



THE CATHOLIC PARISH OF THE DORMITION

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

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

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

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

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



Sunday, May 22, 2022

Sixth Sunday after Pascha - Sunday of the Man Born Blind.
Octoechos Tone 5. The Holy Martyr Basiliscus (286-305)

Christ is Risen! Христос Воскрес!

Communion: The Banquet of the Body and Blood

The following is taken from Christ our Pascha: the Catechism of the Ukrainian Catholic Church, §388

Communion of the Body and Blood of the Lord is the culmination of the Eucharistic Banquet.

[Communion] transforms into itself those who worthily partake of it, making them similar to that good which is [their] source by means of grace and participation. They lack nothing of this good that is possible and can be attained by human beings. Therefore they also are and can be called gods by adoption through grace because all of God entirely fills them and leaves no part of them empty of his presence. - St. Maximus the Confessor, Mystagogy



Through Holy Communion we achieve a divine likeness: we receive Christ into our lives, and Christ makes us partakers of the divine nature.

Today, at our Divine Liturgy, we shall witness Adam, Alec and Drew receive their First Solemn Communion.

What is First Solemn Communion? See page 2



Grave Blessings Today.

Approximately noon at Westlawn Cemetary, and
Approximately 1 pm at St. Michael's Cemetary. We will meet at the main cross.

Call or text Fr. Bo if you have questions. 780-340-3726

Major Feast of the Annunciation this Thursday

Liturgy will be celebrated Thursday at 7 pm.

More about this feast on pages 5-7.

What is “First Solemn Communion”?

First Solemn Communion is an important step in our spiritual lives. It is the first major opportunity for a child to learn about their faith, and **fully participate in the Mysteries / Sacraments of Reconciliation and Eucharist on their own.**

In one sense this is a spiritual graduation from being a child who passively receives the faith from their parents, to a young person who actively participates in their own spiritual development.

In Eastern Catholic Churches, and some Roman Catholic Churches children are usually presented as infants to the Church to receive the Sacraments of Initiation together: Baptism, Chrismation (aka Confirmation) and Eucharist. These children are then brought forward at each Divine Liturgy by their parents, God-parents, or grand-parents to continue receiving the Body and Blood of Christ.

When the children become old enough to understand the basic truths of the faith, and to recognize the meaning of their own actions, they are taught how to go to the Sacrament of Reconciliation and then approach Holy Eucharist. At this point they are no longer brought forth by others, but they approach on their own.

This is what the “First Solemn Communion” is all about. The FSC program is designed to recognize a child’s growth in maturity, to teach them what life with Christ is about, and to encourage the child to take more responsibility for his or her own spiritual well-being.



Sunday of the Blind Man

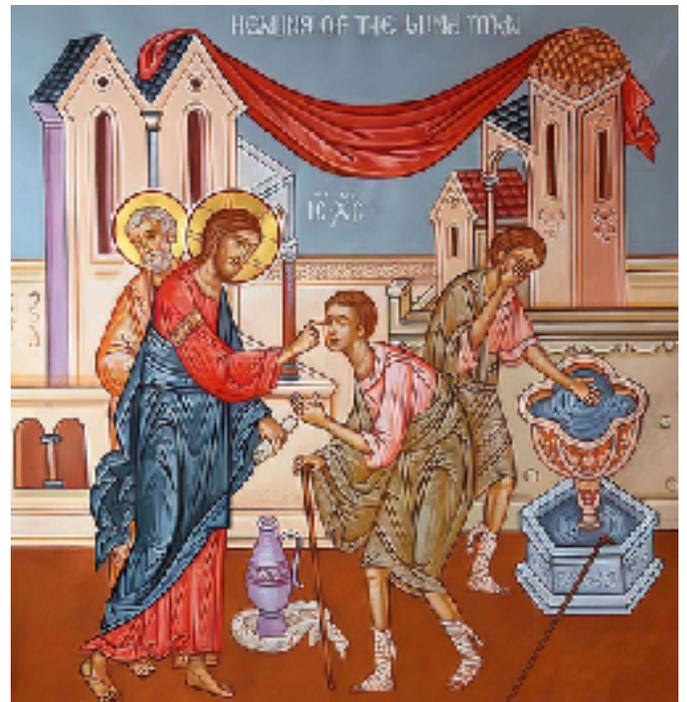
from oca.org

At the end of Chapter 8 in Gospel of Saint John, the Savior was disputing with the Pharisees in the Temple during the Feast of Tabernacles. He told them, "Your father Abraham was glad that he should see my day; and he saw it and rejoiced" (John 8:56). The Jews said that Jesus was not even fifty years old, so how could He claim to have seen Abraham? The Lord replied, "Before Abraham was, I am." I am, of course, is the name that God revealed to Moses in the Burning Bush. When the Jews picked up stones to throw at Him, He hid Himself and went out of the Temple.

