



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

Fr. Bo's cell phone:

780-340-FR.BO (3726)

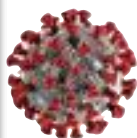
Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

February 14, 2021

Sunday of Cheesefare - Sunday of Forgiveness, Tone 4;

the Repose of Our Venerable Father Constantine the Philosopher, in the Monastic Life,
Cyril, Teacher of the Slavs (869);



At Dormition everyone is always welcome....

...so long as you are wearing a mask and keep your social distance...
...unless you are feeling sick... If you are please stay home.
Get well first, then come and join us again. We take covid seriously.

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2021



"Behold, we are going up to Jerusalem" (Mt 20:18)

Lent: a Time for Renewing Faith, Hope and Love

Dear Brothers and Sisters,

Jesus revealed to his disciples the deepest meaning of his mission when he told them of his passion, death and resurrection, in fulfilment of the Father's will. He then called the disciples to share in this mission for the salvation of the world.

In our Lenten journey towards Easter, let us... (see next page)

During Great Lent, the Eparchy of Edmonton conducts its annual collection for "Aid to the Missionary Church in Canada." You can learn more about this on page 3.

A lot of people ask me:

Why do we Byzantine Catholics (and Orthodox) start the Great Fast on "Clean Monday" and not on "Ash Wednesday" like Roman Catholics?

I was going to try explain this to you as best as I could... but I needed help. So I got some! Now I understand RCs more... well a little more. See page 5 & 6 of this bulletin for my answers and the answer from a learned Priest of St. Joseph's RC Seminary.





Pope's message for Lent continued from 1st page:

...remember the One who "humbled himself and became obedient unto death, even death on a cross" (Phil 2:8). During this season of conversion, let us renew our faith, draw from the "living water" of hope, and receive with open hearts the love of

God, who makes us brothers and sisters in Christ. At the Easter vigil, we will renew our baptismal promises and experience rebirth as new men and women by the working of the Holy Spirit. This Lenten journey, like the entire pilgrimage of the Christian life, is even now illumined by the light of the resurrection, which inspires the thoughts, attitudes and decisions of the followers of Christ.

Fasting, prayer and almsgiving, as preached by Jesus (cf. Mt 6:1-18), enable and express our conversion. The path of poverty and self-denial (fasting), concern and loving care for the poor (almsgiving), and childlike dialogue with the Father (prayer) make it possible for us to live lives of sincere faith, living hope and effective charity.

1. Faith calls us to accept the truth and testify to it before God and all our brothers and sisters.

In this Lenten season, accepting and living the truth revealed in Christ means, first of all, opening our hearts to God's word, which the Church passes on from generation to generation. This truth is not an abstract concept reserved for a chosen intelligent few. Instead, it is a message that all of us can receive and understand thanks to the wisdom of a heart open to the grandeur of God, who loves us even before we are aware of it. Christ himself is this truth. By taking on our humanity, even to its very limits, he has made himself the way – demanding, yet open to all – that leads to the fullness of life.

Fasting, experienced as a form of self-denial, helps those who undertake it in simplicity of heart to rediscover God's gift and to recognize that, created in his image and likeness, we find our fulfilment in him. In embracing the experience of poverty, those who fast make themselves poor with the poor and accumulate the treasure of a love both received and shared. In this way, fasting helps us to love God and our neighbour, inasmuch as love, as Saint Thomas Aquinas teaches, is a movement outwards that focuses our attention on others and considers them as one with ourselves (cf. *Fratelli Tutti*, 93).

Lent is a time for believing, for welcoming God into our lives and allowing him to "make his dwelling" among us (cf. Jn 14:23). Fasting involves being freed from all that weighs us down – like consumerism or an excess of information, whether true or false – in order to open the doors of our hearts to the One who comes to

us, poor in all things, yet "full of grace and truth" (Jn 1:14): the Son of God our Saviour.

2. Hope as "living water" enabling us to continue our journey.

The Samaritan woman at the well, whom Jesus asks for a drink, does not understand what he means when he says that he can offer her "living water" (Jn 4:10). Naturally, she thinks that he is referring to material water, but Jesus is speaking of the Holy Spirit whom he will give in abundance through the paschal mystery, bestowing a hope that does not disappoint. Jesus had already spoken of this hope when, in telling of his passion and death, he said that he would "be raised on the third day" (Mt 20:19). Jesus was speaking of the future opened up by the Father's mercy. Hoping with him and because of him means believing that history does not end with our mistakes, our violence and injustice, or the sin that crucifies Love. It means receiving from his open heart the Father's forgiveness.

