

Успіння Пресвятої Богородиці

Українська Греко-
Католицька Церква



Dormition of the Most Holy Mother of God

Ukrainian Greek-Catholic Church

Telephone: 780-489-8868

**Address: 15608 104 Avenue,
Edmonton, Alberta, T5P 4G5**

Email: dormition.edm@gmail.com

Website: dormition.eeparchy.com

CLERGY

Pastor: Rev. Fr. Peter Babej

Email: fr.babej@eeparchy.com

Emergencies: 780-993-8037

DIVINE SERVICES

Sunday Divine Liturgy

9:00 AM – English-Ukr

11:30 AM - Ukrainian

Weekday Divine Liturgy

5:30 PM – Wednesday

7:30 AM – Thursday & Friday

9:00 AM - Saturday

Great Vespers

5:30 PM - Saturdays

CONFESSIONS

Sundays: 8:00 AM to 8:45 AM

Saturday: 5:00 PM. Upon Request.

Sunday, August 03, 2025

EIGHTH SUNDAY AFTER PENTECOST

Tone 7; Our Venerable Fathers Isaac,
Dalmatus, and Faustus

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DIVINE LITURGY

Troparia & Kontakia

Troparion, Tone 7: 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, Tone 7: 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, Tone 7: 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.

Prokeimenon, Tone 7

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. (Psalm 28:11,1)

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

The Lord will give strength to His people.

The Lord will bless His people with peace.

Epistle (1 Corinthians 1:10-18)

Brethren (brothers and sisters), I plead with you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brothers and sisters, by those of Chloe's household,¹ that there are contentions among you. Now I

¹ **Chloe** was a prominent woman who hosted the Corinthian church in her home and who faithfully reported these **contentions** to Paul.

² **Apollos** was a learned Jew from Alexandria, Egypt, "mighty in the Scriptures" (Acts 18:24). Originally a follower of "the baptism of John" (Acts 18:25), he was taught more fully about Christ by Priscilla and Aquila at Ephesus, and he later preached at Corinth, where some saw him as a rival to Paul. Tradition tells us Apollos became the first bishop of Crete (see Tts 3:13). Paul makes it plain that he and Apollos are partners in apostolic work and that Apollos would not approve of the factionalism in Corinth (3:4-6; 4:6; 16:12).

³ **Crispus** had been the ruler of the synagogue at Corinth (Acts 18:8). Converted through the preaching of Paul, then

say this, that each of you says, "I am of Paul," or "I am of Apollos,"² or "I am of Cephas," or "I am of Christ." Is Christ 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,³ lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Alleluia, Tone 1

Verse: It is good to give praise to the Lord; and to sing to Your name, O Most High. *Verse:* To announce Your mercy in the morning, and Your truth every night. (Psalm 91:2,3)

Gospel (Matthew 14:14-22⁴)

At that time, when Jesus went out, He saw a great multitude; and He was moved with compassion⁵ for them and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and

baptized, he was apparently succeeded as ruler by Sosthenes (Acts 18:17). **Gaius** was a resident of Corinth with whom Paul was staying when he wrote the Epistle to the Romans (Rom 16:23). The third epistle of John (see 3Jn 1) seems to have been directed to this same Gaius.

⁴ This miracle, reported by all four evangelists, shows **Jesus** feeding a **great multitude** of His people as He fed the Israelites in the desert (see Ex 16). The Church Fathers see in this an image of the Eucharist, an idea made clear in Jn 6.

⁵ **Moved with compassion** is used frequently concerning the Lord (20:34; Mk 1:41; 6:34; Lk 7:13), showing that His power and authority are extended to those who suffer.

buy themselves food.” But Jesus said to them, “They do not need to go away. You give them something to eat.” And they said to Him, “We have here only five loaves and two fish.”⁶ He said, “Bring them here to Me.” Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples⁷; and the disciples gave to the multitudes. So, they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children.

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (*Psalms 148:1*)* Alleluia, alleluia,* alleluia.

