

# THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD  
ΠΑΡΑΦΙΛΑ ΥΣΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΤΩ  
A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

**Address:**  
15608 -104 Avenue, Edmonton, AB  
T5P 4G5

### Services:

**ALL SERVICES TEMPORARILY  
CANCELLED DUE TO COVID-19**

Normally Though:  
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)

<https://twitter.com/dormitionparish>

**Eparchial Website:**  
[www.eeparchy.com](http://www.eeparchy.com)

**Pastor:**  
Fr. Bo Nahachewsky

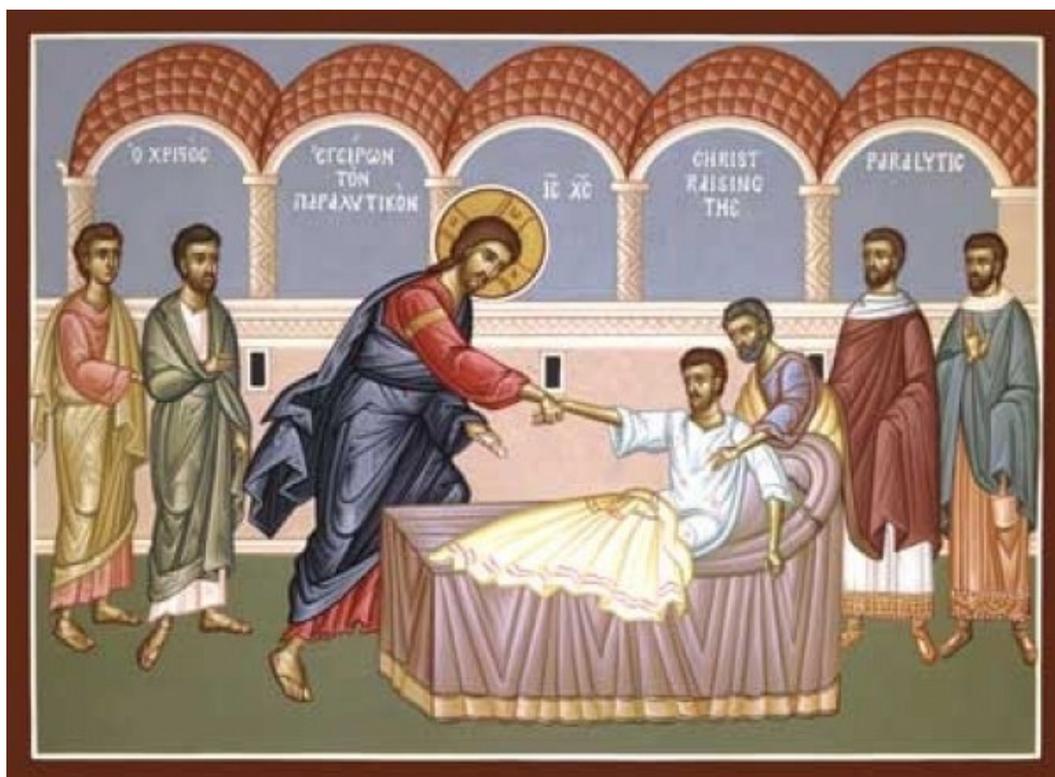
**Fr. Bo's cell phone:**  
780-340-FR.BO (3726)

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## May 3, 2020

**Fourth Sunday after Pascha - Sunday of the Paralytic;**  
The Repose of our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kyiv

### *Christ is Risen! Христос Воскрес!*



## Sunday of the Paralytic by Fr. Thomas Hopko

The fourth Sunday is dedicated to Christ's healing of the paralytic (Jn 5). The man is healed by Christ while waiting to be put down into the pool of water. Through baptism in the church we, too, are healed and saved by Christ for eternal life. Thus, in the church, we are told, together with the paralytic, "to sin no more that nothing worse befall you" (Jn 5.14).

Our condolences to the Puto family. The Servant of God, **+John Puto** (age 95) was laid to rest on Friday, May 1<sup>st</sup>. He is survived by his wife Darlene, and two children Tammy and Shug. May God grant him rest among the saints. Christ is Risen!