In these times of trouble, when everything seems fragile and uncertain, it may appear challenging to speak of hope. Yet Lent is precisely the season of hope, when we turn back to God who patiently continues to care for his creation which we have often mistreated (cf. *Laudato Si'*, 32-33; 43-44). Saint Paul urges us to place our hope in reconciliation: "Be reconciled to God" (2 Cor 5:20). By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others. Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow and pain. God's forgiveness, offered also through our words and actions, enables us to experience an Easter of fraternity.

In Lent, may we be increasingly concerned with "speaking words of comfort, strength, consolation and encouragement, and not words that demean, sadden, anger or show scorn" (*Fratelli Tutti*, 223). In order to give hope to others, it is sometimes enough simply to be kind, to be "willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference" (*ibid.*, 224).

Through recollection and silent prayer, hope is given to us as inspiration and interior light, illuminating the challenges and choices we face in our mission. Hence the need to pray (cf. Mt 6:6) and, in secret, to encounter the Father of tender love.

To experience Lent in hope entails growing in the realization that, in Jesus Christ, we are witnesses of new times, in which God is "making all things new" (cf. Rev 21:1-6). It means receiving the hope of Christ, who gave his life on the cross and was raised by God on the third day, and always being "prepared to make a defense to anyone who calls [us] to account for the hope that is in [us]" (1 Pet 3:15).

continued on next page...

3. Love, following in the footsteps of Christ, in concern and compassion for all, is the highest expression of our faith and hope.

Love rejoices in seeing others grow. Hence it suffers when others are anguished, lonely, sick, homeless, despised or in need. Love is a leap of the heart; it brings us out of ourselves and creates bonds of sharing and communion.

“‘Social love’ makes it possible to advance towards a civilization of love, to which all of us can feel called. With its impulse to universality, love is capable of building a new world. No mere sentiment, it is the best means of discovering effective paths of development for everyone” (*Fratelli Tutti*, 183).

Love is a gift that gives meaning to our lives. It enables us to view those in need as members of our own family, as friends, brothers or sisters. A small amount, if given with love, never ends, but becomes a source of life and happiness. Such was the case with the jar of meal and jug of oil of the widow of Zarephath, who offered a cake of bread to the prophet Elijah (cf. 1 Kings 17:7-16); it was also the case with the loaves blessed, broken and given by Jesus to the disciples to distribute to the crowd (cf. Mk 6:30-44). Such is the case too with our almsgiving, whether small or large, when offered with joy and simplicity.

To experience Lent with love means caring for those who suffer or feel abandoned and fearful because of the Covid-19 pandemic.

In these days of deep uncertainty about the future, let us keep in mind the Lord’s word to his Servant, “Fear not, for I have redeemed you” (Is 43:1). In our charity, may we speak words of reassurance and help others to realize that God loves them as sons and daughters.

“Only a gaze transformed by charity can enable the dignity of others to be recognized and, as a consequence, the poor to be acknowledged and valued in their dignity, respected in their identity and culture, and thus truly integrated into society” (*Fratelli Tutti*, 187).

Dear brothers and sisters, every moment of our lives is a time for believing, hoping and loving. The call to experience Lent as a journey of conversion, prayer and sharing of our goods, helps us – as communities and as individuals – to revive the faith that comes from the living Christ, the hope inspired by the breath of the Holy Spirit and the love flowing from the merciful heart of the Father.

May Mary, Mother of the Saviour, ever faithful at the foot of the cross and in the heart of the Church, sustain us with her loving presence. May the blessing of the risen Lord accompany all of us on our journey towards the light of Easter.

Rome, Saint John Lateran, 11 November 2020, the Memorial of Saint Martin of Tours

FRANCISCUS

During Great Lent, the Eparchy of Edmonton conducts its annual collection for “Aid to the Missionary Church in Canada.”

The purpose of this collection is to support the needs of the Church in Canada. Three charitable institutions are the recipients of the collection: the Ukrainian Catholic Church in Alberta, Catholic Missions in Canada, and the Canadian Conference of Catholic Bishops.

The **Ukrainian Catholic Church in Alberta** responds to the call of Christ to “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” (Matthew 28: 19-20). The Eparchy of Edmonton supports local priests in their travel, health care, pension, and clergy substitution, thus ensuring that they can respond to the pastoral needs of the faithful, especially the celebration of the Divine Liturgy and funerals in rural Alberta. Visit www.edmontoneparchy.com to see how the Church is working for you.

Catholic Missions in Canada supports over 600 missionaries – priests, deacons, sisters, brothers and lay ministers – throughout 27 eparchies and dioceses right here in Canada, including the Ukrainian Catholic Church. Catholic Missions supports the local churches in our call to proclaim the Gospel among First Nations communities, missionary support,



religious education programs, building and repairs, lay pastoral leadership programs, and education of seminarians. To learn more about the work of *Catholic Missions in Canada* visit (www.cmic.info) and sign up for a free subscription to its quarterly magazine by calling toll free 1-866-937-2642.

