



# THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD  
ПАРАФІА 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 Feasts at 6 or 7 pm,  
*see the calendar section of this bulletin for details on upcoming feasts.*

**Parish Website:**

<http://dormition.eeparchy.com>

**Eparchial Website:**

[www.eeparchy.com](http://www.eeparchy.com)

**Pastor:**

Fr. Bo Nahachewsky

**Fr. Bo's cell phone:**

780-340-3726

**Fr. Bo's Emails:**

[fr.nahachewsky@eeparchy.com](mailto:fr.nahachewsky@eeparchy.com)



## Sunday, March 5, 2023

Second Sunday of the Great Fast: St. Gregory of Palamas. Octoechos Tone 6; The Holy Martyr Conon (249-251)

### 2nd Sunday of Great Lent: St Gregory Palamas

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great...

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**Bishop David has announced the Clergy Assignments** which will take effect August 1<sup>st</sup> and will be in place for 5 years. You can find out which priest will be serving which parish on page 5. And yes, our parish will be affected by the changes.

### Eparchial Great Lent Collection - Humanitarian Aid for the People of Ukraine

The people of Ukraine need your help. As we mark the one-year anniversary of the war in Ukraine, millions of the country's inhabitants are in dire straits. Constant bombardment, frigid temperatures, fluctuating power, lack of food, shelter and other basic necessities. As part of your Lenten sacrifice, kindly consider making a donation towards providing emergency services and humanitarian and pastoral support to Ukrainians by offering care, medical supplies, food,...



Many more pictures and the rest of this article on pages 3 & 4.



#### Then and Now

Learn about our Eparchy's history over the past 75 years on pages 6-8.

And see photos from our partnership with the Free Store helping Ukrainian Refugees now on page 9



# St. Gregory Palamas Continued...

diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.



About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to

Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward...

continued on next page.



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...their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in

various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

## Through the Prayers of St. Gregory, O Lord Jesus Christ, Have Mercy on Us and Save Us.

These explanations of the lives of the Saints are taken from oca.org

### Eparchial Great Lent Collection - Humanitarian Aid for the People of Ukraine, continued from first page...

To the right, Sister Olexia, handing out these boxes to people in the suburbs of Kharkiv. Sister Olexia works closely with our Ukr. Cath. Bishop Vasyl in Kharkiv.

...clothing and shelter to displaced persons, the elderly and the sick, as well as educational programs and support to local priests. For example, for only \$25, an emergency food package can provide much needed relief. \$100 can buy four packages. Each package will feed 2 persons for 1 week.

Donations may be made through your local parish, the



Eparchy of Edmonton, or directly to Catholic Near East Welfare Association - Canada ([cnewa.ca](http://cnewa.ca)).

For information on how your donation is





# Eparchial Great Lent Collection - Humanitarian Aid for the People of Ukraine, continued from the previous page...



Each \$25 package contains food for 2 people for a week.



Pictures include a group of people from the suburbs of Kharkiv who have received packages and who are posing with Sister apparently in front of a building with no roof and standing in the mud. I believe that she delivers a van load of these packages on this particular trip.

Several buildings in that area, which have been totally destroyed... like most of the buildings there.

Patriarch Sviatoslav (the leader of the Ukrainian Catholic Church) passing boxes down a line with the label from this project.



## UKRAINE PROGRAM 2022 AT A GLANCE

In 2022, CNEWA Canada funded close to 100 projects in Ukraine ranging from \$200 to \$1,200,000. With your support, the following initiatives became possible:

- At least 365,000 people received essential aid and support
- Close to 6,000 displaced people were hosted
- 316 priests supported, so that they are able to continue serving those in need
- 183 seminarians were able to continue studies and serve people in times of war
- 18 shelters equipped or renovated to host displaced people
- 9 medical centres were provided with equipment, furniture, renovations and food
- At least 6 institutions and 10 parishes were insulated or received generators

**Thank You!**

Right: Yulia Yanchynska poses with a picture that she beaded herself. This was gifted to our parish as a thank you. She was with us for just over a month... (I think). She is in the process of returning to her family home in Ternopil. This picture now hangs prominently in our parish hall entrance.



