



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

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

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Sunday, June 9;

Descent of the Holy Spirit. Holy and Glorious Pentecost

Pentecost by Fr. Thomas Hopko

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.



When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2.1–4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Eastern traditions. Often on this day the icon of the Holy Trinity—particularly that of the...

The feast of Pentecost by Fr. Thomas Hopko continued...

... three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of “cosmos,” the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek eschaton means the end). For when the Messiah comes and the Lord’s Day is at hand, the “last days” are inaugurated in which “God declares: ... I will pour out my Spirit upon all flesh.”; This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1 7; Joel 2: 28–32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the “temples of the Holy Spirit.” God’s Spirit dwells in us (Rom 8; 1 Cor 2–3, 12; 2 Cor 3; Gal 5; Eph 2–3). We, by our own membership in the Church, have received “the seal of the gift of the Holy Spirit” in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit’s coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his

Spirit. The troparion proclaims the gathering of the whole universe into God’s net through the work of the inspired apostles. The hymns “O Heavenly King” and “We have seen the True Light” are sung for the first time since Easter, calling the Holy Spirit to “come and abide in us,” and proclaiming that “we have received the heavenly Spirit.” The church building is decorated with flowers and the green leaves of the summer to show that God’s divine Breath comes to renew all creation as the “life-creating Spirit.” In Hebrew the word for Spirit, breath and wind is the same word, ruah.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion).

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. “Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy” (Lev 11.44–45, 1 Pet 1.15–16).



“Зелені Святя” - Green Holidays - Pentecost in the Eastern Churches (taken from Wikipedia)

In the Eastern Churches, Pentecost is one of the 12 Great Feasts and is considered to be the highest ranking Feast of the Lord, second in rank only to Easter. The service is typically celebrated with an All-night Vigil on the eve of the feast day, and the Divine Liturgy on the day of the feast itself. Churches are often decorated with greenery and flowers on this feast day, and the celebration is intentionally similar to the Jewish holiday of Shavuot, which celebrates the giving of the Mosaic Law.

The feast itself lasts three days. The first day is known as "Trinity Sunday"; the second day is known as "Spirit Monday" (or "Monday of the Holy Spirit"); and the third day, Tuesday, is called the "Third Day of the Trinity". [15] The After feast of Pentecost lasts for one week, during which fasting is not permitted, even on Wednesday and Friday. In the slavic tradition, the liturgical color used at Pentecost is green, and the clergy and faithful carry flowers and green branches in their hands during the services. Many of the faithful also decorate their own homes with greenery for the week.

An extraordinary service called the Kneeling Prayer, is observed on the night of Pentecost. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point).



Attention ALL Volunteers

Working Together for Safer Environments

Our parish is proud to completely comply with this policy in order to be vigilant against any type of abuse. **All parish volunteers**, whether you mow lawns, pinch perogies or deal with vulnerable people are asked to fill out a simple "Parish Volunteer Form".

Those who work in areas of ministry that are considered **"higher risk"** are also required to fill out a "high risk" form, and then to get a Police Information Check with Vulnerable Sector. This is a standard thing now with most charitable organizations. Once you fill out your forms, Fr. Bo will give you a letter telling the police department that you are a volunteer and we are requesting this Police Check. It will then cost \$15, which the parish will reimburse you if you bring us your receipt.

These people in higher risk positions are also required to take "Safer Environments Training" from the Eparchy. Details are below.

Safer Environments Training

Safer Environments Training is required for all those in a leadership position in the parish or who work with the vulnerable. The purpose is to educate all clergy, staff and volunteers about abuse in an effort to mitigate the risk of abuse in our parishes and communities. While all parishioners are welcome to attend, the Safer Environments Training is mandatory for:

- pastors, associate pastors, deacons, sub-deacons, lectors
- members of the Parish Pastoral Council and Parish Finance Council
- Parish Volunteer Screening Coordinators

- all parish employees
- children's program and camp facilitators
- all children's camp staff and volunteers, including kitchen staff
- catechists
- those working in sacramental preparation
- those who supervise altar servers and/or Children of Mary
- coordinators and team leaders of pastoral care ministries to hospitals, care centres, nursing homes and private homes
- youth ministry leaders
- leaders of any ministry or program serving children or vulnerable persons

For more information, please contact Andrea Leader at 780 424 5496 or admin@eeparchy.com.

