

This pilgrimage is not new; in the early years of the Church's pastoral life in this land, individuals of extraordinary courage and fortitude – Indigenous and newcomers – learned each other's languages and customs, engaged in trade and commerce, exchanged knowledge and technologies, and worked together for the mutual benefit of all. Communities of consecrated life, some of which were founded in Canada, sought fervently to share the gospel with everyone, including Indigenous inhabitants, many of whom, having heard the gospel, embraced the call of Jesus. Celebrated figures of the Church in Canada set up missions, schools, hospitals, orphanages, and other centres of social service to meet the ever-increasing needs of both the colonial and Indigenous populations. Such activities were repeated for centuries throughout this country.

We know, however, that alongside this arc of our history, another view has come to predominate and overshadow the first one in recent times. Meeting and listening to the stories of Canada's Indigenous Peoples, wider society and the Catholic Church have learned that colonization also resulted in great displacement and suffering.

The weeds of human greed and violence, of empire and conquest, were sown alongside the seeds of true evangelical witness and Christian virtue. As the weeds matured, even within faithful Christian communities, they grew into a system that increasingly marginalized Indigenous Peoples and disrespected and denigrated Indigenous ways. This is a dark and tragic part of the Canadian story. Insofar as members of the Church participated in it, it also remains a dark and tragic part of the Christian story in this land.

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POPE FRANCIS

Image: Pascal Yvett, 2022, Lac St. Pierre, Alberta
Photo credit: Matthew Rodman/CCCB

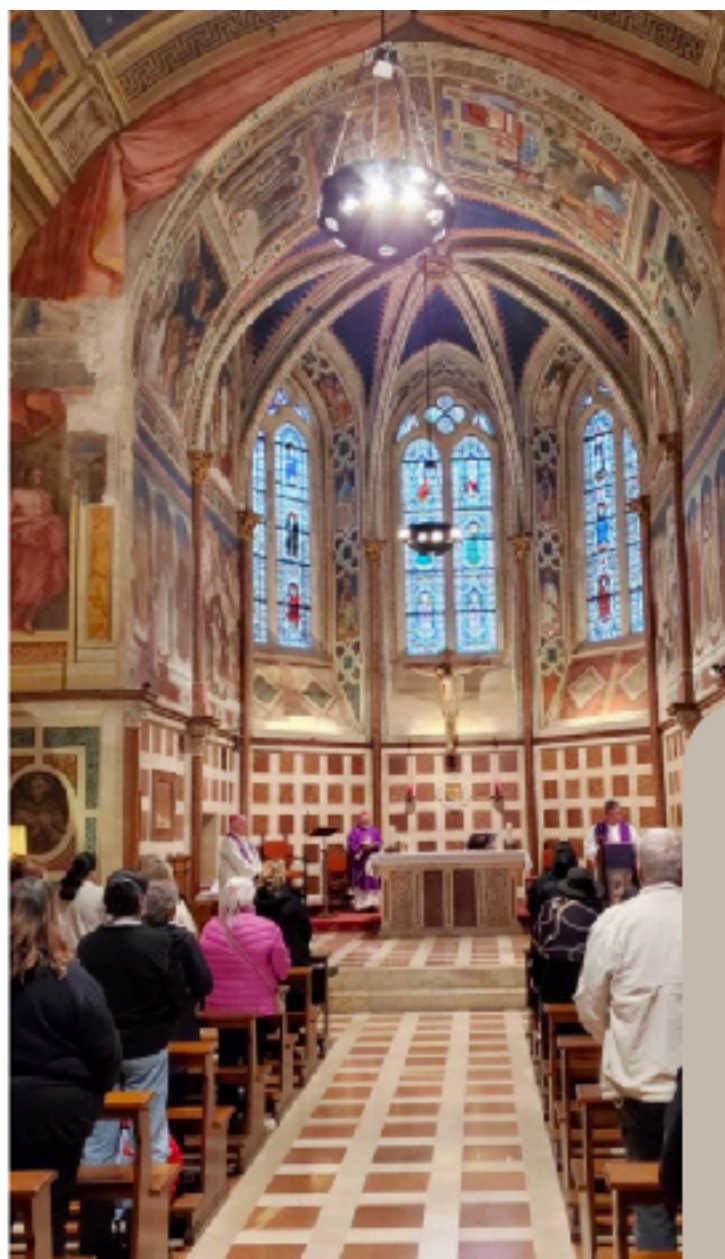


Love for the gospel of Jesus Christ demands that we acknowledge the bad in order to separate it from the good, as chaff is sifted from wheat (cf. Matthew 3:12). Fidelity to our Lord leads us to celebrate and build upon the good, while renouncing and discarding the bad.