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READERS

Sunday, August 3 (8th Sun, after Pentecost)

9:00 am (English-Ukr) – Roman Workun

11:30 am (Ukr) – Solomiia Savaryn

Sunday, August 10 (9th Sun, after Pentecost)

9:00 am (English-Ukr) – Dobr. Lada Cherwick

11:30 am (Ukr) – Yaroslav Boiko

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⁶ A spiritual interpretation given by the Fathers teaches that the **five loaves** indicate the five books of the Law (Genesis through Deuteronomy), which are broken open in Christ and thus feed the universe. The **two fish** represent the Gospel Book and the Epistle Book, the teaching of the fishermen. The gathering of the leftovers by the apostles (v. 20) shows

ANNOUNCEMENTS

Dormition Parish

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to fr.babej@eeparchy.com.

MANY HAPPY YEARS! – Best wishes and God’s blessings to Mia Dutkowski-Petryk, Pius Vasyl Wirachowsky, Lesia Didyna, Jason Waywitka, Claire Van Donkelaar, Volodymyr Tsan, Oleksandra Ishchenko, Khrystyna Bodruchinka, and to all who celebrate their birthdays. May God bless you with health, happiness and peace, for many happy years!

AUG. 3: BOTTLE DRIVE FUNDRAISER – Beginning TODAY, Sunday, August 3, we will hold a monthly Bottle Drive on the first Sunday of each month. Bring your bottle donations before Divine Liturgy and leave them with Roman Ostapiak in the parking lot.

AUG. 6: FEAST OF THE TRANSFIGURATION – falls on Wednesday, August 6, 2025. One bilingual Divine Liturgy will be celebrated on the day of the feast, at **7:00 pm**. Blessing of fruit will take place at the end of the Divine Liturgy. Note: No Divine Liturgy at 5:30 pm.

AUGUST 4-9: ALTAR BOYS CAMP – Father Peter will be participating in the Altar Boy’s Camp at Pigeon Lake (Camp St. Basil). There will be no morning divine services at Dormition Parish on Thursday, Friday and Saturday (Aug. 7-9).

that the teachings the faithful are unable to grasp are nevertheless held in the consciousness of the Church.

⁷ The terminology points to the Last Supper (26:26) and leads to a eucharistic interpretation of this miracle. Just as the **disciples** distribute the bread **to the multitudes**, so also Christ feeds the Eucharist to His flock through the hands of His bishops and presbyters.

AUG. 15: FEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS – falls on Friday, August 15, 2025. Divine Liturgy (bilingual) will be celebrated at 9:00 am and at 7:00 pm. Great Vespers and Lytia will be celebrated on Thursday, August 14, at 5:30 pm.

EMERGENCY BASEMENT REPAIRS – Due to water leakage into the basement, this past week, a full wall was taken apart. We found the cause of a serious leak: a 4-inch cast iron pipe with a full-length longitudinal crack, carrying waste water from the handicap washroom to the main sewage line. Plumbers were called in and the damaged line was replaced with PVC pipe. However, the pipe on the other side of the concrete wall, about 30 feet in length, is also compromised. It will need to be re-lined. The handicap washroom remains out of service until the pipe is properly repaired. **The estimated cost for repairs and restoration work is approximately \$4,000.00. Donations for “Emergency Basement Repairs and Restoration” are most welcome!**

CHURCH FLOOR RENOVATION PROJECT – We have received approval from Bishop Motiuk to proceed with our Church Floor Renovation Project! Also, the Eparchy has approved our grant request for \$10,000.00 to assist with the project. **We will need volunteers to assist.** The schedule is as follows:

- **Thursday, September 4, 7:00 pm** – we will need four volunteers to help with clearing the Parish Hall, storing chairs and tables, and moving some furniture and other items into storage.
- **Tuesday, September 9, 9:00 am** – we will need four volunteers to assist with the removal of the iconostasis.
- **Tuesday, September 9, 7:00 pm** – we will need eight volunteers to assist with pew

removal, furniture removal, and sanctuary demolition.

- **Wednesday, September 10, 7:00 pm** – we will need four volunteers on “stand-by” to complete any further work required. These volunteers will receive a text message Tuesday night or Wednesday morning as to whether their assistance is still required.

Sign-up sheet for volunteers is posted in the Parish Hall.

Dormition District

SUNDAY, AUG. 3: Divine Liturgy will be celebrated at St. Nicholas Church in Carvel, at 4:00 pm.

PLEASE PRAY FOR – We continue to pray for the health and intentions of Bob and Angie Coulter. May God grant a quick recovery to good health!