## Інформаційний довідник для українців, які прибувають в Альберту

Information guide for Ukrainians arriving in Alberta. Copies are available in the Church Entrance (both Eng. and Ukr.) or at this link: <https://uatoabinfo.ca/>

## The following Clergy Pastoral Assignments take effect August 1, 2023:

- Calgary – Assumption of the Blessed Virgin Mary Parish – Rev. Roman Planchak
- Calgary – Saint Stephen the Protomartyr Parish – Rev. Michael Bombak
- Camrose and District Parishes – Rev. Danylo Bodnar
- **Edmonton – Dormition of the Mother of God Parish and mission parishes – Rev. Peter Babej**
- Edmonton – Exaltation of the Holy Cross Parish – Rev. Bohdan Nahachewsky; Deacon Francois Provençal
- Edmonton – Holy Eucharist Parish – Rev. Mihajlo Planchak
- Edmonton – Protection of the Mother of God Parish – Rev. Serhiy Harahuc
- Edmonton – Saint George Parish – Rev. Danylo Kuc, Pastor; Rev. Stanislav Bjeli, Assistant Pastor
- Edmonton – Saint Nicholas Parish – Rev. Slavko Dumeč
- Edmonton – Saint Volodymyr Parish – Rev. Ivan Nykyforuk
- Edmonton – Saint Josaphat Cathedral – Rev. Janko Herbut; Rev. Mykhaylo Bohun; Deacon Cyril Kennedy
- Grande Prairie and District Parishes – Rev. Matthew Drury
- Lethbridge – Saints Peter and Paul Parish – Rev. Gary Sedgwick
- Lloydminster and Vermilion – Descent of the Holy Spirit Parish and Saint Olga Parish – Rev. Roman Kobyletsky
- Red Deer – Saint Volodymyr Parish – Rev. Jim Nakonechny
- Redwater and District Parishes – Rev. Mark Sych
- Saint Paul and District Parishes – Rev. Andriy Nykyforuk
- Sherwood Park – Saint Sophia – Rev. Rendy Yackimec
- Personal Leave – Rev. Greg Faryna

**Metropolitan Lawrence** and the Ukrainian Catholic Bishops in Canada appointed the following as Priestly Formation Staff at **Holy Spirit Seminary, effective August 1, 2023:**

- Rector – Rev. Julian Bilyj
- Spiritual Director – Rev. Mark Bayrock

## What does this mean for our parish?

In August Dormition Parish will once again be attached to several smaller “mission” parishes West of the city, therefore becoming a district. These parishes include: St. Nicholas Parish in Carvel with 8 services per year; St. George Parish in Manly with 4 services per year; Holy Eucharist Parish in Cherhill with 1

service per year, and both St. Mary’s and St. John’s parishes in Wildwood and Rochfort Bridge with only grave blessings.

Fr. Bo will continue to be the pastor for the next several months till August 1. I (Fr. Bo) will try to get everything administratively in good order so that when Fr. Peter Babej, who is currently the rector of the Cathedral, becomes Dormition’s new pastor everything will be “tickey-boo”.

We will figure out more details as August draws nearer.



# 75th Anniversary of Edmonton and Toronto Eparchies



The 3rd of March marks the seventy-fifth anniversary of the foundation of the Edmonton and Toronto Eparchies (formerly designated exarchates). On 3 March 1948, the Apostolic See of Rome divided the Ukrainian Greek-Catholic bishopric for Canada into three, creating Apostolic Exarchates of Western Canada (Edmonton), Central Canada (Winnipeg), and Eastern Canada (Toronto).

From the outset, when the Ukrainian (Greek-) Catholic Church in Canada (UGCC) was canonically established in July 1912, it was understood that the task of shepherding a flock spread in settlements across the country, from the Atlantic to the Pacific, would be too onerous for a single bishop. Bishop Nykyta Budka was based in Winnipeg, which then had the largest Ukrainian population. He requested an auxiliary bishop in 1914, 1916, 1923, and 1927, but was repeatedly refused. When his health finally broke down, the Apostolic Delegate, Archbishop Andrea Cassulo, recommended that at least one more bishop be named and the territory divided between 2 or three jurisdictions with additional bases in the west and east of the country. In 1928, Rome decided to replace the exhausted and bankrupt Budka with two younger men, an ordinary and an auxiliary, but only one could be prevailed upon to accept. After three years of constant travels across the vast dominion, in December 1933, Bishop Vasylii Ladyka requested that his ordinariate be divided, with additional bishops in Edmonton and Toronto. Cassulo seconded this request but, in the meantime, Pope Pius XI decided that Ladyka was to appoint a Vicar General for Eastern Canada. The impoverished UGCC in Canada was unable to support itself and a second bishopric would be too costly. Meanwhile, the Archbishop of Quebec, Cardinal Villeneuve, has offered to support a Ladyka's Vicar General in his diocese.

By the onset of the Second World War, the Ukrainian Catholic population in Canada had almost doubled reaching 300,000. Ladyka's health was also deteriorating and an auxiliary bishop had become necessary. But the candidates presented were found wanting and Pope Pius XII asked for additional names to be added. The new Apostolic Delegate, Idelbrando Antoniutti, began collecting testimonials on various candidates but the War

disbarred those residing in Europe. Antoniutti turned to the Basilians and the Redemptorists, asking their general councils to provide a list. The Basilians submitted 3 names, while the Redemptorists declined for lack of a suitable candidate.

