



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

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:

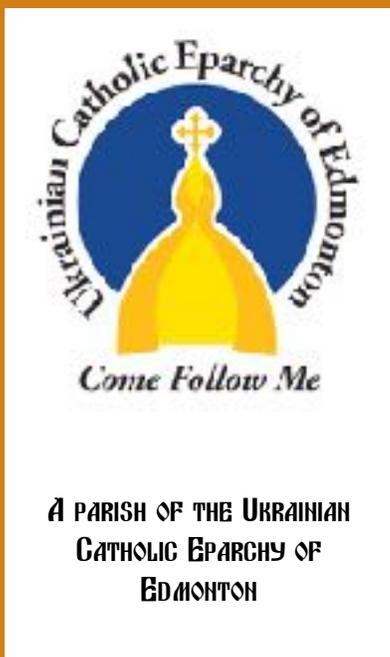
Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com

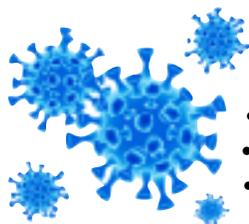


A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

October 3, 2021

Nineteenth Sunday after Pentecost, Tone 2;
The Holy Priest-Martyr Dionysius the Areopagite

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.



Previous Covid Updates:

- We need to wear masks
- We need to keep families 2 meters apart
- We need to limit capacity in our Church to 1/3 of
- We will not be having any coffee or other types of fellowship after liturgy until the 4th wave is under control.

And now another directive:

Several parishes have recently approached me seeking guidance on congregational singing during the current state of emergency in the province of Alberta during this COVID-19 fourth wave. You will recall that all government restrictions, including on congregational singing, had been lifted as of July 1 this summer.

A good go to document for us on the topic is: Government of Alberta – COVID-19 Guidance – Places of Worship. The Guidelines currently states:

Congregational Singing

- *Congregation singing is strongly discouraged and should not occur whenever possible, at this time.*
- *If singing is required for religious reasons, all participants should wear masks at all times and remain at least 2 metres apart from those outside their household, and adequate ventilation in the room should be ensured.*

Therefore, given the current state of emergency in the province, it is prudent for us throughout the Eparchy of Edmonton to reinstate the maximum one or two cantor rule for all liturgical services, where the remaining faithful maintain prayerful silence.

Please note that two individuals, for example, a married couple, from the same household can be counted as one cantor.*

Let us do our part in ensuring a safe worship environment.

God bless! + Bishop David



* see covid note on next page

Covid note:

I asked Bishop in an email:

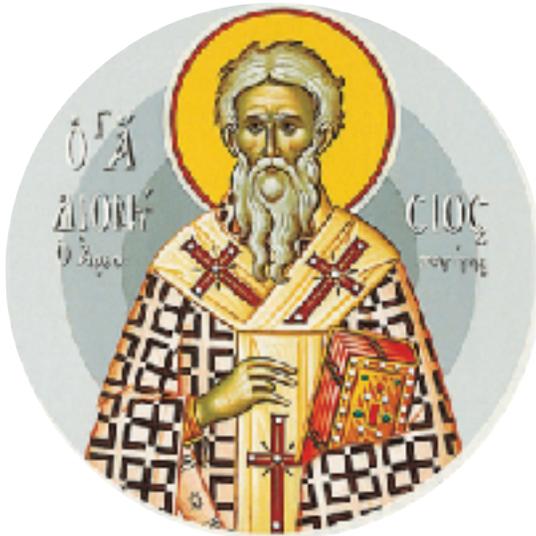
“Please note that two individuals, for example, a married couple, from the same household can be counted as one cantor.” Can this be interpreted as four persons from one household “Cantoring” together still fit the one or two rule? ie. my family, sitting together facing forward in the front pew? (wow, do I sound legalistic.)

Bishop’s response was:

Yes, your family could be counted as a unit to fulfill the “one or two cantor” rule, given they’re from the same household. But that would mean that they would be the only cantors for that liturgy; I wouldn’t want another family or even a couple to also be counted as one household. It would just get to be too many for what we’re trying to accomplish.

