

Успіння Пресвятої Богородиці

Українська Греко-
Католицька Церква



Dormition of the Most Holy Mother of God

Ukrainian Catholic Church

DORMITION DISTRICT

Office

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Clergy

Pastor: Rev. Fr. Peter Babej

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Emergencies: 780-993-8037

Dormition Parish, Edmonton

15608-104 Ave, Edmonton, AB

Sunday Confession – 8:30 am

Sun. Liturgy – 9:30 am | 11:30 am

Weekday Liturgy – Wed. 5:30 pm

Thurs., Fri., 7:00 am; Sat. 9:00 am.

Great Vespers – Saturdays, 6 pm

Confessions – After Vespers

St. Nicholas Parish, Carvel

AB-770, Carvel, Parkland County

Div. Liturgy – Sun. March 17, 12:00 pm.

St. George Parish, Manly

53032 Hwy #770, Parkland County

Div. Liturgy – June 9, 2024, 12 noon

Holy Eucharist Parish, Cherhill

Township Rd. 562, Cherhill, AB

Div. Liturgy – May 26, 12:30 pm.

Sunday, March 03, 2024

Veneration of the Holy Cross

Third Sunday of the Great Fast

Tone 7. Holy Martyrs Eutropius and His
Companions Cleonicus and Basiliscus (286-305).

Today, we celebrate the Divine Liturgy
of St. Basil the Great (9:30 am)

DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 1: Save Your people, O Lord, and
bless Your inheritance.* Grant victory to Your
faithful people against enemies,* and protect
Your community by Your cross.

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

Kontakion, Tone 7: No longer does the flaming
sword guard the gate of Eden;* the tree of
the Cross has quenched its flames
gloriously.* The sting of death and the
victory of Hades are banished,* and You O
my Saviour came and called to those in
Hades: "Return again to Paradise!"

Instead of Holy God, we sing:

To Your Cross, O Master,* we bow in veneration,* and we glorify Your holy Resurrection!

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

And we glorify Your holy Resurrection!

To Your Cross, O Master,* we bow in veneration,* and we glorify Your holy Resurrection!

Prokimenon, Tone 6

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. (*Psalm 27:9,1*)

Epistle – Hebrews 4:14-5:6

A reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Since, then, we have a great high priest who has passed **through the heavens**¹, Jesus, the

Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to **sympathize**² with our weaknesses, but we have one who in every respect has been tested as we are, yet **without sin**.³ Let us therefore approach the throne of grace with **boldness**,⁴ so that we may receive mercy and find grace to help in time of need. Every high **priest**⁵ chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for **his own sins**⁶ as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. So also, Christ did not glorify Himself in becoming a high priest but was appointed by the One who said to Him, “You are My Son, today I have begotten You;” as He says also in another place, “You are a priest forever, according to the order of **Melchizedek**.”⁷

¹ **passed through the heavens:** This refers to the Ascension of Christ. Christ ascended into the most intimate presence of God in heaven (Hebrews 9:24). This verse is understood in the context of the Son sitting “at the right hand of the Majesty on high.” Christ has accomplished His work on earth and has entered into His Sabbath rest.

² **sympathize:** Christ’s empathy (sympathy) for sinners – rests on His being tempted in the very way we are.

³ **Without sinning:** One of the several NT passages that asserts the sinlessness of Jesus. Having triumphed over temptation as a man, He understands our struggles and is able to help us through them.

⁴ **boldness:** or “confidence”. The reference here is to the throne of grace – the heavenly throne of the Father in whose presence Christ intercedes for us as high priest. In ancient Israel, the Lord sat enthroned on the wings of the cherubim over the Ark of the Covenant. Given the Tabernacle imagery that permeates the theology of Hebrews, the throne of the Father is probably envisioned as the Ark of the heavenly sanctuary (Rev 11:19). It is here that God gives us mercy after we sin and grace to keep us from sin. Christ, enthroned at

the right hand of the Father, sits on a throne of grace rather than of judgment, granting mercy and grace to help in time of need.

⁵ **priest:** To qualify as a priest in the Old Testament one must: 1) be taken from among men; 2) be appointed to serve others; 3) offer sacrifices; 4) have compassion; 5) be called by God. In the priesthood of Aaron, a priest identified himself with humanity and had sympathy for his fellow men because he sinned as other men sinned. The sacrifices were vicarious offerings of animals.

⁶ **his own sins:** The author has in mind the Day of Atonement, the annual feast when the high priest of Israel carried sacrificial blood into the presence of God to expiate his own personal sins (Lev 16:11), as well as those of the people (Lev 16:15).

