (from Syria)
- Coffee, Tea & Juice

April 1 (English), April 2 (English) & April 3 (Arabic)
at Dormition Catholic Parish: 15608 104 Ave Edmonton

This is a free event. All are welcome, especially families.

CELEBRATE WITH US!

50th Friars' Ball Anniversary

Supporting St. Joseph Seminary, Newman Theological College,
Holy Spirit Seminary & St. Joseph's College

Friday, May 3, 2019
Edmonton Convention Centre, Hall D
6:00 p.m. cocktails
7:00 p.m. dinner

Shumka Dancers, Axios Choir, Mattierin Irish Dancers
and DJ Harmon B

Tickets:
\$250/regular
\$150/guest under 25

For tickets, contact Anna at
780.469.1010 or
visit www.friarsball.com

Thank you to our generous sponsors!



Whatever you did for the one of the least of my brothers and sisters, you did for me. Mt 25:40



Come and See

MAY 2 - 5

ADULTS BETWEEN 20-55
THE WELCOME HOME: WINNIPEG MB

A weekend experience of the

LIFE, MINISTRY, AND COMMUNITY

of The Welcome Home. An opportunity to be the hands and feet of Christ
through outreach and service.

For more information and to Register Contact Liz Artymko: rymcsregmail.com
WWW.THEWELCOMEHOMES.CA

LENTEN JOURNEY A 24 HOUR EASTERN CATHOLIC LENTEN RETREAT FOR ADULTS



APRIL 5-6, 2019, 7PM-7PM

PRAYER, NATURE, GUIDED MEDITATION, SILENCE
WITH RETREAT MASTER: FR. BO NAHACHEWSKY

ALL INFORMATION CAN BE FOUND AT CAMPOSELIA.COM



Camp Oselia
Retreats

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
17 2nd Sunday 10 am Divine Liturgy Panachyda for + Olga Piasta 2 pm Melkite Liturgy Parish Casino	18 🐟 Fr. Bo Teaches at Sacred Heart Catholic School Parish Casino 7 pm Melkite Youth Practice Shirley Pewar's Birthday	19 Clergy Conference 6:30 pm Melkite's Lenten Vespers	20 🐟 6 pm Bible Study 7 pm Liturgy of the Presanctified Gifts	21 Faith Family and Friends Icon Painting at St. Nicholas Parish 7 pm Teach us to Pray: Rosary	22 🐟 6:30 pm Melkite's Akathist Youth Retreat @ Oselia Verna Hnatiuk's and Stephen Sokolowski's Birthdays	23 All Souls Saturday Youth Retreat @ Oselia
24 Sunday of the Holy Cross 10 am Divine Liturgy 2 pm Melkite Liturgy Youth Retreat @ Oselia	25 🐟 Feast of the Annunciation No Divine Liturgy at our parish (Fr. Bo at Youth Retreat) Lenten Mission at Cathedral Youth Retreat @ Oselia	26 6:30 pm Melkite's Lenten Vespers Lenten Mission at Cathedral	27 🐟 6 pm Bible Study 7 pm Liturgy of the Presanctified Gifts Lenten Mission at Cathedral	28 7 pm Teach us to Pray: Jesus Prayer Virginia Sharek's Birthday	29 🐟 6:30 pm Melkite's Akathist	30 All Souls Saturday
31 4th Sunday 10 am Divine Liturgy 2 pm Melkite Liturgy Easter egg sale	April 1 🐟 6:30 pm Mission with Fr. Ephrem English Christine Lirette's Birthday	2 6:30 pm Mission with Fr. Ephrem English Christina Hundt's Birthday	3 🐟 6:30 pm Mission with Fr. Ephrem Arabic	4 Faith Family and Friends Icon Painting at St. Nicholas Parish? 7 pm "How to Pray" (Icons) Christopher Bawol's Birthday	5 🐟 6:30 pm Melkite's Akathist Adult Retreat @ Oselia	6 Adult Retreat @ Oselia
7 5th Sunday 10 am Divine Liturgy 11:30 Baptism 2 pm Melkite Liturgy Easter egg sale	8 🐟 7 pm Melkite Youth Practice Paul Sharek's Birthday	9 6:30 pm Melkite's Lenten Vespers	10 🐟 6 pm Bible Study 7 pm Liturgy of the Presanctified Gifts Theodore Nahachewsky's Birthday	11 7 pm Teach us to Pray: Psalms @ Cathedral Catherine Bawol's Birthday	12 🐟	13 Lazarus Saturday Stella Benko's and Jordan Schabel's Birthdays

