



THE UKRAINIAN CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

**Please register online
at our website if you
plan to attend a
service during this
covid pandemic to
ensure there is room
for you.**

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

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A PARISH OF THE
UKRAINIAN CATHOLIC
EPARCHY OF
EDMONTON

April 25;

Fourth Sunday of Pascha – Sunday of the Paralytic, Tone 3;
the Holy Apostle and Evangelist Mark (54-68)

Christ is Risen! Христос воскрес!

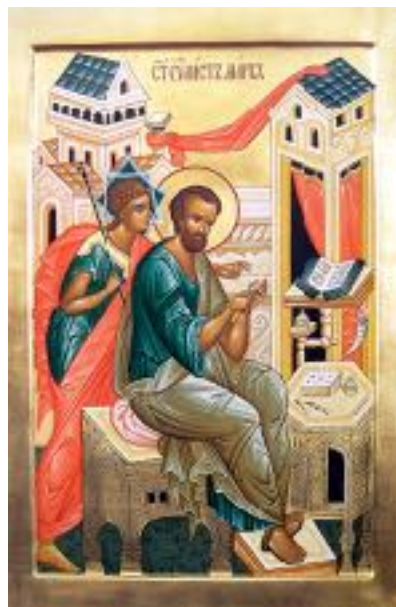
Please keep healthy and safe. Let's not put each other at risk for Covid.
If you aren't feeling well please stay home. Do not come to church.
Our hall is closed until further notice.

Sunday of the Paralytic (oca.org)

On this day the Church remembers the man who lay by the Sheep's Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first one to enter the pool after an angel troubled the water would be healed of his infirmities, but someone always entered the pool before him.

Seeing the man, the Lord felt compassion for him and healed him.

The Kontakion for this Fourth Sunday of Pascha asks Christ to raise up our souls, "paralyzed by sins and thoughtless acts."



Apostle and Evangelist Mark (oca.org)

The Holy Apostle and Evangelist Mark, also known as John Mark (Acts 12:12), was one of the Seventy Apostles, and was also a nephew of Saint Barnabas (June 11). He was born at Jerusalem. The house of his mother Mary adjoined the Garden of Gethsemane. As Church Tradition relates, on the night that Christ was betrayed he followed after Him, wrapped only in a linen cloth. He was seized by soldiers, and fled away naked, leaving the cloth behind (Mark 14:51-52). After the Ascension of the Lord, the house of his mother Mary became a place where Christians gathered, and a place of lodging for some of the Apostles (Acts 12:12).

Saint Mark was a very close companion of the Apostles Peter and Paul (June 29) and Barnabas. Saint Mark was at Seleucia with Paul and Barnabas, and from there he set off to the island...

continued on next page...



... of Cyprus, and he traversed the whole of it from east to west. In the city of Paphos, Saint Mark witnessed the blinding of the sorcerer Elymas by Saint Paul (Acts 13:6-12).

After working with the Apostle Paul, Saint Mark returned to Jerusalem, and then went to Rome with the Apostle Peter. From there, he set out for Egypt, where he established a local Church.

Saint Mark met Saint Paul in Antioch. From there he went with Saint Barnabas

to Cyprus, and then he went to Egypt again, where he and Saint Peter founded many churches. Then he went to Babylon. From this city the Apostle Peter sent an Epistle to the Christians of Asia Minor, in which he calls Saint Mark his son (1 Pet 5:13).

When the Apostle Paul came to Rome in chains, Saint Mark was at Ephesus, where Saint Timothy (January 22) was bishop. Saint Mark went with him to Rome. There he also wrote his holy Gospel (ca. 62-63).

From Rome Saint Mark traveled to Egypt. In Alexandria he started a Christian school, which later produced such famous Fathers and teachers of the Church as Clement of Alexandria, Saint Dionysius of Alexandria (October 5), Saint Gregory Thaumaturgos (November 5), and others. Zealous for Church services, Saint Mark composed a Liturgy for the Christians of Alexandria.

Saint Mark preached the Gospel in the inner regions of Africa, and he was in Libya at Nektopolis.

During these journeys, Saint Mark was inspired by the Holy Spirit to go again to Alexandria and confront the pagans. There he visited the home of Ananias, and healed his crippled hand. The dignitary happily took him in, listened to his words, and received Baptism.

Following the example of Ananias, many of the inhabitants of that part of the city where he lived were also baptized. This roused the enmity of the pagans, and they wanted to kill Saint Mark. Having learned of this, Saint Mark made Ananias a bishop, and the three Christians Malchos, Sabinos, and Kerdinos were ordained presbyters to provide the church with leadership after his death.