⁷ **Melchizedek:** Melchizedek is the high priest and king of Salem, who greeted Abraham with gifts of bread and wine (see Genesis 14:18-20). Christ assumes and fulfills the Old Testament priesthood. Like Melchizedek, Jesus is both High Priest and King. He does not sin; His sacrifice is the human sacrifice of Himself, and His perfect priesthood continues in the Church to this day.

Alleluia Verses

Verse: Remember Your congregation which You acquired from the beginning.

Verse: But God is our king before the ages; He has wrought salvation in the midst of the earth. (*Psalm 73:2,12*)

Gospel – Mark 8:34-9:1

AT THAT TIME Jesus called the multitude with His disciples, and said to them, “If any man would to come after Me, let him deny himself and take up his **cross**⁸ and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake, and for the sake of the gospel, will save it. For what does it profit a man to gain the whole world and forfeit his life⁹? For what can a man give in return for his life? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He **comes**¹⁰ in the glory of His Father **with the holy angels**.¹¹ And He said to them, “Truly, I tell you, there are some standing here who will not taste **death**¹² before they see the kingdom of God present with power.¹³”

⁸ **cross:** The cross, a dreaded instrument of Roman punishment, is also a symbol of suffering by Christians in imitation of Christ. We practice self-denial for the sake of the love of God and the gospel. Accepting this suffering is not a punishment, nor is it an end in itself, but a means to overcome the fallen world for the sake of the Kingdom and to crucify the flesh with its passions and desires.

⁹ This question emphasizes the utter foolishness of accumulating worldly wealth or power, for none of this can redeem man’s fallen soul, nor benefit a person in the life to come.

¹⁰ **when He comes:** The Father has given Christ the authority to judge the living and the dead.

¹¹ **with the holy angels:** Jesus alludes to the prophecy of Zechariah (14:5). Zechariah describes the “day of the Lord,” when God will bring judgment on the unfaithful of Israel by

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 that all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you!

Communion Hymn

Let the light of Your countenance, O Lord* shine upon us. Alleluia, alleluia,* alleluia.

Alternate Ambo Prayer

Blessed are You, O Lord, highly exalted, glorified and good. In Your divine providence You have established us in these days of inner peace. To Your servants give the good fruit of righteousness in all their works, might and power for the destruction of sin and the renewal of soul and mind, so that during the forty days of the fast, we may overcome the enemy’s clever manipulation. For You re our God, who through fasting and disciple made mortals equal to angels, and entrusted the fasting Moses with the tablets of the law written by Your divine hand. Now, O Lord,

gathering armies against Jerusalem to plunder the city (14:1-2). Once the faithful have evacuated the city, God is expected to “come” with His “holy ones” and there be established “king” over the earth. These events transpired with the destruction of Jerusalem in AD 70, which prefigures the glorious return of Christ at the end of history and the full unveiling of His kingdom.

¹² **not taste death:** Jesus promises to inaugurate His kingdom within the lifetime of the apostles.

¹³ This is a reference to those who would witness the Transfiguration, as well as to those in every generation who will experience the presence of God’s kingdom.

return us to the safe harbour of the holy Passion of Your Christ, that we may conquer sin with the wood of the Cross as our weapon, and become worthy of the joyous resurrection on the third day. Through the prayers and supplications of the all-holy and pure Mother of God and ever-virgin Mary and of all Your saints, now and for ever and ever. Amen.

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Hymn for the Third Sunday of Lent

With joy we keep the holy Fast
And gather on the Lord's own Day
That through His word and Sacrament,
We may give thanks to Christ, the Way.

Now is the time acceptable!
Today, the day our Saviour calls!
Let us cast off the weight of sin
And rise again from evil's falls.

Before Your Cross we bow today,
And hail You Christ, our saving Lord.
With mid-Lent come we claim Your grace;
Your people aid, Your help afford!

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ANNOUNCEMENTS

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to fr.babej@eeparchy.com.

READERS

Sunday, March 3

9:30 am (English) – Dobr. Lada Cherwick

11:30 am (Ukrainian) – Jaroslav D.

Sunday, March 10

9:30 am (English) – Jason Waywitka

11:30 am (Ukrainian) – Olya Kharabara

PARISH

THIRD SUNDAY OF THE GREAT FAST: VENERATION OF THE HOLY CROSS – Today, at the mid-point of the Great Fast, we venerate the most holy, precious, and life-giving Cross.

