



THE CATHOLIC PARISH OF THE
DORMITION

OF THE MOST HOLY MOTHER OF GOD

ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
& Melkite (Arabic) D.L.
at 2 pm

Akathist or Molebyn
Most Wednesdays at 6 pm
(see calendar)

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

[https://twitter.com/
dormitionparish](https://twitter.com/dormitionparish)

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Email:

fr.bo.nahachewsky
@gmail.com

Sunday, September 15

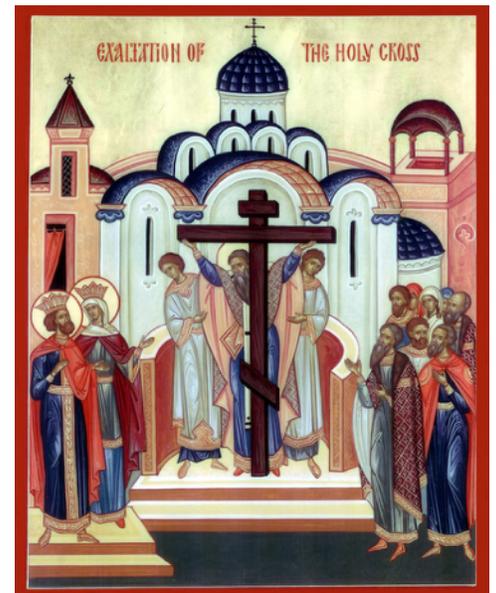
Sunday after the Exaltation of the Holy Cross, but today we will celebrate the feast itself.

**The Universal
Exaltation of the
Precious and Life-
Giving Cross**

(from Orthodox Faith by Fr. Thomas Hopko)

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Lord have mercy." This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.



The troparion of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire "by the virtue of the Cross." Today the troparion, and all the hymns of the day, are "spiritualized" as the "adversaries" become the spiritually wicked and sinful including the devil and his armies, and "Orthodox Christians" replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the...

... continued on next page



**Parish Pastoral Council meeting this
Wednesday at 7pm at the parish.**

The Universal Exaltation of the Precious and Life-Giving Cross... Continued

(from Orthodox Faith by Fr. Thomas Hopko)

...,virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the Elevation of the Cross, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2.19; Heb 11.10; Rev 21–22).

The first Old Testamental reading of the Vespers of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (Ex 15.22–16.1). The second reading reminds us that the Lord chastens and corrects those whom He loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (Prov 3.11–18). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called ... the power of God and the wisdom of God” (1 Cor 1.24).

The third Old Testament reading is from the Prophecy of Isaiah which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (Is 60.11–16). Here we have the direct reference to God’s city where men shall worship at His feet; and together with the psalm line repeated constantly during the services which calls us to “bow before His footstool,” we have once again the reference to the Holy Cross (Ps 99.5, 110.1, et al.).

Before Thy Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the Elevation of the Cross which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the Divine Liturgy. The normal antiphons are also replaced by special verses from the psalms which have direct reference to Christ’s crucifixion on the Cross (Ps 22, 74, 99). At the Matins, in the gospel reading from Saint John, Christ says that when He is elevated on the Cross He will draw all men to Himself (Jn 12.28–36). The long gospel reading at the Divine Liturgy is the passion account from this same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to Him by the adoration of His holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
15 10 am Divine Liturgy 2 pm Melkite Liturgy	16	17	18 7 pm Parish Pastoral Council Meeting	19 5pm Eparchial Religious Education Commission Meeting 7pm Camp Oselia Society Meeting	20 🐟 🍷 🍷 Woven: Teen Girls retreat at Camp Oselia Thomas Sokolowski’s & Rebecca Vizza’s Birthdays	21 🍷 🍷 Woven: Teen Girls retreat at Camp Oselia
22 10 am Divine Liturgy 2 pm Melkite Liturgy Annie Pollack’s Birthday House Blessing	23	24	25 No CORE Program at Camp Oselia (Postponed)	26 No CORE Program at Camp Oselia (Postponed)	27 Camp Oselia Dreaming and Visioning 6:30 at the Eparchial Pastoral Centre	28 Robyn Orysiuk’s & Diane Waitas’ Birthdays
29 10 am Divine Liturgy UCWLC Photo after Liturgy 2 pm Melkite Liturgy	30 Anne Prokop’s Birthday	1 Big Feast: Protection of the MOG CORE Program at Camp Oselia Eparchial Catechist Workshop	2	3 Fr. Bo presenting at St. Rose School’s Faith Day	4	5