Each year the **Canadian Conference of Catholic Bishops** is asked to speak out, give leadership, and provide guidelines for the faithful on a wide variety of topics in our daily lives. For our bishops to do so, they must have the benefit of research and expert advice. Research and gathering information require staff, time and money. Through the yearly bishops’ collection, an appeal is made to all Catholics to be generous towards the work of their bishops. To learn more about the Canadian Conference of Catholic Bishops, visit www.cccb.ca.

Repose of Saint Cyril, Equal of the Apostles and Teacher of the Slavs

Saint Cyril Equal of the Apostles, Teacher of the Slavs (Constantine in the schema), and his older brother Methodius (April 6), were Slavs, born in Macedonia in the city of Thessalonica.

Saint Cyril received the finest of educations, and from the age of fourteen he was raised with the son of the emperor. Later, he was ordained as a priest. Upon his return to Constantinople, he worked as a librarian of the cathedral church, and as a professor of philosophy. Saint Cyril successfully held debates with iconoclast heretics and with Moslems.

Yearning for solitude, he went to Mount Olympos to his older brother Methodius, but his solitude lasted only a short while. Both brothers were sent by the emperor Michael on a missionary journey to preach Christianity to the Khazars in the year 857. Along the way they stopped at Cherson and discovered the relics of the Hieromartyr Clement of Rome (November 25).

Arriving at the territory of the Khazars, the holy brothers spoke with them about the Christian Faith. Persuaded by the preaching of Saint Cyril, the Khazar prince together with all his people accepted Christianity. The grateful prince wanted to reward the preachers with rich presents, but they refused this and instead asked the prince to free and send home with them all the Greek captives. Saint Cyril returned to Constantinople together with 200 such captives set free.

In the year 862 began the chief exploit of the holy brothers. At the request of Prince Rostislav, the emperor sent them to Moravia to preach Christianity in the Slavic language. Saints Cyril and Methodius by a revelation from God compiled a Slavonic alphabet and translated the Gospel, Epistles, the Psalter and many Service books into the Slavonic language. They introduced divine services in Slavonic.

The holy brothers were then summoned to Rome at the invitation of the Roman



Pope. Pope Adrian received them with great honor, since they brought with them the relics of the Hieromartyr Clement. Sickly by nature and in poor health, Saint Cyril soon fell ill from his many labors, and after taking the schema, he died in the year 869 at the age of forty-two. Before his death, he expressed his wish for his brother to continue the Christian enlightenment of the Slavs. Saint Cyril was buried in the Roman church of Saint Clement, whose own relics also rest there, brought to Italy from Cherson by the Enlighteners of the Slavs.

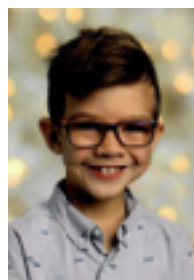
Saints in the Making: Our Online First Solemn Communion Class!



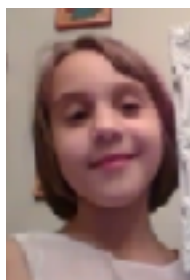
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Grade 3



Damen H.
Grade 3



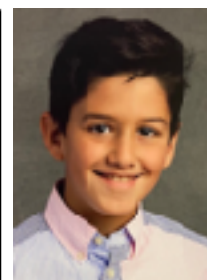
Jack B.
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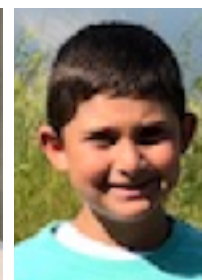
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3 are from Dormition Parish, 1 is from St. Josaphat's, and 3 are from St. Nicholas MGCC.

I am asking all parishioners to pray daily for these awesome kids.

I also invite any and all of you to journey along with them by watching the online FSC videos. These videos are on our parish website.





So... Why do we Eastern Christians start the Great Fast on "Forgiveness Monday" and not on "Ash Wednesday" like Western Christians?

Well. I know why we Byzantine Catholics start on Monday, but I didn't know why RCs start on Wednesday. Till now.

The easiest way to explain this is to draw it out, so I made us all a calendar on the next page.

First let's explain what I understand well. Byzantine Catholics (that's us) start the season of the Great Fast 40 days before Holy Week. This first day is called "Clean Monday", and technically it starts at sundown on Sunday evening. Why? Because the Church always starts the new day at sundown (not midnight like the civic calendar does).

Holy Week is the 8 days before Pascha where we live out liturgically the passion of Jesus. (Pascha is the Eastern way of saying Easter.) It starts on Lazarus Saturday where during the Liturgy we read the gospel about Jesus raising Lazarus from the dead, and continues to Great and Holy Saturday where Jesus descends into death to begin a glorious exit with his beloved people.

