



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

Please register
online or by phone to
attend services.

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& 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

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April 18;

Third Sunday of Pascha. Sunday of the Myrrh-Bearing Women, Tone 2;
our Venerable Father John, Disciple of Gregory the Decapolitan (c. 842)

Christ is Risen!

Христос воскрес!

Please keep healthy and safe. Let's not put each other at risk for Covid.

If you are't feeling well please stay home. Do not come to church.

Our hall is closed until further notice.



The Myrrhbearing Women

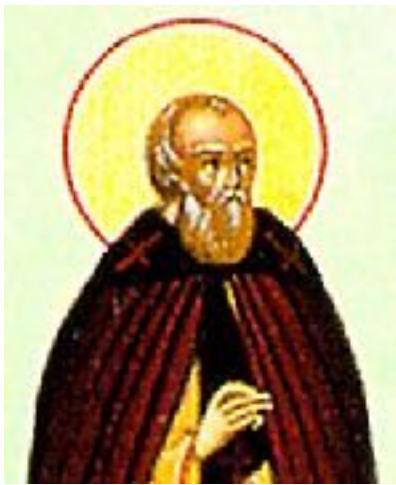
The third Sunday after Pascha is dedicated to the myrrhbearing women who cared for the body of the Saviour at his death and who were the first witnesses of His Resurrection. The three troparia of Holy Friday are sung once again and from the theme of the day:

The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead.

The angel came to the myrrhbearing women at the tomb and said: Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption! So proclaim: The Lord is risen, granting the world great mercy.

- Please pray for several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- Happy birthday to Tasha Orysiuk, Nola Sokolowski, Julianna Bryson, Jonathan Sharek, Iris Kitchner and Simon Pryma who all celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.



Venerable John, disciple of Venerable Gregory of Decapolis

Saint John was born at the end of the eighth century. At a young age he became a disciple of Saint Gregory of Decapolis (November 20) and accepted monastic tonsure from him at a monastery in Thessalonica. Under the guidance of this experienced teacher, Saint John attained great spiritual perfection.

When the emperor Leo the Armenian (813-820) renewed the persecution against Orthodox Christians because they venerated the holy icons, Saint Gregory of Decapolis and Saint Joseph the Hymnographer (April 4) and his disciple Saint John went from Thessalonica to Constantinople, to raise opposition to the Iconoclast heresy.

In spite of persecution, Saints Gregory and John fearlessly defended Orthodoxy for several years, and preached the veneration of icons. After many hardships Saint Gregory died (around 820), and soon after, his faithful disciple John also departed to the Lord. Saint Joseph the Hymnographer transferred the relics of Saints Gregory and John and placed them in the church of Saint Nicholas the Wonderworker.



As a part of the Edmonton Eparchy's [Evangelize 2021](#) campaign, we reached out to our community to help us design a new logo for our Eparchy, an image that specifically represents our common mission of the Church, to *evangelize and share the Good News of the Gospel of Jesus Christ with everyone, no matter where they are on their faith journey.*

What it represents...

The golden church dome under a vivid blue sky was a steadfast symbol of faith and hope for the Ukrainian Catholics who ventured into the harsh conditions of the new world. Today, it remains a recognizable image that is familiar and welcoming to all Albertans, no matter their background.

In this representation, logo designer Julian Hayda modelled his dome after St. Mary Ukrainian Catholic Parish in Waugh, Alberta. He explains, "What you see here are two paths, beginning at both East and

West, and converging at a pinnacle as two hands holding one cross together." He is referring to Eastern Catholics in full communion with Rome, joined in the one Catholic Church. The arms reaching upward also reflect our ardent desire to enter into communion with the awesomeness of God through the sacrificial love of Christ represented by the cross.

Here, as in classical iconography, the colour blue also represents divinity. The darker the blue, the more deeply we enter into the life of the Holy Trinity. The circle stands for the eternal nature of God – without beginning or end. As such, God's love for us is eternal – a mystery beyond our understanding. In contrast, the golden dome reflects the glory of God, the Divine Light visible to us. Its shape reminds us of the vault of heaven where we experience the embrace of the living God, especially through the Holy Mysteries, the Eucharist in particular.

Finally, an invitation, "Come follow me." Christ who called the first disciples, also calls each and every one of us to follow him. A relatable and inspiring image, the logo of the Eparchy of Edmonton reflects the mission of the Church, to evangelize and share the Good News of the Gospel of Jesus Christ with everyone, no matter where they are on their faith journey.

