



# THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

## Address:

15608 -104 Avenue,  
Edmonton, AB  
T5P 4G5

**You will need to register to  
attend services.**

## Services:

Sunday Divine Liturgy  
(Ukr & Eng) at 10 am  
for June: (English) at 12 noon  
& soon to return Melkite (Arabic)  
D.L. at 2 pm

## Parish Website:

<http://dormition.eeparchy.com>

## Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

## Eparchial Website:

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

## Pastor:

Fr. Bo Nahachewsky

## Fr. Bo's cell phone:

780-340-FR.BO (3726)

## Fr. Bo's Emails:

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

**August 9, 2020**

**Tenth Sunday after Pentecost, Tone I;  
Post-feast of the Transfiguration; Holy Apostle Matthias**



Transfiguration of Christ On August 6<sup>th</sup>, we celebrated the great feast of the

## Transfiguration of Christ.

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as "the Christ [Messiah], the Son of the Living God," He told them that "He must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised" (Mt 16). The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high...

See inside this bulletin for the latest update from the Eparchy about wearing masks in Church. It may not be the most comfortable, but it shows respect for others, especially our most vulnerable: the poor and elderly.

**UPDATE  
ON FACE  
COVERING  
DURING  
COVID-19**



The flamingoes have landed. Here is a picture of a victim's front lawn who was nominated by someone in Camp Oselia's "Pink Flamingo Fundraiser". The flamingoes have now flown off, but if you wish to still make a donation to our camp, please do so through the Eparchial website.

# Transfiguration of Christ

Continued from first page

**By Fr. Thomas Hopko**  
**from “The Orthodox Faith” Vol 2**

...mountain”—by tradition Mount Tabor—and was  
“transfigured before them.”

*... and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is My Beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17.1–92, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18).*

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

*Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).*

*On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).*

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of

Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12–18; 33.11–34.8; 1 Kg 19.3–16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God’s salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

*... for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).*

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.

## Saint of the Day from [oca.org](http://oca.org)

The Holy Apostle Matthias was born at Bethlehem of the Tribe of Judah. From his early childhood he studied the Law of God under the guidance of Saint Simeon the God-Receiver (February 3).

When the Lord Jesus Christ revealed Himself to the world, Saint Matthias believed in Him as the Messiah, followed constantly after Him and was numbered among the Seventy Apostles, whom the Lord “sent them two by two before His face” (Luke 10:1).

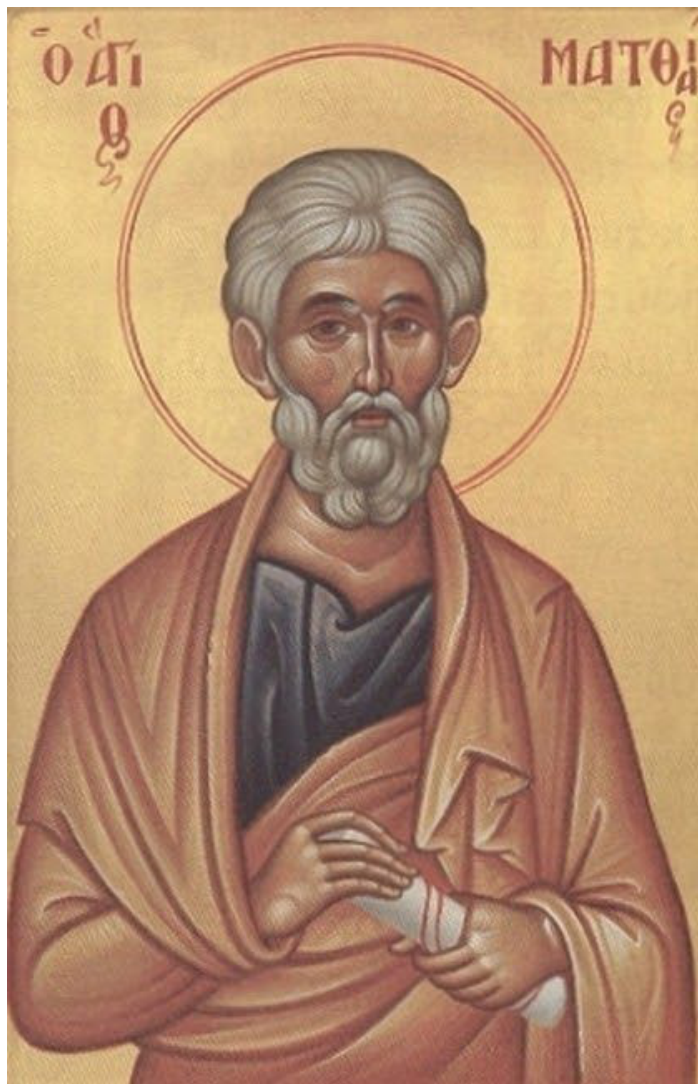
After the Ascension of the Savior, Saint Matthias was chosen by lot to replace Judas Iscariot as one of the Twelve Apostles (Acts 1:15-26). After the Descent of the Holy Spirit, the Apostle Matthias preached the Gospel at Jerusalem and in Judea together with the other Apostles (Acts 6:2, 8:14). From Jerusalem he went with the Apostles Peter and Andrew to Syrian Antioch, and was in the Cappadocian city of Tium and Sinope. Here the Apostle Matthias was locked into prison, from which he was miraculously freed by Saint Andrew the First-Called.