We read in Saint John's Gospel (9:1-38): "As He passed by, he saw a man who was blind from birth." It might appear that Jesus was on His way to something or someone else, but in his Commentary on the Gospel of Saint John, the ever-memorable Archbishop Dmitri of Dallas, quotes from Homily LVI of Saint John Chrysostom: "that on going out of the Temple, He proceeded intentionally to the work, is clear from this: it was He who saw the blind man, and not the blind man who came to Him...."

Christ's disciples asked Him who had sinned, the blind man or his parents that he had been born blind. Jesus answered, "Neither this man nor his parents sinned, but that the works of God might be manifested in him" (John 9:3). It was thought that a person who had some affliction must have sinned (or his parents did) to deserve such punishment. In the Book of Exodus (20:5), God said that he would visit "the iniquity of the fathers upon the children unto the third and fourth generation." This, however, applied to the sin of idolatry, if the children emulated their parents' behavior.

The blind man was not born blind just so the miracle could be performed, but seeing the man in such a condition, the Lord



decided to use him in a way that would manifest God's glory. He Who is the Light of the world healed the blind man and enlightened him. Giving sight to the blind was one of the signs which would identify the Messiah (Matthew 11:4-6).

The Lord made clay when He spat on the ground, and placed it in the man's empty eye sockets and sent him to the pool of Siloam to wash. Most versions of the Gospels translate the word *επεθηκεν* as "anointed," but it can also mean "to spread on," or "to smear." Siloam means "sent," and in Saint John's Gospel Christ says about forty times that He Himself had been sent by the Father."

continued on next page...

Sunday of the Blind Man Continued...

This manner of healing reminds us of the way God created man by fashioning him from the dust of the earth. In the Old Testament God created man from the dust of the earth, now Christ, the same God, fashions eyes from the clay and places them in the blind man's empty sockets. Here are some quotes from the Pentecostarion:

At the Oikos of Matins: "He receives physical eyes as well as those of the soul."

In the Verses of the Synaxarion: O Bestower of light. Who are Light coming forth from Light; You gave eyes to the man who was blind from birth, O Word."

In the second exapostilarion: "Along the way, the Savior found a man who lacked both sight and eyes."

At Monday Vespers (stikheron of the Feast) we sing, "With his whole soul, and mind, and his tongue, the man who in times not long passed had been blind, confessed Him Who had fashioned eyes for him out of spittle and clay..."

Saint Theophylaktos says in his Commentary that "Jesus our Lord fashioned all the members of the blind man's body except for the eyes, which He omitted. By healing them now, he completes the divine act of creating and demonstrates that He is the Creator."

Jesus tests the faith of the blind man by sending him to the Pool of Siloam (which means "sent"). He respects the man's freedom, but asks for his voluntary and free participation in the miracle. The blind man, with faith, obeys God's command. He goes and washes in the pool, and he returns seeing.

The former blind man's life was not made easier, however. He becomes the object of the Scribes' and Pharisees' evil and

hatred, those who believed in God and in the observance of His Law. They themselves were blind, yet they were suspicious of the formerly blind man, imagining that he only pretended to be blind and now was able to see. "They willingly were made blind by the dark letter of the Law, in which Christ, the resplendent Sun shines."

They questioned the man who was blind, but when they see the miracle before their eyes, instead of believing, they shut the eyes of their souls. Then the man's parents were questioned. They were afraid to confirm the miracle that happened to their son who was born blind, because they did not want to be expelled from the synagogue. They tried to avoid trouble by concealing the truth. Therefore, they said, "He is of age, ask him!"

We who receive benefits from God every day are ashamed or afraid to confess God because of our lack of trust. We put our own interests above God, knowing that He will understand us! He will understand us, but He will also see our faith and what priorities we have in our lives. Christ will see what "gods" we have put in His place, but He will not cease to remind us that He is the light of the world.