SUNDAY, AUGUST 17: Divine Liturgy will be celebrated at St. Nicholas Church in Carvel, at 4:00 pm.

Eparchy and Community

WORLD YOUTH DAY AT HOME @ Home 3.0 – “Giving God Permission.”

Young adults (18-35) are invited to a full-day faith and fellowship retreat on Saturday, August 23, at St. Sophia Parish. The day includes prayer, Divine Liturgy, inspiring talks and testimonials, small group discussions, meals, and a zabava. Cost: \$75 (meals, talks, zabava) Scan the QR Code for Registration. Contact: communications@eeparchy.com



A NEW IPRAISES APP – The Ukrainian Catholic Eparchy of Edmonton has relaunched the iPraises App — a 5 free digital tool to help you stay rooted in daily prayer and the rhythm of the Church. With iPraises, you can access the Byzantine liturgical calendar, Divine Liturgy texts, and daily prayers — including morning and evening prayers, prayers for health, family, work, and more. Let us use today’s digital tools to pause, reflect, and pray — to bring God into every part of our day. **Download the app and pray with us.**

Scan for Android:

Scan for IOS:



SINGCON 2025 – October 23rd to the 26th at the parish of the Assumption of the Blessed Virgin Mary in Perth Amboy, NJ. SingCon is an annual gathering of cantors, choristers, choir directors, djaki, and anyone interested in the musical tradition of the Ukrainian-Greco Catholic Church. Previous gatherings were held in Parma, OH, Stamford, CT, Welland, ON, and Calgary, AB. The weekend includes workshops on liturgical and musical topics, vocal exercises, mass choir practices, and liturgical services, including vespers, matins, and the Divine Liturgy. For registration details and further information, visit our website at <https://ugccmusic.com/> or our Facebook page at <https://www.facebook.com/ugccmusic> (Student rates are available) Hope to see you there!

FREE STORE FOR UKRAINIAN NEWCOMERS – is back. As the original store ran out of warehouse space the reinvented store is now an enclosed trailer that will be available for all Ukrainian Newcomers and other immigrant families. For special select dates the store will be setting up at Donyas Kitchen at 12153 Fort Road. Items available will vary depending upon supply but clothes, footwear, toiletries, furniture and many other household items will be available to newcomers and low-income families AT NO CHARGE. Everyone is welcome.

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The Transfiguration of Christ

The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting-point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (xvii, 1-6), St. Mark (ix, 1-8), and St. Luke (ix, 28-36), while St. Peter (II Pet., i, 16-18) and St. John (i, 14), two of the privileged witnesses, make allusion to it. About a week after His sojourn in Caesarea Philippi, Jesus took with him Peter and James and John and led them to a high mountain apart, where He was trans-figured before their ravished eyes. St. Matthew and St. Mark express this phenomenon by the word *metemorphophe*, which the Vulgate renders *transfiguratus est*. The Synoptics explain the true meaning of the word by adding “his face did shine as the sun: and his garments became white as snow”, according to the Vulgate, or “as light”, according to the Greek text. This dazzling brightness which emanated from His whole Body was produced by an interior shining of His Divinity. False Judaism had rejected the Messiah, and now true Judaism, represented by Moses and Elias (Elijah), the Law and the Prophets, recognized and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-beloved Son. By this glorious manifestation the Divine Master, who

had just foretold His Passion to the Apostles (Matt., xvi, 21), and who spoke with Moses and Elias of the trials which awaited Him at Jerusalem, strengthened the faith of his three friends and prepared them for the terrible struggle of which they were to be witnesses in Gethsemane, by giving them a foretaste of the glory and heavenly delights to which we attain by suffering.

