



THE CATHOLIC PARISH OF THE DORMITION

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

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

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
*see the calendar section of this
bulletin for details.*

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

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Sundays, October 16, 2022

Nineteenth Sunday after Pentecost. Octoechos Tone 2. Commemoration of the Fathers of the Seventh Ecumenical Council. The Holy Martyr Longinus the Centurion.

UCWLC meeting today after our Fellowship... which is after our Liturgy.

Welcome Deacon François!

We have the blessing of being able to serve today's Liturgy in our parish with the newly ordained Deacon François Provençal. Deacon François has been ordained to serve the community, primarily around the Parish of Holy Cross here in Edmonton.

I have invited him here so that we can meet a new ordained member of our Eparchial Clergy, and so that he can see us, the best looking parish in the entire universe (humblest too).

Everyone is welcome to stay after Liturgy for some fellowship (soup and sandwiches I believe) and meet Deacon personally.



Welcome Fr. Stephen too!

Once again we are blessed with the presence of Fr. Stephen Wojcichowski today. It is always wonderful to have you praying with us Otche. (Otche means Father in Ukrainian)

Are you curious about what Deacons, Priests and Bishops are?

What about the Minor Orders? And what all these people do?

If so, or even if not, consider reading the article on the next page, which explains the Holy Mystery (Sacrament) of "Hoy Orders". This article was written by + Fr. Thomas Hopko, a lovely scholar of the Church. Hopefully it might clear some confusion up for you about these "men in black".



Holy Orders

It is the conviction of the Church that Christ is the only priest, pastor and teacher of the Christian Church. He alone guides and rules his people. He alone forgives sins and offers communion with God, his Father.

It is also the Church's conviction that Christ has not abandoned his people, but that he remains with his Church as its living and unique head. Christ remains present and active in the Church through his Holy Spirit.

The sacrament of holy orders in the Christian Church is the objective guarantee of the perpetual presence of Christ with his people. The bishops, priests, and deacons of the Church have no other function or service than to manifest the presence and action of Christ to his people. In this sense, the clergy do not act in behalf of Christ or instead of Christ as though he himself were absent. They are neither vicars of Christ, nor substitutes for Christ nor representatives of Christ.

Christ is present now, always, and forever in his Church. The sacramental ministry of the Church—the bishops, priests, and deacons—receive the gift of the Holy Spirit to manifest Christ in the Spirit to men. Thus, through His chosen ministers, Christ exercises and realizes His unique and exclusive function as priest, perpetually offering Himself as the perfect sacrifice to the Father on behalf of His human brothers and sisters. Through His ministers in the Church, Christ also acts as teacher, Himself proclaiming the divine words of the Father to men. He acts as the good shepherd, the one pastor who guides His flock. He acts as the forgiver and healer, remitting sins and curing the ills of men—physical, mental and spiritual. He acts as bishop, overseeing the community which He has gathered for Himself (1 Pet 2.25). He acts as deacon (which means servant or minister) for He alone is the suffering servant of the Father Who has come “not to be served, but to serve, and to give His life as a ransom for many” (Mt 20.28).

The sacrament of holy orders takes its name from the fact that the bishops, priests and deacons give order to the Church. They guarantee the continuity and unity of the Church from age to age and from place to place from the time of Christ and the apostles until the establishment of God's Kingdom in eternity.

As the apostles received the special gift of God to go forth and to make Christ present to men in all of the manifold aspects of his person and work, so the clergy of the Church receive the gift of God's Spirit to maintain and to manifest Christ's presence and action in the churches.

It is the doctrine of the Church that the clergy must strive to fulfill the grace given to them with the gift of the “laying on of hands” in the most perfect way possible. But it is also the doctrine of the Church that the reality and effectiveness of the sacraments of the Church ministered by the clergy do not depend upon the personal virtue of the ministers, but upon the presence of Christ who acts in his Church by the Holy Spirit.