The blind man was healed, not only in the eyes of his body but eventually in his soul as well. He recognizes Jesus as God, and does not hesitate to confess it before the religious rulers with courage that many of us would envy. Faith alone is not enough, we also need to confess our faith in order to become genuine children of God. When we confess Christ before men, He will confess us before His Father, as the Lord has promised us: "Everyone who shall confess me before men, I also shall confess him before my Father who is in Heaven; and whoever denies me before men I also will deny him before my Father who is in Heaven" (Matthew 10:32).

Martyr Basiliscus, Bishop of Comana

from oca.org

The Holy Martyr Basiliscus was a nephew of the Great Martyr Theodore the Recruit (February 17), and he suffered together with his brothers Eutropius and Kleonikos during the persecution of the emperor Maximian Galerius (305-311). The holy martyrs Kleonikos and Eutropius (March 3) were crucified, but the martyr Basiliscus was sent to Comana where he was detained in prison.

The governor Agrippa arrived in the city of Amasea, and started a persecution against Christians. Saint Basiliscus in prison prepared himself for his impending ordeal. The Lord appeared to him in a dream, promising the martyr His help, and foretold his martyric death at Comana. Saint Basiliscus asked the prison guards to let him go to his native village to bid his relatives farewell. They let him go, since they

respected him for his holy life and working of miracles. Arriving home, Saint Basiliscus saw his family one last time, and urged them to stand firmly in the Faith.

When Agrippa learned that Saint Basiliscus had gone to see his relatives, he went into a rage. He chastized the prison guards, and he sent a detachment of soldiers after the martyr, headed by a cruel magistrianum (adjutant of the governor). Meeting Saint Basiliscus, who was actually on his way back, the magistrianum placed heavy chains on him, and shod him with metal sandals with nails driven into the soles, and set off to Comana.

Arriving at a certain village during the hot afternoon, the travellers stayed at the house of a woman named Troana. The soldiers went into the house to relax and refresh themselves with food, and they tied the martyr Basiliscus to a dry tree. Standing in the heavy chains beneath the scorching sun, the saint prayed to God. Suddenly a Voice was heard from...

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Martyr Basiliscus, Continued...

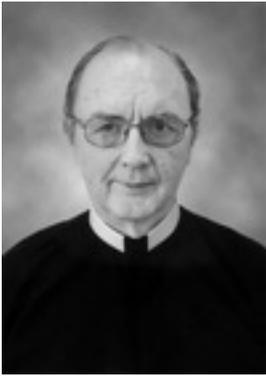
... above, "Fear not, for I am with you."

The earth shook, and a spring of water came forth from the resulting fissure. The magisterium, the soldiers and Troana, rushed out of the house, frightened by the earthquake. Shaken by the miracle which had taken place, they set the martyr free. Sick people from the village came to the holy martyr and received healing through his prayers.

When the saint finally stood before Agrippa, he was commanded to offer sacrifice to the pagan gods. He replied, "I offer to God a sacrifice of praise and thanksgiving every hour." They led him into a pagan temple. In an instant fire came down from Heaven,

which burned the temple, and reduced the idols to dust. Then in a blind rage Agrippa gave orders to behead Saint Basiliscus and throw his body into the river. The death of the martyr occurred in the year 308.

Christians quickly gathered the remains of the holy martyr, and buried them by night in a ploughed field. Upon this spot a church was built in honor of Saint Basiliscus, into which they transferred his relics. Through the prayers of the holy martyr healings began to occur. The saint appeared in a dream to Saint John Chrysostom (November 13) before his death at Comana and said to him, "Tomorrow we shall be together." Saint Eusignius (August 5) was an eyewitness to his sufferings and told the world about the struggles of Saint Basiliscus.



It is with deep sorrow that we inform you of the death of **Rev. Father Ignatius Holowaychuk, OSBM.** Fr. Holowaychuk passed away on Wednesday, May 18, 2022 in Mundare in his 88 year of life.

Eternal Memory! - Christ is Risen!

Panahyda and Funeral Divine Liturgy:

- Panahyda - Monday, May 23, 2022 at 6:00 pm at Sts. Peter & Paul Ukrainian Catholic Church in Mundare.
- Funeral – Tuesday, May 24, 2022 at 10:00am at Sts. Peter & Paul Ukrainian Catholic Church in Mundare.

