



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

Parish Website:

<http://dormition.eeparchy.com>

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



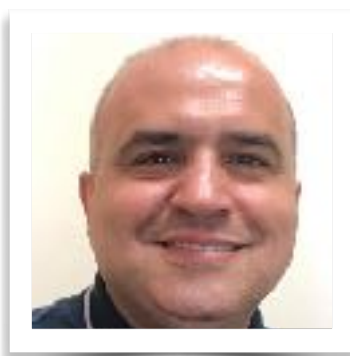
A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

September 19, 2021

Sunday after the Exaltation of the Cross, Tone 8; Holy Martyrs
Trophimus, Sabbatius and Dorymedontus (276-82)



**Our Services are now Live Online
& recorded for all to see!**



We welcome Fr. Said to Canada.

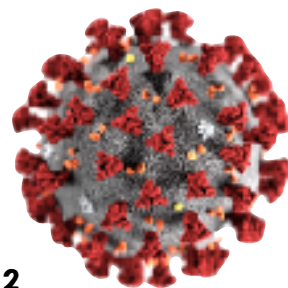
Fr. Said is a lovely priest from Lebanon who is now the pastor of St. Nicholas Melkite Catholic Parish. Before the covid pandemic Fr. Said lived in Australia therefore he speaks English quite well (He also speaks Arabic, French, and Italian). If you see him in our parish community please, say hello.

The word "Father" in Arabic is "Abuna", so we often will call him Abuna Said. (and they might call be Abuna Bo.)

Lets keep safe - Covid Update:

As most of you have heard, the Alberta Government has re-introduced some covid precautions to try to slow the spread of this virus. As of this past Thursday, in addition to the mandatory wearing of **masks** we are **limited to 33% of our building's capacity** (which for us is 46 individuals including the priest(s) and we need to have **households separated by 2 meters**. This is the same as what we did earlier this year in the spring.

At this time **I will NOT be reintroducing the reservation system** that we had on our website, due to the fact that we often do not have 44 people in our parish on a Sunday morning anyway. But if we do happen to have that many, then we will have to close the doors once we are full so more do not enter. (Think of it as motivation not to come late.)



Canadian Catholics are being called upon as citizens to exercise their right to vote. The Church encourages and reasserts its belief in "the political freedom and responsibility of citizens." By exercising their right to vote, citizens fulfill their duty of choosing a government and at the same time send a clear signal to the candidates being presented by their political parties for election.

Taken from the document "Voting as Catholics" by the CCCB (2019).



Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada

The Holy Martyrs Trophimus, Sabbatius and Dorymedon suffered for Christ during the reign of the Roman emperor Probus (276-282). A pagan festival was being celebrated in the city of Antioch. Sacrificial offerings were brought, the wine was poured, and vile acts were performed. The Christians Trophimus and Sabbatius arrived in the city just as the festival was taking place, and were saddened by this loud and indecent spectacle. They prayed that the Lord would guide the errant on the way of salvation. As they said this, the idolaters noticed their presence. Seeing that the strangers did not worship the idols, they arrested them and took them to the governor.

At their interrogation, the saints firmly confessed their faith. When they were told to renounce Christ, they resolutely refused to do so. Saint Sabbatius died under the fierce torment. Saint Trophimus was sent to the city of Synnada in Phrygia for even more terrible tortures.

For three days Saint Trophimus walked shod in iron sandals with sharp nails, driven on by a cavalry guard. The governor of Frigius, Dionysius, infamous as a torturer and executioner, used all manner of tortures to break the will of the brave Christian. Saint Trophimus merely repeated the words of Scripture: "many afflictions has the righteous one, but from them all will the Lord deliver him" (Ps 33/34:20).

The senator Dorymedon, a secret Christian, visited Saint Trophimus in prison, washing and binding his wounds. When the pagans learned that the senator would not participate in the festival of Castor and Pollux, they asked the reason for his refusal. He said that he was a Christian, and would not attend a festival in honour of the demons. He and Saint Trophimus were thrown to the wild beasts to be eaten by them, but the martyrs remained unharmed. Then they were beheaded with the sword.



- **Please pray** for several of our parishioners and family members including (but not limited to): Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.