Woven: A Retreat for Teen Girls (13-18), Sept 20-22, 2019

Girls aged 13-18 are invited to explore what it means to be a young woman living according to the Eastern Christian faith in the modern world. We will discuss self-identity, emotions, social media, relationships, and more! There will also be socializing, crafts, outdoor activities & fantastic food!

Where? Camp Oselia (53230 Range Rd 53, Fallis, AB on Wabamun Lake)

How much? Before Sept. 1 - \$50, after Sept. 1 - \$60. Remainder of cost will be subsidized.

Ride? Yes! Call us and we can make arrangements 780-424-5496

Other Questions? Call 780-424-5496

Register online at www.eepararchy.com.

For more information on *Woven*, check out <https://www.woveninhislove.org>.

2019 Women's Retreat: Crossing Over through Change and Transition

Women of all ages, you are invited to a quiet, 24 hour "Away Retreat".

**Friday Oct. 11th, 2019 6:30pm -
Saturday Oct 12th, 2019 6:30pm**

Retreat facilitator: Denise Laverdure-Sych

LOCATION: Camp Oselia, 53230 Range Rd 53, Fallis, AB.

COST: Before Sept 1, \$65. After Sept 1, \$75, all meals and snacks are included.

- Private rooms are available on a first come first serve basis, so register early to reserve yours!
- A Shuttle to and from camp will be available at a cost of \$15.00. Indicate this on your registration.

Questions? – Call 780-424-5496 or email education@edmontonepararchy.com

Register online (eepararchy.com) Registration deadline is Sept 30.

Called to be Holy: Men's Retreat/Conference: "MAN ON A MISSION"

Nov. 1, 6:30 pm - Nov. 2, 4:30 pm, 2019

Presenters and themes for this year's conference:

- **Mike Sheptak, Damein Zakordonski** - Testimony and Witness: Living Our Mission in the World.
- **Bishop David Motiuk** - Mission Accomplished: Saints, and Martyrs of the Ukrainian Catholic Church.
- **Fr. Terry Cherwick** - Equipped for Mission: The Spiritual Preparation required for Mission.
- **Dr. Theresa Zolner** - The Eagle has Landed: Dealing with the psychological challenge of a Mission.
- **Darryl Tymchuk** - Mission 101: The "how to" of reaching others through Christ.

LOCATION: Providence Renewal Centre 3005 - 119 St NW, Edmonton

COST: Before Oct 5 - \$60.00 - commute, \$110.00 - live in.
After Oct 5 - \$70.00 - commute, \$120.00 - live in.
Includes Saturday breakfast, lunch and all snacks.
Optional Friday supper - \$20.00

REGISTER ONLINE on the Eparchy of Edmonton Website.

MORE INFORMATION: call: 780-424-5496 or email: education@edmontonepararchy.com.

Deadline for registrations is Oct 25, 2019. No late registrations will be accepted.

Catechist Workshop

Oct 1, 2019 5:30 - 9:00 pm.

WHO SHOULD ATTEND? All those who are working throughout the Edmonton Eparchy, teaching children or adults, or those who might like to begin teaching.

This will be an evening of professional development, spiritual growth and networking with other catechists.

Theme for the workshop:

- "Baptized and Sent: The Church of Christ on Mission in the World" is the theme chosen by Pope Francis for the Extraordinary Mission Month October 2019. We will look at ways of reinvigorating our own sense of responsibility for proclaiming the Gospel with new enthusiasm and passing that enthusiasm to others.

LOCATION: 9645-108 Ave, Edmonton

Those at a distance are welcome to join us online. Please contact us and we can set it up either by phone 780-424-5496 or email: education@edmontonepararchy.com.