Thank you for your prayers as the clergy of the Edmonton Eparchy held their **Annual Clergy Retreat** this past week.

Most Rev. Andriy Rabyi, Auxiliary Bishop, Archeparchy of Philadelphia was the retreat master and lead us all in a reflection on what it means to be priests. Everything went quite nicely. There was a great spirit of prayer and fraternity amongst us all.



To the right is a selfie that Fr. Bo took with Bishop Andriy.



← To the left is a photo of some of the "guys" on Wednesday during the evening social, enduring Fr. Mark Bayrock's cheering for the Calgary Flames.

To the right is an icon that Fr. Bo almost finished writing during the retreat. →



The Ascension of our Lord

By V. Rev. George Florovsky, D.D.

“I ascend unto My Father and your Father, and to My God, and Your God” (John 20:17).

In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, “as they mourned and wept” (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple “whom Jesus loved.” He alone grasped the mystery of the empty tomb at once: “and he saw, and believed” (John 20:8). Even Peter left the sepulcher in amazement, “wondering at that which was come to pass” (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was dead and rested in the grave, and they went to the place “where He was laid,” with the spices they had prepared, “that they might come and anoint Him.” They had but one thought: “Who shall roll away the stone from the door of the sepulcher for us?” (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: “They have taken away my Lord, and I know not where they have laid Him” (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: “Neither said they anything to any man, for they were afraid” (Mark 16:8). And when they spoke no one believed them, in the same way as no one had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. “And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen” (Mark 16:10-14).

From whence comes this “hardness of heart” and hesitation? Why were their eyes so “holden,” why were the disciples so much afraid of the news, and why did the Easter joy so slowly, and with such difficulty, enter the Apostles’ hearts? Did not they, who were with Him from the beginning, “from the baptism of John,” see all the signs of power which He performed before the face of the whole people? The lame walked, the blind saw, the dead were raised, and all infirmities were healed. Did they not behold, only a week earlier, how He raised by His word Lazarus from the dead, who had already been in the grave for four days? Why then was it so strange to them that the Master had arisen Himself? How was it that they came to forget that which the Lord used to tell them on many occasions, that after suffering and death He would arise on the third day?

The mystery of the Apostles’ “unbelief” is partly disclosed in the narrative of the Gospel: “But we trusted that it had been He which should have redeemed Israel,” with disillusionment and



complaint said the two disciples to their mysterious Companion on the way to Emmaus (Luke 24:21). They meant: He was betrayed, condemned to death and crucified. The news of the Resurrection brought by the women only “astonished” them. They still wait for an earthly triumph, for an external victory. The same temptation possesses their hearts, which first prevented them from accepting “the preaching of the Cross” and made them argue every time the Saviour tried to reveal His mystery to them. “Ought not Christ to have suffered these things and to enter into His glory?” (Luke 24:26). It was still difficult to understand this.

He had the power to arise, why did He allow what that had happened to take place at all? Why did He take upon Himself disgrace, blasphemy and wounds? In the eyes of all Jerusalem, amidst the vast crowds assembled for the Great Feast, He was condemned and suffered a shameful death. And now He enters not into the Holy City, neither to the people which beheld His shame and death, nor to the High Priests and elders, nor to Pilate—so that He might make their crime obvious and smite their pride. Instead, He sends His disciples away to remote Galilee and appears to them there. Even much earlier the disciples wondered, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” (John 14:22). Their wonder continues, and even on the day of His glorious Ascension the Apostles question the Lord, “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). They still did not comprehend the meaning of His Resurrection, they did not understand what it meant that

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He was “ascending” to the Father. Their eyes were opened but later, when “the promise of the Father” had been fulfilled.

In the Ascension resides the meaning and the fullness of Christ’s Resurrection.

