



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:

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Sundays, August 14, 2022

Tenth Sunday after Pentecost. Tone I. 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)

Our Parish Praznyk

Parish Praznyk (Feast Day) Liturgy with Bishop David & the catered banquet to follow will take in one week on Sunday, August 21.

Get your ticket from Helen today. (None will be sold at the door.)

Adult tickets - \$26.00 Students - \$13.00 PreSchool - Free



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

Dormition of the Mother of God (August 15)

At the time of her death, the disciples of Our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven.

Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When

the Apostle Thomas arrived three days after her repose and desired to see her body, the tomb was found to be empty.

The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles. The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God.

According to an old custom, flowers and medicinal herbs are blessed after the Divine Liturgy on the Feast of the Dormition. According to traditional belief, after

more on the next page



Dormition of the Mother of God

...Mary's assumption, her tomb was filled with a "heavenly fragrance" and flowers. The herbs, used as natural medicine, are blessed in commemoration of the numerous healing and extraordinary graces bestowed on the pilgrims at Mary's tomb.

Things to Do At Home With Children:

- Place an icon of the Dormition in the icon corner. Decorate the corner with flowers.
- Process with flowers to the icon corner or have the children bring flowers from home.
- Say a prayer of blessing and put it in their prayer corners.
- Explain the meaning of the feast of the Dormition and then have the children colour an icon.
- Learn to sing the Tropar and Kondak of the feast or learn a new hymn to Mary.
- Take flowers to church to be blessed by the priest.



Dormition of the Theotokos

by Fr. Thomas Hopko

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk11.27-28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vespertal hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "My soul magnifies the Lord and my Spirit rejoices in God my Saviour" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted by God his Father" (Phil 2.5-11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "hear the word of God and keep it" (Lk 11.27-28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they...

Dormition of the Theotokos

by Fr. Thomas Hopko continued.

...follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

Saint of the Day (oca.org)

Translation of the relics of Venerable Theodosius of the Kiev Far Caves

Saint Theodosius of the Caves was the Father of monasticism in Rus Ukraine. He was born at Vasilevo, not far from Kiev. From his youth he felt an irresistible attraction for the ascetic life, and led an ascetic lifestyle while still in his parental home. He disdained childish games and attractions, and constantly went to church. He asked his parents to let him study the holy books, and through his evident abilities and rare zeal, he quickly learned to read the books, so that everyone was amazed at his intellect.

When he was fourteen, he lost his father and remained under the supervision of his mother, a strict and domineering woman who loved her son very much. Many times she chastised her son for his yearning for asceticism, but he remained firmly committed to his path.

At the age of twenty-four, he secretly left his parental home and Saint Anthony at the Kiev Caves monastery blessed him to receive monastic tonsure with the name Theodosius. After four years his mother found him and with tearfully begged him to return home, but the saint persuaded her to remain in Kiev and to become a nun in the monastery of Saint Nicholas at the Askold cemetery.

Saint Theodosius toiled at the monastery more than others, and he often took upon himself some of the work of the other brethren. He carried water, chopped wood, ground up the grain, and carried the flour to each monk. On cold nights he uncovered his body and let it be food for gnats and mosquitoes. His blood flowed, but the saint occupied himself with handicrafts, and sang Psalms. In church he appeared before others and, standing in one place, he did not leave it until the

end of services. He also listened to the readings with particular attention.

In 1054 Saint Theodosius was ordained a hieromonk, and in 1057 he was chosen ihumen. The fame of his deeds attracted a number of monks to the monastery, at which he built a new church and cells, and he introduced the cenobitic rule of the Studion monastery, a copy of which he commissioned at Constantinople. As ihumen, Saint Theodosius continued his arduous duties at the monastery. He usually ate only dry bread and cooked greens without oil. He spent his nights in prayer without sleep, and the brethren often took notice of this, although the chosen one of God tried to conceal his efforts from others.

No one saw when Saint Theodosius dozed lightly, and usually he rested while sitting. During Great Lent the saint withdrew into a cave near the monastery, where he struggled unseen by anyone. His attire was a coarse hairshirt worn next to his body. He looked so much like a beggar that it was impossible to recognize in this old man the renowned igumen, deeply respected by all who knew him.

