



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:

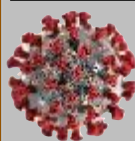
780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

March 21, 2021

Fifth Sunday of the Great Fast Mary of Egypt, Tone I;
our Venerable Father and Confessor James, Bishop of Catania (813-20)



At Dormition everyone is always welcome....

...so long as you are wearing a mask and keep your social distance...
and unless you are feeling sick... If you are please stay home.

Get well first, then come and join us again. We take covid seriously.

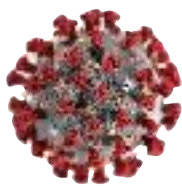
Holy Week & Easter Schedule

(based on current AHS restrictions) are announced in this bulletin.

YOU WILL NEED TO REGISTER!

Parish Pastoral Council Meeting:

Will take place on Wednesday the 24th of March at 6:30 pm. We will all sit at separate tables, and will wear masks, etc... those who wish to "Zoom" in may do so.



Covid rules during Holy Week / Easter Services:

Unlike last year, we **WILL** be able to celebrate the passion and resurrection of our Lord in Church! Yahoo! Of course, we still need to be super cautious, so as to minimize the chances of any spread of Covid-19. Here are the directives from our bishop, and some more notes of our parish's plan to keep us all as safe as possible:

From Bishop:

Pussy Willows. It is permissible to bless pussy willows on Flowery (Palm) Sunday; however, they are only to be distributed by one or two ushers wearing masks as the faithful leave the Church to avoid congestion.

Holy Thursday Divine Liturgy will be celebrated by Bishop David and clergy at Saint Basil Parish, Edmonton, at 10:00 am April 1. Red vestments for clergy. The faithful are welcome to attend. To attend in person, pre-register at Saint Basil Parish by calling (780) 434-8010 or by email st.basils@shawbiz.ca. To follow live, click on the following link: <https://youtu.be/ejd1aNDIdUo>

Holy Thursday. No "Rite of Washing of the Disciples Feet" is permitted this year.

Good Friday processions and veneration of the shroud/plaschanytsia are permitted provided COVID-19 protocols are followed. Depending on the size of the parish and the number of faithful in attendance, the pastor may either process with the shroud directly...

Covid directives from Bishop continued from page 1:

...from the holy table (altar) to the tomb, process with the shroud throughout the interior of the church, or process with the shroud around the outside of the church.

Easter basket-blessing is permitted provided COVID-19 protocols are followed. A variety of options are available depending on the size of congregation and space available, including blessing the baskets outside (weather permitting), blessing in church where the faithful keep their basket with them in the pew and the priest wearing a mask approaches and blesses with holy water.

No anointing/myrovannja is permitted this year.

Easter Sunday processions are permitted provided COVID-19 protocols are followed.

Only one or two designated cantors (no more) are to lead the faithful in the liturgical responses, while the faithful remain prayerfully silent. [or responses may be recited.]

The clergy are to remind the faithful that only the one or two designated cantors are to sing **Christ is Risen!/Xhrystos Voskres!**, while the faithful remain prayerfully silent.

Graveside blessings are permitted provided COVID-19 protocols are followed.

Liturgical booklets may be distributed for the use of the faithful during the service, provided they are only used once at a given church, then stored until the following year.

Bishop David

(Please note all other directives issued by the bishop are still in place and must be followed.)

How we will do thing here at Dormition:

For all services we need to **register** online (or by calling Fr. Bo) as usual. If you show up and there is space available, then you are lucky, however if the service is booked then you may not enter the church.

Ushers will be at the doors for every Holy Week and Paschal service. They will welcome people at both the Church and Hall door, make sure they are registered, they have sanitized their hands, they have masks, and help people to provide answers to the covid screening and also their names and contact information for Covid tracking purposes.

We will open the Hall with live Video and Audio to increase our capacity for the main services. 22 extra people will be able to participate in the hall as an extension of the church. Unfortunately we can NOT permit people who are in the Hall to come to the Church, nor can those in the Church come to the Hall (with the exception of any liturgical procession or distribution of the Eucharist).

Social Distancing is not optional. Everyone must stay at least 6 feet from every other household.

Processions will be done with the minimum amount of people (in other words most people will not move at all). This will likely be the priest and/or 1 or 2 persons (if needed) to carry any holy object such as the shroud or cross. If the hall is being used then the procession will go through the church, outside, through the hall, then back into the church through the back door, so that everyone including those in the hall get to see the procession. If no people are in the hall the procession will simply go around the altar.

We have not been singing during services, and we will continue not to do so. Music can be played on the sound system however, so that we can hear the sung proclamation that "Christ is Risen!"

No kissing the shroud, cross, icons, artos or other sacred objects. We normally venerate the body of Christ painted on the shroud, but till the covid pandemic is over, we can not kiss anything. Instead we encourage making the Sign of the Cross with a bow.

Prostrations can be done... if you sanitize the floor where you plan to do them before and after. So... in other words... it is unlikely that we will do them at all.

Liturgical texts will be on the screen when possible so that we do not use any books, just like we have been doing for the past many months. If needed, we can use books, however, they must be collected in a bin and placed in "quarantine" for the rest of the year.

Communion, will continue to be distributed like we have been doing during this pandemic. Eucharist will be distributed by one priest and will be given with individual wooden spoons. These spoons will then be burnt after the service. The priest will distribute the Eucharist to people in the Church, then he will distribute them to the people in the Hall. People in the Church should remain respectfully silent during the distribution of Eucharist in the Hall because the sound system will pick up all conversations and broadcast them into the hall.

Pussy Willows (and **Palms** for the Melkites) will be blessed and distributed by the usher as people will leave the church after the service. Extra ones will be blessed for the shut-ins. Please take what you have been given.

Easter Basket & Egg Blessing, will happen at the end of each Easter Service. (No blessings on Saturday). Your basket should be in your pew with you during the service. It is best to keep it covered the whole time.

