



THE CATHOLIC PARISH OF THE
DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

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

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

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

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May 23;
Descent of the Holy Spirit: Holy and Glorious Pentecost

Please keep healthy and safe. Let's not put each other at risk for Covid.

Stay home if you are not feeling well. Only 15 persons (including the priest) are allowed for services. Please help us sanitize after every event in church. Our hall is closed until further notice.



**Pentecost:
The
Descent of
the Holy
Spirit**

Fr. Thomas Hopko

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and

resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2.1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received "the power from on high," and they



A PARISH OF THE
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EDMONTON**

began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek eschaton means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: . . . I will pour out my Spirit upon all flesh.;" This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1 7; Joel 2: 28–32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy

Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2–3, 12; 2 Cor 3; Gal 5; Eph 2–3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns "O Heavenly King" and "We have seen the

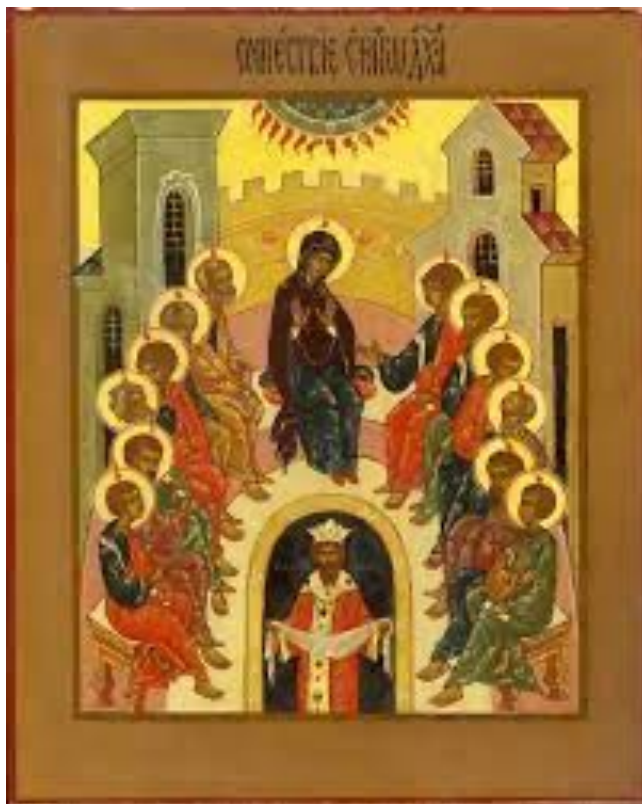
True Light" are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, ruah.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he

called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion).

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (Lev 11.44–45, 1 Pet 1.15–16).





•Online First Solemn Communion Classes are now every Thursday at 6 pm. Due to Covid restrictions we need to probably have each family have their own FSC Liturgy. Contact me for details.

- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy birthday to Kateryna Oresiuk** who celebrates her birthday this week. May God grant you many happy years. Mnohaya Lita.

• **The Annual “Aid to the Missionary Church in the World” collection** is taken up throughout the Eparchy of Edmonton on Pentecost Sunday (May 23, 2021). Christ died for our sins on the life-giving wood of the Cross. His message of love, mercy and forgiveness is needed ever more in our broken world. As Christians, we are called to continue Jesus’ mission of spreading the Good News, each according to our ability and means. Concretely, the Church invites us to collaborate in the mission of the Church, guided by the Holy Spirit, by giving generously to the following international collections:

- Peter’s Pence (Pope’s Pastoral Works or Papal Charities),
- World Mission Fund,
- Collection for the Holy Land,
- Catholic Near East Welfare Association, and
- Aid to the Church in Ukraine.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>23</p> <p>Descent of the Holy Spirit. Holy and Glorious Pentecost</p> <ul style="list-style-type: none"> • Acts 2:1-11; • John 7:37-52; 8:12 <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>24</p> <p>Long Weekend</p> <p>Monday of the Holy Spirit;</p> <ul style="list-style-type: none"> • Ephesians 5:9-19; • Matthew 18:10-20 	<p>25</p> <p>The Third Finding of the Precious Head of the Holy, Glorious Prophet, Forerunner and Baptist John; Passing into Eternal Life (1951) of Blessed Mykola (Nicholas) Tsehelsky, Priest and Martyr;</p> <ul style="list-style-type: none"> • 2 Corinthians 4:6-15; • Matthew 11:2-15 <p>7:45 pm Tour of Church</p>	<p>26</p> <p>The Holy Apostle Carpus, One of the Seventy Disciples;</p> <ul style="list-style-type: none"> • Romans 1:18-27; • Matthew 5:20-26 <p>10 am Spiritual Direction</p> <p>5:30 pm Unity Meeting</p>	<p>27</p> <p>The Holy Priest-Martyr Therapontus (254-59);</p> <ul style="list-style-type: none"> • Romans 1:28-2:9; • Matthew 5:27-32 <p>6 pm First Solemn Communion</p>	<p>28 no fasting</p> <p>Our Venerable Father Nicetas, Bishop of Chalcedon (716-40);</p> <ul style="list-style-type: none"> • Romans 2:14-29; • Matthew 5:33-41 <p>4 pm Recording of the weekly Divine Liturgy</p> <p>Kateryna Oresiuk’s Birthday</p>	<p>29</p> <p>The Venerable-Martyr Theodosia the Virgin (286-305);</p> <ul style="list-style-type: none"> • Romans 1:7-12; • Matthew 5:42-48 <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p>
<p>30</p> <p>First Sunday after Pentecost. All Saints Sunday; our Venerable Father Isaac, Hegumen of the Dalmatin Monastery (406-25);</p> <ul style="list-style-type: none"> • Hebrews 11:33-12:2; • Matthew 10:32-33, 37-38; 19:27-30 <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>31</p> <p>Apostles’ Fast begins.</p> <p>The Holy Apostle Hermas; the Holy Martyr Hermes (138-61);</p> <ul style="list-style-type: none"> • Romans 2:28-3:18; • Matthew 6:31-34; 7:9-11 	<p>June 1</p> <p>The Holy Martyr Justin the Philosopher and those with him (Second century);</p> <ul style="list-style-type: none"> • Romans 4:4-12; • Matthew 7:15-21 <p>10:45 appointment</p>	<p>2</p> <p>Our Holy Father Nicephorus the Confessor (829);</p> <ul style="list-style-type: none"> • Romans 4:13-25; • Matthew 7:21-23 	<p>3</p> <p>Most Holy Eucharist; Feast of our Lord.</p> <ul style="list-style-type: none"> • 1 Corinthians 11:23-32; • John 6:48-54 <p>10:00 appointment</p> <p>6 pm First Solemn Communion</p>	<p>4 🐟</p> <p>Our Holy Father Metrophanes, Patriarch of Constantinople (312-37);</p> <ul style="list-style-type: none"> • Romans 5:17-6:2; • Matthew 9:14-17 <p>4 pm Recording of the weekly Divine Liturgy</p> <p>Aria Lonsberry’s Birthday</p>	<p>5</p> <p>The Holy Priest-Martyr Dorotheus, Bishop of Tyre (361-63); the Holy Priest-Martyr Cosmas, Presbyter of Armenia (1707); Veneration of the Icon of the Mother of God, “Of Ichor,” so called because it belonged to Ichor Olhovych, Prince of Kiev (+1147);</p> <ul style="list-style-type: none"> • Romans 3:19-26; • Matthew 7:1-8 <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p> <p>David Kwas’ Birthday</p>