Once, Saint Theodosius was returning from Great Prince Izyaslav. The coachman, not recognizing him, said gruffly, "You, monk, are always on holiday, but I am constantly at work. Take my

place, and let me ride in the carriage." The holy Elder meekly complied and drove the servant. Seeing how nobles along the way bowed to the monk driving the horses, the servant took fright, but the holy ascetic calmed him, and gave him a meal at the monastery. Trusting in God's help, the saint did not keep a large supply of food at the monastery, and therefore the brethren were in want of their daily bread. Through his prayers, however, unknown benefactors appeared at the monastery and furnished the necessities for the brethren.

The Great Princes, and especially Izyaslav, loved to listen to the spiritual discourses of Saint Theodosius. The saint was not afraid to denounce...



Saint of the Day continued

...the mighty of this world. Those unjustly condemned always found a defender in him, and judges would review matters at the request of the ihumen. He was particularly concerned for the destitute. He built a special courtyard for them at the monastery where anyone in need could receive food and drink. Sensing the approach of death, Saint Theodosius peacefully fell asleep in the Lord in the year 1074. He was buried in a cave which he dug, where he secluded himself during fasting periods.

The relics of the ascetic were found incorrupt in the year 1091. Saint Theodosius was numbered among the saints in 1108. Of the written works of Saint Theodosius six discourses, two letters to Great Prince Izyaslav, and a prayer for all Christians have survived to our time.

The Life of Saint Theodosius was written by Saint Nestor the Chronicler (October 27), a disciple of the great Abba, only thirty years after his repose.

This fall, let's get together and become more familiar with Sacred Scripture.

**Featuring a young person / family friendly
look at "All the Stories of the Bible"**

When? Well... I'm thinking every couple of weeks on a Sunday? or Wednesday?... or every month on one of those days... starting about mid-September, or maybe October....

***Let me know if you are interested,
and what time would work for you.***



Fr. Bo will be helping with another Summer Camp this week in Lloydminster. I will be back for the weekend.

If there is a parish emergency, call me, Fr. Bo, on my cell phone as usual (780-340-3726). If I can not come quickly enough, please call the Pastoral Centre at 780-424-5496 and they will find a priest asap.

Parish News

- **Please pray for** several of our parishioners and family members including (but not limited to): Rosann, Jennie, Mickey, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to **Mark Dashkewytch**, and **Gregory Orysiuk** who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- **Ordination of François Provencal:** Our Eparchy is about to ordain our newest Deacon. Tomorrow François will enter into the Minor Orders, and on the Feast of the Exaltation of the Cross he will be ordained to the diaconate. Many Long and Happy years Deacon to be François and to Johanne also! Mnohaya Lita!
- **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 40th 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

- **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.



UKRAINIAN GREEK CATHOLIC CHURCH

SVIATOSLAV SHEVCHUK

MAJOR ARCHBISHOP OF KYIV-HALYCH

Pastoral Letter of the 2022 Synod of Bishops of the Ukrainian Greek-Catholic Church

**“Overcome evil
with good!”
(Rom. 12:21)**

to the Clergy, Monastics and Laity of the
UGCC
and to All People of Good Will

*Greater love has no one than this,
that someone lay down his life for his
friends (Jn. 15:13).*

Beloved in Christ!

For the fifth month, a large-scale, brutal war has been taking place on Ukrainian soil. It came uninvited and perfidious already in 2014, and from February 24, the enemy took off all his previous masks and openly destroys Ukraine.

The Russian army kills the innocent and rapes the defenseless, kidnaps children and deports the occupied, tortures prisoners and starves the besieged, steals the grain we grow and loots our homes, annexes lands and destroys seized enterprises, fires at peaceful cities and terrorizes residents. The Russian leadership seeks to destroy Ukrainian

statehood and deprive us of our name. “You have eyes and heart only for your dishonest gain, for shedding innocent blood, and for practicing oppression and violence” (Jer. 22:17). Again, as in the 20th century, the territory of our Fatherland has turned into “bloody lands.”

We strongly condemn this war! Because “the way of the wicked is an abomination to the LORD” (Prov. 15:9). The world has a moral obligation to turn back this aggression against Ukraine!