Before the Great Fast (which Latin Rite Christians call Lent) we have 4 weeks of Pre-Lent. This is kicked off right after the church reads the gospel about Zacchaeus. This is meant to be a time of preparation for the fast (because it's hard to start cold turkey).

So with this knowledge in hand, how do we Byzantines find the date for the Great Fast to start?

Well, first thing we need to do is figure out the date of Easter. Of course the date of Easter changes every year because Easter falls each year on the first Sunday, after the first full moon, after the Spring Equinox. (*This year (2021) the full moon is on March 28.*) But thankfully the days of the week stay the same every year. Easter Sunday will always take place on a Sunday, Good Friday on a Friday, and Forgiveness Monday on a Monday.

Once we find the date of Easter Sunday, then we simply count backwards for the 8 days of Holy Week, and another 40 more for Clean Monday.

On the calendar on the next page this is all laid out for you. The names of the days as we call them in the Byzantine Church are in Black. The numbering of the 40 days of the Fast are in red.

Now for the tricky part. Trying to explain something that wasn't clear to me:

Almost everyone I've asked has a different theory as to why Western Christians (including Roman Catholics) start on the day they call "Ash Wednesday".

Even when I look it up on Catholic websites I get several answers. Here is one of them which explains some common theories:

When does Lent begin?

Traditionally, Lent begins on Ash Wednesday and ends at sundown on Holy Thursday. Since this is more than forty days, some contend that Sundays are not counted in Lent. Instead, they argue, Holy Thursday, Good Friday, and Holy Saturday are counted instead. Others say that Lent begins on the first Sunday after Ash Wednesday. No one is exactly sure how Ash Wednesday became the first day of Lent.

<https://www.aboutcatholic.com/beliefs/lent-in-the-catholic-church/>
(as of Saturday, Feb 13)

I have asked many Roman Catholic clergy over the years also and the answers I got were likewise mixed. The second funniest and most humble answer I ever got was: "Roman Catholics simply didn't count very well back when they made the calendar."

But as of today (Saturday) I have asked a RC priest who actually could give me a little more history. Here is the answer from Fr. Sylvain Casavant:



Greetings Fr. Bo, you have asked a good question. Our liturgical books state, "Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive." Another book that indicates a little bit of the history of lent states that "The first four days of lent are of more recent origins since the season began on the following Sunday until the time of Gregory I". [Pope Gregory the 1st lived from 540-601.]

If you count from the Sunday after Ash Wednesday until Holy Thursday before the Mass of the Lord's Supper, you have 40 days. Today we actually celebrate 44 days including Holy Thursday or 43 if you exclude Holy Thursday all together.

So there you have it. We don't know exactly why but hundreds of years ago Roman Catholics added four extra days to the beginning of their Lent. (Maybe some scholar somewhere knows why.)

Roman Catholic's now start their Lent on Ash Wednesday and go till Holy Thursday, a total of 44 days (or 43 if you don't count Holy Thursday). We Byzantine Catholics start on Clean Monday and go till "Holy Week", a total of 40 days. Holy Week then lasts for another 8 days till the great feast of Pascha.

Yay! We are smarter now!

Whether you are Roman Catholic or a Byzantine Catholic may your Fasting journey be profound, and may we reach the Feast of the Resurrection as holier people.

(BTW: The funniest answer I got is that we Byzantine Catholics are worse sinners than the "Latins", so we need a couple extra days of penance to get ready for Easter. Therefore we start two days earlier.)

How Byzantine Catholics count the days of the Great Fast & Holy Week: and the best explanation I've heard about why Roman Catholics start their Lent on Ash Wednesday. Now if only we could figure out why they added 4 days.

		Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
Pre-Lent: 4 weeks	{	Sunday of Zacchaeus						
		Sunday of the Publican & Pharisee						
		Sunday of the Prodigal Son						An “All Souls” Saturday
		Sunday of the Fearful Judgement (aka Meat-fare Sun.)						
Clean Week: first week of the fast	{	Forgiveness Sunday (aka Cheese-fare Sun.)	Day 1 Clean Monday: The first day of the Great Fast for us.	Day 2	Day 3 Roman Catholic’s “Ash Wednesday” the “current” start of their Lent	Day 4	Day 5	Day 6
		Day 7 1st Sun. of the fast: Sun of Orthodoxy Historically the first day of Lent for Roman Catholics at least until Pope Gregory the 1st.	Day 8	Day 9	Day 10	Day 11	Day 12	Day 13 An “All Souls” Saturday
The Great Fast: (often called Lent) 40 days	{	Day 14 2nd Sun. of the fast: St. Gregory P.	Day 15	Day 16	Day 17	Day 18	Day 19	Day 20 An “All Souls” Saturday
		Day 21 3rd Sun. of the fast: Sunday of the Cross	Day 22	Day 23	Day 24	Day 25	Day 26	Day 27 An “All Souls” Saturday
		Day 28 4th Sun. of the fast: St. John of the Ladder	Day 29	Day 30	Day 31	Day 32	Day 33	Day 34 Akathist Saturday
		Day 35 5th Sun. of the fast: St. Mary of Egypt	Day 36	Day 37	Day 38	Day 39	Day 40 the last day of The Great Fast	Lazarus Saturday
Holy Week: Starts on Lazarus Saturday goes till Holy Saturday	{	Palm Sunday: aka: Feast of the Entrance of our Lord into Jerusalem 40 days for Roman Catholics if you <u>do</u> count Sundays and start on Ash Wednesday.	Great and Holy Monday: Gospel of the fig tree	Great and Holy Tuesday: Gospel of the 10 virgins	Great and Holy Wednesday: Gospel of the washing of the feet	Great and Holy Thursday: The Last Supper. The day Roman Catholics finish Lent according to their books. It is 40 days from the first Sunday of Lent.	Good Friday: the Crucifixion.	Great and Holy Saturday: the descent of our Lord into Hades. 40 days for Roman Catholics if you <u>don’t</u> count Sundays and start on Ash Wednesday.
		Pascha (Easter)	Bright Monday (aka Watery Monday)	Bright Tuesday	Bright Wednesday	Bright Thursday	Bright Friday	Bright Saturday
Bright Week: first week of Pascha	{							

6

Edmonton Eparchy launches new plan to reach out to Ukrainian Catholic faithful

By Ben Jacob Windsor, Special to Grandin Media [Catholic Alberta](#) January 22, 2021

Bishop David Motiuk of the [Ukrainian Catholic Eparchy of Edmonton](#) has used the Eparchy's first online fundraiser, the Armchair Gala, as a launching pad for the top priorities in the new year and beyond.

The Armchair Gala was a fundraiser for eparchial wide ministry, this year the gala managed to raise more than \$39,000.

During the Dec. 17 virtual event, Bishop Motiuk also announced his new evangelization plan, called [Evangelization 2021](#). The plan contains three main priorities that Bishop believes will better "respond to the faith journeys of our parishioners during the global pandemic, with a focus on the parish."

Currently, with Alberta Health restrictions, many parishes within the Eparchy have multiplied the number of Divine Liturgies offered to accommodate the number of faithful wanting to attend, while maintaining health protocols.

Most parishes have seen the number of Divine Liturgies double, some have seen even more to accommodate social distancing. Many parishes have also made the leap to livestreaming their liturgical services, including wedding, funerals and baptisms.

Bishop Motiuk believes that livestreams reach not only regular parishioners, but also those individuals who do not attend for one reason or another. "They are still our faithful and parishioners, it's a matter how we can reach out to them with love and caring," Bishop Motiuk said.

Evangelize 2021 is a three-point campaign that will better respond to the needs of the Ukrainian Catholic faithful in Alberta. The first priority, Parish Hub, will be an online resource designed to strengthen and support parishes, providing training and resources and improving communication between parishes and the Eparchy. This initiative will be launched in May 2021.

The second priority is the development of lay leadership and diaconal programs to empower and support a new generation of Catholic leaders and those called to service in the Church. The Eparchy of Edmonton intends to partner with Newman Theological College to help strengthen leaders in our parishes through unique educational opportunities.

The third priority is the development of a new religious education program, Image to Likeness. To be developed in partnership with [Edmonton Catholic](#) and [Elk Island Catholic](#) schools, Image to Likeness will serve an updated religion curriculum for use in Ukrainian Bilingual Schools, the parish, as well as at home.

In addition to bishop's three priorities for 2021, there are numerous other ways the Eparchy plans on furthering outreach. Other initiatives include continued financial support of youth projects through the Evangelization Fund, which has funded more than \$300,000 in youth projects over the past five years.

This Evangelization Fund has funded eparchial youth groups, created family rooms in parishes, helped children's Sunday schools to operate and much more. The Evangelize 2021 campaign also is planning for the creation of a new eparchial logo, and further development of the Eparchy's Religious Education Centre to help parishes effectively serve the faithful and reach out to newcomers.

The Eparchy's Religious Education Centre, located in the pastoral offices, is launching a new Catechesis Resource Centre in January available for the public. The Religious Resource Centre also includes a store for purchasing icons and books, and also provides religious education with Eparchial wide presentations, events, and writes content relevant to parishes.

Our Online First Solemn Communion Class!