Changeable Parts for Today's Divine Liturgy!

Antiphon I

The heavens tell the glory of God, and the firmament declares the work of his hand.

Through the prayers of the Mother of God...

Day to day pours forth the message and night proclaims this knowledge to night.

Through the prayers of the Mother of God...

Their utterance has gone forth into all the earth, and their words unto the ends of the world.

Through the prayers of the Mother of God...

Glory... Now... Only-begotten Son...

Antiphon 3

O Lord, by Your power the king shall rejoice and greatly exult in Your salvation.

Troparion: Blessed are You, O Christ our God who revealed the fishermen as most wise by sending them the Holy Spirit; through them You caught the entire world. Loving Master, glory to You.

You gave him his heart's desire and did not deny the request of his lips.

Troparion: Blessed are You, O Christ our God who revealed the fishermen as most wise by sending them the Holy Spirit; through them You caught the entire world. Loving Master, glory to You.

For You have gone before him with gracious blessings, you have placed upon his head a crown of precious stones.

Troparion: Blessed are You, O Christ our God who revealed the fishermen as most wise by sending them the Holy Spirit; through them You caught the entire world. Loving Master, glory to You.

Entrance

Be exalted, O Lord, in Your strength; we will sing and make music to Your might.

Troparion: Blessed are You, O Christ our God who revealed the fishermen as most wise by sending them the Holy Spirit; through them You caught the entire world. Loving Master, glory to You.

Glory... Now...

Kontakion: When the Most High came down and confused the tongues,* He parted the nations.* When He divided the tongues of fire,* He called all to unity,* thus with one voice* we glorify the all-Holy Spirit.

Instead of the Trisagion

All you, who have been baptized into Christ, you have put on Christ! Alleluia.

Prokeimenon:

Their utterance has gone forth into all the earth, and their words unto to the ends of the world.

verse: The heavens tell the glory of God, and the firmament declares the work of His hand.

Epistle: Acts 2:1-11 (NRSV)

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."

Alleluia verses:

By the Lord's words the heavens were established, and by the Breath of His mouth all their host.

The Lord has looked down from heaven and beheld the whole human race.

Gospel: John 7:37-53; 8:12-13 (NRSV)

On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

When they heard these words, some in the crowd said, "This is really the prophet." Others said, "This is the Messiah." But some asked, "Surely the Messiah does not come from Galilee, does he? Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?"

So there was a division in the crowd because of him. Some of them wanted to arrest him, but no one laid hands on him.

Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?" The police answered, "Never has anyone spoken like this!" Then the Pharisees replied, "Surely you have not been deceived too, have you? Has any one of the authorities or of the Pharisees believed in him? But this crowd, which does not know the law—they are accursed." Nicodemus, who had gone to Jesus before, and who was one of them, asked, "Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" They replied, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee."

Hymn to the Mother of God

O my soul, magnify the one Divinity in three Persons.

Rejoice, O Queen, boast of the virgins and mothers, for every tongue, though capable and eloquent, cannot hymn you as is your due, and every mind is confounded in seeking to comprehend the way in which you gave birth. Wherefore with one accord we glorify you.

Communion Hymn

Your good Spirit will lead me to the land of righteousness.
Alleluia, *thrice*.



**Heavenly King, Advocate, Spirit of Truth,*
who are everywhere present and fill all things,*
Treasury of Blessings, Bestower of Life,*
come, and dwell within us ;*
cleans us of all that defiles us,*
and O Good One, save our souls.**