Register by Sept. 27 at Eventbrite:

<https://www.eventbrite.ca/e/catechist-workshop-tickets-67093806381> or find the link on the Edmonton Eparchy website.

COST: \$10.00 - will be charged to your parish after your attendance at the workshop.

Parish & Eparchial & Beyond News:

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Mary** Orysiuk, **Jean** Miskiw, **Sarah** Komar, **Marge** Woitas, **Katie** Bunio, **Stella** Dronyk, **John** Puto, **Ann** Horsman, **Annie** Polack, **Louis** Pewar & **Rosa** Maria Santos. (If you know any other people who should be on this list: please email me.)

- We wish God's blessings and **happy birthday** to our parishioners: **Thomas Sokolowski & Rebecca Vizza** who celebrate their birthdays this week. God grant you many years!

- If we don't have your birthday, or if we have your birthday info wrong... please send an email (or at least a piece of paper) with your corrected birthdate and name.

- During the **month of September**, the Eparchy of Edmonton conducts its annual **Vocations and Seminary Collection**. "It takes a whole village to raise a child." It likewise takes the support of the whole Church to form a deacon, priest, religious, monastic and lay member for ministry in the Church. It also takes our support to offer on-going education and formation for those already in sacred orders or involved in lay ministry.

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

The collection supports Holy Spirit Seminary, Edmonton; the Basilian House of Studies, Edmonton; the Sisters Servants of Mary Immaculate Novitiate, Winnipeg; Clergy Study Days; and the Eparchial Diaconal and Lay Ministry Formation Programs;

The collection also assists the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Toronto, which serves the Ukrainian Catholic Church in Canada by providing academic and spiritual formation for our future Church leaders.

Studying at Holy Spirit Seminary this year are:

- **Deacon Cyril Kennedy** (Doctoral Studies in Sacred Scripture, Catholic University, Washington, DC);
- **Roman Kobyletsky** (Pastoral Internship, Saint Josaphat Cathedral);
- **Julian Savaryn** (Theology Studies, Newman Theological College, Edmonton)
- **Orion Wiebe** (Philosophy/Theology Studies, University of Alberta/Newman Theological College, Edmonton)

The suggested donation amount is \$25.00 per family. Thank you for your generosity! May God bless you and your families!

- **Cantoring, Cantoring, Cantoring...** Here are three cantering related announcements:

- #1: The Eparchy of Edmonton invites you to participate in a Cantoring Course to be held at St. Josaphat Cathedral on Friday, October 25 (6:00-9:00 pm) and Saturday, October 26

(9:00 am- 4:00 pm, concluding with Vespers). Topics include: the Divine Liturgy, 8 Resurrectional Tones, and various changeable parts for major feasts. More information will soon be available on the Eparchy of Edmonton website.

Questions can be emailed to: Melanie.turgeon@kingsu.ca

- #2: The St. Paul District and Lloydminster District have organized and will be running a Ukrainian Catholic cantoring school for children, youth and young adults on the 3rd Saturday of each month in Mundare. For more info go to st-romanos-cantoring-school.jimdosite.com

- #3: SingCon is a gathering of church singers of the Ukrainian Greek Catholic Church (UGCC) in North America to promote contact with one another (networking), to learn from experienced cantors and singers in our church, to share experience and solutions to current issues in church singing, and to pray together. SingCon is organized by the Patriarchal Liturgical Commission of the UGCC and in 2019 will be sponsored by the UGCC Eparchy of Stamford CT. Singers and faithful of other Churches are welcome! Registration is open to everyone regardless of ability. All are welcome and encouraged to participate in this exciting conference. Sept. 26-29, 2019.