BEST WISHES – Birthday blessings and best wishes to Ulyana Sych, Shiloh Cherwick, Natasha Ann Gerace, Steve Konovalec, and to all who celebrate their birthdays or anniversaries this past week or in the next few days. May God bless you with health, happiness and peace!

MANY HAPPY YEARS – On the occasion of their 13th Wedding Anniversary, we extend our best wishes to Justin and Catherine Tamsett. May God continue to bless you and your family with peace, health, and salvation! Many Happy Years!!!

THANK YOU – to all who made this year's Marriage Preparation Course a success: Sharon Holinka, Ihor Holinka, Dobr. Donna Babej, Iryna Ostapiak, Roman Ostapiak, Vince Schiller, Dr. Lauren Girard and Dr. Tania Doblanko. May God bless you!

TODAY: LENTEN SOUP AND A BUN – will take place today, Sunday, March 3, 2024, after each Divine Liturgy. Cost: \$5 per person; children six and under – free. Sincere thanks to Sharon Holinka for preparing today's lunch! God bless!

CATECHISM CLASSES TODAY – Both groups will meet today after the 9:30 am Divine Liturgy.

SINCEREST PRAYERS AND CONDOLENCES – We regret to inform you that +Verna Hnatiuk fell asleep in the Lord on Wednesday, February 28th, 2024. Our sincerest prayers for the repose of her soul and our condolences to the family. The Parastas Service will be

offered on Thursday evening, March 7th, at 7:00 pm, and the Burial Service with Divine Liturgy will take place on Friday, March 8, 10:30 am, at Dormition Parish. May her memory be eternal in God!

EPISTLE READERS – If anyone is interested in reading the epistle at a Sunday Divine Liturgy (9:30 am), please contact Fr. Peter Babej at fr.babej@eeparchy.com

PASKA MAKING WITH CHILDREN AND MOMS – We will be making Paska breads with children and moms on **Saturday, March 9th**, from 2:00 pm to 4:00 pm. Cost: \$5.00 per person. Each person will make their own paska! To register your attendance, please include your name on the sign-up sheet at the church entrance or email dormition.edm@gmail.com.

FOURTH WEEK OF THE GREAT FAST – The schedule of services for the second week of the Great Fast is as follows:

Wednesday, March 6

5:30 pm - Presanctified Liturgy (English).

7:30 pm – Bible Study in the Parish Hall.

Thursday, March 7

7:00 am - Sixth Hour & Typica (Bilingual).

7:00 pm – Parastas (+Verna Hnatiuk)

Friday, March 8

7:00 am - Sixth Hour & Typica (Bilingual).

10:30 am – Burial Service and Divine Liturgy.

5:30 pm – Presanctified Liturgy (English).

7:00 pm – Way of the Cross (Ukrainian).

Saturday, March 9

9:00 am – Divine Liturgy and Panakhyda.

10:00 am – English Language Course.

1:00 pm – Preparation for Holy Confession.

2:00 pm – Paska Making (mom's & children)

6:00 PM – Great Vespers

PARISH MEMBERSHIP – If you would like to become a registered member of Dormition Parish, please fill out the registration form provided in the vestibule. You can leave it with Fr. Peter, or in the sacristy, or slip it under the Parish Office door.

PARISH ANNUAL GENERAL MEETING (AGM)

– has been scheduled for Wednesday, April 10, 6:30 PM, immediately after the 5:30 PM Divine Liturgy. Refreshments will be served. Please note that households and registered members ages 18 and up are eligible to vote. If you haven't registered as a parishioner, please fill out one of the forms and submit to the Parish Office.

EPARCHY & COMMUNITY

SHROUD OF TURIN PRESENTATION – A

presentation on the Shroud of Turin will take place on Sunday, March 10, from 2:00 pm to 4:00 pm, at St. Josaphat Ukrainian Catholic Cathedral. Presenter: Ed Hecker. During the presentation, we will examine: a) the results of various scientific studies of the Shroud; b) the history of the cloth; and c) most importantly, the impact of the Shroud on our faith, liturgy and iconography. All are welcome to attend!

CAMP OSELIA SOCIETY ANNUAL GENERAL MEETING – will take place on Thursday,

March 14, 7:00 PM, at Saint Josaphat Cathedral basement. All welcome.

UKRAINIAN WAR REQUIEM – The Axios

Men's Ensemble is presenting the premiere of composer and two-time Grammy nominee, Benedict Sheehan's Ukrainian War Requiem on Sunday, April 14th at 3:00 pm at St. Basil's in Edmonton. The concert will feature a choir of over 50 performers, including members of Pro Coro Canada and select soloists from across North America,

Europe and Ukraine. Tickets are available at www.axioschoir.com.