Therefore, when they are in the Nahachewsky “choir” will be able to sing

Saint of the Day from OCA.org



Hieromartyr Dionysius the Areopagite, Bishop of Athens

Saint Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollonophonos where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. “Either the Creator of all the world now suffers, or this visible world is coming to an end,” Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years Saint Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 Saint Dionysius was present at the repose of the Most Holy Theotokos.

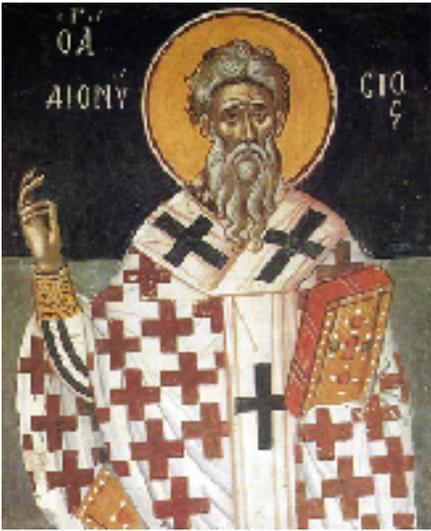
During the lifetime of the Mother of God, Saint Dionysius had journeyed from Athens to Jerusalem to meet Her. He wrote to his teacher the Apostle Paul: “I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this which I beheld.”

After the death of the Apostle Paul, Saint Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night Saint Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradition, Saint Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

The writings of Saint Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived to the present day:

- On the Celestial Hierarchy
- On the Ecclesiastical Hierarchy
- On the Names of God
- On Mystical Theology
- In addition, there are ten letters to various people.

The book On the Celestial Hierarchies was written actually in one of the countries of Western Europe, where Saint Dionysius was preaching. In it he speaks of the Christian teaching about the angelic world. The angelic (or Celestial-Heavenly)...



... hierarchy comprises the nine angelic Ranks:

- Seraphim
- Cherubim
- Thrones
- Dominions
- Powers
- Authorities
- Principalities
- Archangels
- Angels

The account of the Synaxis of the Bodiless Powers of

Heaven is located under November 8 [on oca.org].

The purpose of the divinely-established Angelic Hierarchy is the ascent towards godliness through purification, enlightenment and perfection. The highest ranks are bearers of divine light and divine life for the lower ranks. And not only are the sentient, bodiless angelic hosts included in the spiritual light-bearing hierarchy, but also the human race, created anew and sanctified in the Church of Christ.

The book of Saint Dionysius On the Ecclesiastical Hierarchies is a continuation of his book On the Celestial Hierarchies. The Church of Christ, like the Angelic ranks, in its universal service is set upon the foundation of priestly principles established by God.

In the earthly world, for the children of the Church, divine grace comes down indescribably in the holy Mysteries of the Church, which are spiritual in nature, though perceptible to the senses in form. Few, even among the holy ascetics, were able to behold with their earthly eyes the fiery vision of the Holy Mysteries of God. But outside of the Church's sacraments, outside of Baptism and the Eucharist, the light-bearing saving grace of God is not found, neither is divine knowledge nor theosis (deification).

The book On the Names of God expounds upon the way of divine knowledge through a progression of the Divine Names.

Saint Dionysius' book On Mystical Theology also sets forth the teaching about divine knowledge. The theology of the Orthodox Church is totally based upon experience of divine knowledge. In order to know God it is necessary to be in proximity to Him, to have come near to Him in some measure, so as to attain communion with God and deification (theosis). This condition is

accomplished through prayer. This is not because prayer in itself brings us close to the incomprehensible God, but rather that the purity of heart in true prayer brings us closer to God.