More about this funeral, and about the way funerals take place during the covid pandemic inside.

## Today's Saint of the Day from [oca.org](http://oca.org) (with minor edits)

### Venerable Theodosius, Abbot of the Kiev Far Caves Monastery, and Founder of Coenobitic Monasticism

Saint Theodosius of the Caves, was the Father of monasticism. He was born at Vasilevo, not far from Kiev. From his youth he felt an irresistible attraction for the ascetic life, and led an ascetic lifestyle while still in his parental home. He disdained childish games and attractions, and constantly went to church. He asked his parents to let him study the holy books, and through his ability and rare zeal, he quickly learned to read the books, so that everyone was amazed at his intellect.

When he was fourteen, he lost his father and remained under the supervision of his mother, a strict and domineering woman who loved her son very much. Many times she chastised her son for his yearning for asceticism, but he remained firmly committed to his path.

At the age of twenty-four, he secretly left his parents' home and Saint Anthony at the Kiev Caves monastery blessed him to receive monastic tonsure with the name Theodosius. After four years his mother found him and with tearfully begged him to return home, but the saint persuaded her to remain in Kiev and to become a nun in the monastery of Saint Nicholas at the Askold cemetery.

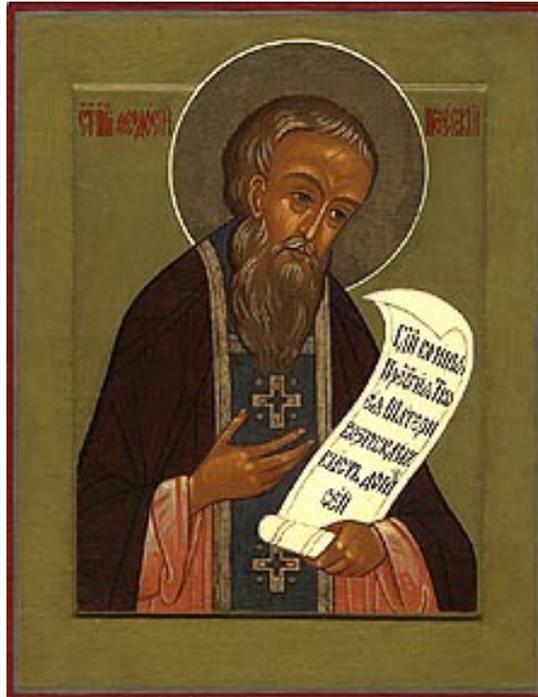
Saint Theodosius toiled at the monastery more than others, and he often took upon himself some of the work of the other brethren. He carried water, chopped wood, ground up the grain, and carried the flour to each monk. His blood flowed, but the saint occupied himself with handicrafts, and sang Psalms. He came to church before anyone else and, standing in one place, he did not leave it until the end of services. He also listened to the readings with particular attention.

In 1054 Saint Theodosius was ordained a hieromonk, and in 1057 he was chosen igumen. The fame of his deeds attracted a number of monks to the monastery, at which he built a new church and cells, and he introduced cenobitic rule of the Studion monastery, a copy of which he commissioned at Constantinople.

As igumen, Saint Theodosius continued his arduous duties at the monastery. He usually ate only dry bread and cooked greens without oil, and spent his nights in prayer without

sleep. The brethren often noticed this, although the saint tried to conceal his efforts from others.

No one saw when Saint Theodosius dozed lightly, and usually he rested while sitting. During Great Lent the saint withdrew into a cave near the monastery, where he struggled unseen by anyone. His attire was a coarse hairshirt worn next to his body. He looked so much like a beggar that it was impossible to recognize in this old man the renowned igumen, deeply respected by all who knew him.