- The Annual Plenary Meeting of the **Canadian Conference of Catholic Bishops** will take place from **September 23-27** in **Cornwall**, Ontario. Please pray for our bishops that the Holy Spirit may grant them wisdom and guide and bless their episcopal pastoral ministry, at service to the Church and for God's greater glory.
- The **World Day of Migrants and Refugees** will be celebrated on **September 29**. This year's theme, highlighted in **Pope Francis' Message**, is "**It is not just about migrants.**" With this theme, Pope Francis desires that the plight of migrants, refugees, internally displaced persons, and victims of human trafficking remain in our hearts and in our prayers, and are included among our concern for all marginalized people. The Holy Father's Message is available at: http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20190527_world-migrants-day-2019.html
- The **39th Biannual Conference of the Ukrainian Catholic Council (Centralia) – Eparchy of Edmonton** will take place **October 18-20**, 2019, at Saint Josaphat Cathedral/Chateau Louis Conference Centre, Edmonton. This year's special guest is Bishop Ken Nowakowski, Eparchy of New Westminster, who will speak to the convention theme of "The Vibrant Parish..... the Next Steps – My Response." The Ukrainian Catholic Council comprises the Ukrainian Catholic Women's League of Canada, the Ukrainian Catholic Brotherhood of Canada, the Ukrainian Catholic Youth of Canada, and the Ukrainian Catholic Eparchy Chapter Knights of Columbus. Given that the Convention celebrates the contribution of our lay organizations in the life of the Ukrainian Catholic Church in Alberta, for the very first time,

More Parish & Eparchial & Beyond News:

representatives of our Parish Pastoral Councils throughout the Eparchy of Edmonton will be invited to participate.

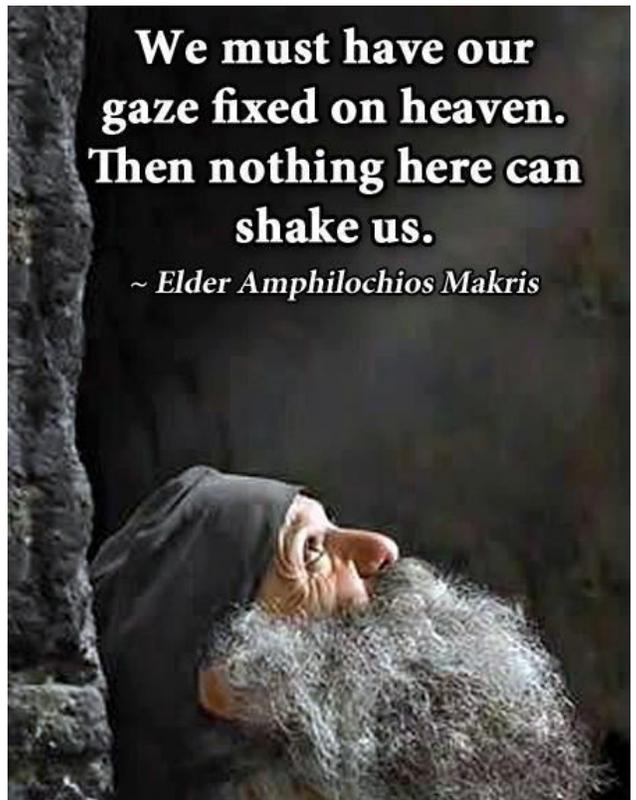
- Our (Dormition) UCWLC Branch would like to take a photo of the current members of our branch with our current pastor, after the September 29th Sunday Liturgy. Branch members are encouraged to wear black or navy with a white blouse or Ukrainian blouse for the photo. Also, UCWLC pins should be worn.
- Our (Dormition) UWCLC invites parishioners to make food bank donations which will be taken to Our Lady of Peace School to coincide with our upcoming grocery shop for the school, the first week of October. We will purchase fresh fruit and vegetables as well as nutritious non perishable items. Items to donate include - noodles, rice, soups, pasta, pasta sauces, canned beans, canned salmon or canned tuna and crackers. No boxes of cereal, but individual packets of oatmeal are welcomed. (The school staff told us that they receive boxed cereal from another organization.) All food donations are very much appreciated. The fresh fruit and vegetables are served at the school while the other items are sent home to help out families that are experiencing financial difficulties. Our Branch's support of Our Lady of Peace School fulfills one of the four areas that our UCWLC organization is mandated to engage in - that is, Social Justice and Charitable Works.
- St. Vladimir's Parish invites you to their Octoberfest event on Saturday, October 5. Call Michelle at 780 566 1545 for info/tickets.
- St. Sophia Parish invites you to their Octoberfest event on Saturday, October 19. Call Marge at 780-416-0989 for info/tickets.
- Redwater & District parishes invite you to their Puschenia event on Saturday, November 2. Call Jacob at 780-292-0057 or Lawrence at 780-446-0415 for info/tickets.
- The North American Orthodox-Catholic Theological Consultation has released a new agreed statement entitled The Vocation and Mission of the People of God: "A Chosen Race, a Royal Priesthood, a Holy Nation". A copy of the statement in English is attached. The Consultation is co-chaired by Cardinal Joseph W. Tobin, Archbishop of Newark, and Greek Orthodox Metropolitan Methodios of Boston. The Canadian Conference of Catholic Bishops is represented on the dialogue by Father Alexander Laschuk of the Ukrainian Catholic Eparchy of Toronto and Father Luis M. Melo of the Archdiocese of Toronto. The North American Orthodox-Catholic Theological Consultation is sponsored jointly by the Assembly of Canonical Orthodox Bishops of the United States of America, the United States Conference of Catholic Bishops (USCCB), and the Canadian Conference of Catholic Bishops. Since its establishment in 1965, the Consultation has issued some 30 agreed statements on