Already in Apostolic times the mount of the Transfiguration had become the “holy mount” (II Pet., i, 18). It seems to have been known by the faithful of the country, and tradition identified it with Mount Thabor. Origen said (A.D. 231-54) “Thabor is the mountain of Galilee on which Christ was transfigured” (Comm. in Ps. lxxviii, 13). In the next century St. Cyril of Jerusalem (Catech., II, 16) and St. Jerome (Ep. xlvi, ad Marcel.; Ep. viii, ad Paulin.; Ep. cviii, ad Eust.) likewise declare it categorically. Later St. Proculus, Patriarch of Constantinople (d. 447; Orat. viii, in Transfig.), Agathangelus (Hist. of Armenia, II, xvii), and Arnobius the Younger (d. 460; Comm. in Ps. lxxxviii, 13) say the same thing. The testimonies increase from century to century without a single dissentient note, and in 553 the Fifth Council of Constantinople erected a see at Mount Thabor (Notitiae Antioch ... patriarch.). Some modern writers claim that the Transfiguration could not have taken place on Mount Thabor, which, according to Josephus, was then surmounted by a city. This is incorrect; the Jewish historian speaks neither of a city nor a village; he simply fortified, as he repeats three times, “the mount called Itabyrion” (“Bell. Jud.”, II, xx, 6; IV, i, 8; “Vita”, 37). The town of Atabyrion of Polybius, the Thabor or Celeseth Thabor, the “flank of Thabor” of the Bible, is situated at the foot of Mount Thabor. In any case the presence of houses on a wooded height would not have made it impossible to find a place apart. It is again objected that Our Lord was transfigured on Mount Hermon, since He was at that time in its vicinity. But the Synoptics are all explicit

concerning the lapse of time, six days, or about eight days including those of departure and arrival, between the discourse in Caesarea and the Transfiguration, which would infer a somewhat lengthy journey. Moreover the summits of Hermon are covered with snow as late as June, and even the lesser peaks of 4000 or 5000 feet are likewise snow-covered in February and March, the period of the Transfiguration. Finally, the ancients judged of the height of mountains by their appearance, and Thabor especially was considered a “high mountain”, if not by David and Jeremias, at least by Origen and St. Jerome and the pilgrims who made the ascent.

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From The Transfiguration to the Cross – the Human Path of the Son of God and Ours

Fr. Joseph Levine

When Jesus was transfigured before Peter, James, and John, Moses and Elijah appeared in glory, conversing with him *and spoke of the exodus he was going to accomplish in Jerusalem.*

Moses and Elijah are two men who embody the entire message of the Old Testament, the law and the prophets. Their presence on the mount of Transfiguration tells us that the law and the prophets bear witness to Christ. St. Paul writes: *Now the righteousness of God has been manifested apart from the law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe.* (Rm 3:21-22)

Moses and Elijah bear witness, in particular, to the “exodus” Jesus is to accomplish in Jerusalem. The word “exodus” is Greek for “departure” or “going out” but has been left untranslated precisely to make clear to us the connection to the “exodus” of Israel from Egypt. It is not only the teaching of Moses that bears witness to Christ, but the whole work of Moses, acting as God’s servant, leading the people of Israel from slavery in Egypt, across the Red Sea, into the desert, where they were

joined to God in a covenant, and across the desert to the borders of the promised land.

When Israel went forth from Egypt, the house of Jacob from a people of foreign tongue, Judah became his sanctuary, Israel his dominion. (Ps 114[113]:1-2)

In Jerusalem, Jesus departs from this world, by way of the Cross and Resurrection, to go to the Father. St. John as he introduces the account of Jesus washing the feet of his disciples at the Last Supper writes: *Before the feast of the Passover – which commemorated the exodus of Israel from Egypt – when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own, he loved them to the end. (Jn 13:1)*

Jesus' "exodus" in Jerusalem is also his "Passover". It is common these days to hear of Jesus' "Paschal mystery", the word "paschal" means, "relative to the Passover", so "Paschal mystery" means "Passover mystery". The Catechism of the Catholic Church tells us that "The Paschal mystery of Christ's cross and Resurrection stands at the centre of the Good News that the apostles, and the Church following them, are to proclaim to the world. God's saving plan was accomplished 'once for all' by the redemptive death of his Son Jesus Christ." (CCC 571)

In English, when we use the word "Passover" we think of a Jewish celebration; our common word for the Christian reality is "Easter"; Easter is the celebration of the Christian Passover, the Passover of Jesus, Jesus' "Paschal mystery", which brings to fulfillment what was foreshadowed and prophesied in the Jewish Passover. The blood of the lamb, smeared on the doorposts of the Israelite houses in Egypt was a sign of the Lamb of God who by his blood takes away the sins of the world.