The Apostle Matthias journeyed after this to Amasea, a city on the shore of the sea. During a three year journey of the Apostle Andrew, Saint Matthias was with him at Edessa and Sebaste. According to Church Tradition, he was preaching at Pontine Ethiopia (presently Western Georgia) and Macedonia. He was frequently subjected to deadly peril, but the Lord preserved him to preach the Gospel.

Once, pagans forced the saint to drink a poison potion. He drank it, and not only did he himself remain unharmed, but he also healed other prisoners who had been blinded by the potion. When Saint Matthias left the prison, the pagans searched for him in vain, for he had become invisible to them. Another time, when the pagans had become enraged intending to kill the Apostle, the earth opened up and engulfed them.

The Apostle Matthias returned to Judea and did not cease to enlighten his countrymen with the light of Christ’s teachings. He worked great miracles in the Name of the Lord Jesus and he converted a great many to faith in Christ.

The Jewish High Priest Ananias hated Christ and earlier had commanded the Apostle James, Brother of the Lord, to be flung down from the heights of the Temple, and now he



ordered that the Apostle Matthias be arrested and brought for judgment before the Sanhedrin at Jerusalem.

The impious Ananias uttered a speech in which he blasphemously slandered the Lord. Using the prophecies of the Old Testament, the Apostle Matthias demonstrated that Jesus Christ is the True God, the promised Messiah, the Son of God, Consubstantial and Coeternal with God the Father. After these words the Apostle Matthias was sentenced to death by the Sanhedrin and stoned.

When Saint Matthias was already dead, the Jews, to hide their malefaction, cut off his head as an enemy of Caesar. (According to several historians, the Apostle Matthias was crucified, and indicate that he instead died at Colchis.) The Apostle Matthias received the martyr’s crown of glory in the year 63.

Congratulations to Edgar, who was brought into the family of Christ yesterday in our church. Edgar and his family are part of the St. Nicholas community.

May God grant you many happy years.





# UPDATE ON FACE COVERING DURING COVID-19



Ukrainian Catholic Eparchy of Edmonton

Українська Католицька Едмонтонська Єпархія

August 7, 2020 Post-feast of the Transfiguration

## WEARING FACE MASKS IN CHURCH

Dear clergy and lay faithful of the Edmonton Eparchy,

*Слава Ісусу Христу! Glory be to Jesus Christ!*

In his absence for a holiday rest, Bishop David has asked me to relay this message to you. First of all, let me express, on his behalf, his heartfelt thanks to all of you. He has been deeply moved by the concern you have shown and the care you have taken in harmonizing the need to provide a safe venue for the maintaining of our liturgical, sacramental and prayer life with compliance to the directives of our medical and governing authorities. Despite the demands of these trying times, he is grateful for your untiring efforts to safeguard the well-being of all our brothers and sisters in Christ.

Our task is made more difficult by the need to respond to the frequently changing circumstances in the spread of the virus, and the issuing of new directives to meet that challenge. Nonetheless, as we endure the COVID-19 pandemic, we will continually need to adapt to the revised government and Alberta Health Services directives regarding the virus.

