



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

**Pastor:**

Fr. Bo Nahachewsky

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

780-340-FR.BO (3726)

**Fr. Bo's Emails:**

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## Sundays, July 31, 2022

**Eighth Sunday after Pentecost. Octoechos Tone 7. Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840)**

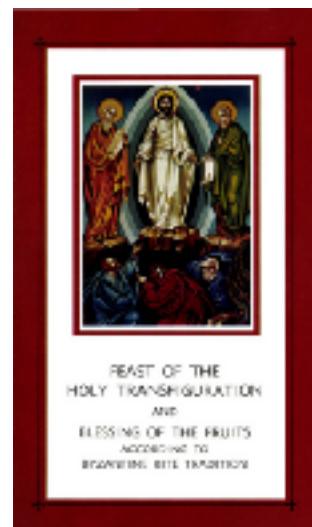
### FEAST OF THE HOLY TRANSFIGURATION

On the sixth of August we celebrate the solemn feast of the Holy Transfiguration in commemoration of the glorious change in appearance of our Lord Jesus Christ on a "high mountain" (Mt. 17:1), which, since the fourth century, Christian tradition identifies with Mt. Tabor. The Fathers refer to Christ's transfiguration as to His "second epiphany" or the second manifestation of His divinity. For this reason the Fathers during the Christological disputes adduced the transfiguration of Christ as a certain proof of His divinity. The establishment of the feast then followed.

1. The glorious transfiguration of our Lord Jesus Christ is described in detail by the three Evangelists (Mt. 17:1-8; Mk. 9:1-7; Lk. 9:28-36). St. Peter also vividly recalled the event in his Epistle, saying: "We have seen His majesty for ourselves. He was honored and glorified by God the Father, when He spoke to Him and said: 'This is my beloved Son, in Whom I am well pleased.' We heard this ourselves 'spoken from heaven, when we were with Him on the Holy Mountain.'" (II Pet. 1 :16-18)

The Holy Mountain in biblical sense is the mountain of the manifestation of God's glory. We are told that in the Old Testament God "called Moses to the top of the mountain" (Ex. 19 :20), and there manifested Himself to him. It was the holy mountain of Sinai. Then again, before appearing to the Prophet Elijah, God summoned him to "Horeb, the mountain of God." (I Kgs. 19:8) And in the New Testament Jesus took three of His disciples to a "high mountain" (Mt. 17:1), and there He was transfigured before them, manifesting to them His divine glory. As we can see in the Bible a mountain is a favoured place of God's manifestation to people, for which...

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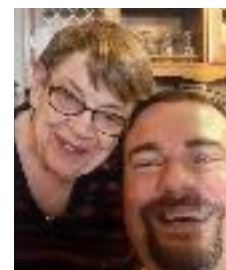


### + Margie Woitas

The handmaid of God, + Margie Woitas, passed away early Tuesday morning. The funeral will take place this Tuesday at 6:30 pm here in our parish.

Vichnaya Pamyat. Eternal Memory.

**A message from the UCWLC about Margie can be found on page 6**



A selfie Margie and I took before Covid

# FEAST OF THE HOLY TRANSFIGURATION, continued

reason the mountain becomes the holy mountain. At the same time, a mountain (a high place) properly symbolizes the exalted dwelling place of God "on high." (Is. 33 :5)

Neither St. Peter nor the Evangelists have given us the name of the mountain on the top of which the transfiguration has taken place. But the Christian tradition since the fourth century designates the place as Mt. Tabor, an imposing elevation near Nazareth, surging almost 2,000 feet high into the blue sky of the lush Plain of Esdraelon. There, on the top of Mt. Tabor, St. Helen (d. about 330) built the church of the Holy Transfiguration, which shortly afterwards became a favored place of Christian pilgrimage.

The authentic witness of tradition, St. Cyril of Jerusalem (d. 386), did not hesitate to indicate Mt. Tabor as the place of Christ's glorious transfiguration . (cf. P.G., 33, 743) The famous inhabitant of Bethlehem, St. Jerome (d. 420), agreed with him in his description of the Palestinian itinerary of his friend, St. Paula. (cf. P.L., 22, 889)

After them, st. Proclus of Constantinople (d. 447) also testified : " Mt. Tabor is the mountain on the top of which Christ willed to be transfigured." (cf. P.G., 65, 770)

The modern church of the Holy Transfiguration built on the top of Mt. Tabor over the ancient ruins in 1924, was designed by a famous Italian architect, Professor A. Barluzzi.

