



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

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A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

August 8, 2021

Eleventh Sunday after Pentecost, Tone 2; Post-feast of the
Transfiguration; Holy Confessor Emilian, Bishop of Cyzicus (815)

The feast of the Transfiguration

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 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.



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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.



On Friday August 13th, Camp Oselia will be hosting A Day at Camp. Campers will meet at Dormition Parish at 8 am and will take a bus out to Camp Oselia. Campers will participate in activities including group prayer time, archery, soccer games, water fights, and a hotdog and s'more cookout. The bus will leave Camp Oselia around 5pm to get back to Dormition parish at 6 pm. For more information call the Pastoral Centre at 780-424-5496 or to register go to camposelia.com

We are dedicated to helping the young members of our Eparchy connect to their Ukrainian Catholic Faith, and we cannot do it without your help! If you or your parishioners have further questions, please do not hesitate to call the Pastoral Centre or send an email.

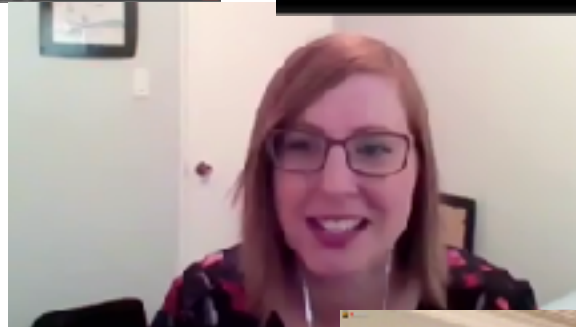
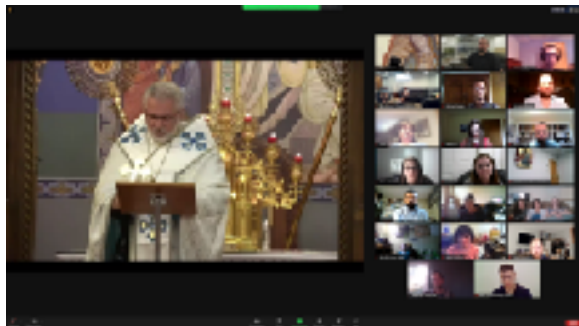
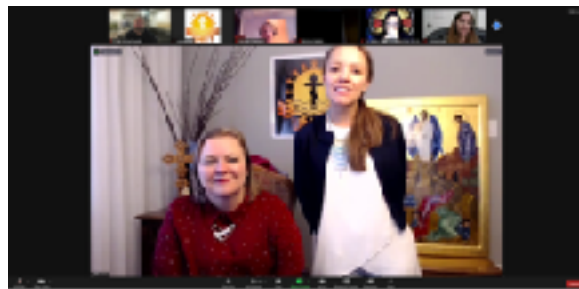
(Note: the Online portion of Camp has been cancelled.)



Some Screen Shots from Unity 2021

The event went SUPER well. Kudo's to all the organizers in Toronto and across the country (and beyond).