various topics. These texts are available on the website of the US Conference of Catholic Bishops (<http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/orthodox/index.cfm>). The joint text is not an official document of either Church, nor of the CCCB or USCCB, but was prepared by theologians from both traditions and submitted to the members of their sponsoring bodies for prayerful reflection and discussion.



**We must have our
gaze fixed on heaven.
Then nothing here can
shake us.**

~ Elder Amphilochios Makris





VOTING AS CATHOLICS

2019 Federal Election Guide

Voting: A Right and Responsibility

Canadian Catholics are being called upon as citizens to exercise their right to vote. The Church encourages and reasserts its belief in “the political freedom and responsibility of citizens.”¹ By exercising their right to vote, citizens fulfill their duty of choosing a government and at the same time send a clear signal to the candidates being presented by their political parties for election. The important time leading up to an election also provides Canadians with the opportunity to interact with fellow voters, one’s neighbours, and the candidates themselves (particularly during their visits to neighbourhoods), raising awareness about the values, views, and concerns shared by Catholics across the country.

Political candidates are citizens, too. In addition, they assume responsibility for the well-being of the public. Their commitment and dedication are a generous contribution to society’s common good. Indeed, the purpose of the political community is itself the common good, namely, “the sum of those conditions of [...] social life whereby people, families and associations more adequately and readily may attain their own perfection.”²

Working to Build a Better Society

While Christian beliefs do not constitute a political platform, they can be seen as a prism through which to analyze and evaluate government policies, laws, and programs. The principles of respect for life from conception to natural death and of the dignity of the human person should influence how Christians assess a party’s position on key moral issues. Choosing life also means being always concerned for the weakest among us – physically, economically, and socially. It likewise implies the protection of the most fundamental human rights, including the right to religious freedom and freedom of conscience.

A more just society is also built when we live in solidarity and dialogue with different social partners, including Indigenous Peoples, as well as by supporting families and ensuring adequate funding for education, healthcare, housing, and the prevention and treatment of addictions.

Working with fellow citizens to address social concerns is fundamentally built on a view of the person inherently belonging to a community. To ensure our communities are truly welcoming and humane, we must also combat all forms of poverty, which inevitably result in the segregation and isolation of individuals.

Canada in the World: Providing Leadership for Justice and Peace

Believing in justice and peace includes daring to take a stand against the arms trade and against human trafficking, which exploits young people and workers. It means entering into

international treaties that respect the planet, our common home, as well as tirelessly working for the expansion of peace everywhere.

Voting Means Using Your Judgment

Exercising the right to vote means making informed and discerning judgments about the options available. There are times, however, when making a decision about who to vote for may prove very difficult. The Church reminds us that “in this context, it must be noted also that a well-formed Christian conscience does not permit one to vote for a political program or an individual law in which the fundamental content of faith and morals is replaced by the introduction of proposals differing from this content or opposing it.”³

It is a sign of a healthy democratic community when informed and responsible citizens engage in an ongoing dialogue on major social issues with their political leaders. This is precisely the kind of community we should strive to support and develop. No less is expected of us, since all are called to take an active part in morally shaping the societies we inhabit and, Christians in particular, to defend the rights of those who are most vulnerable.