The pagans seized Saint Mark when he was serving the Liturgy. They beat him, dragged him through the streets and threw him in prison. There Saint Mark was granted a vision of the Lord Jesus Christ, Who strengthened him before his sufferings. On the

following day, the angry crowd again dragged the saint through the streets to the courtroom, but along the way Saint Mark died saying, "Into Your hands, O Lord, I commend my spirit."

The pagans wanted to burn the saint's body, but when they lit the fire, everything grew dark, thunder crashed, and there was an earthquake. The pagans fled in terror, and Christians took up the body of Saint Mark and buried it in a stone crypt. This was on April 4, 63. The Church celebrates his memory on April 25.

In the year 310, a church was built over the relics of Saint Mark. In 820, when the Moslem Arabs had established their rule in Egypt and oppressed the Christian Church, the relics of Saint Mark were transferred to Venice and placed in the church named for him.

In the ancient iconographic tradition, which adopted symbols for the holy Evangelists borrowed from the vision of Saint John the Theologian (Rev 4:7) and the prophecy of Ezekiel (Ez. 1:10), the holy Evangelist Mark is represented by a lion, symbolizing the might and royal dignity of Christ (Rev 5:5).

Saint Mark wrote his Gospel for Gentile Christians, emphasizing the words and deeds of the Savior which reveal His divine Power. Many aspects of his account can be explained by his closeness to Saint Peter. The ancient writers say that the Gospel of Mark is a concise record of Saint Peter's preaching.

One of the central theological themes in the Gospel of Saint Mark is the power of God achieving what is humanly impossible. The Apostles performed remarkable miracles with Christ (Mark 16:20) and the Holy Spirit (Mark 13:11) working through them. His disciples were told to go into the world and preach the Gospel to all creatures (Mark 13:10, 16:15), and that is what they did.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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 3:30 pm Baptismal Prep 7 pm Fr. Bo observes an online Scouts Canada session (in order to see if we could/ should start a group in our parish)	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	May 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.
2 Fifth Sunday after Pascha - Sunday of the Samaritan Woman, Tone 4; our Father Among the Saints Athanasius the Great (373); • Acts 11:19-26, 29-30; • John 4:5-42 10 am Divine Liturgy bilingual Ukr / Eng followed by Panachyda for + Joseph Noga 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	3 The Repose of our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kyiv and Organizer of the Cenoebitic (Common) Life in Rus' (1074) and the Holy Martyrs Timothy and Maura (286-305); • Acts 12:12-17; • Hebrews 13:7-16; • John 8:42-51; • Matthew 11:27-30	4 The Holy Martyr Pelagia; • Acts 12:25-13:12; • John 8:51-59	5 The Holy and Glorious Martyr Irene (321-23); Our Venerable Father Nicephoras, Hegumen of the Monastery at Medicius; • Acts 13:13-24; • John 6:5-14 4pm Vocations Meeting... unsure of day	6 The Holy, Just and Long-suffering Job; • Acts 14:20-27; • John 9:39-10:9	7 🐟 Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem at the Third Hour of the Day during the Reign of Constantine (351); the Holy Martyr Acacius (286-305); • Acts 15:5-34; • John 10:17-28 6 pm Elementary 7 pm Upper Elementary 8 pm Teen Youth	8 The Holy Apostle and Evangelist John the Theologian; Our Venerable Father Arsenius the Great (408-50); Arsenius the Great (450); • Acts 15:35-41; • 1 John 1:1-7; • John 10:27-38; • John 19:25-27; 21:24-25

- 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.



How to Become a More Welcoming Parish

I was a stranger and you welcomed me
(Matthew 25:35)

Hospitality in the Early Church

The word hospitality is derived from the Latin word *hospes*, which means guest. To be hospitable is to be welcoming and friendly to guests. In Greek, the word for hospitality is *philoxenia* (love for the stranger), which is derived from the word *xenos*, meaning stranger.

Hospitality is not so much a task as it is a way of living life and sharing with others: being welcoming and friendly to guests, travellers, and foreigners. A home that lives and breathes hospitality is a home that is alive.

In the ancient world and in the early Church, hospitality was taken very seriously. It was a public and sacred duty to welcome strangers and travellers, to offer them food, shelter and protection. The honour of the entire community was at stake. Hospitality was viewed as a pillar on which the moral structure of the world rested.

Hospitality Today

Today, our understanding of hospitality has been reduced to the idea of inviting friends, family, parishioners or fellow-believers for dinner and fellowship, whether at home or in the parish hall.

Our challenge is to go beyond the conventional understanding of hospitality and to re-discover the gift of hospitality as it was understood in ancient times and by the early Church.

In our twenty-five year plan, our goal in the area of Service is to renew the spirit of hospitality among our families, in our parishes and in the Ukrainian Catholic Church as a whole. Hospitality will not just happen unless we give it deliberate attention.

Welcoming the Stranger in Our Midst

No room in the inn.