The aggressor’s intentions are plainly genocidal: from the first days, the war tactics show that he is not fighting the army, but the people. Russia is trying to satisfy its imperial appetites: its leadership considers Ukraine a colony, a not-a-state that is not worthy of a place on the political map of the world. To be great, an empire needs colonies—enslaved, conquered lands, resources, slaves. Colonial genocidal logic dictates scorched earth tactics that spare no one and nothing. It holds nothing sacred—neither the elderly person, nor the pregnant woman, neither the baby in a maternity hospital, nor children hiding in a theatre. It sees no value in a historical

monument or industrial city, a residential building with hundreds of residents or hectares of ripe grain. Everyone and everything can be destroyed “for the sake of operational tasks.” Every day, as if in a daze, the whole world contemplates the barbarism, moral decay, and vileness of the attackers. Ukraine, on the other hand, defends itself, because its people, once and for all, have refused to become slaves, they simply strive to live their God-given life and God-given dignity in freedom. No one dares to take this away from him – thus says the Lord.

Ukraine does not want to conquer or humiliate Russia. It wants the aggressor neighbour—having a territory 28 times larger, stretching across 11 time zones, and a population almost four times larger—to stop its centuries-old attempts to enslave and destroy Ukraine, to free itself from the pathology of imperialism and become a law-based state that respects the rights of others. The thief must leave our house! The Russian Orthodox Church must stop ideologically promoting the heresy of the “Russian world”! At a time when various Christian Churches are rethinking with repentance their

historical role in the policy of colonialism and the practice of slavery, the Russian Orthodox Church is leading its faithful into the moral darkness of violence, aggression, and war crimes. The salt has lost its taste, and the light has stopped shining (cf. Mt. 5:13-16).

The war of the invader has caused a humanitarian and ecological catastrophe, an economic and demographic crisis in our country. In five months, up to nine million residents have left Ukraine, in particular, two million adults and children have been forcibly deported by the occupier to Russia, and an estimated seven million have been forced to become internally displaced persons, 15.6 million are in need of humanitarian support. Thousands of families are separated by kilometres and borders. The number of widows and orphans is increasing daily. The aggressor is doing everything to turn our Fatherland into an uninhabitable territory, cities and regions remain deserted. The scale of this massive demographic shift is beyond our comprehension, but we will feel its effects for decades.

The tragedy of the war has profoundly wounded our Church directly. Some of our parishes are occupied and plundered. After all, over the past centuries, every time the boot of the Russian occupier—be it tsarist, Soviet, or Putinian—stepped on our land, the Ukrainian Greek-Catholic Church was persecuted and destroyed. However, each time, bearing witness to her faith and showing endurance in persecution, by the Lord's will she was restored with a new strength. We believe and know that it will be so this time as well. We express solidarity and support to our bishops, priests, consecrated persons, lay faithful, who are on the front lines and in the occupied territories, or have been forced to leave their homes and parishes. We believe that you will return to your homes, and our parishes will revive and develop. We express words of brotherhood and solidarity to the Roman Catholics, Orthodox, Protestants, Jews, and Muslims of Ukraine, who are

under mortal threat no less than we. We stand together!

The courage and unity of our people in defending their independence has been unexpected even for many Ukrainians, not to mention for other countries. Heroic military resistance, dedication and sacrifice of volunteers, unity, and unanimity of religious communities, which have turned into important centres of mutual aid and love for one's neighbour, provide proof that such a people cannot be enslaved.

They wanted to bury us, but they did not know that we are seeds. This saying has become a slogan of the indomitability, resilience, and strength of resistance to difficulties that Ukrainians are demonstrating. It echoes the saying of the Christian writer Tertullian: "The blood of the martyrs is the seed of the Church." We bow our heads to all those who have sacrificed and are sacrificing themselves to protect the innocent, to defend the truth, to stand up for our sacred God-given human dignity.