Regarding the system of Indian Residential Schools, in particular, let us, as Christians, not be afraid to say what must be said. Pope Francis did so when he visited Maskwacis in Alberta during his “penitential pilgrimage,” stating: “Although Christian charity was not absent, and there were many outstanding instances of devotion and care for children, the overall effects of the policies linked to the residential schools were catastrophic. What our Christian faith tells us is that this was a disastrous error, incompatible with the Gospel of Jesus Christ.” The legacy of involvement of many Catholic dioceses, communities, and people in a system that deprived generations of Indigenous children of their language, culture, history, traditions, spirituality, and family life, and included some terrible abuses, fills us all with sadness and remorse.

As the Bishops of Canada’s Catholic dioceses and eparchies, following the example of the Holy Father, and in keeping with the apology we offered with one heart and voice at our Plenary Assembly meeting in 2021, we renew our profound sorrow for the wrong that was done, and commit ourselves to finding new ways to accompany Indigenous Peoples in their pursuit of justice, healing, and reconciliation.

Listening and dialogue are keys to building upon the relationships developed in recent



months. We have spoken clearly about our desire to listen and learn how to walk together with Indigenous communities in new ways: the establishment of formal structures will ensure ongoing communication and mutual support with national organizations; and regular meetings between diocesan and eparchial bishops with local Indigenous leaders, including former students of residential schools, will promote relations of friendship and solidarity in agreed-upon projects to foster well-being.

Seminary formation, catechetical training, and religious education programs, too, will need to be updated so as to incorporate lessons from the troubled past in order to avoid repeating similar errors in the future. Here the voices of Indigenous people will be most helpful: teaching the Indigenous experience of residential schools, while also sharing the gifts of their respective traditions, wisdoms, histories, cultures, and ways of life. Let us all be humble and open to learning from Indigenous Elders and Knowledge Keepers present in our communities. Their faithful witness to the liberating power of the gospel is a foundation on which we can set our hope for renewed relations between us for the sake of the whole Church and for our society.

As leaders of our dioceses and eparchies, we wish to express our joy and appreciation for the way many Catholic Indigenous Peoples have faithfully kept the gospel over many years, in spite of challenges and obstacles sometimes put forward against it. It is in the spirit of such courageous commitment that Pope Saint John Paul II spoke strongly of the profound





debt of gratitude the Church owes to Indigenous Catholics: “Your encounter with the gospel has not only enriched you, it has enriched the Church. ...your Amerindian and Inuit traditions permit the development of new ways of expressing the message of salvation. ... Welcoming the gospel in your own unique way, you continue to challenge all Christians at the deepest level of their understanding of the mystery of Christ. Not only have you received Christ but also because of your fidelity to the gospel many Catholics experience Christ anew through you.”

(Homily given at Sainte-Anne-de-Beausé, Quebec, September 10, 1984).

We, your Bishops, gathered last September during our annual plenary meeting, desired to make these thoughts known to you, the Catholic faithful of Canada, in order to support Indigenous Peoples of this land in their pursuit of justice, and to work tirelessly with them towards reconciliation. It is our prayer that you will respond to this invitation in a spirit of love and service, as followers of Jesus Christ, members of his “living body of reconciliation,” so that together we may help our relationships with Indigenous Peoples enter a new era of encounter and dialogue.