After submitting a terna of two Basilians and one secular priest, on 29 March 1943, the cardinals of the Oriental Congregation settled upon the candidacy of Basilian hieromonk Nil Savaryn. Born in Austrian Galicia (Western Ukraine) in 1905, Savaryn was reared in a pious family of farmers. He had entered the Basilian Order in 1922 and was ordained a priest in 1931. The following year, he volunteered for service in Canada, where the Order was asked to expand its mission under a newly appointed Bishop Ladyka, himself a Basilian.

In 1932, Basilian mission in Canada was raised the status of an autonomous province of the Order with its own provincial superior. Henceforth, Canadian monks would no longer be sent to Europe but train inhouse at the Mundare Monastery. For this purpose, additional priests were recruited from Galicia to serve as teachers of philosophy and theology. As Nil Savaryn had excelled in his studies, he enlisted as one of those recruits, boarding the Cunard ship *Ausonia* bound for Canada in September 1932.

During his decade service at the Mundare Monastery, Savaryn became renowned for his piety and was well liked as a professor by the fledgeling monks. In addition to teaching, he served a number of churches in the surrounding area. On the negative side he was sometimes given to melancholy, timid and reluctant to take counsel with others, preferring to write and be alone. As a result, his English conversational skills were poor. In 1938, he was appointed superior of the monastery by the Provincial Superior and pioneer missionary Navkratyi (Naucratius) Kryzhanovsky.

Bishop Ladyka considered Savaryn worthy but gave preference to another Basilian, Father Mykola Kohut, but the latter was deemed to be too young. The Basilian General Curia in Rome as well as Apostolic Delegate Antoniutti indicated Savaryn as the principal candidate. After a lively discussion of all the options, the Cardinals who were members of the Eastern Congregation unanimously proposed Savaryn to the Pope.

The Pope accepted the cardinal's choice and appointed Father Nil Savaryn as auxiliary bishop of Ladyka on 3 April 1943. He was informed by the Apostolic Delegate of his appointment on 23 April and telegraphed his acceptance to Ottawa. The new bishop also wrote a personal letter thanking the Pope on 11 August but, as Rome was under Nazi occupation, the letter did not reach the Vatican until 7 months later. Bishop Nil's consecration took place in Toronto on 1 July 1943 but, since the local Saint Josaphat's Church was too small, the ceremony was held at Saint Michael's Roman Catholic Cathedral, so that a large number of faithful could attend.

# 75th Anniversary of Edmonton and Toronto Eparchies, continued

The number of churches and missions had increased in the 1940s along with a new generation of homegrown religious vocations. The UGCC enjoyed greater financial stability due to aid from the Roman Catholic Church and its charitable organizations, and with its own faithful becoming



more established. Sisters Servants of Mary Immaculate, Redemptorist Fathers and Brothers of Christian Schools established schools, academies, and hospitals. And the children of the first immigrants began to take their place in the Ukrainian community and in Canadian society. They were instrumental in the foundation of organizations such as the Ukrainian Catholic Women's League, Ukrainian Catholic Brotherhood, Ukrainian Catholic Youth, and other organizations and institutions. From a missionary entity, the Ukrainian Catholic had matured into an established national community.

Bishop Savaryn had had to move to Winnipeg in 1943 and the problem of the lack of command centres in the west and east of the country remained unresolved. Bishop Ladyka became ill again in 1945 and, following the war, a large influx of Ukrainian refugees swelled the ranks of the UGCC faithful. Rome began to ask Bishop Ladyka in Canada and Bishop Bohachevsky in USA to accept large numbers of refugee clergy. The increased number priests, faithful, and organizations, coupled with the great distances that the two bishops were required to travel, warranted a new arrangement.

To inspect the terrain, the head of the Oriental Congregation, Cardinal Eugène Tisserant, made a trip to USA and Canada in the spring of 1947. Based on his first-hand observations, together with the views of Canadian Catholic bishops (who told him that Ukrainians formed almost half of the Catholic population), on 19 July Tisserant asked Archbishop Antoniutti to lay out a detailed plan for the division of the Ordinariate into three apostolic exarchates. Ladyka was to remain in Winnipeg and continue to serve the Provinces of Saskatchewan and Manitoba. But two candidates were required to become bishops in Edmonton (serving Alberta and British Columbia) and Toronto (serving Ontario, Quebec, and the Maritimes).

Ladyka's auxiliary, Bishop Savaryn, was earmarked for the west, where 33 out of 34 priests belonged to his own Basilian Order. Having served in the Mundare district, before becoming a bishop, he was very familiar with the Ukrainian community in Alberta. For five years, he had faithfully carried out his duties as auxiliary bishop, was beloved of the faithful and respected by

the clergy and hierarchy. Gerald Murray, Coadjutor-Archbishop of Winnipeg, considered him to be one of most edifying churchmen that he had he ever met.