The written works of Saint Dionysius the Areopagite are of extraordinary significance in the theology of the Orthodox Church, and also for late Medieval Western theology. For almost four centuries, until the beginning of the sixth century, the works of this holy Father of the Church were preserved in an obscure manuscript tradition, primarily by theologians of the Alexandrian Church. The concepts in these works were known and utilized by Clement of Alexandria, Origen, Dionysius the Great, pre-eminent figures of the catechetical school in Alexandria, and also by Saint Gregory the Theologian. Saint Dionysius of Alexandria wrote to Saint Gregory the Theologian a Commentary on the "Areopagitem." The works of Saint Dionysius the Areopagite received general Church recognition during the sixth-seventh centuries.

Particularly relevant are the Commentaries written by Saint Maximus the Confessor (January 21). (trans. note: although many scholars suggest that the "Areopagitem" was actually written by an anonymous sixth century figure who employed the common ancient device of piously borrowing an illustrious name, this in no way diminishes the profound theological significance of the works.)

In the Orthodox Church the teachings of Saint Dionysius the Areopagite about the spiritual principles and deification were at first known through the writings of Saint John of Damascus (December 4). The first Slavonic translation of the "Areopagitem" was done on Mt. Athos in about the year 1371 by a monk named Isaiah. Copies of it were widely distributed. Many of them have been preserved to the present day in historic manuscript collections, among which is a parchment manuscript "Works of Saint Dionysius the Areopagite" belonging to Saint Cyprian, Metropolitan of Kiev (September 16) in his own handwriting.

According to one tradition, he was killed at Lutetia (ancient name of Paris, France) in the year 96 during the persecution under the Roman emperor Dometian (81-96). Today most scholars and theologians believe that Saint Dionysius the Areopagite did not die in Gaul, and that Saint Dionysius (or Denys) of Paris is a different saint with the same name.

Saint Demetrius of Rostov says that the Hieromartyr Dionysius was beheaded in Athens, and that many miracles were worked at his grave.