2. The importance of the feast of the Holy Transfiguration is indicated by its high rank in the Byzantine liturgical calendar. The feast belongs among the twelve Major Feasts and, usually, is represented by one of the festive icons of the iconostasis. In the East the feast has been celebrated since the fourth century. Its liturgical solemnity was enhanced by the Christological disputes, since the transfiguration was considered as an irrefutable argument for the divinity of Jesus Christ by the Fathers of the Church. At the same time the commemoration of the glorious event was to sustain the hope of the faithful in their participation in Christ's glory in heaven. The oldest homily for the feast is ascribed to st. Proclus of Constantinople, who died in 447 A.D. This would indicate that in Constantinople the feast was already celebrated in the first half of the fifth century, passing there from the Church of Jerusalem. Then the feast gradually was extended to other regions of the Byzantine Church.

The most famous homilies for the feast of the Holy Transfiguration are those delivered by St. Andrew of Crete (cf. P.G., 97, 931-958) and St. John of Damascus (cf. P.G., 96, 545-576). The oldest work of art representing the glorious transfiguration of Christ is a mosaic in the church of the noted Greek monastery on Mt. Sinai from the sixth century.

The liturgical formation of the festal services took its final shape during the eighth century, when the beautiful hymns and

canons were composed by the celebrated hymnographers, St. John of Damascus (d. 749) and St. Cosmas of Maiuma (d. 760) . In the Byzantine Rite the feast of the Holy Transfiguration was traditionally celebrated on August 6, since on that day the first church on Mt. Tabor was solemnly dedicated. During the eighth century the celebration of the feast penetrated into the West, where it was observed by the local Churches at various dates. It was only in 1457, that Pope Callistus III extended the solemn celebration of the feast to the entire Latin Rite Church and introduced the traditional date of August 6. Thus the feast of the Holy Transfiguration became a universal holy day and was solemnly celebrated by both Eastern and Western Churches on August 6.

3. Since the Gospels describe Christ's transfiguration in detail, it was not hard for hymnographers to compose liturgical hymns and sticheras. It required only some application of the scriptural text to Christian life in poetic form . Making such " spiritual application" of the text, at the same time the hymnographers explained the deep spiritual and liturgical meaning of the feast in order to help the faithful in their spiritual growth. Thus the liturgical compositions of the Byzantine Rite have also an educational value.

Some sticheras for the feast describe the entire event of Christ's glorious transfiguration as it was recorded by the Evangelists. Thus, for example, at Matins we sing: "Christ, taking with Him aside Peter, James and John to a high mountain, was transfigured in their presence - His face shining like a sun, and His clothes becoming as white as the light. Then Moses and Elijah appeared and talked to Him. Suddenly a bright cloud covered them with shadow and from the cloud there came a voice, saying : 'This is my beloved Son, in Whom I am well pleased. Listen to Him! ' "

This stichera, besides repeating almost word for word the Matthean description of the event, also presents to us the theological meaning of the transfiguration, namely: the manifestation of the divinity of Jesus Christ. Christ's glorified body, the testimony of Moses and Elijah, and the Father's voice from heaven are incontestable witnesses to the truth of the previous confession of St. Peter about Jesus, saying: "You are Christ, the Son of the living God!" (Mt. 16:16)

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The second theme recurring in the festive sticheras is the encouragement of the Apostles to trust Jesus as they were about to face the humiliating passion of their Master. This point is emphasized by St. Luke, who reports that Moses and Elijah "were speaking of His passing (death), which He was to accomplish in Jerusalem." (Lk. 9:31 ) So at Vespers we sing : "As You were transfigured before Your crucifixion, O Lord, . . . Peter, James and John were present, the very same Apostles who were to be with You at the time of Your betrayal ; so that having seen You in glory, they would not be dismayed at the time of Your

# FEAST OF THE HOLY TRANSFIGURATION, continued

sufferings.” This stichera is also a reminder to the faithful to recognize in the sufferings and death of Christ the infinite mercy of God.