The parish priest of Saint Josaphat's Church in Toronto, Father Isidore Boretsky, was chosen for Eastern Canada. And as a new auxiliary to Ladyka, who was too frail to manage alone, Father Andrew Roborecky, also from Toronto, was listed. Apostolic Delegate Antoniutti submitted a map with the proposed division and Pius XII approved the creation of the exarchates on 19 January 1948. Savaryn and Boretsky were asked whether they would accept their appointments. However, Roborecky had not been universally recommended and the Pope ordered a further investigation into his suitability. Antoniutti asked that the announcement of all the appointments be made at the same time, so the canonical creation of the new exarchates had to be delayed until the appointment of Ladyka's auxiliary was finalized. After all three candidates had indicated their acceptance, the Oriental Congregation issued a decree, on 3 March 1948, creating three apostolic exarchates for Western, Central, and Eastern Canada, naming Savaryn, Ladyka, and Boretsky as Apostolic Exarchs, and Roboretsky as auxiliary to Ladyka.

Cardinal James McGuigan (the de-facto primate of English-speaking Catholics in Canada) was deputized to install Bishop Savaryn as Exarch of Western Canada. The ceremony took place on 13 April 1948 at Saint Josaphat's in Edmonton, which was designated as the Western Exarchate's new cathedral church. In attendance were 27 eparchial priests, 6



archbishops, 19 bishops (one from Africa, one from China and from Japan), 1 Abbot-nullius, 140 priests, and Sisters from various orders. McGuigan performed the act of enthronement, Bishop Ladyka preached Ukrainian, Archbishop MacDonald of Edmonton preached in English. 120 clergymen attended a luncheon at the MacDonald Hotel, and a reception for 400 parish and organizations representatives was held at the same venue, in the evening. Basilian Provincial Superior, Father Benjamin Baranyk, read the papal bull in Latin, Father Nestor Drohomysky read a Ukrainian translation of it, and Father Hryhoriychuk an English version. Ukrainian Catholic clergy attended from Saskatchewan, Manitoba, and even Ontario.

Fathers Boretsky and Roboretsky were consecrated bishops on 27 May 1948 at Saint Michael's Cathedral in Toronto. Cardinal



# 75th Anniversary of Edmonton and Toronto Eparchies, continued



McGuigan also issued a pastoral letter Canadian Catholics about the division, dated 6 May. In this letter, he affirmed that the migration of Ukrainians to North America had had a profound significance on the Catholic Church for having brought the Byzantine Rite to the new world. The cardinal contrasted the flourishing Ukrainian Catholic Church in Canada with the

persecuted Church in behind the Iron Curtain, noting that, among the imprisoned clergy was the first Ukrainian bishop of Canada, Nykyta Budka. McGuigan concluded that the Russian Orthodox Church had become an instrument of the Communist dictatorship in persecuting and absorbing Greek-Catholics into their ranks.

The division into three exarchates was a step towards a more definitive ecclesial structure. On 17 June 1948, the four bishops held their first joint assembly and petitioned the Apostolic See to expedite the process and raise the status of the Church an ecclesiastical province headed by a metropolitan. But Cardinal Tisserant felt this was premature and Ladyka was granted instead the personal honour of titular Archbishop.

As the elder among the new exarchs, it was assumed by many that Nil Savaryn would one day succeed Ladyka. A plan to appoint him administrator of the Winnipeg Exarchate was rejected by Rome and, in his stead, in 1951, Redemptorist

Father Maxim Hermaniuk was named Ladyka's auxiliary, while Bishop Roboretsky was transferred to Saskatoon to head an exarchate for the Province of Saskatchewan. In 1956, the exarchates were raised to the status of eparchies and Hermaniuk was named the first Metropolitan.

Hermaniuk, Savaryn, Boretsky and Roboretsky all served as "Fathers" of the Second Vatican Council. Although, Hermaniuk was most involved in its preparation and work, Savaryn made a significant number of interventions during the Council sessions: three on the Blessed Virgin Mary, three on the Eastern Catholic Churches, four on the office of bishops in the Church, and eleven proposals concerning religious orders. In his observations which the Vatican had elicited before the opening of the Council, in 1959, Savaryn touched on the problem of the Church calendar and feast days that were working days for the faithful.



Nil Savaryn served as exarch and later eparch of Edmonton until his death on 8 January 1986. After the release of Cardinal Yosyf Slipyi from the Soviet Gulag, Savaryn strongly supported him in his quest for a Ukrainian Catholic Patriarchate. During the last two years, the eparchy was administered by his successor, Bishop Demetrius Martin Greschuk.