Tremendous painful sacrifice, because it is authentic and paschal, bears abundant, life-giving fruit. In the midst of death, which the enemy sows everywhere using his full arsenal of malice and hatred, emerge sprouts of immeasurable strength and nobility. God has ignited the souls of Ukrainians with faith in the victory of God's truth. In an era of relativistic dictatorship, Ukrainians clearly call things by their name: there is truth, goodness, principles, and values by which one should live and for which one can even die, and there are lies and insidious evil. Ukraine has united Europe, healing its cracks, and inspired people of goodwill all over the world. The Sacred Scriptures come alive before the eyes of humanity, and the Lord of history manifests a miracle: David confronts Goliath. Ukrainian soldiers who protect from the onslaught their hometowns, the lives of relatives and loved ones, the freedom and dignity of the people, together with David say: "You come to me with a sword and with a spear and with a

javelin, but I come to you in the name of the LORD of hosts... whom you have defied" (1 Sam. 17:45). We express our sincere recognition to all those who selflessly stand for truth and justice.

We thank the priests-chaplains who, risking their lives, stand alongside our defenders, pray with them, carry Christ to them and provide humanitarian support.

Through her suffering and desperate struggle for existence, Ukraine has become the epicentre of global changes. Many people and nations are losing their blinders: it becomes clear that cheap resources are not worth the cost of enabling dictators; that the world security system is weakened and peace is threatened if, for the sake of prosperity, attention is not paid to divine principles and the behaviour of violators is ignored; that no man or country is a distant island, but that all humanity is interconnected at different levels, and if injustice is done to one country, others cannot be indifferent. "Never again" is transformed from a historical slogan into a moral imperative.

By God's will, the truth has become clear, and the lie has faded away, because "no lie is of the truth" (1 John 2:21). The very fact of Russia's unprovoked aggression, reinforced by the war crimes of the Russian occupiers, has caused a huge wave of support for Ukrainians in the world. The unprecedented level of humanitarian assistance to refugees and temporarily displaced persons is an authentic testimony to Christian love: "I was a refugee, and you received Me; I was in trouble, and you came to Me" (cf. Mt. 25:35-36). For this hospitality and generosity of various peoples, Churches, bishops, priests, monks and nuns, lay faithful and people of good will in various countries on various continents we express our deep gratitude. We also express our sincere thanks to the monasteries, religious orders, and congregations in Ukraine and abroad, that have accepted thousands of forcibly displaced persons and share with them everything they have. As in the times of

the first Christian communities, the abundance in some overcame the need in others (cf. 2 Cor. 8:14).

These days, we ask ourselves: What gives us the strength to fight and resist an enemy who outnumbers us tenfold in military might? If we revise the question to “Who” gives us the strength, then the answer becomes obvious. God gives us strength because He is the Lord of powers. Why? Because we love! The power of Ukrainians is the power of love. Our soldiers are guided by the principle, not of hating others, but of love for their own— children, loved ones, parents, friends, land, native streets, morning dawns, fogs... Love is manifested in the tireless work of volunteers, in the generous donations of millions, in sincere silent prayer. And through this love we have already won.

This moral high ground must be preserved. We will ultimately win only if we continue to love, if we do not deviate one iota from the biblical formula for this victory: “We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death” (1 John 3:14). Love gives birth to heroes, and hate—criminals. The cruelty of war dehumanizes, and so we, as a nation defending itself and as a Church uniting the people in Christ’s family, must make every effort to preserve our dignity and humanity, without ever stooping down to the inhumanity and atrocities of the aggressor. Let us protect the hearts of our soldiers from evil, so that they remain warriors of light and goodness! Let us safeguard our own hearts! Let us turn our anger and resentment into courage, indomitability, true wisdom, and the victory of God’s truth. St. Paul urges us: “Do not be overcome by evil, but overcome evil with good” (Rom. 12:21).

How to be Church?

The principles which we adopted in the Pastoral Letter of 2021, “The Hope to Which the Lord Calls Us,” reflecting on our future and establishing the pastoral priorities of our Church for the next

decade, are brought to the fore and acquire particular meaning against the backdrop of the war. Drawing on the experience of the pandemic, which deeply affected social bonds and structures, we emphasized the need for *pastoral conversion, for building networks of communion, for healing wounds and for closeness and practical attention to the poor and marginalized*. Based on the experience of our communities, we sought to describe a methodology, and the war created a context in which each of us can reflect more deeply on what this methodology and these principles mean and to what practical conclusions and actions they lead.