I (Fr. Bo) have the forms with me today. All volunteers (even perogy pinchers) should have these done this week.



There is no training session scheduled in Edmonton in the next few weeks... BUT if you need to go to one, PLEASE call Andrea Leader at the number above. We will schedule one up if needed.



In case you missed it.
Our Parish's Perogy Supper is Postponed.



**Bible Study & Wednesday Evening Prayer Services
have concluded for the year.
Thanks to all who participated.**



**It's TIME to unplug the kids...
...maybe the whole family!**

Info & Registrations at
CampOselia.com

Teen Camp	June 30 - July 2
Family Camp	July 2 - July 6
Elementary Camp	July 14 - July 19
Mixed Camp	July 21 - July 26
Jr. High Camp	July 28 - Aug. 2



**Camp Oselia's
Pink Flamingo
Fundraiser**
Flamingo Week June 24-28

Camp Oselia's Pink Flamingo Fundraiser is on!

How does this fundraiser work?

On each day of the week, from June 24th to the 28th (Flamingo Week), we will randomly draw an entry from our draw barrel and go and put our wacky flock of flamingoes on somebody's lawn for the day.

You can enter all of your Edmonton and area friends, family, neighbours, co-workers, even businesses into our draw barrel for only \$2 each at **CampOselia.com**. That's it. We will send your nominated people an email letting them know that you have personally and lovingly "Flamingoed" them.

The people whom you have "flamingoed", of course, will have the opportunity to return the favour by "flamingoing" you back... and perhaps others might nominate you too. Therefore we suggest you purchase a \$20 "Anti-Pink-Flamingo" insurance policy if you want to keep your front lawn flamingo free.

All the proceeds of this fundraiser will go towards making Camp Oselia the greatest, most exciting, safest, and coolest camp in the world!

News:

























- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Jean Miskiwi, Helen Moneta, 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 me.)
- We wish God's blessings and a **happy birthday** to our parishioner: **Joseph Nahachewsky** who celebrates his birthday this week. God grant you many years!
- If we don't have your birthday, or if we have your birthday info wrong... please send an email (or at least a piece of paper) with the corrected birthdate and your name.
- **The Annual "Aid to the Missionary Church in the World" collection** is taken up throughout the Eparchy of Edmonton on Pentecost Sunday.
- **Liturgical Singing with Namisha** on the 1st and 3rd Sunday of the month at 9:30. You are invited to join us a half hour before Liturgy for a liturgical singing practice. All are welcome.

- **Help Wanted:** Director of Youth Ministry – St. Nicholas Ukrainian Catholic Parish Edmonton. Call Bernie - 780-424-5496 for more information.
- **"Called to be Holy" Men's Retreat** - Nov 1 & 2. See eeparchy.com for details
- **"Pilgrimage to the Shrine of Our Lady of Guadalupe"** Mexico City November 9-16, 2019. For more information call or email: Maria Blomme at 403-724-6084 maria.blomme@ama.ab.ca or Iris Semeniuk at 780-436-9248 iesemeniuk@icloud.com.
- For information about **Camp St. Basil's Summer camp** please go to <http://stbasilchurch.com/camp-st-basil.html>
- For information about the **Eparchial Acolite Camp** please contact Father Josaphat Tyrkalo, OSBM Telephone: (780) 434 8010, frjot@telus.net, Elizabeth Dokken e.dokken@icloud.com, Greg Zacharko waterboyz1@outlook.com, or Walter Kowalchuk walterk@mac.com
- On July 7th, the Melkite Liturgy will be celebrated at 1pm.

Hey Kids: colour this.