Sharing of food is not possible. Your Easter Baskets are for you and your household only.

No visiting, hugging, etc., before or after services, neither inside nor outside. This is outlined in the bishops earlier directives. I know this is hard. But it is for all of our safety.

Annunciation:

By Fr. Thomas Hopko

The feast of the Annunciation of the Virgin Mary comes nine months before Christmas on the twenty-fifth of March. It is the celebration of the announcing of the birth of Christ to the Virgin Mary as recorded in the Gospel of Saint Luke.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was

Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, full of grace, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a Son, and you shall call His name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever; and of His kingdom there will be no end."

And Mary said to the angel, "How can this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her (Lk 1.26–38).



The services of the feast of the Annunciation, the Matins and the Divine Liturgy, stress again and again the joyous news of the salvation of men in the birth of the Saviour.

Today is the beginning of our salvation, the revelation of the eternal mystery. The Son of God becomes the Son of the virgin, as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you (Troparion).

A special feature of this feast is the Matinal Canon which has

the character of a dialogue between the Archangel Gabriel and the Virgin Mary. Also among the more popular elements of the feast is the Magnification which has the form of our own salutation to the virgin mother with the words of the archangel:

With the voice of the archangel we cry to Thee, O Pure One: Rejoice, O Full of Grace, the Lord is with Thee! (Magnification).

The celebration of the Annunciation, therefore, is the feast of our own reception of the glad tidings of salvation, and our own glorification of the maiden Mary who becomes the Mother of God in the flesh.

Because the feast of the Annunciation normally comes during the season of Great Lent, the manner of celebration varies from year to year depending upon the particular day on which it falls. If the feast comes on a weekday of Lent,

which is the most common case, the Divine Liturgy of the feast is served in the evening with Vespers and thus is celebrated after a full day of total abstinence. When this happens, the fasting rules for the Liturgy of the Presanctified Gifts are followed. The Divine Liturgy of the Annunciation is the only celebration of the eucharistic liturgy of Saint John Chrysostom allowed on a weekday of Great Lent.

Venerable Mary of Egypt

Saint Zosimas (April 4) was a monk at a certain Palestinian monastery on the outskirts of Caesarea. Having dwelt at the monastery since his childhood, he lived there in asceticism until he reached the age of fifty-three. Then he was disturbed by the thought that he had attained perfection, and needed no one to instruct him. "Is there a monk anywhere who can show me some form of asceticism that I have not attained? Is there anyone who has surpassed me in spiritual sobriety and deeds?"

Suddenly, an angel of the Lord appeared to him and said, "Zosimas, you have struggled valiantly, as far as this is in the power of man. However, there is no one who is righteous (Rom 3:10). So that you may know how many other ways lead to salvation, leave your native land, like Abraham from the house of his father (Gen 12:1), and go to the monastery by the Jordan."

Abba Zosimas immediately left the monastery, and following the angel, he went to the Jordan monastery and settled in it.

Here he met Elders who were adept in contemplation, and also in their struggles. Never did anyone utter an idle word. Instead, they sang constantly, and prayed all night long. Abba Zosimas began to imitate the spiritual activity of the holy monks.

Thus much time passed, and the holy Forty Day Fast approached. There was a certain custom at the monastery, which was why God had led Saint Zosimas there. On the First Sunday of Great Lent the igumen served the Divine Liturgy, everyone received the All-Pure Body and Blood of Christ. Afterwards, they went to the trapeza for a small repast, and then assembled once more in church.

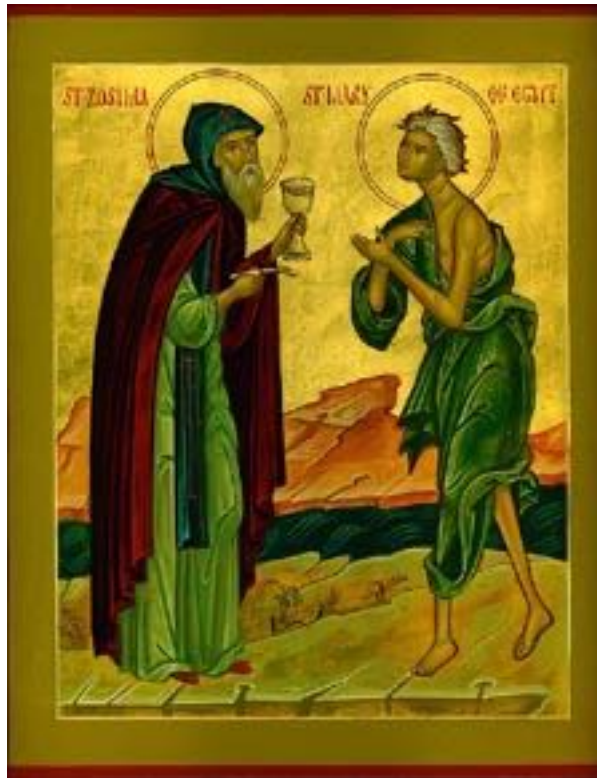
The monks prayed and made prostrations, asking forgiveness one of another. Then they made a prostration before the igumen and asked his blessing for the struggle that lay before them. During the Psalm "The Lord is my Light and my Savior, whom shall I fear? The Lord is defender of my life, of whom shall I be afraid?" (Ps 26/27:1), they opened the monastery gate and went off into the wilderness.

Each took with him as much food as he needed, and went into the desert. When their food ran out, they ate roots and desert plants. The monks crossed the Jordan and scattered in various directions, so that no one might see how another fasted or how they spent their time.

The monks returned to the monastery on Palm Sunday, each having his own conscience as a witness of his ascetic struggles. It was a rule of the monastery that no one asked how anyone else had toiled in the desert.

Abba Zosimas, according to the custom of the monastery, went deep into the desert hoping to find someone living there who could benefit him.