Once, Saint Theodosius was returning from visiting the Great Prince Izyaslav. The coachman, not recognizing him, said gruffly, "You, monk, are always on holiday, but I am constantly at work. Take my place, and let me ride in the carriage." The holy Elder meekly complied and drove the servant. Seeing how nobles along the way bowed to the monk driving the horses, the servant took fright, but the holy ascetic calmed him, and gave him a meal at the monastery. Trusting in God's help, the saint did not keep a large supply of food at the monastery, and therefore the brethren were in want of their daily bread. Through his prayers, however, unknown benefactors appeared at the monastery and furnished the necessities for the brethren.

The Great Princes, especially Izyaslav, loved to listen to the spiritual discourses of Saint Theodosius. The saint was not afraid to denounce the mighty of this world. Those unjustly condemned always found a defender in him, and judges would review matters at the request of the igumen. He was particularly concerned for the destitute. He built a special courtyard for them at the monastery where anyone in need could receive food and drink. Sensing the approach of death, Saint Theodosius peacefully fell asleep in the Lord in the year 1074. He was buried in a cave which he dug, where he secluded himself during fasting periods.

The relics of the ascetic were found incorrupt, and he was glorified as a saint in 1108. Of the written works of Saint Theodosius six discourses, two letters to Great Prince Izyaslav, and a prayer for all Christians have survived to our time.

The Life of Saint Theodosius was written by Saint Nestor the Chronicler (October 27), a disciple of the great Abba, only thirty years after his repose, and it was always one of the favorite readings of the Russian nation. Saint Theodosius is also commemorated on September 2 and 28.



John Puto was a very active member of our parish until older age and it's realities forced him to slow down. For the past 11 months he lived in a nursing home for veterans, and struggled with dementia. John was a veteran of WW2.

Some of you know and remember how John did most of the handy-work around the church for years and years. It is he who built the Holy Table (Altar), the iconostas, the analog (kissing icon stands) and more. He was also a bit of a comedian, bringing smiles to the parishioners on regular occasion, and a musician too.

I am very privileged to be able to be part of the last days of this wonderful man. Thank you Darlene and family for letting me be a part of this profound time. On behalf of the whole parish, we give our condolences. May God grant you and your children peace during this difficult time.

+John: while you are with Christ, please pray for us and help us grow closer to Our Lord. We shall continue to pray for you, please also pray for us.

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## New Reality of Funerals during the Covid Pandemic.

Normally funerals are a time where family and friends travel from near an far to fill a church, to cry together, hug one another, and pray for the repose of their loved one. In this time when we are not allowed to gather in any numbers, nor are we allowed to travel, not even hug each other, this funeral stuck out for me. There were four members of the family, two funeral home personnel, my "family choir" (kids) and myself for a total of 10.

My children sung from the choir loft where they isolated themselves after disinfecting the door handles, light switches and pews. The funeral directors served respectfully while wearing masks. And I served from the Sanctuary, only coming down to distribute Holy Communion with individual wooden spoons (which were burnt after) as directed by my bishop.

Although no hugs were exchanged, and some elements of the service seemed "not normal", this funeral was surprisingly intimate. Not intimate in a small way, but

intimate in a meaningful way. We were all allowed to be a little more real with each other. There was less "show" and more relating. The homily and readings were all spoken directly and personally to individual people and not to "a crowd" (or a camera as I have been doing lately).

At the cemetery things were similarly quiet, we were joined by one other man who stood his distance but paid his last respects. After we all threw a little shovel full of dirt onto the grave to bury our +John, and the Canadian flag was folded, we heard the man play both The Last Post, silence, then Reveille. And it felt like all the nation was standing at attention, honouring our veteran.

Although the crowds could not attend, the saints and the world bore witness to this moment in the profound silence and deep prayers that were said. In the future, when the isolation is relaxed, then we will hug each other and gather to celebrate +John's life. But for now, nothing was absent, just strangely quieter.



## Reflection: Entering the Church after Several Weeks of Not Entering.

My family and I, like most of the rest of the world have been isolating in our homes. At home I have a liturgy kit, and a few vestments, and we have been praying at our dining room table for all of our parish and world, even recording these prayers and posting them for others to share and pray with us. Although I have been to the church yard to meet some people for “properly social distanced’ Sacraments of Reconciliation, and to check on the mail, I have not set foot into the building since our last Liturgy on the 15<sup>th</sup> of March (the third Sunday of Lent).