Lay Formation Program

Beginning this fall our eparchy is starting a program for everyone and anyone to more intensely learn their faith. It is our goal to equip people so that they can better live out their lives in the family of God. It is my hope that many, if not most, of our parishioners consider being part of this program. Each of us is truly called by God to serve Him. These vocations are numerous. Some of us might be called to teach our children, others might be called to physically look after our building, some might lead on the Parish Pastoral Council, and others might work with the neighbours both fortunate and less fortunate. God calls everyone to holiness. Today I am planting this seed for you. I hope you nurture it.

How Does the Church Define Who is a Parishioner?

Baptism and Membership in the Church

When Jesus had accomplished everything he set out to do, and was about to return to the Father, he commissioned the Disciples, saying:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matthew 28: 18-20).

Through baptism, we become members of the body of Christ, that is, the Church.

Through baptism, we are constituted as the people of God.

Through baptism, we participate in the priestly, prophetic, and royal function of Christ.

Through baptism, we are called to exercise the mission which God has entrusted to the Church to fulfill in the world: to tell others the Good News of the Father’s love and mercy.

How seriously do we take our baptismal call?

From Baptism to Christian Discipleship

All too often today, we go through the motions of being followers of Christ. We attend Divine Liturgy on occasion. We call upon the pastor for First Holy Communion, a wedding or a funeral. We bless pussy willows, our Easter baskets, and undertake similar activities.

Perhaps influenced by the secular world around us, we have become consumers of the services provided by the parish, adopting an attitude of “What’s in it for me?” or “Go ahead, entertain me.”

Rather, through baptism, our membership in Christ’s Church calls for a commitment on the part of each of us to develop a personal relationship with Jesus, to foster our prayer life, and to use our God-given gifts of time, talent and treasure in the building up of the Christian community.

In other words, the rights we inherit as members of the Church are balanced by an equal obligation in continuing the mission of Christ entrusted to our care.

Baptism means being a disciple of Christ.

And being a disciple of Christ comes with certain expectations related to my membership in a given parish.

Parish Membership and Expectations

What then does it mean to be a parishioner? What are the expectations?

As a result of my baptism, in practicing my Christian discipleship, I am expected as a registered member of my parish to:

- regularly attend and participate in the Sunday Divine Liturgy, together with my family;
- regularly participate in the liturgical and sacramental life of the Church;
- develop and practice an ongoing personal/family prayer life;
- witness to the teachings of the Church by the manner of my living life;
- practice stewardship of my time, talent and treasure in service to the mission of the Church;
- acknowledge, as a registered member, that I am to be a participant in serving the mission of the parish rather than being only a spectator; and
- realize the necessary and ongoing importance of love, generosity, faith and family.

Christ comes into the world to tell us of the mercy and love of the Father. Through baptism, we say: “yes, Lord, I choose to follow you by becoming an active disciple and parishioner. Thank you for the opportunity to serve you and my neighbour. Bless me!”

Originally published on; May 1, 2016 by the Eparchial Pastoral Council.