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only “appears” to them during the forty days, from time to time, and always in a miraculous and mysterious manner. “He was not always with them now, as He was before the Resurrection,” comments Saint John Chrysostom. “He came and again disappeared, thus leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man.” There was something new and unusual in His person (cf. John 21:1-14). As Saint John Chrysostom says, “It was not an open presence, but a certain testimony of the fact that He was present.” That is why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for “He clothed the mortal in the splendor of incorruption.” His glorified Body was already exempt from the fleshly order of existence. “It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body” (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ’s work on earth was accomplished. He had suffered, was dead and buried, and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished the law of corruption, “and raised with Himself the whole race of Adam.” Christ has risen, and now “no dead are left in the grave” (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not “go away,” but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God’s power, in the phrase of Saint John Chrysostom, “manifests itself not only in the Resurrection, but in something much stronger.” For “He was received up into heaven, and sat on the right hand of God” (Mark 16:19).

And with Christ, man’s nature ascends also.

“We who seemed unworthy of the earth, are now raised to heaven,” says Saint John Chrysostom. “We who were unworthy of

earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord.” By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise “transferred man” to the high places. “He honored them He loved by putting them close to the Father.” God quickened and raised us together with Christ, as Saint Paul says, “and made us sit together in heavenly places in Christ Jesus” (Ephes. 2:6). Heaven received the inhabitants of the earth. “The First fruits of them that slept” sits now on high, and in Him all creation is summed up and bound together. “The earth rejoices in mystery, and the heavens are filled with joy.”



“The terrible ascent...” Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, “What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God.”

Thus the Office for the Feast of the Ascension depicts the mystery in a poetical language. As on the day of Christ’s Nativity the earth was astonished on beholding God in the flesh, so now the Heavens do tremble and cry out. “The Lord of Hosts, Who reigns over all, Who is Himself the head of all, Who is preeminent in all things, Who has reinstated creation in its former order—He is the King of Glory.” And the heavenly doors are opened: “Open, Oh heavenly gates, and receive God in the flesh.” It is an open allusion to Psalms 24:7-10, now prophetically interpreted. “Lift up your heads, Oh ye gates, and be lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty...” Saint Chrysostom says, “Now the angels have received that for which they have long waited, the archangels see that for which they have long thirsted. They have seen our nature shining on the King’s throne, glistening with glory and eternal beauty.... Therefore they descend in order to see the unusual and marvelous vision: Man appearing in heaven.”

The Ascension is the token of Pentecost, the sign of its coming, “The Lord has ascended to heaven and will send the Comforter to the world”

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, “If I go not away, the Comforter will not come unto you” (John 16:7). The gifts of the Spirit are “gifts of reconciliation,” a seal of an accomplished salvation and of the ultimate reunion of the world with God. And

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this was accomplished only in the Ascension. "And one saw miracles follow miracles," says Saint John Chrysostom, "ten days prior to this our nature ascended to the King's throne, while today the Holy Ghost has descended on to our nature." The joy of the Ascension lies in the promise of the Spirit. "Thou didst give joy to Thy disciples by a promise of the Holy Spirit." The victory of Christ is wrought in us by the power of the Holy Spirit.

"On high is His body, here below with us is His Spirit. And so we have His token on high, that is His body, which He received from us, and here below we have His Spirit with us. Heaven received the Holy Body, and the earth accepted the Holy Spirit. Christ came and sent the Spirit. He ascended, and with Him our body ascended also" (Saint John Chrysostom). The revelation of the Holy Trinity was completed. Now the Spirit Comforter is poured forth on all flesh. "Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God!" (Saint Basil, On the Holy Spirit, IX). Beginning with the Apostles, and through communion with them—by an unbroken succession—Grace is spread to all believers. Through renewal and glorification in the Ascended Christ, man's nature became receptive of the spirit. "And unto the world He gives quickening forces through His human body," says Bishop Theophanes. "He holds it completely in Himself and penetrates it with His strength, out of Himself; and He likewise draws the angels to Himself through the spirit of man, giving them space for action and thus making them blessed." All this is done through the Church, which is "the Body of Christ;" that is, His "fullness" (Ephesians 1:23). "The Church is the fulfillment of Christ," continues Bishop Theophanes, "perhaps in the same way as the tree is the fulfillment of the seed. That which is contained in the seed in a contracted form receives its development in the tree."

The very existence of the Church is the fruit of the Ascension. It is in the Church that man's nature is truly ascended to the Divine heights. "And gave Him to be Head over all things" (Ephesians 1:22). Saint John Chrysostom comments: "Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head." The whole race of men is to follow Christ, even in His ultimate exaltation, "to follow in His train." Within the Church, through an acquisition of the Spirit in the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. "Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united," concludes Saint John Chrysostom.