Our pastoral conversion will mean being close to our faithful—in suffering, grief, trials, death. “If one member suffers, all suffer together” (1 Cor. 12:26). The expression “smell like the sheep” returns to its original, radical Christian meaning—to give one’s life for the entrusted sheepfold. The war prompts us to continue building bonds of solidarity between people, parishes, and countries with new fervour and resilience; new, hitherto unheard-of, wounds will require persistent prayer and generous labour from everyone, so that with the oil of divine mercy and human compassion they might be healed and transformed into sources of hope; while helping the poor and marginalized will require from us new approaches and creativity in love.

In October 2021, at the opening of the Synod of Bishops of the Catholic Church, Pope Francis emphasized that we are called to unity, communion, brotherhood, which appear precisely when we realize that we are all equally embraced by God’s love. In other words, our unity or solidarity is not a social construct, but our identity in response to God’s love. “He who does not love does not know God, for God is love” (1 Jn. 4:8).

War radically teaches us, through the pain, sacrifices, and grief it brings each day, to be the Church of Christ: to believe unshakably in the power of good

and to live with active love. “For he who does not love his brother whom he has seen cannot love God whom he has not seen” (1 Jn. 4:20).

We are called to be a Church that is close

In Ukraine and abroad, our parishes create networks of prayer and support. Along with prayers for peace, rescue, the wounded and fallen, appeals resound to collect donations, find volunteers, pack and unpack material resources. The difficult, meticulous work continues. Through the witness of the Church and our faithful in different countries of the world, the truth is being spread and the awareness of what people in Ukraine are experiencing grows. A church that is close to suffering, to human grief, is alive and will not become a museum.

We are called to be a Church that listens

Chaplains and priests, representatives of monasticism or lay faithful, who worked with those who survived occupation, shelling, mutilation, or loss of relatives, note that the most important words of consolation are “I am with you!” Contact, attention, humaneness, prayer—these are the main tools for pastoral care in time of war. To listen to the other, to hear his or her story, to accept his or her pain—in our circumstances this is what it means to be Church.

We are called to be a Church that heals wounds

During his earthly mission, Christ healed the blind, crippled, possessed, in order to ultimately heal humanity and every human being from the disease of death and sin. Christ handed over to the Church his ministry of healing wounds, of making others whole. In time of war the healing of spiritual wounds, of dealing with trauma and stress is one of the primary tasks of the Church and its ministers. “Bear one another’s burdens, and so fulfil the law of Christ” (Gal. 6:2). The wounds and traumas of the people we are called to serve are mostly visible and obvious, but sometimes they are

hidden or wrapped up in bandages of anger, fear, feigned detachment.

The Church, being herself wounded by the suffering and pain of the disaster of war, is called to bring to every destitute and wounded person the medicinal grace of the Holy Spirit in the Holy Mysteries (Sacraments) and in spiritual accompaniment, the medicine of consolation and merciful love. In human wounds we recognize the wounds of our Saviour, and, in touching human suffering, we rediscover contact with the risen Christ, whose wounds became a sign of God's ultimate victory over the dark and destructive forces of sin.

Thus, in his Son, crucified for the sins of all people and raised from the dead by the power of the Holy Spirit, God the Father Himself comes to meet His suffering children and turns human patience into a source of hope and eternal life. The word of God through the mouth of the holy apostle Paul assures us of this: "Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God." (Rom. 6:8-10).

We are called to be a Church that prays for peace and seeks justice

"Peace I leave with you; my peace I give to you. Not as the world gives do I give to you" (Jn. 14:27). Peace is one of the gifts of the Holy Spirit, and in the midst of the pain of daily distressing news, the

Church ceaselessly beseeches the Lord for peace for a long-suffering Ukraine and works together with others for the restoration of peace and justice in our land.

We are called to be a Church that gives hope

We, Christians, are people of hope not because we "hope for something better," but because we believe in God and in the eternal life to which the Lord invites us. "Hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us" (Rom. 5:5). Paradoxically, it is precisely this faith that allows us fully and deeply to experience earthly events, this war in particular. From the perspective of eternity, everyday reality is not blurred, but, on the contrary, it acquires clear contours, the sacred value of each person is brought to the fore.