1. Second Vatican Council, *The Church in the Modern World*, n. 76.3.

2. Second Vatican Council, *The Church in the Modern World*, n. 74.1.

3. Congregation for the Doctrine of the Faith, *Doctrinal Note: On Some Questions Regarding the Participation of Catholics in Political Life*,

4. See also the *Catechism of the Catholic Church*, n. 2242.

September 2019 | Canadian Conference of Catholic Bishops | Permanent Council

After the Plenary Assembly of Bishops itself, as the second highest instance of authority within the Canadian Conference of Catholic Bishops (CCCB), the Permanent Council, acting on behalf of (and reporting to) the former, is authorized to speak on behalf of the entire membership of the CCCB between plenary meetings, among its other responsibilities. Elected for a two-year term by the members present at the Plenary Assembly, the Council is composed of a minimum of 12 Bishops, equally represented by English and French speaking parts of the country.

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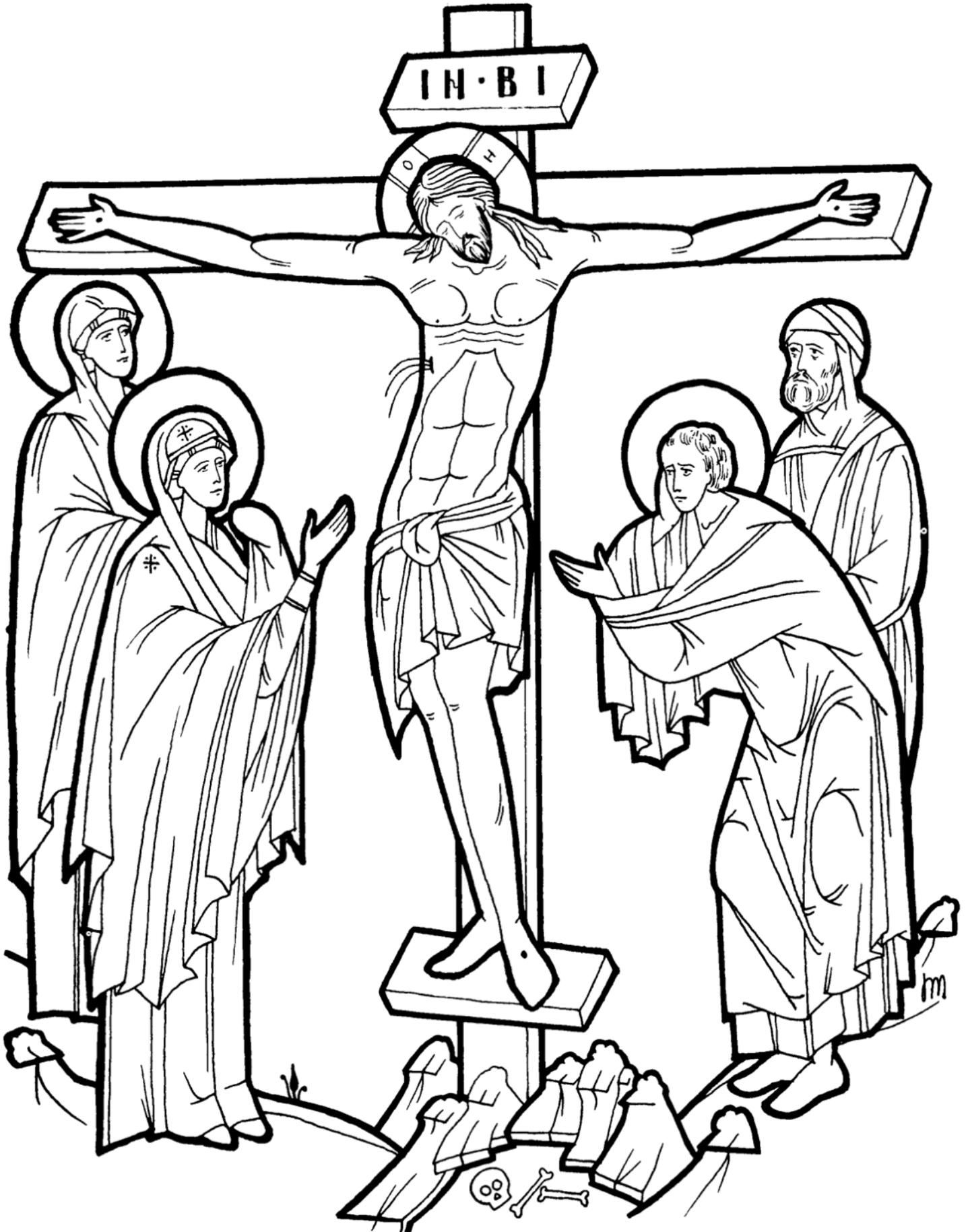
Code: 185-130