When Moses went out of Egypt, he did not go alone but led the whole people of Israel out of slavery and joined them to God in a covenant. So, while we might think of Christ on the Cross, departing from this world to the Father, as being

alone, he does not go alone, but rather is leading his people, those who believe in him out of slavery to sin and death so as to join them to God in the new and eternal covenant in his blood, to lead them through the desert of this life to the promised land of eternal life and the resurrection of the dead, to the Father's house. (cf. Jn 14:3)

On the mount of the Transfiguration, where the divine light shows Jesus to be the true Son of God, Moses and Elijah were conversing with Jesus about these matters. This gives us a picture also of human path of the Son of God.

The transfiguration took place while Jesus was praying and we know that Jesus often went out into the desert or a mountaintop to be alone in prayer to his Father; we do not really know what transpired when the Son of God made man communed with his Father in prayer. We do not know the ardor of his love, the voice of his praise, his acts of surrender and of commitment. Nor do we know the specific communications that came to him from on high, yet just as the Holy Spirit led him, as a man, into the desert to be tempted by the devil, the Holy Spirit led him, as a man, in prayer and in every step of the way to the Cross, which he foresaw from the beginning. In prayer he received communications regarding his Father's will and he embraced them and shaped his human life, his human path, in accordance with them. This is a truly human path, recognizing and freely embracing the will of God.

In Jesus' case, this path had already been revealed, as to its essentials and many details, in the words of Scripture. When he was arrested in the garden of Gethsemane, he said that he could call upon the Father to send twelve legions of angels to deliver him but adds, *How then, should the Scriptures be fulfilled, that it must be so? (Mt 26:54)*

In Jesus' conversation upon the mountaintop with Moses and Elijah we can, then, see the man Jesus orienting himself upon what has already been revealed, what has already been prescribed for him, by his Father. This pattern of Jesus' life is expressed in the Psalm, *Lo, I come; in the roll of*

the book – that is Scripture – *it is written of me*. (Ps 40[39]:7); to which he responds, *I delight to do thy will, O my God; thy law is in my heart*. (Ps 40[39]:8) St. Paul tells us, through this Psalm, that this is the path Jesus followed from his first entrance into the world to the Cross and that *by that will we have been sanctified by the offering of the body of Jesus Christ, once for all*. (He 10:10)

If, further, we consider that this conversation with Moses and Elijah, in which the Father's will is revealed anew, takes place in the glory of his Transfiguration, we can see that Jesus' human path leads from a decision taken anew (for it is the reaffirmation of the path he embraced from the beginning) in the glorious council of the prophets, in the blazing light of his heavenly Father, back down the mountain to the step by step path to Jerusalem, to the agony in the garden, to the condemnation and to the death on the Cross, so as to return to the glory of his Father through the resurrection and ascension.

Again, before the washing of the feet at the Last Supper, the evangelist comments, *Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God*, he rises from the table and washes the feet of his disciples. (Jn 13:3) He is very deliberate about everything he does. And in the very movement of the foot washing, from the head of the table, to the feet of his disciples, back to the head of the table, he recapitulates the whole movement of his life from the right hand of God, coming into the world, accomplishing his work of redemption, cleansing us from sin, and returning to the right hand of God. *No one has ascended into heaven but he who descended from heaven, the Son of man, who is in heaven*. (Jn 3:13)

Jesus' human trajectory, from the deliberate decision taken in the light of glory on the mount of Transfiguration, to the darkness of the Cross, to the glory of the resurrection, recapitulates and reveals the divine trajectory of the Son of God, by which he empties himself, becomes man, is

obedient to death on the Cross, and is exalted above all things by the Father. (cf. Ph 2:5-11)

All this is quite wonderful, but all this is also “for us men and for our salvation.” St. Luke emphasizes that Jesus' clothing became dazzling white. St. Bede the Venerable wrote: “The transfigured Savior shows the glory of his own coming, or our resurrection; who as he then appeared to his Apostles shall in like manner appear to all the elect. But the raiment of the Lord is taken for the company of his Saints, which in truth when our Lord was upon earth seemed to be despised, but when he sought the mount shines with the new whiteness; *for now, we are the sons of God; and it does not yet appear what we shall be. But we know that when he shall appear; we shall be like him*.” (Quoted by St. Thomas Aquinas, *Catena Aurea* on Lk 9:28-31; Jn 3:2)

So, St. Paul speaks in today's 2nd reading about how the Lord Jesus *will change our lowly body to conform with his glorious body by the power that enables him to bring all things into subjection to himself*.