EPARCHIAL CHILDREN’S DAYCAMP at HOLY EUCHARIST PARISH – SPRING BREAK. AGE: GRADES 1 - 6 (Grades 7-12: volunteer as counsellors, no charge). DESCRIPTION: We will pray, sing, make crafts, make new friends and spend time with old friends. The theme for the week will focus on Holy Week and Pascha (Easter). DATES & TIMES: March 25, 26, and 27 9:00 am – 3:00 pm. LOCATION: Holy Eucharist Parish, 6425-120 Avenue, Edmonton. COST: \$35 per child. Cost covers snacks and all other materials. CONTACT: youth@eeparchy.com to register, or for more information. Children are asked to bring a lunch each day. Youth in grades 7 – 12 are encouraged to volunteer as camp counsellors. Space is limited to 35 spots.

SHEVCHENKO CONCERT – will take place next Sunday, March 10, 2:30 pm, at the Ukrainian Youth Unity Complex, 9615 153 Ave.

THE THREE TEMPTATIONS OF CHRIST – EPARCHIAL LENTEN SERIES. In Scripture we read the account of Jesus retreating to the desert to pray and fast. There he is tempted by Satan three times and three times he refuses to accept what Satan has to offer. In our sessions, we will examine each of these three temptations to discover their meaning and how we may see ourselves in moments of temptation throughout our lives. We will also explore what spiritual strength we may gain from the example of Jesus. Sessions will consist of a presentation and will conclude with prayer. **Join us on Thursdays 7:00 - 8:30 pm. March 7** – Physical Temptations - *Presenter:* Fr. Mark Bayrock. **March 14** – Testing God - *Presenter:* Fr. Jim Nakonechny. **March 21** – Pride and Power - *Presenter:* Fr. Mike Bombak. LOCATION: Exaltation of the Holy Cross parish hall, 9003 – 153 Ave,

Edmonton. You are encouraged to attend in person and are welcome to attend any or all of the sessions. No registration is necessary. If you cannot be there in person you may attend on Zoom: <https://us02web.zoom.us/j/86407190277?pwd=czc4c2w4ZWdIVEUORkNSZTY2Vi9VZz09> You can also find the Zoom link on the Eparchy of Edmonton website: www.eeparchy.com.

CHURCH FLOOR PROJECT – As you can see, our church carpet and flooring need to be replaced. Also, the floor in the sanctuary needs to be repaired and levelled. We will need to raise at least \$10,000 in order to begin this urgent project. **Fundraiser deadline: is April 8, 2024.**

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SUNDAY, FEBRUARY 11, 2024

Sunday Collection

Sunday Envelopes	\$795.00
Loose Donations	\$95.00
Candles	\$25.25
TOTAL Sunday Collection	\$915.25

Other Donations

Donations to Parish	\$100.00
UCWLC Donations	\$100.00
TOTAL Other Donations	\$200.00
TOTAL INCOME	\$1,115.25

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CHURCH FLOOR PROJECT

N.N.	\$1,000.00
Benoit and Denise Boudreau	\$1,000.00
Jessica Aranibar	\$600.00
Fr. Terry and Dobr. Lada Cherwick	\$500.00
N.N.	\$500.00
Justin and Catherine Tamsett	\$500.00
Alex Schabel	\$400.00
Steve and Janet Konowalec	\$300.00
Chris Lirette	\$300.00
Fr. Peter and Dobr. Donna Babej	\$250.00

Iryna Laschuk	\$250.00
N.N.	\$250.00
N.N.	\$200.00
Joel & Theodosia Sych	\$284.18
N.N.	\$100.00
N.N.	\$100.00
Ivan and Luba Genyk	\$100.00
Vince and Shelagh Schiller	\$100.00
Sheila Leiding	\$50.00
Babiak Family	\$50.00
Maria Pelenska	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
N.N.	35.00
N.N.	\$20.00
N.N.	\$20.00
Loose Cash	25.00
Total Donations	\$7,060.17

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The Sign of the Holy Cross

In the course of history, no symbol has expressed the heart of Christians more than the Cross. The Cross is the concrete expression of the Christian mystery, victory through defeat, of glory through humiliation, of life through death. It is the symbol of a God who became man to die as a slave to save creatures. It is the symbol of a life that is not afraid to look to the height and breadth and depth of things because in every direction its arms remain outstretched.