Dear Brothers and Sisters in Christ! Because of the pandemic, we, the bishops of the UGCC, have not seen each other in person in three years. However, the joy of our brotherly meeting has been overshadowed by the horrors of war. It was the war, the suffering it inflicts on our people, and the latest challenges caused by Russian military aggression against our Fatherland, that were at the centre of our prayers, conversations, and synodal meetings. In addition, during this year's session of the Synod, we reflected on the topic "Synodality and sobornist: the

experience of the UGCC." In the context of the present circumstances, this is not an abstract topic. On the contrary, the calamity that our state and our people are experiencing called on us to rediscover the power of unity and the need for daily and enduring solidarity for the sake of victory. "In unity is the strength of the people. God, give us unity!" We felt even more keenly that we were called to strengthen unity within the country, and to support our faithful and all people of good will outside its borders.

May the power and action of the Holy Spirit give us unshakable unity and faith in the victory of God's truth!

May the Lord strengthen and bless our defenders, volunteers, doctors, employees of the State Emergency Service, the lawful government of Ukraine and all those who protect and liberate Ukraine from the aggressor!

May He embrace the families of those who have died, the orphans and widows, the prisoners and the missing in action!

May He grant eternal reward and fullness of life to the fallen!

May the oil of merciful love heal the physical, mental, and spiritual wounds of the victims!

Through the prayers of the Most Holy Theotokos and all the saints of the land of Ukraine, may He bestow his peace and blessings on the whole world!

The blessing of the Lord be upon you!

On behalf of the Synod of Bishops of the
Ukrainian Greek-Catholic Church



Given in Przemyśl,
at the Cathedral of the Nativity of St. John the Baptist,
on the Day of the Placing of the Precious Robe of
Our Most Holy Lady and Theotokos in Blachernae,
on July 15, 2022 A.D.