Article by Rev Dr Athanasius McVay

REGISTRATION OPEN

## THE CALL OF THE CATECHIST

A WEBINAR SERIES PRESENTED BY THE CCCB OFFICE FOR EVANGELIZATION & CATECHESIS

SESSION 1	SESSION 2	SESSION 3
 DISCERNING CHARISMS SHERRY WEDDELL CATHERINE OF SIENA INSTITUTE 30 MARCH	 THE SPIRITUALITY OF THE CATECHIST SR. JANET SCHAEFFLER, OP ADRIAN DOMINICAN SISTERS 11 APRIL	 THEOLOGICAL REFLECTION & THE CATECHIST ANNE WALSH REDEMPTORIST LAY MISSIONARY 18 APRIL

TUESDAYS AT 1:00 PM TO 2:30 PM EST

Canadian Conference of Catholic Bishops

CLICK HERE TO REGISTER NOW!

Beginning March 28, the CCCB Office for Evangelization and Catechesis will offer a webinar series entitled: "The Call of the Catechist".

This three-part series will explore the needs of the catechist today and will be of interest to those involved in evangelization and catechesis.

Keynote speakers include Sherry Weddell (*Catherine of Siena Institute*), Sr. Janet Schaffler, OP (*Adrian Dominican Sisters*), and Anne Walsh, D.Min. (Redemptorist Lay Missionary).

We hope that people engaged in evangelization and catechesis today, including clergy, consecrated persons, lay ministers, directors, and Catholic educators, will register for this free-of-cost webinar series.

Please [click here](#) or on the image above to access the online registration form.



## The Ukrainian Free Store: helping those in Edmonton who came due to the war



Bill and I were at the Grand Opening of the new 'Free Ukrainian Store' where many of our Newcomers that use Dormition Parish's kitchen volunteer. Many thanks to Janice for the invitation.

I met lots of the newcomers that cook in our kitchen.

- Helen

# Mark Your Calendars & Join Us for this Eparchial Lenten Series:

Prayer



Fasting



Almsgiving



## Three Essential Disciplines

**March 16, March 23, March 30, 7:00 - 8:30 pm**

We are encouraged to focus on Prayer, Fasting and Almsgiving especially during Great Lent, but have you ever wondered why or how? In this 3-part series, we will explore the origins of these disciplines, how we might undertake them and learn about the benefits that they can hold for our spiritual life and our personal growth in holiness.

Each session will be comprised of a presentation, discussion, and prayer. Attend any or all sessions. No registration necessary.

March 16 – Prayer – Fr. Bo Nahachewsky

March 23 – Fasting – Deacon Cyril Kennedy

March 30 – Almsgiving - Staff of the Madonna House community (Marian Centre)

LOCATION: St. Nicholas Parish, 9507 Austin O'Brien Rd., Edmonton

If you cannot attend in person because of distance or illness you are welcome to join on Zoom:




















<https://tinyurl.com/Lent-series-2023> or email: [familyandlife@eeparchy.com](mailto:familyandlife@eeparchy.com) for the link.

## Parish & Eparchial News

- **Please pray for** several of our parishioners and family members including (but not limited to) Pauline, Stanley, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Jess Lastiwka, Catherine Ostopowich and Axel Cook** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- **“All Souls Saturdays”**: During the pre-Lenten, Lenten and even Post-Lenten seasons there are 5 days where we as the church pray for all those who died. The first of these days took place yesterday. Thank you to those who came. If you would like the names of your family's loved ones included into the prayers (**soroko-ooste**) please write them down on a piece of paper and hand them to Fr. Bo, or update them in our parish's book. The next “All Souls Saturday” will be on March 11<sup>th</sup>. We will do a Parastas at 7 pm that day.
- A reminder that payment for **2023 UCWLC membership** is due. Payment can be made to our treasurer, Darlene Puto. Our next UCWLC meeting will be March 12<sup>th</sup> after Divine Liturgy and fellowship.
- The Eparchy of Edmonton is hosting a **Cantoring Workshop on Saturday, March 18** (10am-1pm) at St. Josaphat Cathedral (10825-97 Street). Participants are encouraged to attend the 9am Divine Liturgy – the workshop will begin immediately thereafter (approximately 10:15 a.m.) and conclude by 1pm. A light breakfast (coffee, bagels, fruit) will be provided. Online participation available on request. The topic of the workshop is the *Irmosy*: we will cover the hymns to the Mother of God that replace “Dostoino/It is truly right” for several feasts of the liturgical year. All cantors are welcome, regardless of experience: we will divide into groups based on experience and language preference (Ukrainian and English). To register contact Deacon Cyril Kennedy at [liturgy@eeparchy.com](mailto:liturgy@eeparchy.com) or register online at [tinyurl.com/eparchycantor](https://tinyurl.com/eparchycantor). Cost \$25/person.



## Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>5</b></p> <p>Second Sunday of the Great Fast: St. Gregory of Palamas. Octoechos Tone 6; The Holy Martyr Conon (249-251) Great Fast Day 14. Matins Resurrectional Gospel 6. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 1:10-2:3; Mark 2:1-12.</p> <p><b>10 am Divine Liturgy followed by Fellowship</b></p>	<p><b>6</b> </p> <p>The Holy Forty-Two Martyrs of Ammorium (848) Great Fast Day 15. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 8:13-9:7; Vespers - Genesis 6:9-22; Proverbs 8:1-21.</p> <p>5:30 Appointment</p>	<p><b>7</b> </p> <p>The Holy Priest-Martyrs and Bishops of Cherson Basil, Ephrem, Capiton, Eugene, Etherius and Others (284-305); Passing into Eternal Life (1935) of Blessed Leonid Fedorov, Exarch of the Russian Catholic Church, and Martyr Great Fast Day 16. Sixth Hour - Isaiah 9:9-10:4; Vespers - Genesis 7:1-5; Proverbs 8:32-9:11.</p> <p>11 am appointment</p> <p><b>5:30 pm House Blessing</b></p> <p>Jess Lastiwka's &amp; Catherine Ostopowich's Birthday</p>	<p><b>8</b> </p> <p>Our Venerable Father and Confessor Theophilactus, Bishop of Nicomedia (c. 845) Great Fast Day 17. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 10:12-20; Presanctified - Genesis 7:6-9; Proverbs 9:12-18; Isaiah 43:9-14; Wisdom 3:1-9; Wisdom 5:15-6:3.</p> <p><b>7pm Presanctified Liturgy at Dormition</b></p>	<p><b>9</b> </p> <p>The Holy Forty Martyrs of Sebaste (321-23) Great Fast Day 18. Sixth Hour - Isaiah 11:10-12:2; Presanctified - Genesis 7:11-8:3; Proverbs 10:1-22; Hebrews 12:1-10; Matthew 20:1-16.</p> <p>5:30 Appointment</p> <p>Axel Cook's Birthday</p>	<p><b>10</b> </p> <p>The Holy Martyr Codratus and Those with Him (249-51) Great Fast Day 19. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 13:2-13; Presanctified - Genesis 8:4-21; Proverbs 10:31-11:12.</p> <p><b>7 pm 40 day memorial for + Anna Lupynis (Iryna Laschuk's mother)</b></p>	<p><b>11</b> </p> <p>Third Saturday of the Great Fast: <b>All Souls Saturday</b>; Our Holy Father Sophronius, Patriarch of Jerusalem (638) Great Fast Day 20 Hebrews 10:32-38; 1 Thessalonians 4:13-17; Mark 2:14-17; John 5:24-30.</p> <p><b>7 pm Soroko-ooste service</b></p>
<p><b>12</b></p> <p><b>Daylight Savings Time Ends</b></p> <p>Third Sunday of the Great Fast: <b>Veneration of the Holy Cross</b>. Octoechos Tone 7; Our Venerable Father and Confessor Theophanes of Sigriana (817); Our Holy Father Gregory the Dialogist, Pope of Rome (604) Great Fast Day 21. Matins Resurrectional Gospel 7. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 4:14-5:6; Mark 8:34-9:1.</p> <p><b>10 am Divine Liturgy followed by Fellowship</b></p> <p>Helen Moneta's Birthday</p>	<p><b>13</b> </p> <p>The Transfer of the Relics of Our Holy Father Nicephorus, Patriarch of Constantinople (847) Great Fast Day 22. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 14:24-32; Vespers - Genesis 8:21-9:7; Proverbs 11:19-12:6.</p> <p>5:30 Appointment</p>	<p><b>14</b> </p> <p>Our Venerable Father Benedict of Nursia (547) Great Fast Day 23. Polyeloy Feast. Sixth Hour - Isaiah 25:1-9; Vespers - Genesis 9:8-17; Proverbs 12:8-22.</p> <p>11 am appointment</p>	<p><b>15</b> </p> <p>The Holy Martyr Agapius and the Six Martyrs with Him (284-305) Great Fast Day 24. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 26:21-27:9; Presanctified - Genesis 9:18-10:1; Proverbs 12:23-13:10.