He walked into the wilderness for twenty days and then, when he sang the Psalms of the Sixth Hour and made the usual prayers. Suddenly, to the right of the hill where he stood, he saw a human form. He was afraid, thinking that it might be a demonic apparition. Then he guarded himself with the Sign of the Cross, which removed his fear. He turned to the right and saw a form walking southward. The body was black from the blazing sunlight, and the faded short hair was white like a sheep's fleece. Abba Zosimas rejoiced, since he had not seen any living thing for many days.



The desert-dweller saw Zosimas approaching, and attempted to flee from him. Abba Zosimas, forgetting his age and fatigue, quickened his pace. When he was close enough to be heard, he called out, "Why do you flee from me, a sinful old man? Wait for me, for the love of God."

The stranger said to him, "Forgive me, Abba Zosimas, but I cannot turn and show my face to you. I am a woman, and as you see, I am naked. If you would grant the request of a sinful woman, throw me your cloak so I might cover my body, and then I can ask for your blessing."

Then Abba Zosimas was terrified, realizing that she could not have called him by name unless she possessed spiritual insight.

Covered by the cloak, the ascetic turned to Zosimas: "Why do you want to speak with me, a sinful woman?"

What did you wish to learn from me, you who have not shrunk from such great labors?"

Abba Zosimas fell to the ground and asked for her blessing. She also bowed down before him, and for a long time they remained on the ground each asking the other to bless. Finally, the woman ascetic said: "Abba Zosimas, you must bless and pray, since you are honored with the grace of the priesthood. For many years you have stood before the holy altar, offering the Holy Gifts to the Lord."

These words frightened Saint Zosimas even more. With tears he said to her, "O Mother! It is clear that you live with God and are dead to this world. You have called me by name and recognized

St. Mary of Egypt, Continued...

me as a priest, though you have never seen me before. The grace granted you is apparent, therefore bless me, for the Lord's sake."

Yielding finally to his entreaties, she said, "Blessed is God, Who cares for the salvation of men." Abba Zosimas replied, "Amen." Then they rose to their feet. The woman ascetic again said to the Elder, "Why have you come, Father, to me who am a sinner, bereft of every virtue? Apparently, the grace of the Holy Spirit has brought you to do me a service. But tell me first, Abba, how do the Christians live, how is the Church guided?"

Abba Zosimas answered her, "By your holy prayers God has granted the Church and us all a lasting peace. But fulfill my unworthy request, Mother, and pray for the whole world and for me a sinner, that my wanderings in the desert may not be useless."

The holy ascetic replied, "You, Abba Zosimas, as a priest, ought to pray for me and for all, for you are called to do this. However, since we must be obedient, I will do as you ask."

The saint turned toward the East, and raising her eyes to heaven and stretching out her hands, she began to pray in a whisper. She prayed so softly that Abba Zosimas could not hear her words. After a long time, the Elder looked up and saw her standing in the air more than a foot above the ground. Seeing this, Zosimas threw himself down on the ground, weeping and repeating, "Lord, have mercy!"

Then he was tempted by a thought. He wondered if she might not be a spirit, and if her prayer could be insincere. At that moment she turned around, lifted him from the ground and said, "Why do your thoughts confuse you, Abba Zosimas? I am not an apparition. I am a sinful and unworthy woman, though I am guarded by holy Baptism."

Then she made the Sign of the Cross and said, "May God protect us from the Evil One and his schemes, for fierce is his struggle against us." Seeing and hearing this, the Elder fell at her feet with tears saying, "I beseech you by Christ our God, do not conceal from me who you are and how you came into this desert. Tell me everything, so that the wondrous works of God may be revealed."

She replied, "It distresses me, Father, to speak to you about my shameless life. When you hear my story, you might flee from me, as if from a poisonous snake. But I shall tell you everything, Father, concealing nothing. However, I exhort you, cease not to pray for me a sinner, that I may find mercy on the Day of Judgment.

"I was born in Egypt and when I was twelve years old, I left my parents and went to Alexandria. There I lost my chastity and gave myself to unrestrained and insatiable sensuality. For more than seventeen years I lived like that and I did it all for free. Do not think that I refused the money because I was rich. I lived in

poverty and worked at spinning flax. To me, life consisted in the satisfaction of my fleshly lust.

"One summer I saw a crowd of people from Libya and Egypt heading toward the sea. They were on their way to Jerusalem for the Feast of the Exaltation of the Holy Cross. I also wanted to sail with them. Since I had no food or money, I offered my body in payment for my passage. And so I embarked on the ship.

"Now, Father, believe me, I am very amazed, that the sea tolerated my wantonness and fornication, that the earth did not open up its mouth and take me down alive into hell, because I had ensnared so many souls. I think that God was seeking my repentance. He did not desire the death of a sinner, but awaited my conversion.

"So I arrived in Jerusalem and spent all the days before the Feast living the same sort of life, and maybe even worse.

"When the holy Feast of the Exaltation of the Venerable Cross of the Lord arrived, I went about as before, looking for young men. At daybreak I saw that everyone was heading to the church, so I went along with the rest. When the hour of the Holy Elevation drew nigh, I was trying to enter into the church with all the people. With great effort I came almost to the doors, and attempted to squeeze inside. Although I stepped up to the threshold, it was as though some force held me back, preventing me from entering. I was brushed aside by the crowd, and found myself standing alone on the porch. I thought that perhaps this happened because of my womanly weakness. I worked my way into the crowd, and again I attempted to elbow people aside. However hard I tried, I could not enter. Just as my feet touched the church threshold, I was stopped. Others entered the church without difficulty, while I alone was not allowed in. This happened three or four times. Finally my strength was exhausted. I went off and stood in a corner of the church portico.