Bishops

The bishops are the leading members of the clergy in the sense that they have the responsibility and the service of maintaining the unity of the Church throughout the world by insuring the truth and unity of the faith and practice of their respective churches with all of the others. Thus, the bishops represent their particular churches or dioceses to the other churches or dioceses, just as they represent the Universal Church to their own particular priests, deacons, and people.



The office of bishop is the leading Church ministry. The word bishop (*episkopos*, in Greek) means overseer. Each of the bishops has exactly the same service to perform. No bishop is “over any other bishop in the Church” and, indeed, the bishop himself is not “over” his church, but is himself within and of the Church as one of its members. He is the one who is responsible and answerable before God and man for the life of his particular church community.

All bishops of the Church are bishops of a particular geographical territory called a diocese [also known as an eparchy]. They usually receive their title from the main city in the territory. A bishop of the chief city of a region which has within it other bishops with their own particular dioceses is usually called the metropolitan or archbishop. “Metropolitan” merely means “bishop of the metropolis,” the main city. The title of archbishop means “leading bishop” of an area, but sometimes the title is given to certain bishops for personal or honorary reasons. The title of patriarch belongs to the bishop of the capitol city of a region containing other metropolitanates and dioceses. Today this usually means a national church.

When the bishops of an area meet in council, as they must do periodically according to Church Law, the metropolitan presides; or in the case of a large territory or national church, the patriarch. Once again, however, it must be clearly understood that sacramentally all bishops are identical and equal. None is “higher” than the others as far as their sacramental position is concerned; none is “over” the others as far as their life in the Church is concerned.

In purely human and practical matters, the metropolitans and patriarchs guide and preside over areas greater than their own particular dioceses, but they are not superior or more powerful as far as their bishop's office is concerned. ... All are servants of Christ and the Church.

Since the sixth century it has been the rule in the Church that bishops be single men or widowers. They are also usually in at least the first degree of monastic orders.

Priests

The priests of the Church, also called presbyters, are those who assist the bishop in his work. In the present day, the priests normally exercise the function of pastors of the local churches or parishes, a function which was normally done by the bishops in early times. The priests head the local congregations of Christians. They preside at the celebration of the liturgy. They teach, preach, counsel and exercise the ministries of forgiveness and healing.



The priests in the Church are assigned by the bishop and belong to the specific congregations which they serve. No one receives the gift of the priesthood personally or individually. Apart from his bishop and his own particular parish community, the priest has no “powers” and, indeed, no services to perform. Thus, on the altar table of each Christian community headed by the priest as pastor, there is the cloth called the antimimension signed by the bishop which is the permission to the community to gather and to act as the Church of God. Without the antimimension, the priest and his people cannot function legitimately, and the actions of the assembly cannot be considered as being authentically “of the Church.”

In the Eastern Churches a married man may be ordained to the priesthood. His marriage, however, must be the first for both him and his wife, and he may not remarry and continue in his ministry if his wife should die. If a single man is ordained, he may not marry and retain his service.

Deacons

The deacons of the Church originally assisted the bishops in good deeds and works of charity. In recent centuries the diaconate has become almost exclusively a liturgical function in which the deacons assist at the celebration of the divine liturgy and other Church services. In more recent times, the diaconate has been extended to many as a permanent position for full or part-time service to the work of the Church. In the office of deacon, the men may now not only assist the priest and bishop in liturgical services, but will often head educational programs and youth groups, do hospital visitation and missionary work and conduct projects of social welfare. In these cases the deacons are not necessarily taken from the professional schools of theology, but are chosen directly from the local parish community. The Church’s rules about marriage are the same for the deacons as they are for the priests.



Others

In addition to the bishops, priests and deacons who comprise the central ordained ministries in the Church, the Orthodox tradition also has special blessings for the particular ministries of sub-deacons and readers. In the early church there were also special prayers and blessings for other Church ministries such as exorcists, doorkeepers, deaconesses, and lay-preachers; the latter still function in some churches today. Also in most churches today there are special ceremonies of blessing and installation of lay workers in the Church such as members of the parish council, catechists, choir singers and leaders of various organizations and projects.