</p> <p><b>7pm Presanctified Liturgy at Dormition</b></p>	<p><b>16</b> </p> <p>The Holy Martyrs Sabinus and Pappas (284-305) Great Fast Day 25. Sixth Hour - Isaiah 28:14-22; Vespers - Genesis 10:32-11:9; Proverbs 13:19-14:6.</p> <p><b>7 pm Eparchial Lenten Series Part I at St. Nicholas UCC</b></p> 	<p><b>17</b> </p> <p>Our Venerable Father Alexius, Man of God Great Fast Day 26. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 29:13-23; Presanctified - Genesis 12:1-7; Proverbs 14:15-26.</p> <p>Helen Frankiw's Birthday</p>	<p><b>18</b> </p> <p>Fourth Saturday of the Great Fast: <b>All Souls Saturday</b>; Our Holy Father Cyril, Archbishop of Jerusalem (386) Great Fast Day 27 Hebrews 6:9-12; 1 Corinthians 15:47-57; Mark 7:31-37; John 5:24-30.</p> <p><b>10 am Eparchial Cantor's Workshop: see page 10 for details</b></p> <p><b>7 pm Soroko-ooste service</b></p> <p>Owen Bawol's, Shirley Pewar's and Alex Schabel's Birthdays</p>
<p><b>19</b></p> <p>Fourth Sunday of the Great Fast: St. John Climacus. Octoechos Tone 8; The Holy Martyrs Chrysanthus and Daria (253-60) Great Fast Day 28. Matins Resurrectional Gospel 8; The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 6:13-20; Ephesians 5:9-19; Mark 9:17-31; Matthew 4:25-5:12.</p> <p><b>10 am Divine Liturgy followed by Fellowship</b></p>	<p><b>20</b> </p> <p>Our Venerable Fathers Martyred by the Saracens at the Monastery of St. Sabbas (580-97) Great Fast Day 29. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 37:33-38:6; Vespers - Genesis 13:12-18; Proverbs 14:27-15:4.</p> <p>5:30 Appointment</p>	<p><b>21</b> </p> <p>Our Venerable Father and Confessor James, Bishop of Catania (813-20) Great Fast Day 30. Sixth Hour - Isaiah 40:18-31; Vespers - Genesis 15:1-15; Proverbs 15:7-19.</p> <p>11 am appointment</p>	<p><b>22</b> </p> <p>The Holy Priest-Martyr Basil, Presbyter of Ancyra (363); Passing into eternal life (1924) of Fr. Isidore Dolnytsky, hymnographer, professor and spiritual father of Lviv and the Greek College in Rome Great Fast Day 31. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 41:4-14; Presanctified - Genesis 17:1-9; Proverbs 15:20-16:9.</p> <p><b>8:30 am - 3:30 pm Retreat at St. Matthew's School</b></p> <p><b>5 pm Presanctified Liturgy at Dormition</b></p> <p><b>6:30 Parish Pastoral Council Meeting</b></p> <p>Verna Hnatiuk's and</p>	<p><b>23</b> </p> <p>The Holy Venerable-Martyr Nikon and His Disciples, Martyred with Him (270-75) Great Fast Day 32. Sixth Hour - Isaiah 42:5-16; Vespers - Genesis 18:20-33; Proverbs 16:17-17:17.</p> <p><b>7 pm Eparchial Lenten Series Part 2 at St. Nicholas UCC</b></p>  <p>5:30 Appointment</p>	<p><b>24</b> </p> <p>Fore-feast of the Annunciation of the Mother of God; Our Venerable Father Zachary; Our Holy Father Artemon, Bishop of Seleucia in Pisidia Great Fast Day 33. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 45:11-17; Presanctified - Genesis 22:1-18; Proverbs 17:17-18:5; Exodus 3:1-8; Proverbs 8:22-30; Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11.</p>	<p><b>25</b></p> <p><b>The Annunciation of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary</b>; Passing into Eternal Life (1944) of Blessed Omelian (Emil) Kovch, Priest of Peremyshliany and Martyr of Majdanek Great Fast Day 34. Holy Day of Obligation. Hebrews 2:11-18; Luke 1:24-38.</p>