"Then I realized that it was my sins that prevented me from seeing the Life-Creating Wood. The grace of the Lord then touched my heart. I wept and lamented, and I began to beat my breast. Sighing from the depths of my heart, I saw above me an icon of the Most Holy Theotokos. Turning to Her, I prayed: 'O Lady Virgin, who gave birth in the flesh to God the Word! I know that I am unworthy to look upon your icon. I rightly inspire hatred and disgust before your purity, but I know also that God became Man in order to call sinners to repentance. Help me, O All-Pure One. Let me enter the church. Allow me to behold the Wood upon which the Lord was crucified in the flesh, shedding His Blood for the redemption of sinners, and also for me. Be my witness before Your Son that I will never defile my body again with the impurity of fornication. As soon as I have seen the Cross of your Son, I will renounce the world, and go wherever you lead me.'

St. Mary of Egypt, Continued...

"After I had spoken, I felt confidence in the compassion of the Mother of God, and left the spot where I had been praying. I joined those entering the church, and no one pushed me back or prevented me from entering. I went on in fear and trembling, and entered the holy place.

"Thus I also saw the Mysteries of God, and how God accepts the penitent. I fell to the holy ground and kissed it. Then I hastened again to stand before the icon of the Mother of God, where I had given my vow. Bending my knees before the Virgin Theotokos, I prayed:

'O Lady, you have not rejected my prayer as unworthy. Glory be to God, Who accepts the repentance of sinners. It is time for me to fulfill my vow, which you witnessed. Therefore, O Lady, guide me on the path of repentance.'

"Then I heard a voice from on high: 'If you cross the Jordan, you will find glorious rest.'

"I immediately believed that this voice was meant for me, and I cried out to the Mother of God: 'O Lady, do not forsake me!'

"Then I left the church portico and started on my journey. A certain man gave me three coins as I was leaving the church. With them I bought three loaves of bread, and asked the bread merchant the way to the Jordan.

"It was nine o'clock when I saw the Cross. At sunset I reached the church of Saint John the Baptist on the banks of the Jordan. After praying in the church, I went down to the Jordan and washed my face and hands in its water. Then in this same temple of Saint John the Forerunner I received the Life-Creating Mysteries of Christ. Then I ate half of one of my loaves of bread, drank water from the holy Jordan, and slept there that night on the ground. In the morning I found a small boat and crossed the river to the opposite shore. Again I prayed that the Mother of God would lead me where She wished. Then I found myself in this desert."

Abba Zosimas asked her, "How many years have passed since you began to live in the desert?"

"I think," she replied, "it is forty-seven years since I came from the Holy City."

Abba Zosimas again asked, "What food do you find here, Mother?"

And she said, "I had with me two and a half loaves of bread when I crossed the Jordan. Soon they dried out and hardened. Eating a little at a time, I finished them after a few years."

Again Abba Zosimas asked, "Is it possible you have survived for so many years without sickness, and without suffering in any way from such a complete change?"

"Believe me, Abba Zosimas," the woman said, "I spent seventeen years in this wilderness [after she had spent seventeen years in immorality], fighting wild beasts: mad desires

and passions. When I began to eat bread, I thought of the meat and fish which I had in abundance in Egypt. I also missed the wine that I loved so much when I was in the world, while here I did not even have water. I suffered from thirst and hunger. I also had a mad desire for lewd songs. I seemed to hear them, disturbing my heart and my hearing. Weeping and striking myself on the breast, I remembered the vow I had made. At last I beheld a radiant Light shining on me from everywhere. After a violent tempest, a lasting calm ensued.

"Abba, how shall I tell you of the thoughts that urged me on to fornication? A fire seemed to burn within me, awakening in me the desire for embraces. Then I would throw myself to the ground and water it with my tears. I seemed to see the Most Holy Virgin before me, and She seemed to threaten me for not keeping my vow. I lay face downward day and night upon the ground, and would not get up until that blessed Light encircled me, dispelling the evil thoughts that troubled me.

"Thus I lived in this wilderness for the first seventeen years. Darkness after darkness, misery after misery stood about me, a sinner. But from that time until now the Mother of God helps me in everything."

Abba Zosimas again inquired, "How is it that you require neither food, nor clothing?"

She answered, "After finishing my bread, I lived on herbs and the things one finds in the desert. The clothes I had when I crossed over the Jordan became torn and fell apart. I suffered both from the summer heat, when the blazing heat fell upon me, and from the winter cold, when I shivered from the frost. Many times I fell down upon the earth, as though dead. I struggled with various afflictions and temptations. But from that time until the present day, the power of God has guarded my sinful soul and humble body. I was fed and clothed by the all-powerful word of God, since man does not live by bread alone, but by every word proceeding from the mouth of God (Dt 8:3, Mt.4:4, Luke 4:4), and those who have put off the old man (Col 3:9) have no refuge, hiding themselves in the clefts of the rocks (Job 24:8, Heb 11:38). When I remember from what evil and from what sins the Lord delivered me, I have imperishable food for salvation."

When Abba Zosimas heard that the holy ascetic quoted the Holy Scripture from memory, from the Books of Moses and Job and from the Psalms of David, he then asked the woman, "Mother, have you read the Psalms and other books?"

She smiled at hearing this question, and answered, "Believe me, I have seen no human face but yours from the time that I crossed over the Jordan. I never learned from books. I have never heard anyone read or sing from them. Perhaps the Word of God, which is alive and acting, teaches man knowledge by itself (Col 3:16, 1 Thess 2:13). This is the end of my story. As I asked when I began, I beg you for the sake of the Incarnate Word of God, holy Abba, pray for me, a sinner.

St. Mary of Egypt, Continued...

“Furthermore, I beg you, for the sake of Jesus Christ our Lord and Savior, tell no one what you have heard from me, until God takes me from this earth. Next year, during Great Lent, do not cross the Jordan, as is the custom of your monastery.”