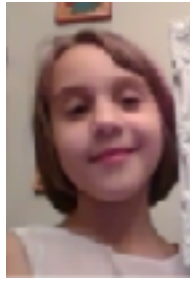
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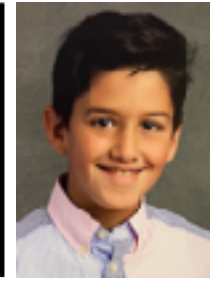
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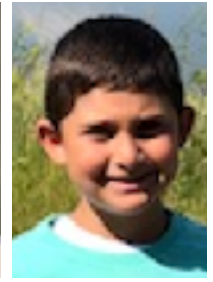
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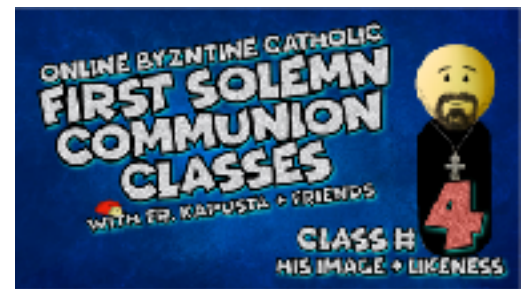
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- Please pray for several of our parishioners and family members including (but not limited to): Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- Happy birthday to **Fr. Ephrem** (Feb 18) and **Marko Laschak** (Feb 20) who both celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- Our **website** has been updated A LOT and we will continue to do so with the help of our Eparchial Communications Director. This is being done so that it not only looks and functions better, but it also has more content which is easier to use, and so that it also looks good and functions on mobile devices such as smart phones. If you notice any broken links, info that needs updating or anything missing, please feel free to send me an email. - Fr. Bo

- Annual General Meeting (AGM)
Well... please be patient. We are still trying to figure things out. Covid will obviously not let us do it like normal.

Fasting 101: What is Fasting? How should I do it?

Click here for a free PDF Booklet: (also available at church with the bulletins)

[https://
dormition.eeparchy.com/
wp-content/uploads/sites/
3/2021/01/fasting-101.pdf](https://dormition.eeparchy.com/wp-content/uploads/sites/3/2021/01/fasting-101.pdf)

Honoring the Clergy and Religious In our Ukrainian Catholic Parishes across Alberta



You are invited to participate in a Liturgy honoring the Clergy and Religious in our Ukrainian Catholic Parishes across Alberta.

**Live streamed at 6:30 pm
on Thursday February 18, 2021
Celebrated by Bishop David
and Rev. Serafym Grygoruk OSBM.**

The Knights of Columbus Ukrainian Catholic K of C Councils Assemblies in Alberta are hosting this Liturgy to pray for and with our Clergy and Religious, for their health and to acknowledge all they do as our Pastors. Please join members of our St. Nicholas Byzantine K of C Council and St. Stephens 4th Degree Assembly as we show solidarity with our Clergy and Religious. To view the Divine Liturgy go to: http://youtu.be/9CN592/90_2Pec

Typically we do not celebrate the Divine Liturgy during weekdays of Lent, as we refrain from the celebration of the Divine Liturgy (not from Communion), but for this special occasion, and due to the nature of COVID-19 Isolation, Bishop David has chosen to serve this Liturgy on Clean Thursday.