The third meaning of the festivity is the assurance of our own participation in Christ’s glory. Thus at Vespers we are professing : “Through Your transfiguration, O Lord, You renewed Adam’s fallen nature to its original beauty, restoring it to the glory and splendour of Your divinity.” And again at Matins: “As You were transfigured on Mt. Tabor, O Savior, You manifested the transformation of mankind by Your glory, which will take place at Your awesome second coming.” Thus, the entire liturgy of the Holy Transfiguration is filled with a joyful assurance, encouragement and hope of our own glorification with Jesus as we “grow brighter and brighter into His image.” (II Cor. 3:18)

4. The feast of the Holy Transfiguration is celebrated late in summer, at the time of the first fruits, which remind us of God’s great goodness and His infinite bounty. To express our recognition and gratitude to God for His generosity we bring some of these first fruits to the church for blessing. The custom to bless the first fruits passed to us from the Old Testament, since the Jews at the very beginning of their exodus were ordered by Almighty God : “You must bring the best of the first-fruits of your soil to the house of the Lord, your God.” (Ex. 23:19) St. Gregory of Nazianz (d. 389) calls the practice to bless the fruits in church a “just and holy” custom. (cf. P.G., 37, 119)

The Christian practice to bless the fruits in church can be traced back to Apostolic times. The oldest prayer for the blessing of fruits is registered by the Apostolic Constitutions in the fourth century. But there is also an older Prayer of Thanksgiving for the new fruits in the work of St. Hippolytus, the Apostolic Tradition, composed about 220 A.D. St. Hippolytus mentions the following fruits usually blessed: grapes, figs, pomegranates, pears, mulberries, peaches, and almonds.

The sixth Ecumenical Council, celebrated in Constantinople (680-681), prescribed that the new “wheat and grapes” were to be blessed in church on the feast of the Holy Transfiguration (canon 28). For this reason some older books of blessings, called Euchologia, forbid the faithful to eat new fruits of the season before they have been blessed in church.



## The feast of the Transfiguration of Our Lord Jesus Christ

*This document was adapted from responses gathered in breakout sessions at the 38th UCWLC Eparchial Convention Edmonton Branch Cultural Session, Oct. 2017*

The feast of the Transfiguration of Our Lord Jesus Christ celebrates the revelation of Christ’s divine glory on Mount Tabor in Galilee. After revealing to His disciples that He would be put to death in Jerusalem, Christ, along with Peter, James, and John, went up the mountain. There he was transfigured before them with Elijah on one side and Moses on the other. And his face did shine as the sun: and his garments became white as snow.” Jesus is then called “Son” by a voice in the sky, understood to be God the Father.

For Ukrainian Catholics, this feast is celebrated with traditions:

- On the feast of the Transfiguration, the Church blesses the first-fruits of the harvest both as a giving back to the Lord what is His and has come from Him (1 Chronicles 29:14) and as a celebration of the promise of the final transfiguration of all things in Christ. The Divine Light glimpsed by the Apostles on Mount Tabor will transform all creation to its most perfect flowering and fruitfulness. The blessing of

grapes, as well as other fruits 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.

- When we celebrate the feast of Transfiguration on August the 6th, it is a good time to encourage families to bring fruits of the earth to church for blessing in beautifully decorated baskets with our embroidery in a similar manner as we do it at Easter. Such a tradition can reawaken our gratitude to God for who we are, and for the many gifts that we are endowed with so generously. A table can be set up before the icon of Christ on the morning of the Feast, August 6th. The faithful may bring their basket or tray of fruit and place it on the table. The fruit will be blessed at the end of the Divine Liturgy.
- This is a wonderful opportunity especially for the children to go shopping with their parents, to bring a basket of fruit to the church, and then to bring these delicious and blessed fruits home to enjoy.

For all of us, and especially in the eyes of the children, the blessed fruit “brings the Church into our homes.” A prayer can be said before eating the fruit. A sample is on the back of this page.