Again Abba Zosimas was amazed, that the practice of his monastery was known to the holy woman ascetic, although he had not said anything to her about this.

“Remain at the monastery,” the woman continued. “Even if you try to leave the monastery, you will not be able to do so. On Great and Holy Thursday, the day of the Lord’s Last Supper, place the Life-Creating Body and Blood of Christ our God in a holy vessel, and bring it to me. Await me on this side of the Jordan, at the edge of the desert, so that I may receive the Holy Mysteries. And say to Abba John, the igumen of your community, ‘Look to yourself and your brothers (1 Tim 4:16), for there is much that needs correction.’ Do not say this to him now, but when the Lord shall indicate.”

Asking for his prayers, the woman turned and vanished into the depths of the desert.

For a whole year Elder Zosimas remained silent, not daring to reveal to anyone what he had seen, and he prayed that the Lord would grant him to see the holy ascetic once more.

When the first week of Great Lent came again, Saint Zosimas was obliged to remain at the monastery because of sickness. Then he remembered the woman’s prophetic words that he would not be able to leave the monastery. After several days went by, Saint Zosimas was healed of his infirmity, but he remained at the monastery until Holy Week.

On Holy Thursday, Abba Zosimas did what he had been ordered to do. He placed some of the Body and Blood of Christ into a chalice, and some food in a small basket. Then he left the monastery and went to the Jordan and waited for the ascetic. The saint seemed tardy, and Abba Zosimas prayed that God would permit him to see the holy woman.

Finally, he saw her standing on the far side of the river. Rejoicing, Saint Zosimas got up and glorified God. Then he wondered how she could cross the Jordan without a boat. She made the Sign of the Cross over the water, then she walked on the water and crossed the Jordan. Abba Zosimas saw her in the moonlight, walking toward him. When the Elder wanted to make prostration before her, she forbade him, crying out, “What are you doing, Abba? You are a priest and you carry the Holy Mysteries of God.”

Reaching the shore, she said to Abba Zosimas, “Bless me, Father.” He answered her with trembling, astonished at what he had seen. “Truly God did not lie when he promised that those who purify themselves will be like Him. Glory to You, O Christ our God, for showing me through your holy servant, how far I am from perfection.”

The woman asked him to recite both the Creed and the “Our Father.” When the prayers were finished, she partook of the Holy Mysteries of Christ. Then she raised her hands to the heavens and said, “Lord, now let Your servant depart in peace, for my eyes have seen Your salvation.”

The saint turned to the Elder and said, “Please, Abba, fulfill another request. Go now to your monastery, and in a year’s time come to the place where we first time spoke.”

He said, “If only it were possible for me to follow you and always see your holy face!”

She replied, “For the Lord’s sake, pray for me and remember my wretchedness.”

Again she made the Sign of the Cross over the Jordan, and walked over the water as before, and disappeared into the desert. Zosimas returned to the monastery with joy and terror, reproaching himself because he had not asked the saint’s name. He hoped to do so the following year.

A year passed, and Abba Zosimas went into the desert. He reached the place where he first saw the holy woman ascetic. She lay dead, with arms folded on her bosom, and her face was turned to the east. Abba Zosimas washed her feet with his tears and kissed them, not daring to touch anything else. For a long while he wept over her and sang the customary Psalms, and said the funeral prayers. He began to wonder whether the saint would want him to bury her or not. Hardly had he thought this, when he saw something written on the ground near her head: “Abba Zosimas, bury on this spot the body of humble Mary. Return to dust what is dust. Pray to the Lord for me. I reposed on the first day of April, on the very night of the saving Passion of Christ, after partaking of the Mystical Supper.”

Reading this note, Abba Zosimas was glad to learn her name. He then realized that Saint Mary, after receiving the Holy Mysteries from his hand, was transported instantaneously to the place where she died, though it had taken him twenty days to travel that distance.

Glorifying God, Abba Zosimas said to himself, “It is time to do what she asks. But how can I dig a grave, with nothing in my hands?” Then he saw a small piece of wood left by some traveler. He picked it up and began to dig. The ground was hard and dry, and he could not dig it. Looking up, Abba Zosimas saw an enormous lion standing by the saint’s body and licking her feet. Fear gripped the Elder, but he guarded himself with the Sign of the Cross, believing that he would remain unharmed through the prayers of the holy woman ascetic. Then the lion came close to the Elder, showing its friendliness with every movement. Abba Zosimas commanded the lion to dig the grave, in order to bury Saint Mary’s body. At his words, the lion dug a hole deep enough to bury the body. Then each went his own way. The lion went into the desert, and Abba Zosimas returned to the monastery, blessing and praising Christ our God.

St. Mary of Egypt, Continued...

Arriving at the monastery, Abba Zosimas related to the monks and the igumen, what he had seen and heard from Saint Mary. All were astonished, hearing about the miracles of God. They always remembered Saint Mary with faith and love on the day of her repose.

Abba John, the igumen of the monastery, heeded the words of Saint Mary, and with the help of God corrected the things that were wrong at the monastery. Abba Zosimas lived a God-pleasing life at the monastery, reaching nearly a hundred years of age. There he finished his temporal life, and passed into life eternal.

The monks passed on the life of Saint Mary of Egypt by word of mouth without writing it down.

"I however," says Saint Sophronius of Jerusalem (March 11), "wrote down the Life of Saint Mary of Egypt as I heard it from the holy Fathers. I have recorded everything, putting the truth above all else."









"May God, Who works great miracles and bestows gifts on all who turn to Him in faith, reward those who hear or read this account, and those who copy it. May he grant them a blessed portion together with Saint Mary of Egypt and with all the saints who have pleased God by their pious thoughts and works. Let us give glory to God, the Eternal King, that we may find mercy on the Day of Judgment through our Lord Jesus Christ, to Whom is due all glory, honor, majesty and worship together with the Unoriginate Father, and the Most Holy and Life-Creating Spirit, now and ever and unto ages of ages. Amen."