It is interesting to note that long before Christ the symbol of the Cross was held in high esteem and venerated by many pagan cultures as a sacred sign of the stability and the integrity of the universe, pointing to the four directions of the compass and gathering to itself the entire cosmos. This ancient symbol would in the “fullness of time” become the instrument of redemption and the means of the glorification of the Son of Man; as St. John Chrysostom says: “I call Him king because I see Him crucified: it belongs to the king to die for His subjects.” So, crucifixion, death, salvation, kingship, and glory — the Cross!

Because the pagan world could not and would not understand such a deep mystery, such “foolishness”, the early Christians hesitated to use the Cross openly as a sign of the new faith. When it did appear, it was usually disguised as an anchor or was intertwined amid vines. With the liberation of the Church from persecution under Emperor Constantine, however, the Cross slowly emerged as the sign of the Christians. Despite their reticence to use the Cross as a public symbol before the fourth century, the Christians did make wide use of it as early as the second and third centuries to sign themselves on the forehead.

In the second century Tertullian reports: “In all our travels and movements, in all our coming in and going out... whatever employment occupies us, we mark our foreheads with the sign of the Cross.”

In the fourth century St. Cyril of Jerusalem writes, “Let us not be ashamed to confess the Crucified. Let the Cross be our seal, made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cups we drink; in our comings in, and goings out; before we sleep, and when we rise up; when we are on the road, and when we are still. Great is that preservative; it is without price... It is the Sign of the faithful, and the dread of devils: for He triumphed over them in it, having made a show of them openly for when they see the Cross they are reminded of the Crucified; they are afraid of Him, who bruised the head of the serpent. Despise not the Seal, because of the freeness of the gift; but for this the rather honor your Benefactor.”

By the sixth century, probably due to the raging Monophysite heresy which denied the two natures of Christ as both God and man, two fingers began to be used to trace the sign of the Cross, now no longer only on the forehead but more boldly with a larger sign made on the body.

Following centuries saw further a desire to profess more explicitly the belief in the triune God and the two natures of Christ. Consequently, the thumb and two fingers were extended to

symbolize the Trinity while the ring finger and the little finger were folded back on the palm to profess the God/Man, Jesus Christ.

Let us not be ashamed to confess the Crucified. Let the Cross be our seal, made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cups we drink; in our comings in, and goings out; before we sleep, and when we rise up; when we are on the way, and when we are still... It is the Sign of the faithful, and the dread of devils.

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MAKING THE SIGN OF THE CROSS

In our tradition, great emphasis is placed on sign of the Cross as a profession of faith in the three basic doctrines of Christianity: the Holy Trinity, the two natures of Christ and the mystery of redemption. This act of faith in the teachings of Christianity is also an act of consecration to God of all human activities: thoughts, affections, and actions. We sign ourselves especially at every mention of the name of the Holy Trinity and in conjunction with the *metany* or bow made to reverence holy things such as the altar or an icon.

In our tradition the sign of the Cross is formed by holding the thumb and first two fingers of the right hand together, representing the Holy Trinity, and folding the last two fingers into the palm to signify the two natures of Christ. With this gesture one touches the forehead while invoking the name of the Father, then, bringing the hand to the abdomen, invokes the name of the Son, and then brings the hand first to the right shoulder and then moving to the left while invoking the Holy Spirit. In the Scriptures right generally represents good and left evil, and in the Creed the Son is said to sit at the right hand of the Father, thus the signing of the right shoulder first.

Living in a predominantly Western Christian society as we do, it may surprise some that signing the Cross in this way was once also the norm in the Western Church. In the thirteenth century Pope Innocent III directed most explicitly that: “the sign of the Cross is made with three fingers, because the signing is done together with the invocation of the Trinity. ... This is how it is done: from above to below, and from the right to the left, because Christ descended from the heavens to the earth, and from the Jews (right) He passed to the Gentiles (left). Others, however, make the sign of the Cross from the left to the right, because from misery (left) we must Cross over to glory (right), just as Christ crossed over from death to life, and from Hades to Paradise.” The Western Church retained this ancient form until about the fourteenth century when gradually the open hand was introduced and the sign began to be made more often from left to right, perhaps from the faithful mistakenly following the priest who in blessing inverts his movement.

The sign of the Cross is a symbol of faith, a sign that shall be contradicted, a standard to lead on toward final victory as St. John of Damascus teaches: “For wherever the sign shall be, there also shall He be.”