And ask your mom or dad to tell you the story of the Tower of Babel.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
9 Pentecost 10 am Divine Liturgy Possible "Special Olympics" Fundraiser in our parish by a young parishioner 2 pm Melkite Liturgy Mission Days Conclude	10	11 Joseph Nahachewsky's Birthday	12 No Prayers nor Bible Study	13 🍷 *	14 🍷	15 🍷 🍷   NO Perogy Supper this day 11 am Josie Nahachewsky's Baptism in Red Deer
						
16 All Saints Sunday Father's Day 10 am Divine Liturgy 2 pm Melkite Liturgy	17 🐟 Beginning of the Apostles Fast Rosemary Wolchansky's Birthday Lot's of Camp things happening all week	18 Lot's of Camp things happening all week	19 🐟 No Prayers nor Bible Study Lot's of Camp things happening all week	20 🍷 * 10am Meeting at Eparchial Pastoral Centre 4pm Eparchial Catechetical Commission meeting Camp Oselia Society Meeting Lot's of Camp things happening all week James McKinnon's Birthday	21 🐟 🍷 Ann Horseman's Birthday Lot's of Camp things happening all week Melkite Youth Gathering. Youth from Dormition welcome.	22 🍷 Lot's of Camp things happening all week
23 10 am Divine Liturgy 2 pm Melkite Liturgy	24 Pink Flamingo week 	25 Pink Flamingo week 	26 Pink Flamingo week Cheryl Moneta's Birthday 7pm Meeting	27 🍷 Pink Flamingo week	28 🐟 🍷 Pink Flamingo week Last day of School	29 🍷 Feast of St. Peter and Paul Camp Oselia Setup
30 10 am Divine Liturgy 2 pm Melkite Liturgy  Melkite Youth overnight at Dormition	1  Melkite Youth overnight finishing	2  &  John Sokolowski's Birthday	3 	4 	5  Bill Shostak's Birthday Possible Melkite Youth Gathering. Youth from Dormition welcome.	6 
7 10 am Divine Liturgy 2 pm Melkite Liturgy	8	9	10	11	12	13
14 10 am Divine Liturgy 2 pm Melkite Liturgy 	15 	16 	17 	18 	19 	20
21 10 am Divine Liturgy	22 	23 	24 	25 	26 	27

Changeable Parts for today's Liturgy

Antiphon 1

The heavens tell the glory of God, and the firmament declares the work of his hand.

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

Day to day pours forth the message and night proclaims this knowledge to night.

Through the prayers of the Mother...

Their utterance has gone forth into all the earth, and their words unto the ends of the world.

Through the prayers of the Mother...

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

Antiphon 3

O Lord, by Your power the king shall rejoice and greatly exult in Your salvation.

Troparion, Tone 8: Blessed are You, O Christ our God who revealed the fishermen as most wise* by sending them the Holy Spirit;* through them You caught the entire world.* Loving Master, glory to You.

You gave him his heart's desire and did not deny the request of his lips.

Troparion, Tone 8: Blessed are You...

For You have gone before him with gracious blessings, you have placed upon his head a crown of precious stones.

Troparion, Tone 8: Blessed are You...

At the Entrance

Be exalted, O Lord, in Your strength; we will sing and make music to Your might.

Troparion, Tone 8: Blessed are You, O Christ our God who revealed the fishermen as most wise* by sending them the Holy Spirit;* through them You caught the entire world.* Loving Master, glory to You.

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

Kontakion, Tone 8: When the Most High came down and confused the tongues,* He parted the nations.* When He divided the tongues of fire,* He called all to unity;* thus with one voice* we glorify the all-Holy Spirit.

Instead of Holy God:

All you who have been baptized into Christ, you have put on Christ! Alleluia!

All you who have been baptized into Christ, you have put on Christ! Alleluia!

All you who have been baptized into Christ, you have put on Christ! Alleluia!

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

You have put on Christ! Alleluia!

All you who have been baptized into Christ, you have put on Christ! Alleluia!

Prokeimenon, Tone 8

Their utterance has gone forth into all the earth,* and their words unto the ends of the world.

verse: The heavens tell the glory of God, and the firmament declares the work of His hand. (Psalm 19:5,2)

Epistle: Acts 2:I-II

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native

language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."

Alleluia, Tone 1

verse: By the Lord's words the heavens were established, and by the Breath of His mouth all their host.

verse: The Lord has looked down from heaven and beheld the whole human race.