Dormition Parish - March 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>21 </p> <p>Fifth Sunday of the Great Fast: Our Venerable Mother, Mary of Egypt, Tone 1; our Venerable Father and Confessor James, Bishop of Catania (813-20);</p> <ul style="list-style-type: none"> • Great Fast Day 35. • Hebrews 9:11-14; • Galatians 3:23-29; • Mark 10:32-45; • Luke 7:36-50 <p>We will celebrate the Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary at each liturgy.</p> <p>10 am D.L. Bilingual Ukrainian / English</p> <p>2 pm D.L. Bilingual Arabic / English</p>	<p>22 </p> <p>The Holy Priest-Martyr Basil, Presbyter of Ancyra (363); Passing into eternal life (1924) of Fr. Isidore Dolnytsky, hymnographer, professor and spiritual father of L'viv and the Greek College in Rome;</p> <ul style="list-style-type: none"> • Great Fast Day 36. • Isaiah 48:17-49:4; • Genesis 27:1-41; • Proverbs 19:16-25 <p>8:45 am appointment 4 pm appointment</p> <p>Fr. Bo <u>WILL</u> take this day off (like he should every week)</p> <p>Verna Hnatiuk's & Stefan Sokolowski's Birthdays</p>	<p>23 </p> <p>The Holy Venerable-Martyr Nikon and His Disciples, Martyred with Him (270-75);</p> <ul style="list-style-type: none"> • Great Fast Day 37. • Isaiah 49:6-10; • Genesis 31:3-16; • Proverbs 21:3-21 <p>2pm Appointment</p>	<p>24 </p> <p>Fore-feast of the Annunciation of the Mother of God; Our Venerable Father Zachary; Our Holy Father Artemon, Bishop of Seleucia in Pisidia;</p> <ul style="list-style-type: none"> • Great Fast Day 38. • Isaiah 58:1-11; • Genesis 43:26-31; 45:1-16; • Proverbs 21:23-22:4 <p>6:30 pm Parish Pastoral Council Meeting in person at Church and online by Zoom for those who choose.</p>	<p>25</p> <p>Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Passing into Eternal Life (1944) of Blessed Omelian (Emil) Kovch, Priest of Peremyshliany and Martyr of Majdanek;</p> <ul style="list-style-type: none"> • Great Fast Day 39. • Isaiah 65:8-16; • Genesis 46:1-7; • Proverbs 23:15-24:5; • Luke 1:24-38 <p>Due to covid we are moving all feastal Liturgies to the Sunday preceding or following. In this case preceding.</p> <p>3:30 pm appointment</p> <p>Evening: Setup of Cameras and Audio Equipment for Holy Week Services?</p>	<p>26 </p> <p>Synaxis of the Holy Archangel Gabriel; Great Fast Day 40.</p> <ul style="list-style-type: none"> • Isaiah 66:10-24; • Genesis 49:33-50:26; • Proverbs 31:8-31 <p>9 am appointment</p> <p>11 am Patristics Course for clergy</p> <p>4pm Anticipated Liturgy Recording</p> <p>6pm Lower Elementary 7pm Upper Elementary 8pm Teen Online Ministry (see Fr. Bo for details)</p>	<p>27 </p> <p>Holy Week Begins Lazarus Saturday;</p> <ul style="list-style-type: none"> • Hebrews 12:28-13:8; • John 11:1-45 <p>Weekly day of editing the Liturgy video, making of this bulletin, updating the website and much more. Saturdays are busy.</p>

Holy and Bright Weeks at Dormition "assuming current AHS guidelines."

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>28 </p> <p>Palm Sunday: The Lord's Entrance into Jerusalem;</p> <ul style="list-style-type: none"> • Philippians 4:4-9; • John 12:1-18 <p>10 am D.L. Bilingual Ukrainian / English</p> <p>1 pm D.L. Bilingual Arabic / English</p> <p>3 pm D.L. Bilingual Arabic / English</p> <p>Virginia Sharek's Birthday</p>	<p>29 </p> <p>Great Monday;</p> <ul style="list-style-type: none"> • Matthew 21:18-43; • Ezekiel 1:1-20; • Exodus 1:1-20; • Job 1:1-12; • Matthew 24:3-35 <p>Liturgical Recordings during the day</p>	<p>30 </p> <p>Great Tuesday;</p> <ul style="list-style-type: none"> • Matthew 22:15-23:39; • Ezekiel 1:21-2:1; • Exodus 2:5-10; • Job 1:13-22; • Matthew 24:36-26:2 <p>Liturgical Recordings during the day</p> <p>4-10 pm open church with Confessions available (Limit of 20 people at any given time.)</p>	<p>31 </p> <p>Great Wednesday;</p> <ul style="list-style-type: none"> • John 12:17-50; • Ezekiel 2:3-3:3; • Exodus 2:11-22; • Job 2:1-10; • Matthew 26:6-16 <p>Liturgical Recordings during the day</p> <p>If demand exists: 4-10 pm open church with Confessions available (Limit of 20 people at any given time.)</p> <p>Kiartan Lonsberry's Birthday</p>	<p>April 1 </p> <p>Great Thursday;</p> <ul style="list-style-type: none"> • 1 Corinthians 11:23-32; • Matthew 26:2-20; • John 13:31-18:1; • John 18:1-28; • Matthew 26:57-75; • John 18:28-19:16; • Matthew 27:3-32; • Mark 15:16-32; • Matthew 27:33-54; • Luke 23:32-49; • John 19:25-37; • Mark 15:43-47; • John 19:38-42; • Matthew 27:62-66; <p>6 pm Reading of the Gospels in English for BOTH PARISHES.</p> <ul style="list-style-type: none"> • Register: Limit 40 people • may be split into 5pm and 8pm only if another Arabic speaking priest comes. • Gospels will be visible on screen in Ukrainian & Arabic. <p>Chris Lirette's Birthday</p>	<p>2  </p> <p>Good Friday;</p> <ul style="list-style-type: none"> • (see liturgical calendar for all the readings) <p>1 pm overflow service if needed.</p> <p>3 pm Paschanytsia Service in Ukrainian & English.</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>5 pm Burial / Shroud Service in Arabic & English.</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>7 pm Burial / Shroud Service in Arabic & English.</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>Ronny Kennedy's Birthday</p>	<p>3 </p> <p>Great and Holy Saturday;</p> <p>Probably no public church services this day.</p> <p>Church will be sanitized (yet again) and set up for Sunday. Time... yet unknown.</p>
<p>4</p> <p>Glorious Pascha! (Easter Sunday)</p> <p>Resurrection of our Lord and God.</p> <p>8:30 am Resurrectional Matins</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>9 am Resurrectional D.L. Bilingual Ukrainian / English with basket Blessing</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>11 am Resurrectional D.L. English with basket Blessing</p> <ul style="list-style-type: none"> • Register: Limit 40 people <p>1 pm Resurrectional D.L. English with egg Blessing</p> <ul style="list-style-type: none"> • Register with Rita: Limit 40 people <p>3 pm Resurrectional D.L. English with egg Blessing</p> <ul style="list-style-type: none"> • Register with Rita: Limit 40 people <p>Christopher Bawol's Birthday</p>				<p>Bright Week</p> <p>No services other than Sunday.</p> <p>Wednesday 5:30 pm: Unity Meeting</p> <p>Please Note:</p> <ul style="list-style-type: none"> • All AHS Rules will be strictly followed. • To open up more seating we will have closed circuit TV and Audio in the hall. • You should register for all services. First Come first served. (so if you want an "in the church" seat, register asap.) • Church will be cleaned after each service. (Volunteers greatly appreciated) 		