8 February 2023



Dormition Parish Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>12</p> <p>Meatfare Sunday (of the Fearful Judgment), Octoechos Tone 3. Our Holy Father Meletius, Archbishop of Antioch (379-95) Matins Resurrectional Gospel 3. 1 Corinthians 8:8-9:2; Matthew 25:31-46.</p> <p>10 am Divine Liturgy followed by Fellowship & Our Parish AGM</p> <p>5:30 Tables for Two at St. Vlad's Parish</p> <p>Icon board making continues</p>	<p>13 🐟</p> <p>Our Venerable Father Martinian 3 John 1:1-15; Luke 19:29-40; 22:7-39.</p> <p>1-9 Church Kitchen Used</p> <p>Icon board making continues</p> <p>5:30 Appointment</p>	<p>14 🐟</p> <p>The Repose of Our Venerable Father Constantine the Philosopher, in the Monastic Life, Cyril, Teacher of the Slavs (869); and our Venerable Father Auxentius (457-74); and the Venerable Maron the Wonderworker and Hermit Polyeleos Feast. Hebrews 7:26-8:2; John 10:9-16.</p> <p>Valentine's Day</p> <p>11 am Appointment</p> <p>1-9 Church Kitchen Used</p> <p>3 pm Camp Oselia Program Meeting</p> <p>Icon board making continues</p>	<p>15 🐟</p> <p>The Holy Apostle Onesimus Joel 2:12-26; Joel 3:12-21.</p> <p>1-9 Church Kitchen Used</p> <p>Icon board making continues</p>	<p>16 🐟</p> <p>The Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and Their Companions Jude 11-25; Luke 23:1-34, 44-56.</p> <p>5:30 Appointment</p> <p>Icon painting set up.</p>	<p>17 🐟</p> <p>The Holy and Great-Martyr Theodore the Recruit (286-305) Abstinence from meat and foods that contain meat. Zechariah 8:7-14; Zechariah 8:19-23.</p>  <p>3:30 - 9 pm Iconography Workshop at Dormition</p>	<p>18 🐟</p> <p>Saturday before Cheesefare; Our Holy Father Leo, Pope of Rome (461) Romans 14:19-26; Galatians 5:22-6:2; Matthew 6:1-13; Matthew 11:27-30.</p>  <p>9 am - 9 pm Iconography Workshop at Dormition</p> <p>Abuna Ephrem's Birthday</p>
<p>19</p> <p>Sunday of Cheesefare - Sunday of Forgiveness; Octoechos Tone 4; The Holy Apostle Archippus Matins Resurrectional Gospel 4. Romans 13:11-14:4; Matthew 6:14-21.</p> <p>10 am Divine Liturgy followed by Forgiveness Service, followed by Fellowship</p>  <p>12 noon - 9 pm Iconography Workshop at Dormition</p>	<p>20 🐟🧀</p> <p>First Day of Lent</p> <p>Our Venerable Father Leo, Bishop of Catania. Abstinence from meat, dairy, and eggs, and foods that contain these ingredients.Sixth Hour - Isaiah 1:1-20; Vespers - Genesis 1:1-13; Proverbs 1:1-20.</p> <p>Family Day</p>  <p>9 am - 9 pm Iconography Workshop at Dormition</p> <p>Marko Laschuk's Birthday</p>	<p>21 🐟</p> <p>Our Venerable Father Timothy of Symbola (8th c.); Our Holy Father Eustathius, Archbishop of Great Antioch (338) Great Fast Day 2. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 1:19-2:3; Vespers - Genesis 1:14-23; Proverbs 1:20-33.</p> <p>11 am appointment</p> <p>12:30 pm Appointment</p> <p>3 pm Camp Oselia Program Meeting?</p> <p>Paula Holinski's, Trish Dubyk's and Melodie Sokolowski-Tower's Birthdays</p>	<p>22 🐟</p> <p>The Discovery of the Relics of the Holy Martyrs at Eugenius (345-408) Great Fast Day 3. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 2:3-11; Presanctified - Genesis 1:24-2:3; Proverbs 2:1-22.