- **Happy birthday** to **Thomas Sokolowski & Rebecca Vizza** who celebrates their birthdays this week. May God grant you many happy years. Mnohaya Lita.

During the month of September, the Eparchy of Edmonton conducts its annual Vocations and Seminary Collection.

"It takes a whole village to raise a child." It likewise takes the support of the whole Church to form a deacon, priest, religious, monastic and lay member for ministry in the Church. It also takes our support to offer on-going education and formation for those already in sacred orders or involved in lay ministry.

The faithful can acknowledge the role they play in nurturing vocations by offering their financial support to help defray such expenses as formation programs, retreats, conferences, seminars, tuition, books, and room and board.

Studying for the priesthood this year, on behalf of the Eparchy Edmonton are:

- **Volodymyr Babiak** (Bachelor of Arts in Catholic Studies, Newman Theological College, Edmonton);
- **Deacon Cyril Kennedy** (Doctoral Studies in Sacred Scripture, Catholic University, Washington, DC);
- **Julian Savaryn** (Pastoral Internship, Newman Theological College);
- **Orion Wiebe** (Theology Studies, Newman Theological College); and
- **John Vizza** (Theology Studies, Newman Theological College).

Studying for the diaconate this year, on behalf of the Eparchy Edmonton is:

- **John Lukey** (Diaconate Formation).

The suggested donation amount is \$25.00 per family.

Thank you for your generosity! May God bless you and your families!

The Communion of Saints

by Bernadette Mandrusiak, MDiv

Director of Catechesis, Edmonton Eparchy

What is it?

If you've been a member of the Catholic Church for some time, you have likely heard this term and may know that it is a doctrine of the Church. Have you ever spent any time reflecting on what it means, or considering the depths of what it may mean for your life and your after-life for that matter? As I prepared to write this article, I certainly gained more insight into the importance of understanding the communion of saints and living my life differently because of it. It is on the word "communion" that we focus.

Article 9, paragraph 5 (960-961) of the *Catechism of the Catholic Church* states:

The Church is a "communion of saints": this expression refers first to the "holy things" (*sancta*) [*sacraments/mysteries*], above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about" (LG 3).

The term "communion of saints" refers also to the communion of "holy persons" (*sancti*) in Christ who "died for all," so that what each one does or suffers in and for Christ bears fruit for all.

So, there are two aspects of the communion of saints; first a participation in one common reality; that is holy things; the Sacraments/Mysteries, especially Baptism and the Eucharist which bring us into union with each other. Secondly, it refers we who, partaking in the holy things, have thus become holy as members of the one Body of Christ. So, the communion of saints is the Church, and the Church is the Body of Christ.

It is our purpose in life to grow in communion; to strive ever closer to God. In the Eastern Church, this is known as *theosis* or "divinization." But we don't do it alone. In the Catechism of the Ukrainian Catholic Church: *Christ Our Pascha* we read: "Humankind grows in communion with God within the community of the faithful, the Church. The Church is Christ's Body..." (Par. 334)

We Reflect the Love of the Trinity

When we speak of the Trinity, we must speak of *perichoresis* – literally the "choreographed dancing" or simultaneous interpenetration/indwelling of all three divine persons with and within each other. This dance of love pours itself out and God, as Triune Love, reaches out to us and invites us into this ever-dynamic movement of love.

As humans, we were created through the perfect love of the Trinity. Even more, we were made in the image and likeness of that love. As true Christians, we are called to spend our lives working with the grace of God to mirror that perfect love of the Trinity. Therefore, it makes sense that we move together as one. If I am concerned solely with my own salvation, then I am

somehow missing the boat. Where is the love there? I am not in a race AGAINST others, I am on a journey WITH them. It is not as if there are limited rooms in heaven. As one member within the Body of Christ, I must always be concerned with the journey of others.

So, understanding the word "communion" is very important to this discussion. It is not just a friendship that we share with each other and a hope that each of us will "make it to heaven." It is a union at our very core as creatures made in the image of God, that spurs us on to do what we can for the salvation of the other. It is the love of God within us that makes this possible.