Yesterday, because of +John’s funeral I came in. My family and I have been singing “Christ is Risen” for weeks, but the church still had various signs of not having been used. The doors of the iconostas which remain open during the 40 days of the Easter Season were still closed. The candles all over were still the lenten red colour. I noticed that someone had come in and changed the altar linens on what they could, but the Holy Table’s heavy glass cover prevented them from changing the largest of the linens. (Thanks for doing this.) The plaschanytsia (Holy Shroud) still hung on the wall behind the Chair on High. Well, I switched what I could quickly, replacing the red candles for the clear ones, opening the doors and placing the shroud victoriously upon the Holy Table as the throne of the Most High. But



the altar linen on the Holy Table was too much to do as the family was viewing, so it had to wait.

Even with the limited number of us, the intensity of prayer was profound. I could excitedly feel the presence of our Risen Lord as I put on the bright vestments, and prayed the proscomedea. Instead of “Vichnaya Pamyat” (Eternal Memory) we sang “Christ is Risen!”. The prayer was bright and full of confidence as we morned.

After the liturgy as my children cleaned up again (disinfecting everything again before leaving), I got ready to change the last Altar linen. Carefully taking the Gospel book, the Candles, the Cross and finally the Tabernacle off the Holy Table, I noticed a dried out rose petal that was thrown on Great and Holy Saturday last year on the top of the tabernacle. Every year my favourite part of Holy Week is the transformation of the Church building on Holy Saturday, where I prepare us all by throwing bountiful handfuls of rose petals into the air proclaiming that we are about to meet the Risen Christ! This lowly dried out petal, that was accidentally hidden and forgotten on the top of the tabernacle, seemed to shout out to me that indeed Christ is Risen, even though our celebrations were cancelled, and the whole church and world still knows and feels it.

I have decided to leave the petal there. May it continue to shout for years and years to come.

## Parish News:

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Miranda** Mayko, **Jean** Miskew, **Sarah** Komar, **Marge** Woitas, **Katie** Bunio, **Ann** Horsman, **Louis** Pewar & **Rosa** Maria Santos. (If you know any other people who should be on this list: please email me.)
- We wish God’s blessings and **happy birthday** to our parishioners: **Tanya Vanderven (May 5)** and **Drayton Lonsberry (May 6)** who both celebrate their birthdays this week. May God grant you many years!
- Our next **Parish Pastoral Council (PPC) Meeting** is anticipated for May 26 via Zoom. Parish council members please check your emails.
- The Eparchy has just released another issue of “**The Communicator**”, a newsletter updating us all about our Church’s efforts with this Covid Pandemic. You can read the whole article by [clicking here](#). PPC members in particular should look at this important communication.

“When life gives you melons, you're dyslexic”

“The guy who invented the door knocker got a no-bell prize”



## Looking for some of our recent videos or bulletins?

Fr. Bo has been posting and emailing out Church videos and bulletins. You can also find them on our parish website that we have been updating weekly, sometimes twice weekly. If you are not getting the emails, tell me and I’ll put you on the list.

[dormition.eeparchy.com](http://dormition.eeparchy.com)

# How to Donate to our Parish during the Covid crisis and beyond

With the closure of our churches, we recognize that parishioners who normally donate through Sunday collections may wonder how they can continue to support their parishes financially. The Eparchial Pastoral Centre is suggesting three options for parishioners to donate to their parishes if online options are not available to them directly:

## I. Mail a donation by cheque;

Please do not send cash in the mail. Mail it to the (Ukrainian Catholic) Pastoral Centre and we will forward all donations to the parish. Our address is:

Eparchy of Edmonton Pastoral Centre

9645 108 Avenue NW, Edmonton, AB T5H 1A3 .