Recently, the cities of Calgary and Edmonton have mandated the wearing of face coverings or masks in public places, including places of worship. According to the combined descriptions of the medical authorities, *a face covering is a medical or non-medical mask or other face covering that fully covers the nose, mouth, and chin without gaping, and is made of tightly woven material or fabric.*

Other civil jurisdictions throughout Alberta have mandated or are considering similar requirements. However, the local bylaws are not always the same and we will need to read them carefully to ensure compliance within those jurisdictions. Similarly, the revised norms on face coverings recently issued by both the Roman Catholic Archdiocese of Edmonton and the Diocese of Calgary differ somewhat in interpretation and application.

How do we move forward when local civil municipalities adopt differing policies regarding mandatory face coverings or masks (or any other issue)?

- First, within the Eparchy of Edmonton, all current eparchial directives regarding COVID-19 remain in force. Please see and review the directives of May 21 and posted May 26, 2020: <https://eeparchy.com/2020/05/26/re-opening-of-churches-and-the-resumption-of-public-liturgical-services/>.
- Second, where there are differing civil policies within a city, town, municipality or rural district, those norms must be followed, where they apply to places of worship.
- Third, the Eparchy will do its best to work with pastors and parishes to provide guidance when and where local new civil requirements arise.

For the moment, returning to the most recent bylaws of the cities of Calgary and Edmonton, face masks are required as follows:

### For clergy:

- In light of the directives issued on May 26 (see link above), clergy and servers are not required to wear a face covering or mask in the sanctuary where they can physically distance two metres. However, once they leave the sanctuary or solea, and for the distribution of the Holy Eucharist, they are required to wear one.
- In the case of the entrance with the Holy Gospel and the Great Entrance, the blessings, the proclamation of the Holy Gospel, preaching, and the ambonal prayer – all of which take place on the solea or ambon – no mask is required.
- Where these take place beyond the solea (due to lack of space on the solea/ambon), a distance of four metres (if sung) or two metres (if recited) is to be observed.

### For cantors and lectors:

- Cantors and lectors are not required to wear a face covering or mask in their designated space if they can maintain a physical distance of two metres. However, once they leave their designated space and for the distribution of the Holy Eucharist (in the case of lectors), they are required to wear one.

### For lay faithful in the City of Edmonton:

- Masks must be worn at all times in churches, even if access is temporarily denied by locking the church doors once the liturgical service begins. The only time parishioners may briefly remove their masks is for the reception of Holy Communion.

Continued on next page

# UPDATE ON FACE COVERING DURING COVID-19



**All other jurisdictions: As per bylaw.**

Dear faithful in the Lord, we recognize that this pandemic has elevated our sense of anxiety and revealed diverse understandings concerning our faith. Yet, it remains for us to act together in unity of heart and mind to discover ways by which all of us can continue to be sustained by our liturgical, sacramental and prayer life.

Once again, on behalf of Bishop David who sends his blessings and well-wishes, thank you for your kind co-operation, patience and good will.

Your brother in Christ,  
Father Stephen Wojcichowsky  
Protosyncellus (Vicar General)

## COVID-19 INFORMATION

# HOW TO WEAR A NON-MEDICAL MASK

Non-medical masks, including homemade cloth masks, can help prevent the spread COVID-19. They are another tool to use in places where it's difficult to keep two metres from other people for extended periods of time – such as public transit, grocery stores, pharmacies, hair salons, airplanes and some retail shops.

Masks do not replace proper hygiene, physical distancing or isolation to prevent the spread.



FOR MORE INFORMATION ON WEARING AND CARING FOR YOUR MASK

[alberta.ca/masks](https://alberta.ca/masks)

Alberta

Little Johnny's mother was trying hard to get the ketchup to come out of the bottle. During her struggle, the phone rang so she asked four-year-old Johnny to answer the phone.

Little Johnny ran out into the living room and answered the phone. "Mommy, it's the minister," he said to his mother.

From the kitchen, Johnny's mom said, "Tell him I'll call him back."

Little Johnny spoke into the phone saying, "Mommy can't come to the phone to talk to you right now. She's hitting the bottle."