Heaven and Earth

This union does not stop at the border of heaven and earth. There are some that see a great uncrossable chasm between those still living and those that have passed into the afterlife. But the renowned Eastern scholar, Father George Maloney, in his book *The Communion of Saints*, asks the questions: "Could we ever imagine that the state of heaven would isolate us from the poor and suffering of this world? Would we enjoy eternal happiness and love of God without seeking to love others, especially the members of God's created family, his children, who are hurting?" [1] When one reflects on this question, it truly doesn't make sense that after passing through death, loving Christians, especially the saints who are filled to a greater degree with the Spirit of Love, would not be concerned about the members still in this earthly realm.



As Christians who look to Jesus' ultimate sacrifice of death upon the cross and His glorified resurrection, we know that the barrier between life and death has been annihilated. We know that God is the God of all and of every place. In our prayers in the *Panakhida* service (service for the deceased) we pray: "You are the God who went down into Hades ..." As Christians we cannot believe that the Body of Christ (the Church) can be divided, by death. The Church has always taught that there is communication between the living and the dead. The Catechism of the Ukrainian Catholic Church *Christ Our Pascha* it states:

Christ taught his disciples to turn to God together as a community of God's children with the words: "Our Father..." (see Mt 6:9ff). The prayers of Divine Services rise from the entire community of the faithful. The prayer of the Church as the Body of Christ unites all the faithful; the Church on earth is united with the heavenly Church through prayers to the saints and veneration of their icons. (Par. 336)

Therefore, we must believe that we remain united – in communion, with those that have died.

[1] George A. Maloney S.J., *Communion of Saints*, (New York: Living Flame Press, 1998) 43.

It's a Two Way Street

Our Church asks us not only to pray TO the saints for intercession on our behalf but encourages us to pray FOR all those who have died. In his Homily on 1 Corinthians, Saint John Chrysostom urged: "Let us then give them aid and perform commemorations for them. For if the children of Job were purged by the sacrifice of their father, why do you doubt that when we too offer for the departed, some consolation arises to them? Since God is [inclined] to grant the petitions of those who ask for others."

Although the concept of purgatory originates in the Roman Catholic Church, the Ukrainian Catholic Church also recognizes that not all who have died have reached spiritual maturity, that is, the fullness of life in Christ. Our Catechism, *Christ Our Pascha*, declares that: "such a person is still in need of spiritual healing and cleansing of all stain, in order to dwell 'in a place of light ... (Par. 250). This time for healing granted to us by our all merciful and loving God is not a time of punishment but is meant for our purification, so that we may continue the process of divinization. The great Eastern father of the Church, Gregory the Theologian, offers a positive outlook on this process of purification and growth:

Every fair and God-beloved soul, once it has been set free from the bonds of the body, departs hence, and immediately enjoys a sense and perception of the blessings which await it, inasmuch as that which darkened it has been purged away, or laid aside—I know not how else to term it. It then feels a wondrous pleasure and exultation, and goes rejoicing to meet its Lord. (Oration 7, 21).

This is an encouragement to all of us to remember our loved ones, and those we do not even know and to pray for them. And realizing that the prayer of the saints – those who have achieved a



certain closeness with God, is more powerful and efficacious, it behooves us to continually grow in our own faith; to read Scripture, to pray incessantly and to live a life of virtue in order that our prayers offered for others may be all the more treasured by God.

Why pray to the saints? Why not go directly to Jesus?

Of course, we can and must go directly to Jesus in prayer. He is the one true mediator for us. We learn this in 1 Tim. 2:5: *For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human.* It is imperative to recognize and emphasize the uniqueness of Christ's mediatorship. He is the only true mediator because He is the only one that is both God and human. Everything happens through Him.

But Jesus himself asked us to pray for others, even telling us to pray for our enemies: *But I say to you, Love your enemies and pray for those who persecute you* (Matt. 5:44). In the writings of St. Paul, we often find him asking for prayers for himself, for example: Eph. 6:18–20, Col. 4:3, 1 Thess. 5:25, 2 Thess. 3:1.

Romans 15:30–32 presents a wonderful example of an acceptable request for intercession through prayer:

I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints, so that by God's will I may come to you with joy and be refreshed in your company.