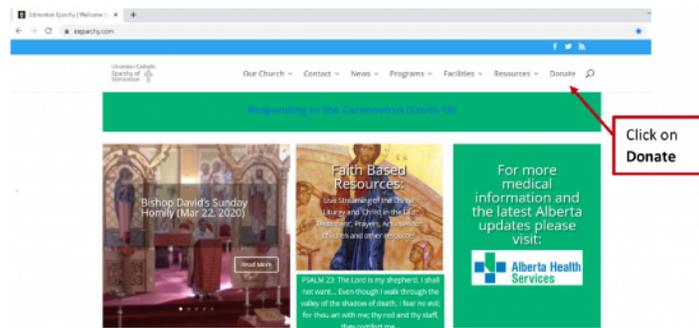
(Please do not mail things to Dormition Parish directly as our mailbox is not sufficiently secure.... It's good enough for bills, but not incoming funds.)

## 2. Donate using the Eparchial Website.

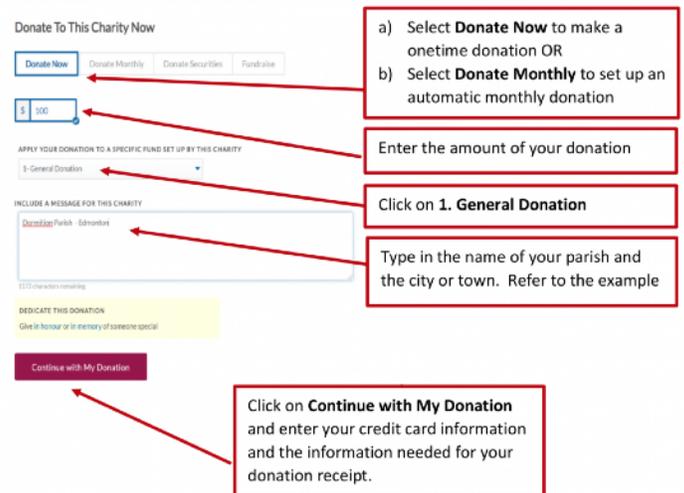
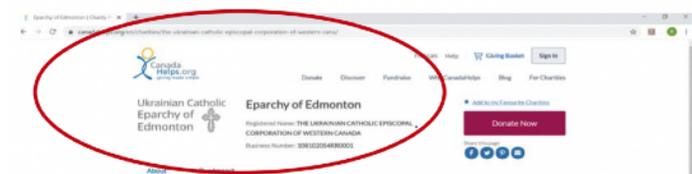
Our Eparchy accepts online donations through Canada Helps. You will receive a donation receipt directly from Canada Helps and the Eparchy will receive notification of the donation with all of the details and will allocate the funds to your parish. The following steps will help first time users with the online process:

Steps for making an online donation to your parish

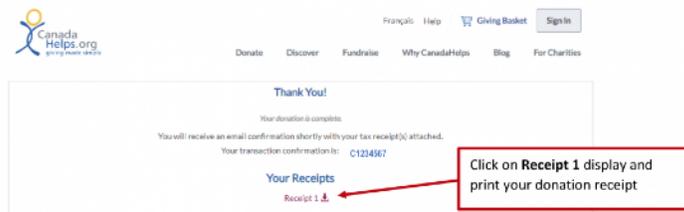
A. Access the Eparchy website at [www.eeparchy.com](http://www.eeparchy.com) and click on the Donate button.



B. You are automatically transferred to the Canada Helps site for the Eparchy of Edmonton. Scroll to the Donate to this Charity Now area and complete the required fields:



C. Once you have typed in the required information, click on the Complete Donation button. A message will appear thanking you for your donation and providing a confirmation number. You will also be able to directly print your charitable receipt.



D. Your donation is complete. The Eparchy will receive notification of the donation and will allocate the donation for your parish. You may close your browser.

## 3. Donate by credit card

Please call our Pastoral Centre at 780-424-5496 during office hours (hours may be limited but you can leave a message and we will call you back). You will be asked for your name, credit card number, name of your parish and the city/town. A donation receipt will be issued from the Eparchy of Edmonton and proceeds allocated to your parish.

**Thank you** for your continued support of our Church though these unprecedented times. If you have any questions, comments or suggestions please call our Pastoral Centre at 780-424-5496