Already at his birth, Jesus knew what it was like to be turned away, rejected, unwanted. When it came time for Mary to deliver

her child, she gave birth to a son, "laid him in a manger, because there was no place for them in the inn" (Luke 2:7).

Imagine. No room in the inn for the Son of God.

No wonder Jesus often preached on the theme of welcome.

Let us reflect on some of the passages from the Bible that speak to us about welcoming the stranger in our midst.

The Greatest Commandment

When a lawyer asked Jesus, "Teacher, which commandment in the law is the greatest?" He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets" (Matthew 22:36-40; see also Luke 10:27).

To offer hospitality is to love God, love self and love neighbour.

I was a stranger and you welcomed me.

The Last Judgement

In Jesus' sermon on the Last Judgement, he said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.... Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

"Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me'" (Matthew 25:31-40).

To welcome the stranger in our midst is to welcome Christ himself.

I was a stranger and you welcomed me.

Love of Enemies

Jesus teaches his disciples that they must be the bearers of the same love of neighbour toward their enemies: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

"For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others?

Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:43-48).

We are to welcome in our midst even those who are unkind towards us and with whom we have difficulty.

I was a stranger and you welcomed me.

Fraternal Charity

In his letter to the Christian community in Rome, Saint Paul exhorts: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers" (Romans 12:9-13).

I was a stranger and you welcomed me.

Show Hospitality Always

And in the Epistle to the Hebrews, the author writes, "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it" (Hebrews 13:1-2).

The very thought of it. The strangers could be angels themselves sent by God to test our hospitality and generosity towards others!

I was a stranger and you welcomed me.

God's Love and Ours

Finally, but perhaps most important, we are called to welcome the stranger in our midst with love because God is love, and God first loved us. And we are called to do the same:

"Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us" (1 John 4:7-12).

I was a stranger and you welcomed me.

How are we handling our parish's Annual General Meeting this year with the Covid Pandemic?

Because we can not meet together to have our AGM, this year we sending our information by mail, and then following it up by email. If we have your address and/or email of course.

You will receive information about our finances, our budget, our proposed Parish Pastoral Council and our parish in general. In order to let us know if you approve of our plans we need you to return a message to us either by email or by mail. Phone calls will not register as a vote.

So... keep your eye on your mail box, and afterward in your email inbox. And let us know if you are okay with our plans or not. Other constructive feedback is always welcome too.



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.

Changeable Parts for Today's Divine Liturgy!

After the first Amen: (priest, then people, then half & half)

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

Troparion: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead,* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion: Learning from Peter the chief apostle* you too became an apostle of Christ,* and shone on various lands like the sun.* O blessed one, adornment of Alexandrians,* through you Egypt was freed from deceit.* For you are a pillar of light for the Church* enlightening all with your teaching of the Good News.* Therefore, we feast your memorial, O Mark, divinely inspired.* Ask God whom you preached to all to grant our souls forgiveness of sins.

Kontakion: You received from on high the grace of the Spirit,* and destroyed the snares of the orators,* O Mark, most glorious apostle.* You caught the nations and brought them to the Master* by preaching to them the divine Good News.

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

Kontakion: Lord, as of old You raised the Paralytic,* lift my soul by Your divine presence,* for by many sins and foolish actions,* I, too, am now afflicted and crippled.* Raise me, that being saved I may cry to You:* Glory to Your power, O merciful Christ.

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:

Let Your mercy, O Lord, be upon us, as we have hoped in You.

verse: Rejoice in the Lord, O you just; praise befits the righteous.

Epistle: Acts 9:32-42; (NRSV)

In those days, Peter went here and there among all the believers, he came down also to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your

bed!" And immediately he got up. And all the residents of Lydda and Sharon saw him and turned to the Lord.

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord.

Alleluia verses:

Of Your mercies, O Lord, I will sing forever; with my mouth I will proclaim Your truth from generation to generation.

For You have said, "Mercy will be established forever."

The heavens shall confess our wonders, O Lord, and Your truth in the church of the saints.

God is glorified in the assembly of the saints.

Gospel: John 5:1-15; (NRSV)

At that time, Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. So the Jews said to the man who had been cured, "It is the sabbath; it is not lawful for you to carry your mat." But he answered them, "The man who made me well said to me, 'Take up your mat and walk.'" They asked him, "Who is the man who said to you, 'Take it up and walk?'" Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. Later Jesus found him in the temple and said to him, "See, you have been made well! Do not sin any more, so that nothing worse happens to you." The man went away and told the Jews that it was Jesus who had made him well.

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.
(Psalm 148:1)*

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

The usual “Christ is Risen”s that we have at the end of the liturgy.

at the end after the final Christ is Risen we sing:

Priest: And to us He has granted life eternal;*

People: we bow down before His resurrection on the third day.

Do you know the 10 Commandments?



Simplified for kids.