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A NOTE REGARDING THE BLESSING FROM A PRIEST

When a priest blesses with the sign of the Cross, his hand is held in a posture meant to convey that the blessing is not from the priest himself but from Christ God. The fingers spell out “IC XC”, the first and last letters of the Greek for Jesus (Ιησούς) Christ (Χριστός), just as Christ’s hand is depicted in a gesture of blessing in icons.

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“The Cross to Heal the Wounds of Ukraine”: Head of UGCC Consecrates Cross of Heroes Memorial in Vyshhorod

On February 24, the day of the second anniversary of Russia’s full-scale invasion, His Beatitude Sviatoslav, Father and Head of the UGCC, consecrated the memorial “Cross of Heroes” in Vyshhorod, the city where Ukrainians held off the Russian attack on Kyiv two years ago.

“According to God’s wondrous providence, it was here that the invisible line between life and death was drawn, here, on the shores of the Kyiv Sea, in this princely city of Vyshhorod. Here, on this border, which was marked with the blood of so many courageous sons and daughters of our Motherland, that we have gathered today to commemorate them, so that Ukraine and the world will remember them,” His Beatitude Sviatoslav emphasized.

The memorial is dedicated to all the heroes who gave their lives defending Ukraine and to those who continue to fight for our country’s independence. The project is the work of His Beatitude Sviatoslav, along with Andriy Vavrysh, Oleksandr Horhan, Mykola Kabluka, and Fr. Taras Valakh. The contractor was the Fr. Titus Voynarovsky Foundation.

In his speech, the Head of the UGCC emphasized the importance of erecting a memorial, a cross

that will be a special memory for descendants: “For the memory to last in the future, it must be built today.”

Apart from that, Apostolic Nuncio to Ukraine Visvaldas Kulbokas assured that the Holy Father supports Ukrainians, particularly on this memorable day, and emphasized that this memorial is a place of our prayer for all the defenders and their prayer for us.

The UGCC Department for Information

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Head of the UGCC in the 106th week of the war: The world has witnessed Russia’s crime not only against Ukraine but also against its people

The world has witnessed the aggressor’s crime not only against Ukraine but also against its people and army. This was stated by the Father and Head of the Ukrainian Greek Catholic Church on the 106th week of the great, bloody, sacrilegious war that the Russian aggressor brought to the Ukrainian land.

The Primate noted that this week will probably go down in the history of military art, the heroic struggle of Ukraine for its freedom under the sign of the Avdiivka tragedy.

“One of the Russian correspondents, a military propagandist, who witnessed commanders brutalizing their soldiers and ordering them *en masse* into Ukrainian positions, has tragically taken his own life. These ‘meat assaults’ represent an unprecedented disregard for the dignity of soldiers in wartime. The criminal Russian authorities remain silent on this matter, but the world is aware...”

Military experts say that such a number of casualties in just one tactical confrontation would be unacceptable for any other army. Instead, for Russians who want to achieve political goals by military means, the human life of even their own soldiers is worthless.

“But Ukraine stands, Ukraine fights, Ukraine prays! Ukraine is hurt, wounded, but not conquered!” the spiritual leader emphasizes.

This week in the life of our nation and our Church, the Head of the Church noted, was a time of remembrance and prayer: “We remembered the tenth anniversary of the shootings of Ukrainians on the Maidan in Kyiv, the event known in the world as the Revolution of Dignity. Our Heroes of the Heavenly Hundred have set a high moral standard for the government, society, and all those who strive for good and freedom — a standard that generations of Ukrainians will look up to.”

We also remembered ten years of Russia’s war of aggression against Ukraine, which began with the occupation of Crimea and Donbas. We remember and pray for our soldiers of the Anti-Terrorist Operation (ATO) and the Joint Forces Operation (JFO) who defended their homeland almost barehanded, unarmed. We commend the Heroes of the Ilovaisk Cauldron, Donetsk Airport, and those who reached the pinnacle of courage and love for the Motherland and whose ten years of struggle we have commemorated this week.

“The memory of February 24, the second anniversary of the full-scale invasion, resonates in our hearts with extreme pain. Once again, we saw the horrifying footage of the first bombing of Kyiv and its surroundings, the first atrocities committed by Russians against the civilian population of Ukraine, as well as clear images of the first Ukrainian Heroes who gave their lives without hesitation to save their homeland. We remember and prayed fervently,” said the Primate.

His Beatitude Sviatoslav expressed his gratitude to those who joined the worldwide, nationwide prayer standing on February 24, the Day of Prayer and Fasting, for a just peace and victory of Ukraine, responding to the call of the bishops of the UGCC Synod of Bishops.