## PASTORAL CENTRE - COMMUNICATOR

August 8, 2020

*Слава Ісусу Христу! Слава На Віку!*  
*Glory Be to Jesus Christ! Glory Be Forever!*

We appreciate all the cooperation of our pastors and pastoral councils who are working with us during this time of change and challenge. It is always a pleasure to speak with you, answer questions and discuss ideas you have. The following updates relate to various financial information important to your parishes:

### 1. Canada Emergency Wage Subsidy (CEWS)

We completed the fourth submission for the payroll subsidy (period of June 7 to July 4, 2020) on behalf of all parishes and the Eparchy operations. On July 17 the Government of Canada announced proposed changes to the CEWS including a redesigned program to be offered until November 21, 2020. Details related to the new program are not yet available, however we do know that the government will consider providing reduced subsidies where revenue declines are less than 30%. This will help with the transition as we reopen parishes and revenues increase.

The July subsidy submission remains under the existing rules. Please submit your parish July 2020 and 2019 revenue information by **Monday August 17, 2020**. We also ask that you review all previous submissions to ensure the revenues reported are complete and correct. If there was an omission or error, let us know so that we can correct our financial summaries. The government will audit companies and organizations who received CEWS and, therefore, we must ensure that our submissions are accurate. For the next financial submission, please provide the following:

- All revenues for July 2020, and the comparative to July 2019
- Review all revenues previously submitted for March, April, May and June and ensure these revenues are correct and complete. If changes are identified, please let us know either by highlighting the change in the spreadsheet or detailed in a separate email.
- If you received revenue in a particular month, but it applies to more than just that month (for example: in May you received \$300 in rent but the revenue was for 3 months May, June and July), please make a note of this on your spreadsheet or correspondence. We will adjust these across the appropriate periods.

### 2. Updates to payroll invoices

The updated payroll invoices were sent to all parishes/districts confirming the new monthly salary amount from July to December 2020. We did not include any CEWS

(subsidy) on these invoices as we could not predict the subsidy to the end of the year. If you have any questions, please contact Sheila at the Pastoral Centre (email [bookkeeping@edmontoneparchy.com](mailto:bookkeeping@edmontoneparchy.com)).

### 3. Donations to support the flood relief efforts in Ukraine

Donations continue to be accepted at the Pastoral Centre for the flood relief efforts in Ukraine. To date, we have collected \$5,205.00! Your generosity is appreciated and will help to rebuild those areas devastated by the floods. You may donate online on our website or by cheque payable to the Eparchy of Edmonton.

If your parish has collected donations for the flood relief, please forward these donations to the Pastoral Centre by **Monday August 17, 2020**. We will be sending all collected donations to Ukraine, according to Patriarch Sviatoslav's request, through CNEWA (Catholic Near East Welfare Association), at the end of the week.

### 4. Voluntary offerings on the occasion of liturgical celebrations (attached)

We receive many inquiries from parishioners asking if there is a standard schedule of offerings to priests for liturgical celebrations outside of the regularly scheduled parish services. Attached is a brief explanation of the practice of voluntary offerings, along with a schedule of suggested offerings. Feel free to share this schedule with your council and parishioners as needed. It must be emphasized that spiritual ministry is never contingent upon remuneration and that these are guidelines not directives. Priests will always support our faithful even if an offering is not given.

- <https://dormition.eeparchy.com/wp-content/uploads/sites/3/2020/08/Voluntary-Offerings-August-1-2020.pdf>