The Ascension is a sign and token of the Second Coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The mystery of God's Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ's kingly power will be revealed and spread over the whole of faithful mankind. Christ bequeathes the Kingdom to the whole of the faithful. "And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). Salvation will be consummated in the Glory. "Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself" (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. "Think near Whom Thy Head is seated...." Or rather, Who is the Head. In very truth, "wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life." A terrible and wondrous height is the King's throne. In face of this height all flesh stands silent, in awe and trembling. "He has Himself descended to the lowest depths of humiliation, and raised up man to the height of exaltation."

What then should we do? "If thou art the body of Christ, bear the Cross, for He bore it" (Saint John Chrysostom).

"With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension."



Parish News

(and news from beyond our parish too)

- **Please pray for** several of our parishioners and family members including (but not limited to): Jennie, Mickey, Sister Andrea, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Marge, Ann & Louis.
- **Happy birthday** to **Kateryna Orysiuk** who celebrate(s) their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- **Our UCWLC will be having their “League Day” next Sunday.** Following the Liturgy we will prayers for the deceased members of the UCWLC (and of one other person). Following that, the UCWLC will have a meeting.
- **Parish Picnic** on June 12th. See below.
- Eparchial all parishes **“Liturgy in God’s Playground”** at Camp Oselia June 19th. See page 9.

- We are in **DESPERATE need for TWO** remaining volunteer shifts for our major Casino fundraising event on Thursday June 2 & Friday June 3 at Starlight Casino, West Edmonton Mall. Please contact Alex Schabel if you are able to work either of the following shifts: **1> Count Room** - Thursday June 2 - late shift - 11:00 pm to 3:30 am, **2> Cashier** - Daytime Friday June 3- early shift - 10:15am to 7:00 pm
- **CAMP St. Basils** and **CAMP Oselia:** See page 10
- Both Camp Oselia and Camp St. Basil are **looking for adventure loving volunteers.** In particular we are looking for Cooks, Nurses, Life guard(s) and Camp Counsellors (teens). Our camps will take place the week of July 3-9 at Camp St. Basil and July 10-16 at Camp Oselia. We would love it if you can help for both weeks, but we would be happy to have you for as much as you can help. For more information please contact Victoria at oselia@eeparchy.com .

May 14th Church clean up event & Perogy Sale for Humanitarian Aid in Ukraine

We accomplished more tasks than expected and enjoyed our community contribution & fellowship together. The parking lot & yard are cleaner... the windows are allowing a bit more of God's sunshine in the church... the office, hall and storage sheds are a bit less cluttered.... & we raised a few \$\$ to aid our brothers & sisters in Ukraine (with perogy & lawn signs sold to date we have raised almost \$1,500!

A very **BIG** thank you to all the people who helped with all the many tasks accomplished!!!

- Fr. Bo Nahachewsky
- Steve & Janet Konowalec

- Iryna Laschuk
- Sheila Leiding
- Christine Lirette
- Greg Ostowich
- Llew & Marilyn Price
- Alex Schabel

- Jordan Schabel, Tarrin Desroches
- Justin, Stacey, Daxon & Isaac Schabel
- Bill Shostak
- Helen Sirman
- Peter & Diane Woitas
- Roman Workun

Our Annual Parish Picnic
will be held in the Parish hall on Sunday June 12
after Divine Liturgy.

Adults - \$10.00
Children - \$5.00
Preschool FREE

To confirm your attendance,
please contact: **Roman Workun** -
workun.pirates@shaw.ca /
780.914.7795 OR **Alex Schabel**
- aschabel14@gmail.com /
780.908.3339.



\$200,000 Humanitarian Aid Settlement Grant

Eparchial parishes and eparchial organizations undertaking projects and initiatives to support Ukrainian families and individuals who are fleeing the war in Ukraine may apply for a grant of up to \$10,000 for their project. The faithful of the Eparchy of Edmonton are preparing to welcome these families and help settle them and establish them into the community. Although each parish may have different means of providing support, we all can do something.

Grant Funding and Projects

Through the generous donations of our parishioners, friends, various organizations, and businesses, \$200,000 of the total amounts collected for Humanitarian Aid has been set aside by Bishop David to help the families fleeing Ukraine and temporarily settling in Alberta.

More information can be found at the Eparchial Website:
eeparchy.com