The UGCC Department for Information

СЛУЖБА БОЖА

Тропар, глас 1: Спаси, Господи, людей твоїх* і благослови насліддя Твоє!* Перемоги благовірному народові на супротивників даруй* і хрестом твоїм* охорони люд твій.

+Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

Кондак, глас 7: Вже більше влада смерти не зможе людей держати, * зійшов бо Христос, знищивши і знівечивши сили її, * зв’язується ад, * пророки ж однодушно радіють. * З’явився Спас тим, що вірують, промовляючи: * Виходьте, вірні, до воскресіння.

Замість Трисвятого:

Хресту Твоєму поклоняємось, Владико, і святеє воскресіння Твоє славимо. (х3)

†Слава Отцю, і Сину, і Святому Духові,* і нині і повсякчас і на віки вічні. Амінь. І святеє воскресіння Твоє славимо.

Хресту Твоєму поклоняємось, Владико, і святеє воскресіння Твоє славимо.

Прокімен, Глас 6

Спаси, Господи, людей Твоїх* і благослови спадкоємство Твоє.

Стих: До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

Апостол – До Євреїв 4,14 -5,6

ЧТЕЦЬ: До Євреїв послання святого апостола Павла читання.

Браття! Мавши великого архиєрея, що пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиєрея, який не міг би співчувати нашим недугам: він же зазнав усього, подібно як ми, крім гріха. Приступім, отже, з довір'ям до престолу благодаті, щоб отримати милість і знати

ОГОЛОШЕННЯ

благодаті на своєчасну поміч. Кожен бо архиєрей, узятий з-поміж людей, настановляється для людей у справах Божих, щоб приносив дари та жертви за гріхи; він може співчувати нетямущим та введеним в оману, бо й сам він немічю охоплений, і тому повинен так за людей, як і за себе самого приносити жертви за гріхи. Чести цієї ніхто не бере сам собі, лише той, хто покликаний Богом, як Арон. Так і Христос не сам собі присвоїв славу стати архиєреєм, вона бо від того, який до нього мовив: «Ти Син мій, я сьогодні породив тебе.» Як і на іншому місці каже: «Ти -- священник навіки за чином Мелхисадека.

Стихи Алілуя

Стих: Згадай Твою громаду, яку Ти придбав Собі віддавна. *Стих:* Таж Ти, о Боже, цар мій споконвіку, що дієш серед землі спасіння.

Євангеліє - Від Марка 8,34-9,1

Сказав Господь: «Коли хто хоче йти за мною, хай зречеться себе самого, візьме на себе хрест свій та йде слідом за мною. Бо хто хоче спасти свою душу, той її погубить; а хто погубить свою душу мене ради та Євангелія, той її спасе. Яка бо користь людині здобути світ увесь і занепастити свою душу? Хто, отже, буде соромитися мене й моїх слів перед цим родом перелюбним та грішним, того буде соромитися Син Чоловічий, коли прийде у славі Отця свого зі святими ангелами.» І сказав їм: «Істинно кажу вам: Є деякі з отут присутніх, що не зазнають смерти, аж поки не побачать Царства Божого, що прийде у могутності.»

Причасний

Знаменувалося на нас світло* лица Твого, Господи.* Алілуя, алілуя,* алілуя!

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ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу fr.babey@eeparchy.com.

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання Уляні Сич, Шайло Черевик, Наташі Анні Герас, Стефанові Коновалець, та всім, хто святкує свої уродини. Нехай Господь Бог благословить!

ЗУПА І ХЛІБ – Сьогодні, після Служби Божої, в парафіяльній залі. Кошт: \$5 від особи. Діти до 6 років життя – безплатно.

РУХ ХРИСТІЯНСЬКИХ СІМЕЙ – СЬОГОДНІ, в неділю 3-го березня, в церкві Успіння Пресвятої Богородиці, після української Служби Божої, о год. 12:45 п.п. почнеться Курс Руху Християнських Сімей (РХС) в парафіяльній залі. Курс нараховує 12 тем, які базуються на Святому Письмі та вченні Церкви. Запрошуємо всіх до участі!

МАТЕРІ В МОЛИТВІ - Спільнота „Матері в молитві” була заснована для допомоги матерям, які бажають разом молитися за своїх дітей та онуків, дітей парафії та всіх українських дітей і знайти необхідну підтримку. Наступне молитовне зібрання відбудеться **10-го березня, 2024**, після україномовної Божественної Літургії. Для додаткової інформації просимо звертатися до Лесі Бабяк за номером 587-937-0311, або електронічною поштою та адресу Lesia.Ivanivna.Babiak@gmail.com. Запрошуємо до молитви!