FALL CATECHIST CONFERENCE

Friday Oct 21, 5:30-7:00 pm.

Join us in person 9645-108 Ave or Zoom in for an evening of education, sharing and spiritual reflection. Our theme is:

Resources - Tech and otherwise!

Afraid of technology? Or is it something you embrace? Either way you will learn about a variety of tech resources that can enhance your ministry. Come ready to share some that you use and love. We will also explore our recently launched online Resource Centre Catalogue & the amazing resources that are literally at your fingertips

Register at Eventbrite: <https://tinyurl.com/FallCatechists>

For those who cannot join in person, a link to join via ZOOM will be sent out shortly before the meeting. Deadline to register is technically past... but contact Bernie anyway... Likely she will love to have you.



Martyr Longinus the Centurion, who stood at the Cross of the Lord

The Holy Martyr Longinus the Centurion, a Roman soldier, served in Judea under the command of the Governor, Pontius Pilate. When our Savior Jesus Christ was crucified, it was the detachment of soldiers under the command of Longinus which stood watch on Golgotha, at the very foot of the holy Cross.

Longinus and his soldiers were eyewitnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events shook the centurion's soul. Longinus believed in Christ and confessed before everyone, "Truly this was the Son of God" (Mt. 27:54).

According to Church Tradition, Longinus was the soldier who pierced the side of the Crucified Savior with a spear, and received healing from an eye affliction when blood and water poured forth from the wound.

After the Crucifixion and Burial of the Savior, Longinus stood watch with his company at the Sepulchre of the Lord. These soldiers were present at the All-Radiant Resurrection of Christ. The Jews bribed them to lie and say that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. They also refused to remain silent about the miracle of the Resurrection.

Having come to believe in the Savior, the soldiers received Baptism from the apostles and decided to leave military service. Saint Longinus left Judea to preach about Jesus Christ the Son of God in his native land (Cappadocia), and his two comrades followed him.

The fiery words of those who had actually participated in the great events in Judea swayed the hearts and minds of the Cappadocians; Christianity began quickly to spread throughout the city and the surrounding villages. When they learned of this, the Jewish elders persuaded Pilate to send a company of soldiers to Cappadocia to kill Longinus and his comrades. When the soldiers arrived at Longinus's village, the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers revealed the purpose of their visit, not knowing that the master of the house was the very

man whom they were seeking. Then Longinus and his friends identified themselves and told the startled soldiers to carry out their duty.

The soldiers wanted to let the saints go and advised them to flee, but they refused to do this, showing their firm intention to suffer for Christ. The holy martyrs were beheaded, and their bodies were buried at the place where the saints were martyred. The head of Saint Longinus, however, was sent to Pilate.

Pilate gave orders to cast the martyr's head on a trash-heap

outside the city walls. After a while a certain blind widow from Cappadocia arrived in Jerusalem with her son to pray at the holy places, and to ask that her sight be restored. After becoming blind, she had sought the help of physicians to cure her, but all their efforts were in vain.

The woman's son became ill shortly after reaching Jerusalem, and he died a few days later. The widow grieved for the loss of her son, who had served as her guide.

Saint Longinus appeared to her in a dream and comforted her. He told her that she would see her son in heavenly glory, and also receive her sight. He told her to go outside the city walls and there she would find his head in a great pile of refuse. Guides led the blind woman to the rubbish heap, and she began to dig with her hands. As soon as she touched the

martyr's head, the woman received her sight, and she glorified God and Saint Longinus.

Taking up the head, she brought it to the place she was staying and washed it. The next night, Saint Longinus appeared to her again, this time with her son. They were surrounded by a bright light, and Saint Longinus said, "Woman, behold the son for whom you grieve. See what glory and honor are his now, and be consoled. God has numbered him with those in His heavenly Kingdom. Now take my head and your son's body, and bury them in the same casket. Do not weep for your son, for he will rejoice forever in great glory and happiness."