**Why can't you explain puns to kleptomaniacs?
They always take things literally.**

- **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 BELATED birthday** to **Robyn Orysiuk & Diane Waitas** who celebrated their birthdays **LAST** week. May God grant you many happy years. Mnohaya Lita.
- With great sadness we say goodbye to the servant of God + **Roman Wasarab**, who passed away in his sleep September 12, 2021 due to complications from heart disease. Roman was the son of Ollie Wasarab, a member of our parish. *Vichnaya Pamyat.*
- With great sadness we say goodbye to the servant of God + **Season Foremsky**, who passed away in Calgary on September 29, 2021 due to stress of serving others. Season is the niece of Helen Sirman, a member of our parish. *Vichnaya Pamyat.*
- **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>
- **National Catholic Health Care Week** is celebrated **October 3-9**. This is a time when we recognize the mission of Catholic health care organizations across Canada. We invite you to learn more about the role, value and impact of Catholic health care in Canada. “At the heart of Catholic health care is a deep respect for the intrinsic value and dignity of every human being and an unwavering commitment to serving all people, from all backgrounds and faiths – especially society’s most vulnerable.” To learn more about this day and how you can celebrate Catholic Health Care, visit [Catholic Health Alliance of Canada](#).
- **The Annual Clergy Study Days** (followed by a Clergy Conference) will take place online (via Zoom), 10:00 am-12:00 pm, Monday-Thursday, October 4-7. **Father Stephen Wojcichowsky** will be our presenter on the theme of the **Holy Mystery of Reconciliation/Confession**. Father Stephen will present from Monday-Wednesday, whereas Thursday will be a Clergy Conference.
- November 3, 2021 marks the **65th Anniversary of the creation of the Metropolia of Winnipeg** as an ecclesiastical province by Pope Pius XII. On November 3, 1956, the Eparchies of Winnipeg, Edmonton, Saskatoon, and Toronto were organized into a new ecclesiastical province, the first outside Ukraine. The Eparchy of New Westminster was later established on June 27, 1974.
- The **Fifth World Day of the Poor** will be marked on **November 15**. Pope Francis message for the occasion focuses on the theme of: [The poor you will always have with you](#) (Mk 14:7) At the best of times, and especially during COVID-19, many families and individuals struggle to put food on the table. As a sign of solidarity with the those in need, and to live out our Christian vocation to see the face of Christ in each other, parishes and families are encouraged to support their local food bank (or similar agency) by making a food or cash donation. This eparchy-wide social outreach activity “**Feeding the Poor of Today**” also honours the memory of the millions who perished in the Holodomor Famine (1932-1933) in Ukraine – commemorated this year on Saturday, November 27 – and in other like genocides throughout the world by providing food for the hungry today.
- The 40th Biannual **Conference of the Ukrainian Catholic Council** (Centralia) – Eparchy of Edmonton has been rescheduled to take place September 9-10, 2022.
- Pope Francis shared his [Message for the XXXVI World Youth Day](#), which will be held in each local eparchy and diocese throughout the world on November 21 on the Feast of Christ the King (Roman Catholic calendar). The theme of Pope Francis’ Message is: “Stand up. I appoint you as a witness of what you have seen” (cf. Acts 26:16). Parishes are invited to encourage and support our young people especially on November 21 as part of their spiritual growth, growing into Christ.
- The Catholic Bishops in Canada issued a [Statement of Apology to the Indigenous Peoples](#) of this land concerning the suffering experienced in Canada’s Indian Residential Schools. see full statement in this bulletin.
- The Eparchy of Edmonton has launched its [Saint Macrina’s Online Store](#), where you can buy books, icons, CDs, and much more.
- **Bishop David** admitted **John Lukey**, a parishioner of Exaltation of the Holy Cross Parish, Edmonton, to the **Diaconate Formation Program**. **Bishop David** also blessed the admission of the **following candidates** to the **Lay Leadership Program**:
 - Kim Bombak - St. Stephen Protomartyr - Calgary
 - Donna Chelack - St. Stephen Protomartyr - Calgary
 - Andrew Ilnyky - Assumption of the BVM - Calgary
 - Christine Kuzyk - Assumption of the BVM - Calgary
 - Lesia Levytsky - St. Nicholas - Edmonton
 - **Sheila Leiding - Dormition - Edmonton** 🙌👍
 - Oksana McIntyre - St. Vladimir - Red Deer
 - Inessa McIntyre - St. Nicholas - Edmonton
 - Catherine Tamsett - St. Josaphat Cathedral - Edmonton
 - Ivan Weleschuk - Assumption of the BVM - Calgary
 - Adam Yurko - Assumption of the BVM - Calgary



Statement of Apology by the Catholic Bishops of Canada to the Indigenous Peoples of This Land

We, the Catholic Bishops of Canada, gathered in Plenary this week, take this opportunity to affirm to you, the Indigenous Peoples of this land, that we acknowledge the suffering experienced in Canada's Indian Residential Schools. Many Catholic religious communities and dioceses participated in this system, which led to the suppression of Indigenous languages, culture and spirituality, failing to respect the rich history, traditions and wisdom of Indigenous Peoples. We acknowledge the grave abuses that were committed by some members of our Catholic community; physical, psychological, emotional, spiritual, cultural, and sexual. We also sorrowfully acknowledge the historical and ongoing trauma and the legacy of suffering and challenges faced by Indigenous Peoples that continue to this day. Along with those Catholic entities which were directly involved in the operation of the schools and which have already offered their own heartfelt apologies¹, we², the Catholic Bishops of Canada, express our profound remorse and apologize unequivocally.

We are fully committed to the process of healing and reconciliation. Together with the many pastoral initiatives already underway in dioceses across the country, and as a further tangible expression of this ongoing commitment, we are pledging to undertake fundraising in each region of the country to support initiatives discerned locally with Indigenous partners. Furthermore, we invite the Indigenous Peoples to journey with us into a new era of reconciliation, helping us in each of our dioceses across the country to prioritize initiatives of healing, to listen to the experience of Indigenous Peoples, especially to the survivors of Indian Residential Schools, and to educate our clergy, consecrated men and women, and lay faithful, on Indigenous cultures and spirituality. We commit ourselves to continue the work of providing documentation or records that will assist in the memorialization of those buried in unmarked graves.