March 5

**Second Sunday of the Great Fast: St. Gregory of Palamas.  
Octoechos Tone 6; The Holy Martyr Conon (249-251)**

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**Тропаріон, Тоне 6:** Angelic powers were upon Your tomb\* and the guards became like dead men;\* Mary stood before Your tomb\* seeking Your most pure body.\* You captured Hades without being overcome by it.\* You met the Virgin and granted life.\* O Lord, risen from the dead,\* glory be to You!

**Тропаріон, Тоне 8:** Light of orthodoxy, teacher of the Church; its confirmation!\* Ideal of monks and invincible champion of theologians.\* Wonder-working Gregory, glory of Thessalonica and preacher of grace:\* always intercede before the Lord that our souls may be saved!

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

**Контакіон, Тоне 4:** The time for action is now revealed;\* the Judge is at the door.\* Let us rise and keep the fast,\* offering tears of contrition with alms and crying aloud:\* our sins are more numerous than the sands of the sea,\* but forgive us, O Maker of all, that we may receive incorruptible crowns.

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**Прокеїменон, Тоне 5**

You, O Lord, will guard us\* and will keep us\* from this generation\* and forever.

*verse:* Save me, O Lord, for there is no longer left a just man.  
(Psalm 11:8,2)

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**Epistle: Hebrews 1:10-2:3 (NRSV)**

*Brothers and sisters,* “In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end.” But to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation? Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him,

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**Alleluia verses:**

He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

He says to the Lord: You are my protector and my refuge, my God, in Whom I hope.

05 березня.

**2-а Неділя Посту; Неділя святого отця нашого Григорія  
Палами; Св. мч. Конона.**

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**Тропар (глас 6):** Ангельські сили на гробі Твоїм\* і сторожі омертвіли;\* Марія ж стояла при гробі,\* шукаючи пречистого тіла Твого.\* Полонив Ти ад і, не переможений від нього,\* зустрів Ти Діву, даруючи життя.\* Воскреслий з мертвих, Господи, слава Тобі!

**Тропар (глас 8):** Православ'я наставнику, святителем окрасо,\* богословом непереможного переможця,\* Григоріє чудотворче, Солуня велика похвало, проповіднику благодаті,\* моли Христа Бога, щоб спаслися душі наші.

+Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

**Кондак (глас 4):** Нині час для діяння явився,\* при дверях суд,\* востаньмо, отже, постячися,\* принесім сльози благання з милостинями, взиваючи:\* Ми согрішили більше піску морського,\* але ослаби, Творче всіх, щоб ми прийняли нетлінні вінці.

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**Прокеїмен (глас 5):**

Ти, Господи, збережеш нас\* і захистиш нас від роду цього і повік.

**Стих:** Спаси мене, Господи, бо не стало праведного.

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**Апостол: (Євр 1,10-2,3)**

Браття і Сестри, «Ти, Господи, напочатку заснував землю і небеса – діло рук твоїх. Вони загинуть, ти ж перебуваєш; усі, мов одежа, постаріються. Ти їх, неначе одяжину, згорнеш і, немов одежа, вони зміняться. Ти ж – той самий, і літа твої не скінчаться.» До кого з ангелів він коли мовив: «Сідай праворуч мене, доки не покладу твоїх ворогів підніжком під твої ноги?» Хіба ж не всі вони служебні духи, що їх посилають до послуг тим, які мають успадкувати спасіння? Тому ми мусимо вважати дуже пильно на те, що почули, щоб, бува, нас не знесло з дороги. Бо коли слово, оголошене ангелами, було таке зобов'язуюче, що всякий його переступ і непослух приймав справедливу кару, то як утечемо ми, коли занедбаємо таке велике спасіння? Воно, спочатку проповідане Господом, було підтвержене нам тими, що його чули.

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**Стихи Аلیلія (глас 6):**

Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться.

Скаже він Господеві: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся.



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**Gospel: Mark 2:1-12 (NRSV)**

At that time when Jesus returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—"I say to you, stand up, take your mat and go to your home." And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

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**Hymn to the Mother of God**

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

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**Communion Hymn:**

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

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**Євангеліє: (Мр 2,1-12)**

У той час коли прийшов Ісус до Капернауму, чутка пішла, що він у домі. І там зібралось стільки народу, що не було більш місця, навіть перед дверима; а він промовляв до них словом. І от прийшли до нього, несучи розслабленого; несли його четверо. А що із-за народу не могли донести до нього, розкрили стелю над місцем, де він був, й отвором спустили ліжко, на якому лежав розслаблений. Ісус, уздрівши їхню віру, до розслабленого й каже: "Сину, відпускаються тобі твої гріхи." А були й деякі книжники, що сиділи там та міркували собі: "І як може цей так говорити? Він богохульствує! Хто може прощати гріхи, крім одного лише Бога?" Ісус же, вмить збагнувши духом, що вони таке собі думають, до них і каже: "Чого таке ось намислюєте у ваших серцях? Що легше – сказати розслабленому: Відпускаються тобі гріхи, а чи сказати: Встань, візьми твоє ліжко й ходи? Та щоб ви знали, що Син Чоловічий має владу на землі гріхи відпускати, – мовить до розслабленого: Кажу тобі: Встань, візьми твоє ліжко і йди до свого дому." Устав той – і зараз же, взявши ліжко, вийшов на очу всіх; тож чудувалися всі, хвалили Бога й мовляли: "Ніколи ми такого не бачили!"

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**Замість Достойно:**

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храм і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

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**Причасний:**

Хваліте Господа з небес,\* хваліте Його на висотах. Алілуя (х3).

**Prayer of St. Ephrem the Syrian**

O Lord and Master of my life, keep from me the spirit of indifference and discouragement, lust of power, and idle chatter. (prostration)

Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love. (prostration)

O Lord and King, grant me the grace to be aware of my sins and not to judge my brothers and sisters; for You are blessed, now and ever and forever. Amen. (prostration)

I told my friend she drew her eyebrows too high. She seemed surprised.