The woman carried out the saint's instructions and returned to her home in Cappadocia. There she buried her son and the head of Saint Longinus. Once, she had been overcome by grief for her son, but her weeping was transformed into joy when she saw him with Saint Longinus. She had sought healing for her eyes, and also received healing of her soul.



Parish News

- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Louis Pekar, Joseph Paziuk, Damen Hundt, Seraphine Nahachewsky, Marco Orysiuk, Helen Sirman** and **Ihor Genyk** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- Today, October 16th, we will resume our **after Liturgy fellowships**. Thank you to all those who are contributing baking and such. If you would like to help, please speak with our UCWLC.
- Today, October 16th, our **UCWLC** will be having their meeting (which was postponed from 3 weeks ago). All women in our parish are welcome to come to the meeting.
- The Parish Council is recruiting a volunteer to act as a **Parish Hall Coordinator (PHC)**. The PHC would be responsible for the opening and closing of the Parish hall during hall rental events. The PHC would also review the condition of the hall for cleanliness and any damage that occurred during the rental period. (Checklist will be provided). The PHC will be required to be available via cellphone to address any issues that might arise during the rental event. An honorarium of \$50 per event will be paid to offset travel costs. If you are interested in assisting the Parish with this position please contact Fr. Bo or Alex Schabel @ 770-908-3339.
- During the month of October, the Parish will be making a special **"Harvest food bank collection."** In recognition of the harvest season we are asking Parishioners to make a special effort to assist those less fortunate. Currently foodbanks require additional help as demands for their services continue to grow. These excessive demands are a result of not only economic hardship but also the continued war in Ukraine as well. Please consider making a monetary contribution or alternatively food donations can be added to the collection box in the church vestibule.

Ping Pong, Pizza and Parley

An Evening for Young Adults (under 40's)

This past Friday, a number of us (4) played ping pong, ate Pizza and talked. Although the crowd was smaller than hoped for, it was a lovely evening. Special thanks to Anthony and Oksana for organizing things. And special thanks to everyone for not whooping Fr. Bo at ping pong too badly. (They even let Fr. Bo win a game!)



All Men! You are invited to attend the 7th annual “Called to be Holy” Men’s Conference & Retreat Oct 28 & 29, 2022

The Holy Spirit: Giver of Peace

“Acquire the Spirit of Peace and a thousand souls around you will be saved.”

St. Seraphim of Sarov



We all long for peace, especially in the current times.

This is a longing for the Holy Spirit. We will focus our weekend on the presence of the Holy Spirit in our lives and throughout history.

Location: Holy Spirit Seminary, 12909 - 113 Avenue NW., Edmonton

\$80.00 - commute, \$130.00 - live in.

Price includes Saturday breakfast, lunch and all snacks.

Optional Friday supper - \$20.00.

Register Online:

<https://tinyurl.com/MenSpirit-of-Peace>

or find the link on the Edmonton Eparchy website at:

<https://eeparchy.com/>

For more information call: 780-424-5496 or email:
education@edmontoneparchy.com.

Deadline for registrations is Oct 19.

No late registrations will be accepted.



On June 6, 2022, the Eparchy of Edmonton announced the development of a [new free-to-download Ukrainian Catholic faith-based app](#). After running a survey in January 2022, the Eparchy received results from across Canada and other countries. After hearing feedback, they discovered there was a very strong interest in developing a unique Ukrainian Catholic app and started the development in May 2022.

As we approach the first round of testing with those who volunteered to contribute to the development of the iPraises app, we are happy to announce a new feature that will be a focus of the app.

The iPraises team has developed the ability to have a liturgical year calendar featured in the app, which will include important information for each day of the year. The team is working to improve and add as much information pertaining to the liturgical year as possible.

There also will be the ability to add your own events to the calendar to customize it to your own personal preferences. You

can add your parish feast day, your wedding anniversary, your baptism, your name day, and any other important faith event in your life.