Other Dormition News

- We pray for the **health and well-being** of all the servants and handmaidens of God who need our prayers: Fr. Stephen Wojcichowski, Sarah Komar, Marge Woitas, Katie Bunio, Stella Dronyk, John Puto, Ann Horsman, Annie Polack, Louis Pewar & Rosa Maria Santos. (If you know any other people who should be on this list: please email Fr. Bo.)
- Happy Birthday to our parishioner **Shirley Pewar, Verna Hnatiuk and Stephen Sokolowski** who all celebrate their birthdays this week. May God grant you all many years. (If we don't have your birthday, or if we have your birthday info wrong... please send an email.)
- Confessions:** Fr. Bo is always around before services, so please do not hesitate to ask him to hear your confession. If you are planning to make a "longer" confession, he is always available by appointment too.

- On March 31, April 7 & April 14, one of our famous parishioners Marge (or her family) will be selling "pysanke" (Ukrainian Easter Eggs) in our parish hall after liturgy. Check them out, they are quite beautiful.
- LENTEN MISSION at the Cathedral – in English; Mon. March 25 to Wed. March 27.** This year's Lenten Mission will be led by Fr. Michael Winn, Rector of Holy Spirit Seminary. Fr. Michael will also preach at the Sunday Divine Liturgy. *The topics are as follows:*
 - Sun. Mar. 24, 9:30 AM – The Veneration of the Cross. Splendour and Beauty.
 - Mon. Mar. 25, 7 PM – The Mother of God at the Cross. Faithful Love in a Difficult World.
 - Tues. Mar. 26, 7 PM – The Centurion at the Cross. Believing in Difficult Times.
 - Wed. Mar. 27, 7 PM – The Thieves at the Cross. Humility and

Epistle Reader & other Liturgical Stuff Schedule: We really want as much participation in the Liturgy from everyone as possible. If you would like to volunteer in any way including reading/singing the Epistle, helping lead the singing, ushering, helping as a sacristan, helping the kids ring bells, altar serving, etc... please let us know.

This schedule is always likely to be tweaked, so please look it over regularly.

Date	Epistle Readers	Is there "Little Friends of Jesus" this day?	Anticipated Cantor (singing leader)
March 17	Chris & Jordan	Yes	Namisha Hlus
March 24	Roman & Peter/Donna	No	Marta and/or Helen
March 31	Helen & Bill	No	Namisha Hlus (I think)
April 7	Roman & Don Kwas	No	Namisha Hlus
April 14	Pryma Family	Yes	Marta and/or Helen
April 21 (Easter Sunday)	Genyk Family & Virginia	No	TBD
April 28	John S. & Natasha	Yes	TBD
May 5	Alex & Tanya	Yes	TBD

Find out about our 5 Great Summer Camps and other great programs at:
CampOselia.com



- All registrations for camp are now ONLINE. No more losing papers, writing checks, and wondering if you are really registered or not.
- Retreats for everyone including Adults and Youth happen at the camp. Check out the website for more details.
- Are you looking for a great place to rent for your school? family reunion? business meetings? Check out the camp! we have accommodations for up to 96 individuals.
- Camp Oselia is currently looking for a nurse, cook, grounds keeper, environmental education coordinator, camp counsellors and junior counsellors for summer camp! Please send your application or more information to Millie at youth@eeparchy.com



Family Advisor.

St. Michael's Cemetery is looking to fill a vacant position for a Family Advisor.

Family Advisors are responsible for meeting with families and offering information on burial/cremation options, monuments, burial vaults, urns and other forms of memorialization. Family Advisors are also responsible for computer data entry related to cemetery record keeping.

This full time position is available April 8, 2019.