- In Ukraine, apples and pears, grown locally, are popular fruits brought for blessing. Then people presented each other with apple strudels, apple pies, etc. They also shared crops of vegetables with children and the elderly. People believed that the more you gave to others, the better crop you would harvest next year.
- In parts of Ukraine, after the church service, families gathered for festive lunches with apple pies, baked apples, apple varenyky, fresh apples and pears, apple wine, vodka

from herbs, and honey. (In Ukraine, bee keepers never harvested any more honey after Transfiguration. They left the honey for the bees after that.)

## Prayer

Lord, bless this new crop of the fruit of the vine which through favourable winds, showers of rain, and calm weather You have been pleased to bring to maturity. May this fruit bring joy to us who partake of it, and to those who have brought it as a gift; for forgiveness of sins by way of the sacred and holy Body and Blood of Your Christ, with Whom You are blessed, together with Your all-holy, and good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

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# Pope Francis in Canada: How Ukrainian migrants and indigenous peoples can learn from each other

By [Andrea Gagliarducci](#)

Edmonton, Canada, Jul 27, 2022 / 11:00 am

During his “[penitential pilgrimage](#)” to Canada, Pope Francis [visited](#) Sacred Heart Church, Edmonton's first parish dedicated to pastoral care for people from the First Nations, Metis, and Inuit communities. Just one block away from this parish is the Ukrainian Greek Catholic Cathedral of St. Josaphat, home to a large Ukrainian community that began to emigrate to Western Canada 130 years ago.

The history of indigenous peoples in Canada speaks to the plight of Ukrainian immigrants. The situation faced by indigenous peoples bears many similarities to what is now being experienced in Ukraine with Russian aggression, explained Bishop David Motiuk, bishop of the Eparchy of Edmonton.

## Context of the Pope's visit

Motiuk is a proponent of building a bridge between indigenous peoples and members of the Ukrainian community. In 2021, he wrote a powerful letter expressing closeness with indigenous peoples, [called](#) “The Bond of Our Peoples.”

The letter was sparked by vandalism against Calgary's Catholic parishes following newspaper articles about discovering a [mass grave](#) in Kamloops.

Motiuk wrote: “The Indigenous Peoples in Canada now need our prayers, support, and action as they seek truth and reconciliation regarding the tragedy of Residential Schools. If for no other reason, we can relate to their suffering and loss, for we too know suffering and loss. Millions of our people were starved to death under the Soviet Communist Regime in the Holodomor Genocide of 1932–1933.”



Pope Francis speaking in the Commonwealth Stadium in Edmonton, Alberta, on July 26, 2022. | Vatican Media

“In Canada, during World War I, thousands of our people were taken away from their families, stripped of all their possessions, and held in some 24 internment camps as enemy aliens, some whose burial sites are still unknown. And since 2014, some 13,000 have died and 30,000 wounded in the “forgotten war” in eastern Ukraine at the hands of Russian aggressors.”

He shared the same sentiments in his conversation with CNA.

Motiuk said: “The pope's visit is very meaningful. He comes to be present as a father. For many years, the Catholic Church, local bishops, and priests have worked for better relations with indigenous peoples. It all begins with listening to each other.”

## The issue of residential schools

On the question of residential schools, Bishop Motiuk explained that “at the request of the Canadian government, the Catholic Church and other Christian Churches have provided education within these schools. However, on some occasions, there has not been much understanding of the history and traditions of the local populations. There was a very...

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# Pope Francis in Canada: How Ukrainian migrants and indigenous peoples can learn from each other... continued.

...Western European way of approaching it."

The Bishop said that Ukrainians "experienced the same thing when we were assimilated: the loss of our language, our culture. Of course, history will judge us where there are challenges, where it has been bad, and where it has been good, but the principle is that we must still start listening to each other, listening to each other's stories".

## Setting good examples

Bishop Motiuk pointed out that the bilingual Ukrainian school program, which is part of the Catholic school system, has been cultivating an attitude of listening. In these schools, a path of mutual knowledge has been forged between the children of the native populations and Ukrainian children.

"The students told each other the stories of the Holodomor residential schools, the great famine."

The Holodomor – also known as the Terror-Famine – was **perpetrated** in Ukraine between 1932 and 1933. It killed between 2.5 and 7 million people.