Dormition Parish Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
18 Third Sunday after Pascha. Sunday of the Myrrh-Bearing Women, Tone 2; our Venerable Father John, Disciple of Gregory the Decapolitan (c. 842); • Acts 6:1-7; • Mark 15:43-16:8 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	19 Our Venerable Father John the Ancient Hermit (c. 800); • Acts 6:8-7:5, 47-60; • John 4:46-54 Tasha Orysiuk's Birthday 1pm appointment 7pm appointment	20 Our Venerable Father Theodore Trichinas; Holy Anastasius of Mt. Sinai (686); • Acts 8:5-17; • John 6:27-33 Nola Sokolowski's Birthday 1pm Spiritual Direction 3:30 Baptismal Prep	21 The Holy Priest-Martyr Januarius and Those with Him (305-11); the Holy Martyr Theodore of Pergia (138-61); • Acts 8:18-25; • John 6:35-39 10 am Clergy Conference 1:30 pm Appointment 7 pm PPC Meeting (Online) Julianna Bryson's Birthday	22 Our Venerable Father Theodore of Syceum (613); • Acts 8:26-39; • John 6:40-44 1 pm Eparchial Youth Ministry Meeting Johnathan Sharek's and Iris Kitchner's Birthdays	23 🐟 The Holy and Glorious Great-Martyr, Victory-bearer and Wonderworker George; • Acts 8:40-9:19; • Acts 12:1-11; • John 6:48-54; • John 15:17-16:2 4 pm Recording of the weekly Divine Liturgy 6 pm Jr. Elementary Youth Meeting (Eng) 7 pm Sr. Elementary Youth Meeting (Eng) 8 pm Teen Youth Meeting (Eng) (speak to Fr. Bo or Rym for details) Simon Pryma's Birthday	24 The Holy Martyr Sabbas Stratelates ("the General") (364-78); • Acts 9:20-31; • John 15:17-16:2 Editing, Formatting, Publishing, and generally getting ready for Sunday.
25 Fourth Sunday after Pascha - Sunday of the Paralytic, Tone 3; the Holy Apostle and Evangelist Mark (54-68); • Acts 9:32-42; • 1 Peter 5:6-14; • John 5:1-15; • Mark 6:7-13 10 am Divine Liturgy bilingual Ukr / Eng followed by Panachyda for + Joseph Noga 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	26 The Holy Priest-Martyr Basil, Bishop of Amasia (c. 322); • Acts 10:1-16; • John 6:56-69	27 The Holy Priest-Martyr Simeon, Relative of the Lord; Our Venerable Father Stephen, Bishop of Volodymyr in Volhynia (1094); • Acts 10:21-33; • John 7:1-13	28 Mid-Pentecost; The Holy Apostles Jason and Sosipater; the Holy Martyrs Dadas, Maximus and Quintilianus (286-305); Our Father among the Saints Cyril of Turau (1183); • Acts 14:6-18; • John 7:14-30 10:30 am Appointment 5 pm Unity Meeting	29 The Nine Holy Martyrs of Cyzicus (313-24); the Venerable Memnon the Wonderworker; • Acts 10:34-43; • John 8:12-20	30 🐟 The Holy Apostle James, Brother of Saint John the Theologian (c. 44); • Acts 10:44-11:10; • Acts 12:1-11; • John 8:21-30; • Luke 5:1-11 4 pm Recording of the weekly Divine Liturgy 7 pm First Solemn Communion	1 The Holy Prophet Jeremiah (625-585 BC); Coronation of Pochaiv Icon of the Mother of God (1773); Passing into Eternal Life (1951) of Blessed Klymentii (Clement) Sheptytsky, Archimandrite of the Studites and Confessor; • Acts 12:1-11; • John 8:31-42 Editing, Formatting, Publishing, and generally getting ready for Sunday.

Changeable Parts for Today's Divine Liturgy!

April 18; Third Sunday of Pascha. Sunday of the Myrrh-Bearing Women, Tone 2; our Venerable Father John, Disciple of Gregory the Decapollitan (c. 842)

After “Blessed is the kingdom...” the priest sings “Christ is risen...” in its entirety twice, and again: “Christ is risen from the dead, trampling death by death.” The people then sing: “And to those in the tombs, giving life.”

Troparion: 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: The noble Joseph took down Your most pure body from the tree.* He wrapped it with a clean shroud and aromatic spices* and placed it in a new tomb.* But on the third day You arose, O Lord,* granting the world Your great mercy.

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

Kontakion: You commanded the myrrh-bearers to rejoice, O Christ God,* and ended the grief of our mother Eve by Your Resurrection.* You ordered the apostles to proclaim to all:* “The Saviour is risen from the tomb.”

Now and for ever and ever. Amen.

Kontakion: Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades,* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your Apostles.* You, who grant Resurrection to the fallen.

Prokeimenon:

Save Your people, O Lord, * and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

Epistle: Acts 6:1-7 (NRSV)

In those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.” What they said pleased the whole community, and they chose Stephen, a man full of faith and

the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Alleluia verses:

You have shown favour to Your land, O Lord; You brought back the captives of Jacob.

Mercy and truth have met; righteousness and peace have embraced.

Gospel: Mark 15:43-16:8 (NRSV)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joseph saw where the body was laid.

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Hymn to the Mother of God

The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice!

Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ;* taste the fountain of immortality.

Praise the Lord from the heavens; praise Him in the highest.

Alleluia, alleluia,* alleluia. (Psalm 18:5)

Instead of “Blessed is He Who comes...” we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of “We have seen the true light...” we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of “May our mouths be filled...” we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of “Blessed be the name of the Lord...” we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

At the dismissal, instead of “Glory be to the Father and the Son and the Holy Spirit, now and forever and ever. Amen.” we chant:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

After the final Amen, the troparion “Christ is risen” is sung as at the beginning of the Liturgy, but with the addition:

And to us he has granted life eternal;* we bow down before his resurrection on the third day.



Mrs. Jones got a little too used to watching online worship from home.