Over 100 people from 5 countries participated this online Young Adult Weekend.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>8</p> <p>Eleventh Sunday after Pentecost, Tone 2; Post-feast of the Transfiguration; Holy Confessor Emilian, Bishop of Cyzicus (815); Dormition Fast. 1 Corinthians 9:2-12; Matthew 18:23-35</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>9</p> <p>Post-feast of the Transfiguration; Holy Apostle Matthias; Dormition Fast. Acts 1:12-17, 21-26; Luke 9:1-6</p> <p>Camp Oselia Online Program is CANCELLED</p> <p>New extended deadline for Camp Oselia “Day at Camp”</p> <p>Fr. Bo away</p>	<p>10</p> <p>Post-feast of the Transfiguration; Holy Martyr and Archdeacon Lawrence (249-51); Dormition Fast. 2 Corinthians 5:15-21; Mark 1:16-22</p> <p>Camp Oselia Online Program is CANCELLED</p> <p>Fr. Bo away</p>	<p>11 🐟</p> <p>Post-feast of the Transfiguration; Holy Martyr Euplus (304); Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 6:11-16; Mark 1:23-28</p> <p>Camp Oselia Online Program is CANCELLED</p> <p>5:30 Post-Unity Wrap up Meeting</p> <p>Fr. Bo away</p>	<p>12</p> <p>Post-feast of the Transfiguration; Holy Martyrs Photius and Anicetas (284-305); Dormition Fast. 2 Corinthians 7:1-10; Mark 1:29-35</p> <p>Camp Oselia Online Program is CANCELLED</p> <p>4 pm Recording of the weekly Divine Liturgy</p> <p>Katerina Workun's Birthday</p>	<p>13 🐟</p> <p>Leave-taking of the Feast of the Holy Transfiguration; Our Venerable Father Maximus the Confessor (662); Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 7:10-16; Mark 2:18-22</p> <p>“A Day at Camp” at Camp Oselia</p>	<p>14</p> <p>The Transfer of the Precious Relics of Our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kiev (1091); Fore-feast of the Holy Dormition of the Mother of God; Holy Prophet Micah (8th c. BC); Polyeleos Feast. Dormition Fast. Hebrews 13:7-16; Matthew 11:27-29</p> <p>Usual Bulletin, Liturgy, website and other prep for Sunday.</p> <p>Mark Dashkewytch's Birthday</p>
<p>15</p> <p>Twelfth Sunday after Pentecost, Tone 3; The Dormition of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary; Kievan-Caves Icon of the Mother of God (1073), and Zaranytsia; Feast of the Mother of God. Mother of God. Holy day of obligation. 1 Corinthians 15:1-11; Philippians 2:5-11; Matthew 19:16-26; Luke 10:38-42, 11:27-28</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>Coffee after Liturgy(?)</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p> 	<p>16</p> <p>Post-feast of the Dormition; the Transfer from Edessa to Constantinople of the Holy Icon “Not Made with Hands” of Our Lord, God and Savior Jesus Christ, also Called the Holy Veil, and the Holy Martyr Diomedes (284-305); 2 Corinthians 8:7-15; Mark 3:6-12</p>	<p>17</p> <p>Post-feast of the Dormition; the Holy Martyr Myron (249-51); 2 Corinthians 8:16-9:5; Mark 3:13-19</p>	<p>18</p> <p>Post-feast of the Dormition; Holy Martyrs Florus and Laurus (313-24); 2 Corinthians 9:12-10:7; Mark 3:20-27</p> <p>Family Camp Online</p> <p>Possible 7 pm PPC Meeting</p>	<p>19</p> <p>Post-feast of the Dormition; Holy Martyr Andrew the General and those with him (286-305); 2 Corinthians 10:7-18; Mark 3:28-35</p> <p>Family Camp Online</p> <p>4 pm Recording of the weekly Divine Liturgy</p>	<p>20 🐟</p> <p>Post-feast of the Dormition; the Holy Prophet Samuel (11th c. BC); Abstinence from meat and foods that contain meat. 2 Corinthians 11:5-21; Mark 4:1-9</p> <p>Family Camp Online</p>	<p>21</p> <p>Post-feast of the Dormition; Holy Apostle Thaddeus; Holy Martyr Bassa (c. 305); 1 Corinthians 2:6-9; Matthew 22:15-22</p> <p>Family Camp at Camp Oselia</p> <p>Usual Bulletin, Liturgy, website and other prep for Sunday.</p>

August 8, 2021

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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 mount, 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 mount, 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 mount, save us who sing to You: Alleluia.

Entrance

Come, let us worship and fall down before Christ.

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

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

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

Now and for ever and ever. Amen.

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:

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

verse: The Lord has indeed chastised me, but He has not delivered me to death. (*Psalms 117:14,18*)

Epistle: I Corinthians 9:2-12 (NRSV):

Brothers and Sisters, if I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? Do I say this on human authority? Does not the law also say the same? For it is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is it for oxen that God is concerned? Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Alleluia verses:

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

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

Gospel: Matthew 18:23-35 (NRSV):

The Lord spoke this parable, "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You

wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

Hymn to the Mother of God & Irmos:

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

A Your giving birth was received 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.*
We will walk in the light of Your face, O Lord,* and rejoice in
Your name forever.* Alleluia, alleluia,* alleluia. (*Psalms 148:1*)

- **Please pray for** several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
 - **Happy birthday to Katerina Workun & Mark Dashkewytsch** who celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
 - Thank you to all of you who participated and helped with the funeral this past week. God's blessings to you all.
 - Fr. Bo will try to catch up to his family a little this week, so... he will likely be out of town for a few days. If you need me, call me.
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