### 5. Church maintenance schedule

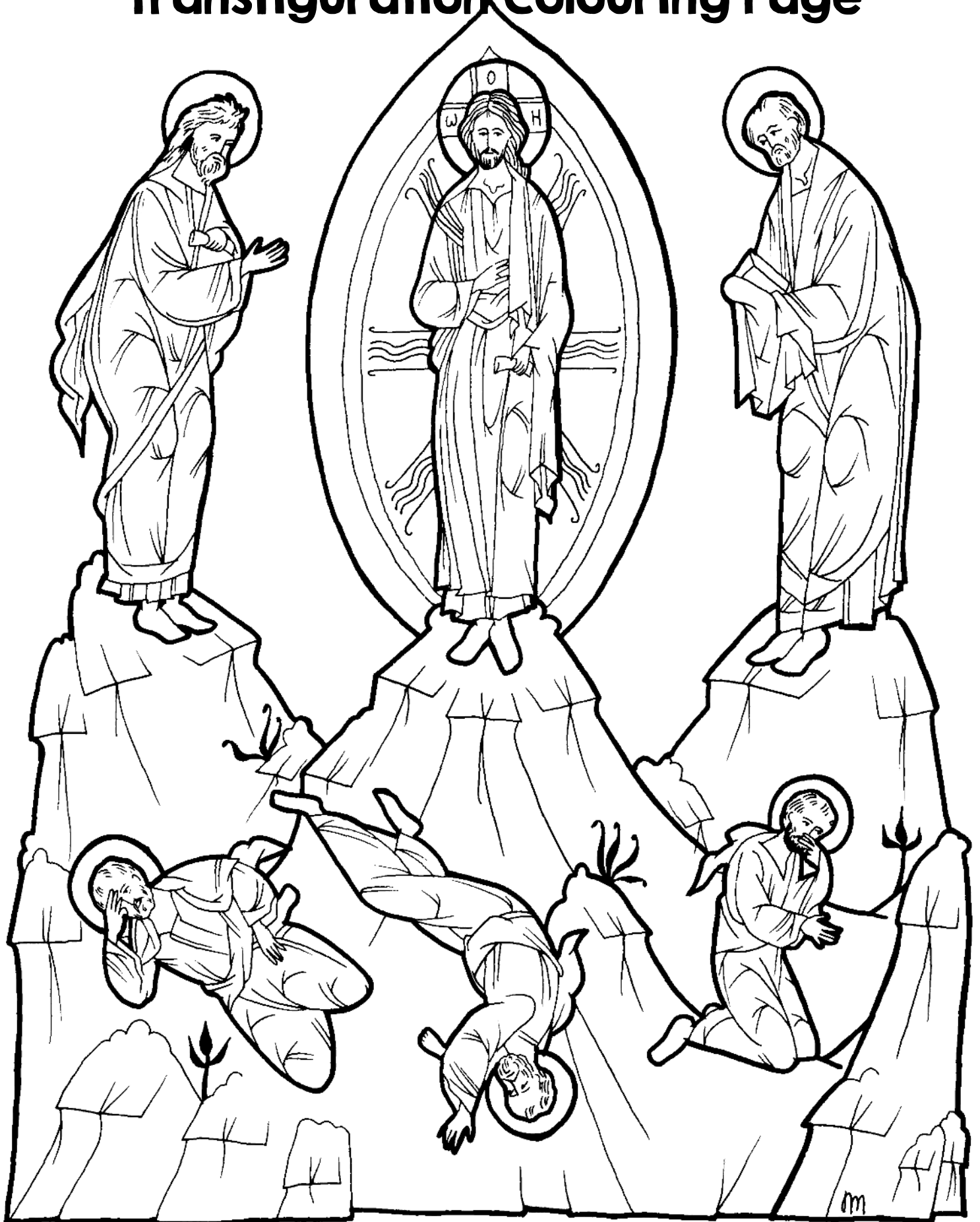
The summer months are a good time for our priests and parishioners to conduct a full walkthrough of their church and buildings to ensure all mechanical and structural elements are in good working order. Major items such as the roof, furnace, hot water heaters, kitchens appliances, etc. should be assessed so that repair or replacement planning can be incorporated into the parish budget cycles.

Further, it is required that a regular maintenance schedule be prepared and followed to ensure the church and buildings are in good working order throughout the year and meet insurance compliance requirements.

Blessings to you and your families. 3 BoroM!

Iryna Laschuk  
Chancellor and Director of Finance  
email: [accounting@edmontoneparchy.com](mailto:accounting@edmontoneparchy.com)

# Transfiguration Colouring Page





**Tenth Sunday after Pentecost, Tone I;  
Post-feast of the Transfiguration; Holy Apostle  
Matthias**

**Antiphon 1**

Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

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

The voice of Your thunder was in the whirlwind; Your lightning lit up the world.

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

You have clothed Yourself in praise and splendour; You robe Yourself in light as with a cloak.

*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, transfigured on the mountain, save us who sing to You: Alleluia.*

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

*Son of God, transfigured on the mountain, save us who sing to You: Alleluia.*

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

*Son of God, transfigured on the mountain, save us who sing to You: Alleluia.*

---

**Entrance**

Come, let us worship and fall down before Christ.

*Son of God, transfigured on the mountain, save us who sing to You: Alleluia.*

---

**Troparion:** Though the stone was sealed by the Judeans,\* and soldiers guarded Your most pure body,\* You arose, O Saviour, on the third day,\* and gave life to the world.\* And so the heavenly powers cried out to You, O Giver of Life:\* Glory to Your resurrection, O Christ!\* Glory to Your kingdom!\* Glory to Your saving plan,\* O only Lover of mankind.