St. Paul asks for prayers, by Jesus Christ and the love of the Holy Spirit. All of the prayers that we direct to the saints are an appeal for them to pray to God for us and to work with (*synergy*) the Trinity for our salvation. The saints in heaven certainly recognize that all they do is through the grace of God.

St. Paul's request is based in his desire to glorify God. When we ask the saints and our departed loved ones for prayers, all we ask for should be meant for the glory of God. Indeed, everything that we say and do should be for the glory of God.

As Christians, we ask others to pray for us all the time. When we are suffering either physically, mentally, or spiritually we often turn to each other to ask for prayers. No one would argue that it is wrong for us to do so. There is a power in those prayers that we offer for the good of others. This kind of prayer originates in love. When I pray for myself, God listens, but how much more must He treasure when, out of love, I pray for others and they for me?! In the act of interceding, we are "being love." We are imaging God Himself. These prayers not only result in the good of those we pray for, but they are opportunities for us who pray to grow ever closer towards God. By my self-sacrifice in praying for others, I am stretching outside of myself and am filled even more by the Holy Spirit through this act of love. Both the one that prays and the one being prayed for are transformed!

So, if we ask the saints and our loved ones that have gone before us to pray for us, we are also offering them the opportunity to stretch and become more and more filled with the Spirit. Their prayers for us grow and grow as they are more and more able to freely give of themselves in loving service.

Doesn't Scripture say it's wrong to "talk" to spirits?

We are specifically told in Deuteronomy:

10 No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, 11 or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. (Deut. 18:10,11)

There is a difference, however, between conjuring up spirits to gain some kind of information and praying to the saints as the Church encourages us to do. When we pray to the saints, and our departed loved ones, we are asking them as members of the Body of Christ, to pray for us. We in turn, pray for the good of others living or dead. Our united goal is the salvation of all humanity, not "telling the future" or gaining some secret information.

There is Comfort in it.

I personally had an experience once when I had arranged a group to pray across from the abortion clinic. It was a very cold day, and I arrived at the appointed time. However, no one else came. Although this was a bit of a disappointment, I pulled out my rosary and began to walk and to pray. It suddenly came to

my mind, as a gift of the Holy Spirit, that I was indeed not praying alone. In my mind's eye, I could see all the angels and saints that were surrounding me and praying with me. This buoyed and strengthened me and my experience of prayer that day will always remain with me as a beautiful memory and a comfort. Each time I pray, I now remember that I never pray alone.

As we reflect on the communion of saints, let us remember that we can always count on the intercession of others, whether living or dead, to the Lord our God. Let us feel them cheering us on and strengthening us. Let us also, not forget our responsibility to pray for others who have passed on before us.

We are the Church. We are united in Christ. We are His Body.

Sources:

- George Maloney S.J. – Communion of Saints
- Catechism of the Catholic Church
- Catechism of the Ukrainian Catholic Church: Christ Our Pascha
- <https://www.catholic.com/tract/praying-to-the-saints>
- This article was originally printed in *Nasha Doroha*, Summer 2021 issue.



Endorsed by Pope Francis in 2015 and supported by the Dicastery for Promoting Integral Human Development, the annual month-long ecumenical celebration entitled the **Season of Creation** will begin on **1 September (World Day of Prayer for Creation)** and continue until 4 October 2021 (feast of Saint Francis of Assisi).

The celebration calls on the global Christian community to promote prayer and action to protect our common home. The theme for this year's season is [A Home for All? Renewing the Oikos of God](#).

For more information and resources on the Season of Creation, please visit the website at seasonofcreation.org.

Pastors and parishes are invited to include prayer petitions for Care for Creation during the celebration of the Divine Liturgy throughout September. Parishes may also choose to mark the World Day of Prayer for the Care for Creation through the video celebration of the [Akafist Service Thanking God for Grace, Creation, and all Good Things](#).



Catholic Scouts Troop in our parish?

Information Night: Tuesday, September 28, 2021 from 6 pm - 7 pm

Dear Community

As we slowly emerge from the Covid-19 pandemic, and we continue to learn about past hurts experienced within the Catholic Church and beyond, our thoughts turn to the future. In particular, how can we help support our children in their social, physical, intellectual, emotional and spiritual growth within this beautiful world of ours?