ISBN: 978-0-88997-863-8

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Hey Kids! Colour this page and let's put it up on our bulletin board!



Changeable Parts for Today's Divine Liturgy

with the "instead of Holy God" and the Gospel from yesterday's feast

Antiphon I

O God, my God, hear me; why have You forsaken me? The words of my transgressions put salvation far from me.

Through the prayers of the Mother of God, O Saviour, save us.

O God, I will call to You by day but You will not listen; and by night, yet it will not be foolish of me.

Through the prayers of the Mother of God, O Saviour, save us.

But You, the praise of Israel, dwell in the holy place.

Through the prayers of the Mother of God, O Saviour, save us.

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

Antiphon 3

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

Son of God, crucified in the flesh, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms.

Son of God, crucified in the flesh, save us who sing to You: Alleluia.

For God is the great Lord, and the great king over all the earth.

Son of God, crucified in the flesh, save us who sing to You: Alleluia.

Entrance

Come, let us worship and fall down before Christ.

Son of God, crucified in the flesh, save us who sing to You: Alleluia.

Troparion: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

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

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

Kontakion: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now and for ever and ever. Amen.

Kontakion: By Your own choice, O Christ our God,* You were lifted on the cross.* Grant Your mercies to Your new

community* that bears Your Name.* By Your power gladden the faithful people,* and grant them victory against enemies.* May they have the help of Your instrument of peace,* the invincible sign of victory.

Instead of Holy God, we sing: (From the feast itself... normally on the Sunday after we'd do "Holy God")

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

Glory... Now... and we glorify Your holy Resurrection.

To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection.

Prokeimenon:

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

verse: The Lord reigns, let the people tremble.

Epistle: Galatians 2:16-20 (From Sunday after)

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

Alleluia, Tone I

verse: Remember Your congregation which You acquired from the beginning.

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

Gospel: John 19:6-11, 13-20, 25-28, 30-35

At that time; when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release

You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with *Him*, away with *Him*! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away. And He, bearing His cross, went out to a place called *the Place of a Skull*, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put *it* on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home*. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who

has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

Gospel: Mark 8:34-9:1 (From today's Sunday)

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

Hymn to the Mother of God And the Irmos:

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

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

Communion Hymn

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

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

Alleluia, alleluia,* alleluia.

At the end of Liturgy we sing:

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

The Blessing of Students can be found in the Blue "Divine Liturgy Anthology" Booklets on page 1128



Will you help us make Camp Oselia the best camp ever?

Over the last few years many good changes have occurred at Camp Oselia, but we recognize that a lot more can and should be done if we are to be the best camp ever!

For this we need your help.

We are inviting you to a "visioning" meeting, to give your ideas and input on pretty much everything. This includes but is not limited to our programs, infrastructure, fundraising and even marketing (bringing more families onboard).

The visioning meeting will take place on Friday, September 27th at 6:30 pm at the Eparchial Pastoral Centre (9645 -108 Ave, Edmonton). Come as you are, cookies, tea and juice will be provided. Adults and teens welcome.