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>14</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>10 am Divine Liturgy</p> <p>Fr. Bo departs to Lloydminster</p> <p>Mark Dashkewytch's Birthday</p>	<p>15</p> <p>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 Zaranysia Feast of the Mother of God. Holy Day of Obligation. Philippians 2:5-11; Luke 10:38-42, 11:27-28</p> <p>10 am Ordination of François P. to the Minor Orders at Holy Cross Parish.</p> <p>Fr. Bo leading a camp in Lloydminster.</p> <p>NOTE: We will celebrate this our Parish's feast on the following Sunday with Bishop David.</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 2:14-3:3; Matthew 23:23-28</p> <p>Fr. Bo leading a camp in Lloydminster.</p>	<p>17</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>18</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>19</p> <p>Post-feast of the Dormition; Holy Martyr Andrew the General and those with him (286-305) Abstinence 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, then returning to Edmonton.</p> <p>Gregory Orysiuk's Birthday</p>	<p>20</p> <p>Post-feast of the Dormition; the Holy Prophet Samuel (11th c. BC) 1 Corinthians 1:3-9; Matthew 19:3-12</p> <p>Usual Bulletin & prep time</p>
<p>21</p> <p>Eleventh Sunday after Pentecost. Octoechos Tone 2. Post-feast of the Dormition; Holy Apostle Thaddeus; Holy Martyr Bassa (c. 305) Matins Resurrectional Gospel 11. 1 Corinthians 9:2-12; Matthew 18:23-35</p> <p>10 am Dormition's Festal Divine Liturgy with Bishop David. Feast to follow.</p>	<p>22</p> <p>Post-feast of the Dormition; Holy Martyr Agathonicus and those with him (286-305); Passing into Eternal Life (1964) of Bishop Symeon (Lukach) Confessor of Krasnoyarsk and Pastor of the Stanyslaviv (Ivano-Frankivsk) Region 2 Corinthians 5:10-15; Mark 1:9-15</p> <p>School Admin Return to School ECSD</p> <p>5:30 pm Meeting</p>	<p>23</p> <p>Leave-taking of the Feast of the Holy Dormition; Holy Martyr Luppis; Holy Priest-Martyr Irenaeus, Bishop of Lyons (193-211) 2 Corinthians 5:15-21; Mark 1:16-22</p>	<p>24</p> <p>The Holy Priest-Martyr Eutyches; Pidhoretsk Icon of the Mother of God (1772) 2 Corinthians 6:11-16; Mark 1:23-28</p>	<p>25</p> <p>The Return of the Relics of the Holy Apostle Bartholomew (829-42); Holy Apostle Titus 2 Corinthians 7:1-10; Mark 1:29-35</p> <p>6 pm Meeting</p>	<p>26</p> <p>The Holy Martyrs Adrian and Natalia (286-305); Vyshhorod Icon of the Mother of God (Our Lady of Vladimir) Abstinence from meat and foods that contain meat. 2 Corinthians 7:10-16; Mark 2:18-22</p> <p>Usual Bulletin & prep time (day early)</p> <p>McKinley Sharek's Birthday</p>	<p>27</p> <p>Our Venerable Father Pimen 1 Corinthians 1:26-29; Matthew 20:29-34</p> <p>Fr. Bo in Calgary?</p> <p>Zorianna Gerace's Birthday</p>
<p>28</p> <p>Twelfth Sunday after Pentecost. Octoechos Tone 3. Our Venerable Father Moses the Black (c. 400); Our Holy Father Augustine, Bishop of Hippo (430); the Holy Martyr Gebre Michael, Illuminator of Ethiopia (1855) Matins Resurrectional Gospel 1. 1 Corinthians 15:1-11; Matthew 19:16-26</p> <p>10 am Divine Liturgy</p> <p>Cara Ostopowich's Birthday</p>	<p>29</p> <p>The Beheading of the Honourable and Glorious Prophet, Forerunner and Baptist John All-Night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Acts 13:25-32; Mark 6:14-30</p> <p>Teachers return to School ECSD</p> <p>5:30 pm Meeting</p> <p>Daryl Ostopowich's Birthday</p>	<p>30</p> <p>Our Holy Fathers and Patriarchs of Constantinople Alexander (336), John (577), and Paul the Younger (784) 2 Corinthians 8:16-9:5; Mark 3:13-19</p>	<p>31</p> <p>The Placing of the Precious Sash of Our Most Holy Lady the Mother of God in Calcoprateia (942) Polyeleos Feast. Hebrews 9:1-7; Luke 10:38-42; 11:27-28</p> <p>First Day of School for Students of ECSD</p>	<p>1</p> <p>Beginning of the Liturgical New Year; Our Holy Father Symeon the Stylite (459) and his mother Martha; Synaxis of the Most Holy Mother of God of Miasenes Polyeleos Feast. 1 Timothy 2:1-7; Colossians 3:12-16; Luke 4:16-22; Matthew 11:27-30</p> <p>6 pm Meeting</p>	<p>2</p> <p>Holy Martyrs Mamas; Venerable Father John the Faster, Patriarch of Constantinople Abstinence from meat and foods that contain meat. 2 Corinthians 11:5-21; Mark 4:1-9</p>	<p>3</p> <p>Holy Priest-Martyr Anthimus, Bishop of Nicomedia (303); Our Venerable Father Theoctistus, Fellow-Ascetic of the Great Euthymius (467) 1 Corinthians 2:6-9; Matthew 22:15-22</p> <p>Usual Bulletin & prep time</p>

Sunday, August 14, 2022

Tenth Sunday after Pentecost. Tone I. 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)

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: Raised in virtue, O Father Theodosius,* from childhood you loved the monastic life* and attained your desire courageously.* You lived in a cave adorning your life with fasting and radiance* and abided in prayer like the bodiless powers.* You shone like a beacon in the land of Rus'.* Entreat Christ God to save our souls.

Troparion: O peoples, dance with joy and clap your hands with fervour.* Gather today in eagerness and jubilation, and sing with glee;* for the Mother of God is about to rise in glory,* going up from the earth into heaven.* It is to her we always sing hymns of praise,* for she is the Mother of God.

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

Kontakion: Today the whole universe dances with joy* at your glorious memory, O Mother of God,* and it cries out to you:* Rejoice, O virgin, pride of Christians.

Now and for ever and ever. Amen.

Kontakion: Today we revere the star of Rus', blessed Theodosius,* who shone from the east and came to the West;* for he enriched this whole land and all of us* with gentleness and miraculous wonders* by the practice and the grace of the monastic rule.

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.

verse: Precious in the sight of the Lord is the death of His venerable ones.

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 verses:

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

Your priests shall clothe themselves with justice, and Your venerable ones shall rejoice.

For the Lord has chosen Zion; He has chosen it for His dwelling.

Matthew 11:27-29 (NRSV)

The Lord said to his disciples, all things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.

Communion Hymn

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

The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.

Alleluia, alleluia,* alleluia.