Having heard the requests to engage Pope Francis in this reconciliation process, a delegation of Indigenous survivors, Elders/knowledge keepers, and youth will meet with the Holy Father in Rome in December 2021. Pope Francis will encounter and listen to the Indigenous participants, so as to discern how he can support our common desire to renew relationships and walk together along the path of hope in the coming years. We pledge to work with the Holy See and our Indigenous partners on the possibility of a pastoral visit by the Pope to Canada as part of this healing journey.

We commit ourselves to continue accompanying you, the First Nations, Métis and Inuit Peoples of this land. Standing in respect of your resiliency, strength and wisdom, we look forward to listening to and learning from you as we walk in solidarity.

24 September 2021

¹ [Indian Residential Schools and TRC - Canadian Conference of Catholic Bishops \(cccbb.ca\)](#)

² The CCCBB website has a link to several apologies previously offered by Catholic bishops, including those offered by bishops at national TRC events



Catholic Scouts Group

How did the “Information Night” Go?

This past Tuesday we had our information night with several members of the “Northern Lights Council” present to answer questions that we had. The parents who had turned out were quite interested in making this scouts group work, and were willing to volunteer as Scouters (Adult Leaders).

The next step for us is to gauge whether the whole parish is supportive of this initiative. If so the parents and volunteers who are willing to put things together would register a new group and begin the training of the Scouters. If covid allows and we are ready then we could possibly begin sessions with youth as early as the new year.

So the question is: Are we as a parish wanting to work with families to begin a Catholic Youth Program. There is no guarantee that this will increase the number of registered parishioners, but it will certainly bring people to the parish.

This week I will be sending out a survey to all parishioners asking them if they approve of this project. The results will be discussed with both the Parish Pastoral Council and with the interested parents. If everyone agrees then we will make it official and begin setting things up.

As the pastor I believe this is a good way for us to do what our mission statement says we are here to do:

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Dormition UCWLC Update

Because of the Covid pandemic, for the present time, there are no plans to have an in-person meeting of our branch. At the August Eparchial UCWLC meeting it was decided to postpone the Biannual Convention to sometime in 2022.

A new principal has been assigned to Our Lady of Peace School. In an introductory conversation with him, our branch has offered to continue our support of donations of food bank items along with purchased groceries. Our first shop - donation will

take place in October. Any donations of non-perishable food items brought to our church are appreciated and will be delivered to the school.

The executive of the branch has been discussing the possibility of organizing small cohorts of volunteers to make pyrohy for sale. This will depend on the state of the pandemic as time goes on. Perhaps something can be organized in November.