The stories were told through "songs, presentations, carrying out a path to heal wounds, but through the eyes of children, to enhance the language, faith, traditions of each."

After all, the experience lived today in Ukraine is one some level similar to that of the indigenous people of Canada, said Bishop Motiuk, because "the indigenous people felt that their traditions would be uprooted, that they would become normal Canadians. And today, in Ukraine, we note that the Russian aggressor's approach is precisely to uproot a people. It's the same approach as the Europeans when they arrived in Canada. "

Instead, he concluded, we must "find the good and beautiful of each one's gifts."

## Canadian relations with indigenous people

This path of understanding is reinforced by 11 treaties between the Canadian government and the First Nations between 1871 and 1921, establishing that collaboration would be the cornerstone of the relationship between the British Crown (which then ruled Canada) and the Aborigines and to reconcile Aboriginal sovereignty with that assumed by the Crown.

According to Archbishop Lawrence Huculak of the Greek Catholic Metropolis of Winnipeg, "the Bishops of the U.S.A are observing very carefully what we are doing in Canada, and they want to do something similar. There are steps forward, and it will be to see what achievements there will be, but it is certainly a different path because there are other situations. And we are aware that our approach cannot be similar to the European mentality. There are no final answers yet."

Archbishop Huculak also pointed out that "the First Nations have a lot to tell us about working with nature, working the land, we know they work with the land and have a positive relationship. However, when the Ukrainians have been assimilated, we, too, are struggling with the loss of our identity, and we try to keep ourselves, and we know we have the same struggle, we have to do something, and we have to look at the same strength."

## Developing dialogue between communities

The Ukrainian Greek Catholic Metropolis of Winnipeg also collaborated with the Commission for Ecumenical Dialogue of the Canadian Conference of Catholic Bishops, which explored the future of the dialogue between faiths.

Archbishop Huculak explained that "many of the indigenous people have become Christians and members of the Catholic, Anglican, Orthodox Church."

At the same time, many other indigenous people "have kept their traditional elements, and it has been a struggle to help understand their demands. Because if you want to have a dialogue with the Orthodox Church, or the Anglican Church, you check the documents they have produced on the issues and start from there to find elements in common. It is not the same for the natives, who have no documents. Rather, they have a strong tradition, rooted and handed down from generation to generation."

For this reason, for the Catholic Church, it is necessary "to understand what kind of dialogue to do on faith issues, how they understand God, how they understand creation, and it is a challenge for the Church to move forward. Pope Francis has opened this type of dialogue and established a model, but it is something that we must carry on."

# Lay Leadership and Diaconate Formation - Year II

The Eparchy of Edmonton is pleased to announce Year II of our Lay Leadership and Diaconate Formation Program in collaboration with Newman Theological College. Students who have completed Year 1 (a prerequisite) can enrol in one of the following two streams, according to their interest and anticipated parish ministry: Pastoral Care or Catechesis.

However, any of the faithful, even if they are not enrolled in the Lay Leadership and Diaconate Formation Program, can take one or more of the courses for personal faith development and spiritual growth.

## Certificate in Lay Leadership and Diaconate Formation - Year II Pastoral Care

The Certificate in Diaconate and Lay Formation (Ukrainian Catholic Stream) Year II – Pastoral Care is designed for participants who serve those who are elderly and infirm or who have become sick, and those unable to worship in their local Church communities. It includes six courses, each of approximately 25 hours over five weeks. Each course requires that you complete readings and assignments, and participate in online discussions.

Cycle 1 - CCS-010 Moral Theology Sept. 19-Oct. 23, 2022

Cycle 2 - CCS-017 Pastoral Care Oct. 31-Dec. 4, 2022

Cycle 3 - CCS-018 The Practice of Pastoral Care Jan. 9-Feb. 13, 2023

Cycle 4 - CCS-060 Celebrating Mercy Feb. 20-March 26, 2023

Cycle 5 - CCS-050 Prayer April 3-May 7, 2023

Cycle 6 - CCS-044 Bioethics May 15-June 18, 2023

## Certificate in Lay Leadership and Diaconate Formation - Year II Catechesis

The Certificate in Diaconate and Lay Formation (Ukrainian Catholic Stream) Year II – Catechesis supports those specifically involved with handing on the faith to others. While every baptized person shares in this responsibility in some way, parents and grandparents, adults who volunteer in parishes, and people tasked with teaching the faith to others are called to equip themselves more thoroughly for this mission. This Certificate includes six courses, each of approximately 25 hours over five weeks. Each course requires that you complete readings and assignments, and participate in online discussions.