</p> <p>Fr. Bo Volunteers at BCR for Ash-Wednesday Service</p> <p>1:30 Appointment</p> <p>7pm Presanctified Liturgy at Dormition</p> <p>Katherine Vizza's Birthday</p>	<p>23 🐟</p> <p>The Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56) Great Fast Day 4. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 2:11-21; Vespers - Genesis 2:4-19; Proverbs 3:1-19.</p> <p>10 am Clergy Conference</p> <p>5:30 Appointment</p>	<p>24 🐟</p> <p>Our Holy Father Tarasius, Archbishop of Constantinople (806) Great Fast Day 5. Feast of the Forerunner moved to February 25. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 3:1-14; Presanctified - Genesis 2:20-3:20; Proverbs 3:19-34; Isaiah 40:1-11; Malachi 3; Wisdom 4:7-15.</p>	<p>25 🐟</p> <p>The First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist; First Saturday of the Great Fast: Great Martyr Theodore the Recruit Great Fast Day 6. Feast of the Forerunner moved from February 24 to today. 2 Corinthians 4:6-15; Hebrews 1:1-12; Matthew 11:2-15; Mark 2:23-3:5.</p> <p>Declan Armstrong's Birthday</p>
<p>26</p> <p>First Sunday of the Great Fast: The Sunday of Orthodoxy; Octoechos Tone 5; Our Holy Father Porphyrius, Bishop of Gaza (420) Great Fast Day 7. Matins Resurrectional Gospel 5. The Divine Liturgy of St. Basil the Great is celebrated today. Hebrews 11:24-26,32-40; 12:1-2; John 1:43-51.</p> <p>10 am Divine Liturgy followed by Fellowship</p> <p>2 pm Melkite Liturgy at St.J.E.</p>	<p>27 🐟</p> <p>Our Venerable Father and Confessor Procopius the Decapoltan (716-40) Great Fast Day 8. Abstinence from meat and foods that contain meat.. Sixth Hour - Isaiah 4:2-5:6; Vespers - Genesis 3:21-4:7; Proverbs 3:34-4:22.</p> <p>5:30 Appointment</p> <p>Ryan Gerace's Birthday</p>	<p>28 🐟</p> <p>Our Venerable Father and Confessor Basil, Ascetical Companion of Procopius (716-40) Great Fast Day 9. Sixth Hour - Isaiah 5:7-16; Vespers - Genesis 4:8-15; Proverbs 5:1-15.</p> <p>8:30 am BCR Pastoral/ Catechetical Work</p> <p>3 pm Camp Oselia Program Meeting?</p>	<p>March 1 🐟</p> <p>The Holy Venerable-Martyr Eudocia (98-117) Great Fast Day 10. Polyeleos Feast. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 5:16-26; Presanctified - Genesis 4:16-26; Proverbs 5:15-6:3.</p> <p>11 am appointment</p> <p>7pm Presanctified Liturgy at Dormition</p>	<p>2 🐟</p> <p>The Holy Priest-Martyr Theodotus, Bishop of Cyrena (c. 321) Great Fast Day 11. According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Sixth Hour - Isaiah 6:1-12; Vespers - Genesis 5:1-24; Proverbs 6:3-20.</p> <p>5:30 Appointment</p>	<p>3 🐟</p> <p>The Holy Martyrs Eutropius and His Companions Cleonicus and Basiliscus (286-305) Great Fast Day 12. Abstinence from meat and foods that contain meat. Sixth Hour - Isaiah 7:1-14; Presanctified - Genesis 5:32-6:8; Proverbs 6:20-7:1.</p>	<p>4 🐟</p> <p>Second Saturday of the Great Fast: All Souls Saturday; Our Venerable Father Gerasimus of the Jordan (475) Great Fast Day 13. Hebrews 3:12-16; 1 Thessalonians 4:13-17; Mark 1:35-44; John 5:24-30.</p> <p>7 pm Soroko-ooste service</p> <p>Natasha Gerace's and Steve Konowalec's Birthdays</p>