Dormition Parish - February - March 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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14  Sunday of Forgiveness, Tone 4; Our Venerable Father Cyril, Teacher of the Slavs (869); our Venerable Father Auxentius (457-74); and the Venerable Maron the Wonderworker; • Romans 13:11-14:4; • Hebrews 7:26-8:2; • Matthew 6:14-21; • John 10:9-16 10 am D.L. Bilingual Ukrainian / English followed by UCWLC “Pin Presentation” to those in attendance 2 pm D.L. Bilingual Arabic / English The Great Fast Begins at Sundown	15   The Holy Apostle Onesimus; First day of the Great Fast. • Isaiah 1:1-20; • Genesis 1:1-13; • Proverbs 1:1-20 Fr. Bo appointment Abstain from eating meat and dairy products. See Fasting 101 for more details.	16  The Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and Their Companions; • Isaiah 1:19-2:3; • Genesis 1:14-23; • Proverbs 1:20-33	17  The Holy and Great-Martyr Theodore the Recruit (286-305); • Isaiah 2:3-11; • Genesis 1:24-2:3; • Proverbs 2:1-22	18  Our Holy Father Leo, Pope of Rome (461); • Isaiah 2:11-21; • Genesis 2:4-19; • Proverbs 3:1-19 Abuna Ephrem's Birthday	19  The Holy Apostle Archippus; • Isaiah 3:1-14; • Genesis 2:20-3:20; • Proverbs 3:19-34 11 am Patristics Course for clergy 4 pm Anticipated Liturgy Recording 7 pm Melkite Young Adults Online (Arabic) (see Fr. Bo for details)	20  First Saturday of the Great Fast: Great Martyr Theodore the Recruit; Our Venerable Father Leo, Bishop of Catania; • Hebrews 1:1-12; • 2 Timothy 2:1-10; • Mark 2:23-3:5; • John 15:17-16:2 Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy. Marko Laschak's Birthday
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21  First Sunday of the Great Fast - Sunday of Orthodoxy, Tone 5; Our Venerable Father Timothy of Symbola (8th c.); Our Holy Father Eustathius, Archbishop of Great Antioch (338); • Hebrews 11:24-26,32-40; • 12:1-2; • John 1:43-51 10 am D.L. Bilingual Ukrainian / English 2 pm D.L. Bilingual Arabic / English	22  The Discovery of the Relics of the Holy Martyrs at Eugenius (345-408); • Isaiah 4:2-5:6; • Genesis 3:21-4:7; • Proverbs 3:34-4:22 7 pm Youth Commission Meeting Katherine Vizza's Birthday	23  The Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56); • Isaiah 5:7-16; • Genesis 4:8-15; • Proverbs 5:1-15 2 pm Fr. Bo appointment	24  The First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist; • Isaiah 5:16-26; • Genesis 4:16-26; • Proverbs 5:15-6:3	25  Our Holy Father Tarasius, Archbishop of Constantinople (806); • Isaiah 6:1-12; • Genesis 5:1-24; • Proverbs 6:3-20 6:30 pm Camp Oselia Society Meeting	26  Our Holy Father Porphyrius, Bishop of Gaza (420); • Isaiah 7:1-14; • Genesis 5:32-6:8; • Proverbs 6:20-7:1 11 am Patristics Course for clergy 4pm Anticipated Liturgy Recording 6pm Children 7pm Upper Elementary 8pm Teen Youth Ministry Online	27  All Souls Saturday; our Venerable Father and Confessor Procopius the Decapolitan (716-40); • Hebrews 3:12-16; • 1 Thessalonians 4:13-17; • Mark 1:35-44; • John 5:24-30 Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy. Ryan Gerace's Birthday
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28  Second Sunday of the Great Fast: St. Gregory of Palamas, Tone 6; our Venerable Father and Confessor Basil, Ascetical Companion of Procopius (716-40); • Hebrews 1:10-2:3; • Mark 2:1-12	March 1  The Holy Venerable-Martyr Eudocia (98-117); • Isaiah 8:13-9:7; • Genesis 6:9-22; • Proverbs 8:1-21	2  The Holy Priest-Martyr Theodotus, Bishop of Cyrenia (c. 321); • Isaiah 9:9-10:4; • Genesis 7:1-5; • Proverbs 8:32-9:11	3  The Holy Martyrs Eutropius and His Companions Cleonicus and Basiliscus (286-305); • Isaiah 10:12-20; • Genesis 7:6-9; • Proverbs 9:12-18 10:15 am Fr. Bo appointment	4  Our Venerable Father Gerasimus of the Jordan (475); • Isaiah 11:10-12:2; • Genesis 7:11-8:3; • Proverbs 10:1-22 Natasha Gerace's Birthday	5  The Holy Martyr Conon (249-251); • Isaiah 13:2-13; • Genesis 8:4-21; • Proverbs 10:31-11:12 11 am Patristics Course for clergy	6  All Souls Saturday; the Holy Forty-Two Martyrs of Ammorium (848); • Hebrews 10:32-38; • 1 Thessalonians 4:13-17; • Mark 2:14-17; • John 5:24-30 Weekly day of
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Sunday of Cheesefare - Sunday of Forgiveness, Tone 4; the Repose of Our Venerable Father Cyril, Teacher of the Slavs (869); our Venerable Father Auxentius (457-74); and the Venerable Maron the Wonder Worker

Troparion: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Troparion: From your childhood you befriended wisdom,* O God-inspired Cyril.* Beholding her as a pure virgin all radiant* you took her as a bride for yourself,* and as with beads of gold* she adorned your mind and soul.* O blessed Cyril,* like your namesake of Alexandria* we have found you wise in name and truth.

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

Kontakion: With teaching that was sound and divinely inspired* you enlightened the world as with luminous rays.* Flashing like lightning and surrounding the world* you scattered the radiant word of God* in the west, the north, and the southern lands,* bringing light to the world with your wonders, O blessed Cyril.

Now and for ever and ever. Amen.

Kontakion: O Master, Guide to Wisdom*, Bestower of prudent counsel,* Instructor of the foolish and Defender of the poor ones,* make firm my heart and give it understanding.* Give me a word, O Word of the Father:* Behold, I shall not stop my lips from crying out to You:* In Your mercy, have mercy on me who am fallen.