Hours of work are Monday – Friday 9:00 a.m. – 5:00 p.m. (7.50 Hours) with the occasional Saturday.

The successful candidate must be compassionate, possess excellent customer service skills, have exceptional communication skills and the ability to work unsupervised. Cemetery experience is not necessary.

As an employee of the Eparchy of Edmonton you will receive:

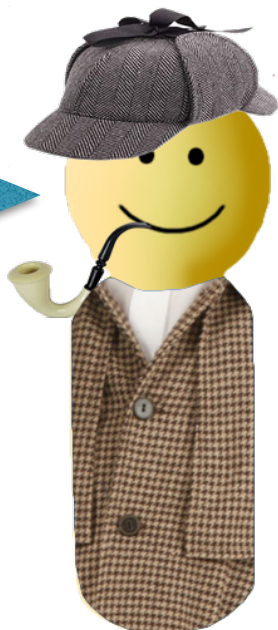
- *Competitive Salary
- On-site Training
- *Pension and Health/Dental/Vision Benefits
- *Work/Life Balance

Please forward cover letter, resume, and any questions to:

Eparchy of Edmonton
Attn: Marc Turgeon – Director of Cemeteries
mturgeon@edmontoneparchy.com
Position Search closes on April 5, 2019

My girlfriend said, "You act like a detective too much. I want to split up."

"Good idea," I replied. "We can cover more ground that way."



Please join us if you have experienced the loss of a Loved one

Grief as a Journey is an 8 week program for those searching for support in their grief over the loss of a loved one. Using video presentations and group discussion, we will build community with others who have experienced loss, gain a better understanding of what we are experiencing, and give and receive support and encouragement while journeying through mourning.

DATES: Wednesdays, March 27 - May 22. No session April 17.

When you register you will be asked to choose one time. We will plan our sessions for the time that is most convenient for the majority of attendees - either 1:00 - 3:00 pm or 6:30 - 8:30 pm.

LOCATION: Edmonton Eparchy Pastoral Centre, 9645 – 108 Ave,

Cost: \$20.00 to cover materials.

REGISTER: 780-424-5496

APPEAL TO UKRAINIAN CATHOLIC YOUTH (age 16-29)

His Beatitude Sviatoslav is inviting our youth to assist him in preparing the main theme of the Synod of Bishops of the Ukrainian Catholic Church in 2019: "Communion-Unity in the life and witness of the UGCC."

Let your Church hear your voice on these issues: how do you see your membership and participation in the life of our Church, what good do you see in her, why are you a Ukrainian Catholic and why do you want to be a Ukrainian Catholic, what do you expect from your Church?

You can address these issues by going to the following link: <https://goo.gl/forms/2EF3oyW2ZiVxBB362>

The survey must be completed by March 31 (from April 1 it will no longer be active).

THANK YOU !

SUNDAY, MARCH 17 - DIVINE LITURGY CHANGEABLE PARTS

On all Sundays of the Great Fast we celebrate the Liturgy of St. Basil the Great.

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 8: Light of orthodoxy, teacher of the Church; its confirmation!* Ideal of monks and invincible champion of theologians.* Wonder-working Gregory, glory of Thessalonica and preacher of grace:* always intercede before the Lord that our souls may be saved!

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

Kontakion, Tone 4: The time for action is now revealed;* the Judge is at the door.* Let us rise and keep the fast,* offering tears of contrition with alms and crying aloud:* our sins are more numerous than the sands of the sea,* but forgive us, O Maker of all, that we may receive incorruptible crowns.

Prokeimenon, Tone 5

You, O Lord, will guard us* and will keep us* from this generation* and forever.

verse: Save me, O Lord, for there is no longer left a just man. ([Psalm 11:8,2](#))

Epistle Hebrews 1:10-2:3

Brothers and Sisters, the Lord says: “In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end.” But to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him,

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](#))

Gospel Mark 2:1-12

When he returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” Now some of the scribes were sitting there, questioning in their hearts, “Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?” At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, “Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’? But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— “I say to you, stand up, take your mat and go to your home.” And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!”

Hymn to the Mother of God

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

Communion Hymn

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