Pope Francis, to mark the fifth anniversary of the Apostolic Exhortation *Amoris Laetitia* has inaugurated a **special year** dedicated to the family entitled, **Year “Amoris Laetitia Family.”**

This special year opens on March 19, 2021, and concludes on June 26, 2022 at the celebration of the 10th World Meeting of Families in Rome.

The special year highlights the importance of the family within the domestic Church and encourage community ties between families through several spiritual, pastoral and cultural proposals.

In preparation for the Year “Amoris Laetitia Family,” the Dicastery for Laity, Family and Life has provided the attached resource brochure with pertinent information and suggestions for the special year,

Throughout the year, the Dicastery will be providing supplementary information and resources. You are also invited to consult the Dicastery’s website dedicated to the Year “Amoris Laetitia Family”:

<http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia.html>

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

- 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 Verna Hnatiuk & Stefan Sokolowski who both celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- Please continue to pray for our First Solemn Communicants.

Edmonton's 41st Annual Good Friday Outdoor Way of the Cross

**From Fear and Fatigue to Hope and Action:
Take Up the Cross and Follow Me**

Good Friday, April 2, 2021 Video Presentation



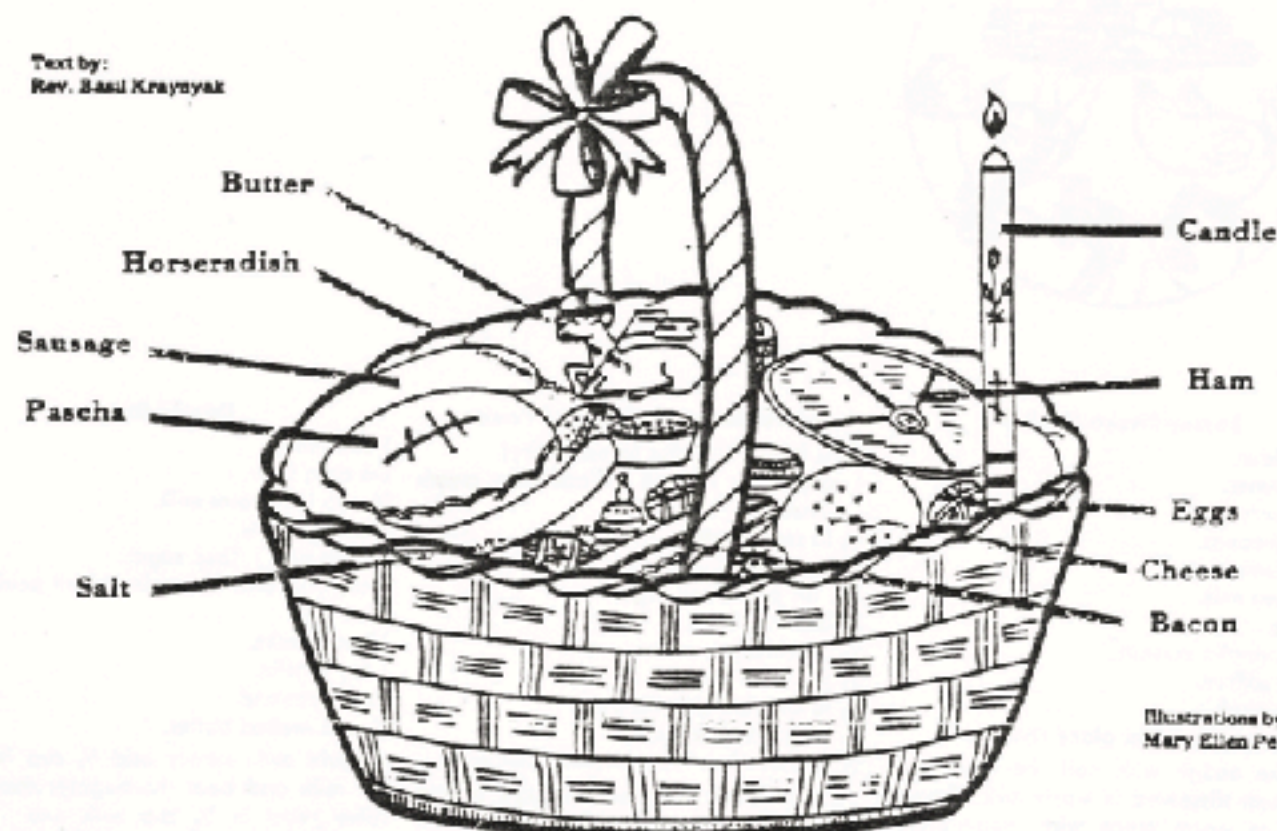
Watch the video here:

<https://outdoorwayofthecross.wordpress.com/>

The Outdoor Way of the Cross is an ecumenical prayer event marking the suffering and death of Jesus. It is a time to notice how the gospel values of Jesus apply to individual and public life today. Due to COVID-19 restrictions, this year’s walk will be presented virtually, in video format. The video will be available to the public at 10:00 a.m. on Good Friday through the Way of the Cross website. Search “Good Friday Outdoor Way of the Cross Edmonton” or use this [link](#). For more information, contact Marguerite Watson at 780.433.6570 or marguerite.watson@telus.net.

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kravtchuk



Illustrations by:
Mary Ellen Petro



PASCHA - The Easter Bread (pronounced "Paska.") A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself, Who is our "True Bread." Usually a round loaf baked with a golden crust, decorated with a symbol indicative of Christ. Sometimes a cross † of dough is placed on top, encircled by a plait, giving it a crowned effect; or the Greek abbreviations for the name of Christ, IC XC (Jesus Christ), may be used. The letters XB are an abbreviation for "Christ is Risen" in Old Slavonic or Ukrainian.



HAM (Slav, "shynka") - the flesh meat popular with the Slavs as the main dish for Holy Pascha, because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer lamb or veal. These meats are usually well roasted or cooked ahead of time so that the festivity of the day will not be burden anyone with food preparation, and that all may be free to enjoy the Feast.



SAUSAGE (Kobassa). A spicy, sausage made of pork products and garlic; indicative of God's favour and generosity.



EGGS (Pysanky or Krashanky). Pysanky are eggs brightly decorated with symbols and designs made with beeswax, indicative of new life and resurrection. Krashanky are hard boiled eggs that are dyed with one bright colour, and eaten during the festive meal.



HORSERADISH (in Ukrainian, "khrin.") Horseradish alone, and/or mixed with grated red beets. The white horseradish alone is symbolic of the resurrection. The horseradish mixed with grated red beets is symbolic of the Passion of Christ still in our minds, yet sweetened with some sugar because of the Resurrection. The bitter-sweet red coloured mixture reminds us of the sufferings Christ endured for us.



CHEESE ("Hrudka" or "Syretz.") A custard-type cheese shaped into a ball, with a slight sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish. Both cheeses are decorated with symbols (IC XC, or XB, or the cross) using cloves or pepper balls.



BUTTER (in Ukrainian, "Maslo.") This favourite dairy product is often shaped into a figure of a Lamb, or small cross. If set into a container, it is decorated in the same way as the cheese, using cloves or pepper balls.



BACON (in Ukrainian, "solonyna.") A piece of uncooked bacon cured with spices. Symbolic of the super-abundance of God's mercy and loving-kindness to us. It is also a reminder that with the New Testament, God has abolished the Old Testament dietary laws and has pronounced all foods clean for human enjoyment.



SALT (in Ukrainian, "sil.") A condiment which gives flavour and preserves food. It is a reminder of Christ's words, "You are the salt of the earth." As Christians, we are called to be the "salt of the earth," to give "flavour" and meaning to human life on earth by living according to the Gospel; and thus, to preserve human life from moral corruption and decay.



OTHER - if the origin of the people was a wine growing area, a sweet wine was also included in the basket for the blessing.

THE EMBROIDERED PASCHAL CLOTH. The articles mentioned above are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover, usually embroidered with an image of the risen Christ, the cross or another appropriate symbol, together with the words "Christ is Risen - Truly He is Risen," is placed over the food when brought to Church. Before the blessing, the cover is removed, set on the ground or table, and the basket is placed upon the cloth for the blessing.

The above is a description of **TRADITIONAL EASTER FOODS** included in an Easter Basket in Central and Eastern Europe. However, you may substitute Traditional Easter Foods with foods common to your own country of origin. Almost every nationality has its own type of sausage or prepared meat. The important thing is that after the Great Fast, the first food you eat should be blessed food, which should be eaten and enjoyed together as a family on **EASTER SUNDAY**, after church services. Another popular custom is to let children have (or make up themselves) their own baskets, to instill in them the tradition for the future. These may be filled with eggs, chocolates, toys, etc.

Propars for: Mar 21;

Fifth Sunday of the Great Fast - Mary of Egypt, Tone I;

our Venerable Father and Confessor James, Bishop of Catania (813-20)

Troparion: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind.

Troparion: The divine image was faithfully preserved in you, O mother,* for taking up the Cross, you followed Christ.* By your deeds you have taught us to see beyond the flesh, which passes,* and care for the soul, a thing immortal.* And so, O venerable Mary,* your spirit rejoices with the angels.

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

Kontakion: Once you were filled with every impurity,* now through repentance you have been revealed as a bride of Christ,* following the angelic life, you crushed demons with the weapon of the Cross.* Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

Prokeimenon:

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

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

verse: God is wonderful in His saints,* the God of Israel.

Epistle: Galatians 3:23-29 (NRSV)

Brothers and sisters, before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Alleluia verses:

God gives me vindication, and has subdued people under me.

Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

Gospel: Luke 7:36-50 (NRSV)

At that time, one of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." Then he said to her, "Your sins are forgiven." But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

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

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.