Cycle 1 - CCS-010 Moral Theology Sept. 19-Oct. 23, 2022

Cycle 2 - CCS-006 Catechesis Oct. 31-Dec. 4, 2022

Cycle 3 - CCS-031 Echoes: Parish Based Training for Handing on the Faith Jan. 9-Feb. 13, 2023

Cycle 4 - CCS-007 "On Good Soil" Feb. 20-March 26, 2023

Cycle 5 - CCS-032 Catechesis: Human Development and Growth April 3-May 7, 2023

Cycle 6 - CCS-033 The Practice of Catechesis May 15-June 18, 2023

Dormition UCWLC branch, extends deepest sympathy to the family of Marge Woitas, in the loss of a grandmother, mother, sister and sister-in-law.

Our parish was fortunate to have Wally and Marge Woitas become members when they relocated from Saskatchewan to Edmonton. Both were active participants in parish activities. Marge immediately joined our UCWLC Branch. The UCWLC was always important to Marge. It played an integral part in Marge's spiritual life. She became friends with several members who helped her cope with the loss of her husband. For many years these women kept in touch with each other, supporting and praying together.

Our branch was enriched in many ways by Marge. Many of our parishioners treasure the pysanky, written by Marge. Despite difficult health issues, Marge always expressed her gratitude and support by writing thank you notes. Of note, Marge faced life without Wally and deteriorating health with courage and determination.

During pastoral visits Marge shared stories of a happy, very busy and delightful life in Saskatoon and Prince Albert.

For Marge's family, in your sadness know that Marge touched our hearts in many ways. She will be missed.

Virginia Sharek (President)  
Dormition UCWLC



A selfie of Margie and myself that hangs in my office.  
I will miss her.

## Parish News

- **Please pray for** several of our parishioners and family members including (but not limited to): Jennie, Mickey, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Brandyn Lavallee** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- **Next PPC meeting** will be a short one and will take place via Zoom on August 9<sup>th</sup>.
- **Calling all youth!** Dormition Parish is looking for at least two youth of junior high/high school age to represent our parish at the upcoming 40<sup>th</sup> Biannual Eparchial Convention, September 9-10, 2022 to be held at St. Josaphat Cathedral and Chateau Louis Conference Centre in Edmonton. Youth sessions will take place at the Pastoral Centre and will include a movie night with Bishop David, a workshop with Ukrainian Catholic climate activist Océanne Kahanyshyn-Fontaine from St. Nicholas Parish, an afternoon of outreach at a soup kitchen or mission house in the inner city, and an evening banquet with all of the convention's delegates. Please consider representing our parish! Please contact Fr. Bo if you are interested or want more information! Deadline to register is August 22.

## UPCOMING EVENTS IN OUR EPARCHY & BEYOND

- A **Provincial Chapter of the Sisters Servants of Mary Immaculate** will take place in **Ancaster, Ontario**, from **August 3-10**, at which time a new Provincial Superior will be elected. We pray for the guidance of the Holy Spirit during the Provincial Chapter.
- **The 40th Biannual Conference of the Ukrainian Catholic Council (Centralia)** – Eparchy of Edmonton will take place September 9-10 at Saint Josaphat Cathedral/Chateau Louis Conference Centre, Edmonton. The convention theme is “Celebrating Families – Welcoming the Stranger in Our Midst.” 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, the Ukrainian Catholic Eparchy Chapter Knights of Columbus, and Parish Pastoral Councils. The Convention celebrates the contribution of our lay organizations in the life of the Ukrainian Catholic Church in Alberta.

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# Our Parish Praznyk

Parish Praznyk (Feast Day) Liturgy with Bishop David & the catered banquet to follow will take place on

**Sunday, August 21**

the Sunday after the actual date.