Gospel: John 7:37-52; 8:12

On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified. When they heard these words, some in the crowd said, "This is really the prophet." Others said, "This is the Messiah." But some asked, "Surely the Messiah does not come from Galilee, does he? Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?" So there was a division in the crowd because of him. Some of them wanted to arrest him, but no one laid hands on him. Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?" The police answered, "Never has anyone spoken like this!" Then the Pharisees replied, "Surely you have not been deceived too, have you? Has any one of the authorities or of the Pharisees believed in him? But this crowd, which does not know the law—they are accursed." Nicodemus, who had gone to Jesus before, and who was one of them,

Changeable parts for today's Liturgy... continued

asked, "Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" They replied, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee."

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

Hymn to the Mother of God

O my soul, magnify the one Divinity in three Persons.

Irmos Tone 4: Rejoice, O Queen, boast of the virgins and mothers, for every tongue, though capable and eloquent, cannot hymn you as is your due, and every mind is confounded in seeking to comprehend the way in which you gave birth. Wherefore with one accord we glorify you.

Communion Hymn

Your good Spirit will lead me* to the land of righteousness.* Alleluia, alleluia,* alleluia. (Psalm 142:10)

Kneeling Prayers at Pentecost Vespers

We often take these prayers in parishes after liturgy since there are no scheduled Vespers services:

Please kneel.

Priest: Immaculate, undefiled, without beginning, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, long-suffering Lord, who alone possess immortality and dwell in unapproachable light; who made the heaven, the earth and the sea and all that was created in them; who grant to all their requests before they ask; we pray and beseech you, Master who love mankind, the Father of our Lord and God and Saviour Jesus Christ, who for our sake and for our salvation came down from heaven and was incarnate from the Holy Spirit and Mary, the Ever-Virgin and glorious Mother of God.

Teaching us first by words and later also showing us by deeds, when he underwent the saving Passion, he granted us, your humble, sinful and unworthy servants, an example to offer supplications by the bending of neck and knees for our sins and those committed in ignorance by the people. Do you, then, who are full of mercy and love for mankind, hear us on whatever day we call upon you; but especially on this day of Pentecost, on which after our Lord Jesus Christ had been taken up and been enthroned at your right hand, God and Father, he sent down on his disciples and Apostles the holy Spirit, who settled on each one of them and they were all filled with his inexhaustible grace and spoke in strange tongues of your mighty works and prophesied.

Now therefore hear us as we pray, remember us, humble and condemned, and turn back the captivity of our souls. Receive us as we fall before you and cry out, 'We have sinned'. On you we have been cast from the womb. From our mother's womb you are

our God. But because our days have wasted away in vanity, we have been stripped of your help, we have been deprived of all defence. But confident of your compassion we cry, 'Do not remember the sins of our youth and cleanse us of our secret faults. Do not cast us aside in the time of old age. When our strength fails, do not abandon us. Before we return to the earth, count us worthy to turn back to you and give heed to us with kindness and grace. Measure our iniquities by your acts of compassion. Set against the multitude of our offences the depth of your compassion. Look from your holy height, Lord, upon your people here present and who await from you rich mercy. Visit us in your goodness; deliver us from the oppression of the devil; make our lives safe with your holy and sacred laws. Entrust your people to a faithful Angel guardian; gather us all into your kingdom; give pardon to all who hope in you; forgive their sins and ours; purify us by the operation of your holy Spirit; destroy all the wiles of the foe against us'.

Blessed are you Lord, Master almighty, who made the day light with the light of the sun and the night radiant with the rays of fire; who have granted us to pass through the length of the day and to draw near the beginnings of the night. Hear our supplication and that of all your people. And pardoning all of us our offences, voluntary and involuntary, accept our evening entreaties and send down the multitude of your rich mercy and acts of compassion on your inheritance. Wall us about with your holy Angels; arm us with the arms of justice; fence us with the rampart of your truth; guard us by your power; deliver us from every misfortune and from every trick of the adversary. Grant us also that both the present day with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling, without dreams, at the prayers of the holy Mother of God and of all the Saints who have been well-pleasing to you since time began.

People: Amen. (followed by prostration)