Another feature the app will have is “iPraise Tips”. These tips are meant to speak directly to people new to our faith and new to the app. These tips will give introductory explanations to each feature of the app, to ensure that everyone can develop their knowledge of their faith no matter what stage of their journey they are on.

Some iPraise tips include information explaining what a liturgical calendar is, how to start a life of prayer, and understanding confession. All of this information is geared to evangelize and educate those new to our vibrant Ukrainian Catholic faith.

To stay updated on the development of iPraises, sign up for the Bishop’s mailing list.

The team estimates the app will officially launch in December 2022. For individuals who wish to contribute to the development and submit feedback, early access will be granted to download the app before the official launch date. To view survey results, sign up for early access, and learn more about the app project, visit the [Eparchy of Edmonton’s webpage here](#).



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>16</p> <p>Nineteenth Sunday after Pentecost. Octoechos Tone 2. Commemoration of the Fathers of the Seventh Ecumenical Council. The Holy Martyr Longinus the Centurion Polyeleos Feast. Matins Resurrectional Gospel 8. Hebrews 13:7-16; John 17:1-13</p> <p>10 am Divine Liturgy with Deacon François praying with us.</p> <p>Fellowship to follow.</p> <p>UCWLC Meeting to follow</p> <p>Louis Pewar and Joseph Paziuk's Birthdays</p>	<p>17</p> <p>The Holy Prophet Hosea (8th c. BC); the Venerable-Martyr Andrew of Crete (767) Philippians 2:12-16; Luke 6:24-30</p> <p>5:30 Meeting</p>	<p>18</p> <p>The Holy Apostle and Evangelist Luke Polyeleos Feast. 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) Philippians 2:24-30; Luke 6:46-7:1</p> <p>7:15 PPC Meeting</p>	<p>20</p> <p>The Holy Great-Martyr Artemius (360-363) Philippians 3:1-8; Luke 7:17-30</p> <p>5:30 Meeting</p> <p>Seraphine Nahachewsky's and Marco Orysiuk's Birthdays</p>	<p>21</p> <p>Our Venerable Father Hilarion the Great (371) Abstention from meat and foods that contain meat. Philippians 3:8-19; Luke 7:31-35</p> <p>Eparchial Fall Catechist's Workshop</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) 2 Corinthians 1:8-11; Luke 5:27-32</p> <p>Usual Sunday Prep.</p> <p>Ihor Genyk's Birthday</p>
<p>23</p> <p>Twentieth Sunday after Pentecost. Octoechos Tone 3. The Holy Apostle and Brother of the Lord in the Flesh James Matins Resurrectional Gospel 9. Galatians 1:11-19; Luke 7:11-16</p> <p>10 am Divine Liturgy</p>	<p>24</p> <p>The Holy Martyr Aretas and those with him (523) Philippians 4:10-23; Luke 7:36-50</p> <p>Clergy Study Days</p> <p>Donna Ostopowich's and Anne Tymko's Birthdays</p>	<p>25</p> <p>The Holy Martyrs and Notaries Marcian and Martyrius (351) Colossians 1:1,2,7-11; Luke 8:1-3</p> <p>Clergy Study Days</p> <p>Jack Bawol's Birthday</p>	<p>26</p> <p>The Holy and Glorious Great-Martyr Demetrius, from Whose Tomb Myrrh Streams Forth (285-310); and the Commemoration of the Great and Terrible Earthquake at Constantinople of 741 AD All-Night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. 2 Timothy 2:1-10; John 15:17-16:2</p> <p>Clergy Study Days</p>	<p>27</p> <p>The Holy Martyr Nestor (305); the Holy Martyr Capitolina and Her Slave Erotheides Colossians 1:24-29; Luke 9:7-11</p> <p>Clergy Study Days</p>	<p>28</p> <p>The Holy Martyrs Terentius and Neonila; Our Venerable Father Stephen the Sabaite, Composer of Canons (9th c.); the Holy Martyr Parasceve of Iconium Abstention from meat and foods that contain meat. Colossians 2:1-7; Luke 9:12-17</p> <p>Clergy Conference</p> <p>Men's Retreat</p>	<p>29</p> <p>The Holy Venerable-Martyr Anastasia (249-51); the Passing of Our Venerable Father Abraham, Archimandrite and Wonderworker of Rostov (11th c.) 2 Corinthians 3:12-18; Luke 6:1-10</p> <p>Usual Sunday Prep.</p> <p>Men's Retreat</p>