Prokeimenon:

Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel.

Epistle: Romans 13:11-14:4

Brothers and Sisters: you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and

jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Alleluia verses:

It is good to give praise to the Lord, and to sing to Your name, O Most High.

To announce Your mercy in the morning and Your truth every night.

Gospel: Matthew 6:14-21

The Lord said: if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

“And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Communion Hymn

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

The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.

Alleluia, alleluia,* alleluia.

Alternate Ambo Prayer:

We thank you, Lord Jesus Christ, that you have brought us to this opportune time of fasting unto salvation, you have establish this brief season to heal the great wounds of our souls, and to bring about the rejection of our many sins. Good master, we pray you, remove from us any pharisaical hypocrisy in fasting, and banish all false sorrow. Drive from us all pride in our self denial and moderation in deeds, words or thoughts. Fill us with light and the truth which you have taught. Strengthen us in the struggle against passions and in the war against sin. By putting far from us our passions, prepare us to follow you by our fasting. Show us victory over the devil, that we may partake of your death and resurrection, and be glad in the joy which you have prepared for those who hunger and thirst for righteousness.

For You are the God of mercy, and glory is Yours, together with the Father and Your all-holy, good and life-giving Spirit, now and forever and ever.

Forgiveness Service:

This is to mark the beginning of the Great Fast *(technically done at the “Vespers” service, but since we don’t have one tonight... we are doing it now).*

Priest: My brothers and sisters, at this time let us try to remember all of our sins which we have committed throughout the course of our life, and with which we have offended God.

All: Lord, we have sinned against You in thought, word and action. We have been wrong and we have done wrong. Forgive us.

Priest: Let us try to remember if we harbour any ill-feelings towards God for anything that happened in our life.

All: Lord, help us to accept your will in our lives, to try to understand your ways, and not to feel angry with You or blame You for anything that might happen to us or go wrong for us in our lives.

Priest: Let us try to remember all of those people who have offended us, hurt us, angered us; all those people against whom, for whatever reason, we bear grudges, feel hatred, and whom we find hard to forgive.

All: From the bottom of my heart, I truly and sincerely forgive those who hate me, who have offended or hurt me, and against whom I carry a grudge or nourish ill-feelings.

Priest: Let us try to remember all of those people whom we ourselves have hurt or offended, knowingly or unknowingly, in word or in deed; and all those whom we, for whatever reason, hate and who bear grudges against us.

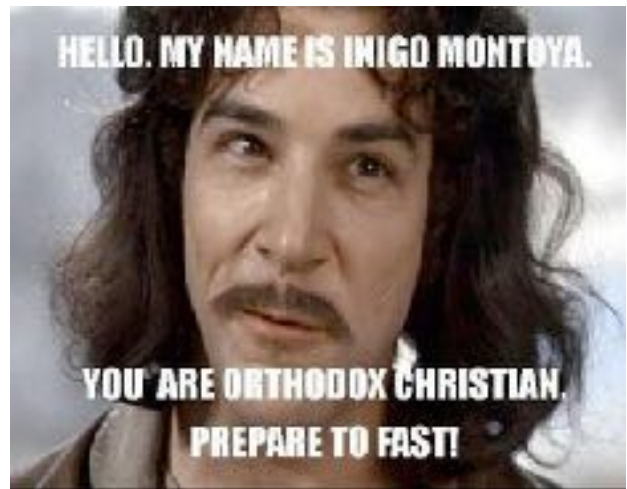
All: From the bottom of my heart, I truly and sincerely ask forgiveness and pardon of all those whom I hate, whom I have offended and hurt, and who hold a grudge against me because of this.

Priest: My brothers and sisters, if I have sinned against you, hurt you, or offended you in thought, word or action, knowingly or unknowingly, in any possible way, please forgive me, a sinner, and pray to God for me.

All: May God Himself forgive you and pardon your sins and transgressions, and we also forgive and pardon you. Father, bless us and forgive us our sins and offences and transgressions, committed voluntarily or perhaps unwittingly, against you.

Priest: May the Lord God, through His grace and loving kindness, forgive you. And I also pardon and forgive you.

And now, let us ask forgiveness of one another by saying: “Forgive me my brother/sister.” And let the other answer: “May God forgive you, and I also forgive you.”



Challenge: Can you say this prayer (with meaning) every day for 40 days in a row?

Prayer of St. Ephrem the Syrian

O Lord and Master of my life,
keep from me the spirit of indifference and discouragement, lust of power, and idle chatter.
(prostration)

Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love.
(prostration)

O Lord and King,
grant me the grace to be aware of my sins
and not to judge my brothers and sisters;
for You are blessed, now and ever and forever. Amen.
(prostration)