## Invite Everyone to Join Us!

**Adult tickets - \$30.00**



**Students - \$15.00**

**PreSchool Free**

Please contact Alex Schabel  
(780.908.3339 or [aschabel14@gmail.com](mailto:aschabel14@gmail.com) for tickets).



## Dormition Parish Calendar

| Sunday   | Monday  | Tuesday   | Wednesday   | Thursday   | Friday   | Saturday  |
|--|---|---|---|--|--|---|
| <p><b>31</b></p> <p>Eighth Sunday after Pentecost. Octoechos Tone 7. Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840) Matins Resurrectional Gospel 8. 1 Corinthians 1:10-18; Matthew 14:14-22</p> <p><b>10 am Divine Liturgy</b></p>  | <p><b>1</b></p> <p>The Procession with the Holy Relics of the Precious and Life-Giving Cross of the Lord; the Seven Holy Martyred Maccabees, Their Mother Solome and Their Teacher Eleazar; Beginning of the Dormition Fast (Spasivka) Dormition Fast. 1 Corinthians 1:18-24; John 19:6-11,13-20,25-28,30-35</p> <p><b>Heritage Day</b><br/>5:30 Appointment</p>  | <p><b>2</b></p> <p>The Transfer of the Holy Relics of the First-martyr and Archdeacon Stephen (5th c.) Dormition Fast. 1 Corinthians 12:12-26; Matthew 18:18-22; 19:1-2, 13-15</p> <p><b>6:30 pm Funeral of + Margie Woitas</b></p>   | <p><b>3</b></p> <p>Our Venerable Fathers Isaac (406-25), Dalmatus and Faustus Dormition Fast. Abstention from meat and foods that contain meat. 1 Corinthians 13:4-14:5; Matthew 20:1-16</p> <p><b>9:30 Burial of Margie Woitas at Cemetary</b><br/>Brandyn Lavallee's Birthday</p> | <p><b>4</b></p> <p>The Seven Holy Youths of Ephesus; Holy Venerable-Martyr Eudocia (98-117) Dormition Fast. 1 Corinthians 14:6-19; Matthew 20:17-28</p> <p>5:30 Appointment</p>  | <p><b>5</b></p> <p>The Fore-feast of the Transfiguration of Our Lord Jesus Christ; Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor; Holy Martyr Eusignius (360-63) Dormition Fast. Abstention from meat and foods that contain meat. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Hebrews 3:1-14; Matthew 16:13-18</p> | <p><b>6</b></p> <p><b>The Holy Transfiguration of Our Lord, God and Savior Jesus Christ Feast of our Lord.</b> Holy Day of Obligation. 2 Peter 1:10-19; Matthew 17:1-9</p> <p><b>11 am Festal Liturgy</b></p>  |
| <p><b>7</b></p> <p>Ninth Sunday after Pentecost. Octoechos Tone 8. Post-feast of the Transfiguration; Holy Venerable-Martyr Dometius (360- 63) Matins Resurrection Gospel 9. 1 Corinthians 3:9-17; Matthew 14:22-34</p> <p><b>10 am Divine Liturgy</b></p>   | <p><b>8</b></p> <p>Post-feast of the Transfiguration; Holy Confessor Emilian, Bishop of Cyzicus (815) Dormition Fast. 1 Corinthians 15:12-19; Matthew 21:18-22</p> <p>Fr. Bo Away</p>   | <p><b>9</b></p> <p>Post-feast of the Transfiguration; Holy Apostle Matthias Polyeleos Feast. Dormition Fast. Acts 1:12-17, 21-26; Luke 9:1-6</p> <p>Fr. Bo Away</p> <p>Proposed day for PPC Meeting... but Fr. Bo away.</p>   | <p><b>10</b></p> <p>Post-feast of the Transfiguration; Holy Martyr and Archdeacon Lawrence (249-51) Dormition Fast. Abstention from meat and foods that contain meat. 1 Corinthians 16:4-12; Matthew 21:28-32</p> <p>Fr. Bo Away</p>  | <p><b>11</b></p> <p>Post-feast of the Transfiguration; Holy Martyr Euplus (304) Dormition Fast. 2 Corinthians 1:1-7; Matthew 21:43-46</p> <p>Fr. Bo Away</p>                     | <p><b>12</b></p> <p>Post-feast of the Transfiguration; Holy Martyrs Photius and Anicetas (284-305) Dormition Fast. Abstention from meat and foods that contain meat. 2 Corinthians 1:12-20; Matthew 22:23-33</p> <p>Fr. Bo Away</p> <p>Katerina Workun's Birthday</p>  | <p><b>13</b></p> <p>Leave-taking of the Feast of the Holy Transfiguration; Our Venerable Father Maximus the Confessor (662) Dormition Fast. Romans 15:30-33; Matthew 17:24-18:4</p>   |
| <p><b>14</b></p> <p>Tenth Sunday after Pentecost. Octoechos Tone 1. 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. Matins Resurrectional Gospel 10. 1 Corinthians 4:9-16; Hebrews 13:7-16; Matthew 17:14-23; Matthew 11:27-29</p> <p><b>10 am Divine Liturgy</b></p> | <p><b>15</b></p> <p><b>The Dormition of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary;</b> Kievan-Caves Icon of the Mother of God (1073), and Zaranysia Feast of the Mother of God. Holy Day of Obligation. Philippians 2:5-11; Luke 10:38-42, 11:27-28</p> <p>Fr. Bo leading a camp in Lloydminster.</p> <p><b>NOTE: We will celebrate this our Parish's feast on the following Sunday with Bishop David.</b></p>  | <p><b>16</b></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 2:14-3:3; Matthew 23:23-28</p> <p>Fr. Bo leading a camp in Lloydminster.</p> | <p><b>17</b></p> <p>Post-feast of the Dormition; the Holy Martyr Myron (249-51) 2 Corinthians 3:4-11; Matthew 23:29-39</p> <p>Fr. Bo leading a camp in Lloydminster.</p>  | <p><b>18</b></p> <p>Post-feast of the Dormition; Holy Martyrs Florus and Laurus (313-24) 2 Corinthians 4:1-6; Matthew 24:13-28</p> <p>Fr. Bo leading a camp in Lloydminster.</p> | <p><b>19</b></p> <p>Post-feast of the Dormition; Holy Martyr Andrew the General and those with him (286-305) Abstention from meat and foods that contain meat. 2 Corinthians 4:13-18; Matthew 24:27-33, 42-51</p> <p>Fr. Bo leading a camp in Lloydminster.</p>  | <p><b>20</b></p> <p>Post-feast of the Dormition; the Holy Prophet Samuel (11th c. BC) 1 Corinthians 1:3-9; Matthew 19:3-12</p>  |