February 12

Meatfare Sunday (of the Fearful Judgment), Tone 3. Our Holy Father Meletius, Archbishop of Antioch (379-95)

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Kontakion, Tone 1: When You come on earth, O God, in glory,* and the universe trembles,* while the river of fire flows before the seat of judgement,* and the books are opened and all secrets disclosed,* then deliver me from the unquenchable fire,* and count me worthy to stand at Your right hand,* O Judge who are most just.

Prokeimenon, Tone 3

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord, for a psalm is good; may praise be sweet to Him.

Epistle: 1 Corinthians 8:8-9:2 (NRSV)

Brothers and Sisters, "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

Alleluia verses: Tone 8

Come, let us rejoice in the Lord; let us acclaim God our Saviour.

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

12 лютого

Неділя м'ясопусна, про Страшний суд. Св.прп. Мелетія, архієп. Антіохійського.

Тропар (глас 3): Нехай веселяться небеснії, нехай радуються земляни,* бо показав владу рукою Своєю Господь,* Він смертю смерть подолав,* первістоком з-поміж мертвих став,* визволив нас із глибин аду,* і подав світові велику милість.

+Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

Кондак, глас 1: Коли прийдеши, Боже, на землю зо славою і затріпоче все,* а ріка вогненна потече перед судищем,* і книги розгорнуться,* і таємне з'явиться,* – тоді ізбав мене від вогню негасимого* і сподоби мене праворуч Тебе стати,* Судде найправедніший.

Прокімен (глас 3):

Великий Господь наш і велика сила Його, і розумові Його немає міри.

Стих: Хваліте Господа, бо благий псалом, Богові нашому нехай солодке буде хваління.

Апостол: (Корінтян 8, 8 – 9, 2.):

Браття і Сестри, страва не зближує нас до Бога: ні як не їмо, не тратимо нічого, ні як їмо, не користуємо нічого. 9. Але глядіть, щоб ця ваша свобода не стала причиною падіння для слабких. 10. Бо коли хто бачить тебе, що маєш знання, як ти у капищі сидиш за столом, чи його совість, тому що слабка, не буде заохочена їсти ідолажертвове? 11. І так через твоє знання може погинути немічний брат, за якого помер Христос. 12. Грішивши так проти братів і ранивши їх слабку совість, грішите проти Христа. 13. Тому, як страва призводить брата мого до гріха, повік не буду їсти м'яса, щоб не блазнити мого брата. 1. Хіба я не вільний? Хіба я не апостол? Хіба я Ісуса, Господа нашого, не бачив? Хіба ви не моє діло у Господі? 2. Коли іншим я не апостол, то – вам, бо ви достовірний доказ у Господі мого апостольства.

Стих Алілуя (глас 8):

Прийдіте, возрадуємося Господеві, воскликнім Богу, Спасителеві нашому.

Ідім перед лицем Його з ісповіданням і псалмами воскликнім Йому.

Gospel: Matthew 25:31-46 (NRSV)

The Lord said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

Communion Hymn

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

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

Alleluia, alleluia,* alleluia.

Євангеліє: (Матея 25, 31-46):

Сказав Господь: Коли Син чоловічий прийде у славі своїй, і всі ангели з ним, він сяде на престолі своєї слави. І зберуться перед ним усі народи, і він відлучить їх одних від одних, як пастух відлучує овець від козлів; і поставить овець праворуч себе, а козлів ліворуч. Тоді цар скаже тим, що праворуч нього: Ходіте, благословенні Отця мого, візьміть у спадщину царство, що було приготоване вам від створення світу. Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий, і ви мене одягли; хворий, і ви навідалися до мене; у тюрмі був, і ви прийшли до мене. Тоді озвуться праведні до нього: Господи, коли ми бачили тебе голодним і нагодували, спрагненим і напоїли? Коли ми бачили тебе чужинцем і прийняли, або нагим і одягнули? Коли ми бачили тебе недужим чи в тюрмі і прийшли до тебе? А цар, відповідаючи їм, скаже: Істинно кажу вам: усе, що ви зробили одному з моїх найменших братів, ви мені зробили. Тоді скаже й тим, що ліворуч: Ідіть від мене геть, прокляті, у вогонь вічний, приготований дияволові й ангелам його; бо я голодував, і ви не дали мені їсти; мав спрагу, і ви мене не напоїли; був чужинцем, і ви мене не прийняли; нагим, і ви мене не одягнули; недужим і в тюрмі, і ви не навідалися до мене. Тоді озвуться і ті, кажучи: Господи, коли ми бачили тебе голодним або спраглим, чужинцем або нагим, недужим або в тюрмі, і тобі не послужили? Він відповість їм: Істинно кажу вам: те, чого ви не зробили одному з моїх найменших братів, і мені не зробили. І підуть ті на вічну муку, а праведники – на життя вічне.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах

Радуйтеся, праведні, у Господі, правим належить похвала

Алилуя (х3).