ХРЕСНА ДОРОГА – відправиться у п'ятницю, 8-го березня, о год. 7:00 вечора, в укр. мові.

ЧЕТВЕРТИЙ ТИЖДЕНЬ ВЕЛИКОГО ПОСТУ.

Середа, 6-го березня – Літургія Передосвячених Дарів (в англ. мові), о год. 5:30 п.п.

Четвер, 7-го березня – Шостий Час і Обідниця, о год. 7:00 ранку. 7:00 вечора – Парастас за упокій Вірни Гнатюк.

П'ятниця, 8-го березня – Шостий Час і Обідниця (дво-мовно), о год. 7:00 ранку. Похорон о год. 10:30 ранку. Служба Передосвячених Дарів (в англ. мові) о год. 5:30 п.п. Хресна Дорога (в укр. мові), о год. 7:00 вечора.

Субота, 9-го березня – Служба Божа і Панахида (Сорокоусти) о год. 9:00 ранку.

ПЕЧЕНЯ ПАСОК ДЛЯ ДІТЕЙ – Запрошуємо дітей та мамів до участі! Печеня Пасок відбудеться в суботу, 9-го березня, від 2:00 год. п.п. до 4:00 год. п.п. Кошт: \$5. Кожна особа візьме додому готову паску! Щоб зареєструватися, просимо заявити вашу участь підписом на списку при вході.

ШЕВЧЕНКІВСЬКИЙ КОНЦЕРТ – відбудеться в неділю, 10-го березня, 2024, о год. 2:30 п.п., Ukrainian Youth Unity Complex, 9615 – 153 Avenue. Вступ: Добровільні пожертви «Приятелі збройних сил України».

УКРАЇНСЬКИЙ ВОЄННИЙ РЕКВІЄМ – В неділю 14-го квітня о год. 13:00, в Парафії Святого Василя Великого чоловічий ансамбль “Аксиос” представить прем'єру дворазового номінатна “Греммі” “Український Воєнний Реквієм” з композитора Бенедикта Шігана. У концерті візьме участь хор із 50 виконавців, серед яких члени Pro Coro Canada та окремі солісти з Північної Америки, Європи та України. Можете придбати квитки онлайн: www.axioschoir.com.

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THIS WEEK AT DORMITION

SUNDAY, MARCH 3: VENERATION OF THE CROSS.

7:30 AM – Church Open for Prayer.

8:30 AM – Confessions. 9:00 AM – Rosary Prayer.

9:30 AM – Divine Liturgy; for all parishioners; for Ukraine; Blessings for Justin and Catherine Tamsett, on the occasion of their 13th wedding anniversary; birthday blessings for Flo Volko.

LENTEN SOUP AND BUN – after Divine Liturgy.

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine and its Armed Forces; for the intentions of Ann Bernard.

LENTEN SOUP AND BUN – after Divine Liturgy, followed by the first Presentation for Married Couples.

Mon. Mar. 4: Ven. Gerasimus of the Jordan.

Tues. Mar. 5: Conon and Maria, Martyrs.

Wed. Mar. 6: 42 Martyrs of Ammorium.

5:30 PM – Liturgy of the Presanctified Gifts (Eng.)

7:00 PM – Bible Study.

Thurs. Mar. 7: Hieromartyrs of Kherson.

7:00 AM – Lenten Sixth Hour and Typica (Bilingual)

7:00 PM – Parastas for +Verna Hnatiuk

Fri. March 8: Theophylactus, Bishop of Nicodemia

7:00 AM – Lenten Sixth Hour and Typica (Bilingual)

10:30 AM – Burial Service and Liturgy (+Verna Hnatiuk)

5:30 PM – Liturgy of the Presanctified Gifts (Eng.)

7:00 PM – Way of the Cross (Ukrainian)

Sat. March 9: 40 Martyrs of Sebaste.

9:00 AM – Divine Liturgy and Panakhyda (Sorokousty)

10:00 AM – English Language Program.

1:00 PM – Solemn Confession Preparation.

2:00 PM – Paska Making (moms and children)

6:00 PM – Great Vespers

SUNDAY, MARCH 10: ST. JOHN CLIMACUS.

7:30 AM – Church Open for Prayer.

8:30 AM – Confessions. 9:00 AM – Rosary Prayer.

9:30 AM – Divine Liturgy (Bilingual); for all parishioners; for Ukraine; for Ann Bernard.

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

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