# Sunday, July 31, 2022

**Eighth Sunday after Pentecost. Octoechos Tone 7. Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840)**

**Troparion:** By Your cross You destroyed death;\* You opened Paradise to the thief;\* You changed the lamentation of the myrrh-bearers to joy,\* and charged the apostles to proclaim\* that You are risen, O Christ our God,\* offering great mercy to the world.

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

**Kontakion:** No longer shall the dominion of death be able to hold humanity,\* for Christ went down shattering and destroying its powers.\* Hades is bound.\* The prophets exult with one voice.\* The Saviour has come for those with faith, saying:\* "Come forth, O faithful, to the resurrection!"

Now and for ever and ever. Amen.

**Theotokion:** O all-praised treasury of our resurrection, we hope in you,\* bring us up from the pit and depth of sin,\* for you have saved those subject to sin\* by giving birth to our Salvation,\* O Virgin before childbirth, and Virgin in childbirth,\* and still a Virgin after childbirth.

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## Prokeimenon:

The Lord will give strength to His people;\* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

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## Epistle: I Corinthians 1:10-18 (NRSV)

*Brothers and Sisters,* I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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## Alleluia verses:

It is good to give praise to the Lord; and to sing to Your name, O Most High.

To announce Your mercy in the morning, and Your truth every night.

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## Gospel: Matthew 14:14-22 (NRSV)

At that time, Jesus saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children. Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.

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## Communion Hymn:

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

Alleluia, alleluia,\* alleluia.