Warmest greetings to all,
Virginia Sharek
UCWLC President



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
		28 Robyn Orysiuk's & Diane Woitas' Birthdays				
<p>3</p> <p>Nineteenth Sunday after Pentecost, Tone 2; The Holy Priest-Martyr Dionysius the Areopagite; 2 Corinthians 11:31-12:9; Luke 6:31-36</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>4</p> <p>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</p> <p>Clergy Study Days</p>	<p>5</p> <p>The Holy Martyr Charitina; Philippians 2:16-23; Luke 6:37-45</p> <p>Clergy Study Days</p>	<p>6</p> <p>The Holy and Glorious Apostle Thomas; 1 Corinthians 4:9-16; John 20:19-31</p> <p>Clergy Study Days</p>	<p>7</p> <p>The Holy Martyrs Sergius and Bacchus (293-305); Philippians 3:1-8; Luke 7:17-30</p> <p>Clergy Study Days & Conference</p>	<p>8</p> <p>Our Venerable Mother Pelagia; Abstinence from meat and foods that contain meat. Philippians 3:8-19; Luke 7:31-35</p>	<p>9</p> <p>The Holy Apostle James, Son of Alphaeus; 1 Corinthians 4:9-16; Luke 10:16-21</p>
<p>10</p> <p>Twentieth Sunday after Pentecost, Tone 3; The Holy Martyrs Eulampius and Eulampia (305-13); Galatians 1:11-19; Luke 7:11-16</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>11</p> <p>The Holy Apostle Philip, One of the Seven Deacons; Our Venerable Father Theophanes the Branded, Composer of Canons (845); Philippians 4:10-23; Luke 7:36-50</p>	<p>12</p> <p>The Holy Martyrs Probus, Tarachus and Andronicus (284-305); Our Venerable Father Cosmas of Jerusalem, Bishop of Maium and Composer of Canons (760); Our Holy Father Martin the Compassionate, Bishop of Tours (397); Colossians 1:1,2,7-11; Luke 8:1-3</p>	<p>13</p> <p>The Holy Martyrs Carpus, Pappylas and Agathonicus (249-51); Colossians 1:18-23; Luke 8:22-25</p> <p>Anastacia Ostopowich's Birthday</p>	<p>14</p> <p>Our Venerable Mother Parasceva of Ternovo (11th c.); The Holy Martyrs Nazarius, Gervasius, Protasius and Celsus (64-68); Passing into eternal life of Blessed Roman Lysko, Pastor of Youth and Martyr of L'viv; Colossians 1:24-29; Luke 9:7-11</p>	<p>15</p> <p>Our Venerable Father Euthymius the Younger, the Holy Venerable-Martyr Lucian, Priest of Great Antioch (312); Abstinence from meat and foods that contain meat. Colossians 2:1-7; Luke 9:12-17</p>	<p>16</p> <p>The Holy Martyr Longinus the Centurion; 2 Corinthians 3:12-18; Luke 6:1-10</p> <p>Louis Pewar's Birthday</p>
<p>17</p> <p>Commemoration of the Fathers of the Seventh Ecumenical Council, Tone 4; The Holy Prophet Hosea (8th c. BC); the Venerable-Martyr Andrew of Crete (767); Hebrews 13:7-16; John 17:1-13</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>18</p> <p>The Holy Apostle and Evangelist Luke; Colossians 4:5-9, 14, 18; Luke 10:16-21</p> <p>Damen Hundt's Birthday</p>	<p>19</p> <p>The Holy Prophet Joel; the Holy Martyr Varus (307); Our Venerable Father John of Rila (946); Colossians 2:20-3:3; Luke 9:23-27</p>	<p>20</p> <p>The Holy Great-Martyr Artemius (360-363); Colossians 3:17-4:1; Luke 9:44-50</p> <p>Marco Orysiuk's & Seraphine Nahachewsky's Birthdays</p>	<p>21</p> <p>Our Venerable Father Hilarion the Great (371); Colossians 4:2-9; Luke 9:49-56</p> <p>Helen Sirman's Birthday</p>	<p>22</p> <p>The Holy Wonderworker and Equal-to-the-Apostles Abercius, Bishop of Hieropolis (c. 200); Abstinence from meat and foods that contain meat. Colossians 4:10-18; Luke 10:1-15</p>	<p>23</p> <p>The Holy Apostle and Brother of the Lord in the Flesh James; Galatians 1:11-19; Matthew 13:54-58</p>

Nineteenth Sunday after Pentecost, Tone 2; The Holy Priest-Martyr Dionysius the Areopagite

Troparion: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

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

Kontakion: You rose from the tomb, O almighty Saviour;* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises for ever.

Now and for ever and ever. Amen.

Theotokion: The tomb and death could not hold the Mother of God,* unceasing in her intercession and an unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon:

The Lord is my strength and my song of praise, and He has become my salvation.

verse: The Lord has indeed chastised me, but He has not delivered me to death.

Epistle: 2 Corinthians II:31-12:9 (NRSV)

Brothers and Sisters, the God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped from his hands. It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me.

Alleluia verses:

The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Lord, grant victory to the king and hear us in the day that we shall call upon You.

Gospel: Luke 6:31-36 (NRSV)

The Lord said, do to others as you would have them do to you. “If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

Communion Hymn

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

Alleluia, alleluia,* alleluia.