<p>30</p> <p>Twenty-first Sunday after Pentecost. Octoechos Tone 4. The Holy Martyrs Zenobius and Zenobia His Sister (284-305); Passing into eternal life of Blessed Priest-martyr Olesky Zarytsky (1963), Pastor of Strutyn near Zolochiv, and Siberia, Martyr Matins Resurrectional Gospel 10. Galatians 2:16-20; Luke 8:5-15</p> <p>10 am Divine Liturgy</p> <p>2pm Liturgy:</p>	<p>31</p> <p>The Holy Apostles Stachys, Amplias and others with them; the Holy Martyr Epimachus (250) Colossians 2:13-20; Luke 9:18-22</p> <p>5:30 Meeting</p> <p>Halloween</p>	<p>1</p> <p>The Holy Wonderworkers and Unmercenarys Cosmas and Damian; Passing into Eternal Life of the Servant of God Metropolitan Andrey Sheptytsky, 1944; Passing into Eternal Life (1947) of Blessed Theodore Romzha, Bishop of Mukachevo, and Martyr Colossians 2:20-3:3; Luke 9:23-27</p>	<p>2</p> <p>The Holy Martyrs Acindynus, Pegasus, Aptonius, Elpidephorus, and Anempodistus Colossians 3:17-4:1; Luke 9:44-50</p> <p>Oksana Setlack's Birthday</p>	<p>3</p> <p>The Holy Martyrs Acepimas the Bishop (378), Joseph the Priest and Aithalis the Deacon (379); the Dedication of the Church of the Holy Great Martyr George in Lydda, Where His Precious Body is Entombed Colossians 4:2-9; Luke 9:49-56</p> <p>5:30 Meeting</p>	<p>4</p> <p>Our Venerable Father Joannicius the Great (846); the Holy Martyrs Nicander, Bishop of Myra and the Priest Hermas Abstention from meat and foods that contain meat. Colossians 4:10-18; Luke 10:1-15</p>	<p>5</p> <p>The Holy Martyrs Galaction and Epistemis 2 Corinthians 5:1-10; Luke 7:1-10</p> <p>Usual Sunday Prep.</p>

Sundays, October 16, 2022

Nineteenth Sunday after Pentecost. Octoechos Tone 2. Commemoration of the Fathers of the Seventh Ecumenical Council. The Holy Martyr Longinus the Centurion.

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!”

Troparion: Christ our God, You are glorified above all,* You established our fathers as beacons on earth* and through them guided all of us to the true faith.* Glory to You, most compassionate Lord.

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.

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

Kontakion: The Son who ineffably shone from the Father* was born two-fold of nature from a woman.* Beholding Him, we do not reject the image of His form;* but depicting it, we revere it faithfully.* Therefore the Church, holding the true faith,* kisses the icon of Christ’s becoming man.

Now and for ever and ever. Amen.

Theotokion: Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

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.

verse: Blessed are You, Lord God of our fathers,* and praised and glorified is Your Name forever.

Epistle: Hebrews 13:7-16 (NRSV)

Brothers and Sisters, remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them. We have an altar from which those who officiate in the tent have no right to eat. For the bodies of those

animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Alleluia verses:

The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting.

Gather to Him His devout ones, who with sacrifice make covenant with Him.

Gospel: John 17:1-13 (NRSV)

At that time Jesus looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

“I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.

Communion Hymn

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