A group of us are interested in starting a joy-filled Catholic Scouting Troop with Scouts Canada at Dormition of the Mother of God Ukrainian Catholic Church (located in central west Edmonton).

We are inviting all interested families to an "Information Night," where we will gauge interest, discuss program possibilities, have activities for the kids, and hear from members of the Northern Lights Council of Scouts Canada who will answer our questions about Scouting.

Our planned new Scout Troop will include a fun balance of friendly, age-appropriate outdoor quests, indoor learning and play, community involvement and Catholic faith-building adventures, all under the umbrella of Scouts Canada.

Come and be part of the excitement.

More info about this "Information Night" can be found at: dormition.eeparchy.com/scouts



Interested in learning more about God, your faith, and the Church?

Sign up for an online course (or two or three) or even work towards a Certificate in Eastern Christian Traditions at Newman Theological College (Edmonton).

The course offerings include Scripture, Eastern Christianity Theology I and II, Eastern Catholic Worship and Spirituality, the Holy Mysteries (Sacraments), and Praying with Icons.


Each course consists of 10 online sessions, spanning 5 weeks, requiring some 4 hours of work per week (2 hours per lesson). No exams. Cost of registration per course \$85.00 plus the cost of books.

To register and for more information, visit Newman.edu/CCS, or contact Bernie Mandrusiak education@eeparchy.com or Andrea Leader admin@eeparchy.com or call the Pastoral Centre (780) 424-5496.

Year I: Certificate in Eastern Christian Traditions I

- **CCS-002 Scripture** (mid-September-mid October) – Dr. Stéphane Saulnier
- **CCS-046 The Theology of Eastern Christianity Part I** (November) (The Orthodox Way, K. Ware) – Rev. Stephen Wojcichowsky
- **CCS-047 The Theology of Eastern Christianity Part II** (mid-January-mid-February) (The Orthodox Way, K. Ware) – Rev. Stephen Wojcichowsky
- **CCS-048 Worship and Spirituality of Eastern Catholic Churches** (mid-February-mid-March,) (The Face of God, Joseph Raya) – Andrea Leader
- **CCS-050 The Holy Mysteries: An Introduction** (April) (Inexhaustible Delights: God with us Series) – Rev. Danylo Kuc
- **CCS-049 Praying with Icons** (mid-May-mid-June) (Icons in the Church) – Rev. Bohdan Nahachewsky