**Troparion:** You were transfigured on the mount, O Christ God,\* showing Your glory to Your disciples as much as they could bear.\* Make Your eternal light shine\* also on us who are sinners,\* through the prayers of the Mother of God,\* O Giver of Light, glory to You!

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

**Kontakion:** You arose in glory from the tomb\* and with Yourself You raise the world.\* All humanity acclaims You as God.\* and death has vanished.\* Adam exults, O Master,\* and Eve, redeemed from bondage now, cries out for joy:\* “You are the One, O Christ, Who offer resurrection to all.”

Now and for ever and ever. Amen.

**Kontakion:** You were transfigured on the mount, O Christ God,\* and Your disciples saw Your glory as much as they could;\* that when they saw You crucified\* they might know that You suffered willingly\*, and might proclaim to the world\* that You are truly the brightness of the Father.

---

**Prokeimenon:**

Let Your mercy, O Lord, be upon us, as we have hoped in You.

**verse:** Rejoice in the Lord, O you just; praise befits the righteous.

---

**Epistle I Corinthians 4:9-16 (NRSV)**

Brothers and Sisters, for I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day. I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. I appeal to you, then, be imitators of me.

---

**Alleluia:**

**verse:** God gives me vindication, and has subdued people under me.

**verse:** Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever.

---

**Gospel Matthew 17:14-23 (NRSV)**

At that time, When they came to the crowd, a man came to him, knelt before him, and said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. And I brought him to your disciples, but they could not cure him.” Jesus answered, “You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.” And Jesus rebuked the demon, and it came out of him, and the boy...



... was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you." As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised." And they were greatly distressed.

---

### Hymn to the Mother of God

O my soul, magnify the Lord transfigured on the mountain.

**And the Irmos:** Your giving birth was revealed as incorrupt; for it was God who came forth from your womb; He appeared on earth in the flesh, and made His dwelling among us. Thus, O Mother of God, all of us magnify you.

---

### Communion Hymn

Praise the Lord from the heavens;\* praise Him in the highest. (*Psalms 148:1*)\* Their utterance has gone forth into all the earth,\* and their word unto the ends of the world.\* Alleluia, alleluia,\* alleluia. (*Psalms 18:5*)

---

### Alternate Ambo Prayer for the Feast of the Transfiguration:

Master Jesus Christ our God, lead us up the all-holy mountain of love, just as You led Your chief disciples up a lofty mountain. Open the eyes of our minds to see indescribable beauty, just as You did for Your apostles when You surrounded Your bodily form with unexpected brightness, for You revealed the radiance of Your Godhead through Your flesh. Guide us also into higher things by Your all-powerful right hand. You changed Your visible form beyond our power of understanding; now make our senses aware of the might of Your Lordship witnessed by Moses and Elijah. Give us an unfailing memory of the voice of Your eternal Father revealing You as His beloved Son, so that, putting Your commandments into action, we may shine for the among those worthy of Your immortal kingdom, and see in You the eternal Father, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and for ever and ever.

---

**After today's Liturgy we will pray a Panachyda for + Mary Noga**, on the anniversary of her passing (a little late due to Fr. Bo's holidays).

- 
- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Fr. Josaphat Turkalo, Edward, Verna Hnatiuk, Miranda Mayko, Jean Miskew, Sarah Komar, Marge Woitas, Katie Bunio, Ann Horsman, 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: **Katerina Workun** (August 12) and **Mark Dashkewych** (August 14) who both celebrate their birthdays this week. May God grant you many years!

---

## Keep reserving your spots to attend a Liturgy on our website or by phone.

To make things simpler, **we are now going to a "First Come, First Served"** system. If you register and get a spot, then you are in. No need to check for a confirmation email.

If there are enough people wanting to attend then we will add a second noon Divine Liturgy. This way everyone who wants to come can. If even more people start coming... we will consider a 3<sup>rd</sup> service... but we will jump that hoop if and when it comes.

If we do a second "Noon" Liturgy, you will have the opportunity to switch from the 10 am Bilingual service to the 12 noon service in English. I will send an email to all those already registered letting you know that we are opening up the second service. If you would like to go to the Bilingual service, I will try to accommodate, however I can only fit you if there is room.

If you just show up at the door, we will only let you in if there is space. I would hate to turn you away, so please register online or by phone in advance. Fr. Bo's number is 780-340-3726.