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
19 Sunday after the Exaltation of the Cross, Tone 8; Holy Martyrs Trophimus, Sabbatius and Dorymedontus (276-82); Galatians 2:16-20; Mark 8:34-9:1 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 1st time with Abuna Sayed 5:30 appointment	20 Post-feast of the Exaltation of the Cross; Holy Great-Martyr Eustathius and those with him (276-82); Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245); Ephesians 4:25-32; Luke 3:19-22 7:30 appointment Thomas Sokolowski's & Rebecca Vizza's Birthday	21 The Leave-taking of the Feast of the Exaltation of the Cross; Holy Apostle Codratus of Magnesia (249-52); Ephesians 5:20-26; Luke 3:23-4:1	22 Holy Priest-Martyr Phocas, Bishop of Sinope (98-117); Holy Prophet Jonah (786-46 BC); Venerable Jonah the Presbyter, Father of Theophanes, Composer of Canons, and Theodore the Branded; Ephesians 5:25-33; Luke 4:1-15 First Day of Autumn	23 The Conception of the Honourable and Glorious Prophet, Forerunner and Baptist John; Galatians 4:22-31; Luke 1:5-25	24 Holy First-Martyr and Equal-to-the-Apostles Thekla; Abstinence from meat and foods that contain meat. Ephesians 6:18-24; Luke 4:22-30	25 Our Venerable Mother Euphrosyne; 1 Corinthians 15:39-45; Luke 4:31-36 Melkite Baptism
26 Eighteenth Sunday after Pentecost, Tone 1; The Passing of the Holy Apostle and Evangelist John the Theologian; 2 Corinthians 9:6-11; 1 John 4:12-19; Luke 5:1-11; John 19:25-27; 21:24-25 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	27 Holy Martyr Callistratus and His Companions; Our Venerable Father Nilus, Founder and Hegumen of the Grottaferrata Monastery; Philippians 1:1-7; Luke 4:37-44	28 Our Venerable Father and Confessor Chariton (350); Holy Viacheslav, Czech Prince; Synaxis of the Venerable Fathers of the Monastery of the Caves in Kiev Who Repose in the Nearer Caves of the Venerable Anthony; Passing into eternal life of Blessed Nykyta Budka (1949), First Bishop of Canada and Confessor of Karaganda; Polyeleos Feast. 2 Corinthians 4:6-15; Luke 6:17-23 Scouts Information Night Robyn Orysiuk's & Diane Woitas' Birthdays	29 Our Venerable Father Cyriacus the Anchorite (c. 448-556); Philippians 1:12-20; Luke 5:33-39	30 The Priest-Martyr Gregory, Bishop of Great Armenia (284-305); Philippians 1:20-27; Luke 6:12-19 Nation Day for Truth and Reconciliation 3:30 Prayers for + Anne Prokop	1 The Protection of the Most Holy Mother of God; Holy Apostle Ananias, One of the Seventy Disciples; Our Venerable Father Roman Who Sang Sweetly (560); Feast of the Mothe of God. Abstinence from meat and foods that contain meat. Hebrews 9:1-7; Luke 10:38-42; 11:27-28 	2 The Holy Priest-Martyr Cyprian; the Holy Martyr Justina; and the Holy Andrew, Fool for the Sake of Christ; 1 Corinthians 15:58-16:3; Luke 5:17-26
3 Nineteenth Sunday after Pentecost, Tone 2; The Holy Priest-Martyr Dionysius the Areopagite; 2 Corinthians 11:31-12:9; Luke 6:31-36 10 am Divine Liturgy bilingual Ukr / Eng 2 pm Divine Liturgy bilingual Arabic / Eng 5:30 appointment	4 The Holy Priest-Martyr Hierotheus, Bishop of Athens; Ammon the Anchorite (350); Vladimir, Prince of Novgorod and his mother, Anne (1051); our Venerable Father Francis of Assisi (1181-1226); Philippians 2:12-16; Luke 6:24-30 Clergy Study Days	5 The Holy Martyr Charitina; Philippians 2:16-23; Luke 6:37-45 Clergy Study Days	6 The Holy and Glorious Apostle Thomas; 1 Corinthians 4:9-16; John 20:19-31 Clergy Study Days	7 The Holy Martyrs Sergius and Bacchus (293-305); Philippians 3:1-8; Luke 7:17-30 Clergy Study Days & Conference	8 Our Venerable Mother Pelagia; Abstinence from meat and foods that contain meat. Philippians 3:8-19; Luke 7:31-35	9 The Holy Apostle James, Son of Alphaeus; 1 Corinthians 4:9-16; Luke 10:16-21

Sunday after the Exaltation of the Cross, Tone 8; Holy Martyrs Trophimus, Sabbatius and Dorymedontus (276-82)

Troparion: You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

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

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

Kontakion: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Now and for ever and ever. Amen.

Kontakion: By Your own choice, O Christ our God,* You were lifted on the cross.* Grant Your mercies to Your new community* that bears Your Name.* By Your power gladden the faithful people,* and grant them victory against enemies.* May they have the help of Your instrument of peace,* the invincible sign of victory.

Prokeimenon:

Exalt the Lord our God,* and bow in worship at the footstool of his feet, for it is holy.

verse: The Lord reigns, let the people tremble.

Epistle: Galatians 2:16-20 (NRSV)

Brothers and Sisters, yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Alleluia verses:

Remember Your congregation which You acquired from the beginning.

But God is our king before the ages; He has wrought salvation in the midst of the earth.

Gospel: Mark 8:34-9:1 (RSV)

At that time, Jesus called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

Hymn to the Mother of God

O my soul, magnify the most precious cross of the Lord.

Irmos: You are a mystical Paradise, O Mother of God, who though untitled, have brought forth Christ. He has planted upon earth the life-giving Tree of the Cross. Therefore today as we raise it on high we bow low and we magnify you.

Communion Hymn

Praise the Lord from the heavens,* praise Him in the highest.

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

Alleluia, alleluia,* alleluia.

At the end of Liturgy we sing:

To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection. (3x)