If through his Transfiguration Jesus shows what we shall become, then in the path from the Transfiguration to the Cross, he shows us the path we are to follow to attain our goal. We are to follow him upon his *exodus*, we are to share in his Paschal mystery. This path begins when we receive the word of God in faith and prayer (that is our personal mountain of transfiguration) and by a deliberate decision orient our life upon the word of God. The path must continually be renewed in faith and prayer by which we keep our eyes on the goal, recognize and live our *citizenship in heaven*, renew and strengthen our commitment to follow him on the way of the Cross of daily life, offering our life through him, with him, and in him, to the glory of God, the Father.

Then, when he appears *we shall be like him, for we shall see him as he is*. (1 Jn 3:2)

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, Глас 7: Знищив Ти хрестом Твоїм смерть,* відчинив розбійникові рай,* мироносицям плач на радість перемінив* і апостолам звелів проповідувати,* що воскрес Ти, Христе Боже,* даючи світові велику милість.

†Слава Отцю, і Сину, і Святому Духові* і нині, і повсякчас, і на віки вічні. Амінь.

Кондак, Глас 7: Вже більше влада смерти не зможе людей держати,* зійшов бо Христос,* знищивши і знівечивши сили її,* зв'язується ад, пророки однодушно радіють.* З'явився Спас тим, що вірують, промовляючи:* Виходьте, вірні, до воскресіння.

Прокімен, Глас 7

Господь силу людям Своім дасть;* Господь поблагословить людей Своїх миром.

Стих: Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців.

Господь силу людям Своім дасть;* Господь поблагословить людей Своїх миром.

Апостол (1 Кор 1:10-18)

До Корінтян першого послання святого апостола Павла читання.

Браття і сестри, благаю вас ім'ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів між вами, але щоб ви були з'єднані в однім дусі і в одній думці. Я бо довідався про вас, мої брати, від Хлоїних, що між вами є суперечки. Кажу ж про те, що кожен з вас говорить: я Павлів, а я Аполлосів, а я Каяфин, а я Христів. Хіба Христос розділювався? Хіба Павло був розп'ятий за вас? Або хіба в Павлове ім'я ви

христилися? Дякую Богові, що я нікого з вас не христив, крім Криспа та Гаїя, щоб не сказав хто, що ви були хрищені в моє ім'я. Христив я теж дім Стефана; і більш не знаю, чи христив я кого іншого. Христос бо послав мене не христити, а благовістити, і то не мудрістю слова, щоб хрест не став безуспішним. Бо слово про хрест — глупота тим, що погибають, а для нас, що спасаємося, сила Божа.

Стихи Алілуя

1. Добре воно - прославляти Господа, і співати імені Твоєму, Всевишній. 2. Звіщати вранці Твою милість - ночами Твою вірність.

Євангелія (Від Маттея 14:14-22)

ТОГО ЧАСУ, побачив Ісус силу народу і змилосердився над ними та вигоїв їхніх недужих. Якже настав вечір, підійшли до нього його учні і кажуть: Пустинне це місце та й час минув уже. Відпусти людей, нехай ідуть по селах та куплять собі поживи. Ісус сказав їм: Не треба їм відходити: дайте ви їм їсти. Вони ж мовлять до нього: Ми маємо тут тільки п'ять хлібів і дві риби. Тоді він каже: Принесіть мені їх сюди. І, велівши народові сісти на траві, взяв п'ять хлібів і дві риби, підвів очі до неба, поблагословив і розламав хліби, і дав учням, а учні - людям. І всі їли до насити, і назбирали кусків, що zostалися, дванадцять кошів повних. Тих же, що їли, було яких п'ять тисяч чоловік, окрім жінок та дітей. І зараз же заставив учнів увійти до човна і переплисти на той бік раніше від нього, тим часом як відпускав народ.

Причасний

Хваліть Господа з небес* хваліть Його на висотах.* Алілуя, алілуя,* алілуя.

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ЧИТЦІ

Нед. 3-го серпня (8-ма неділя)

9:00 ранку – Роман Воркун

11:30 ранку – Соломія Саварин

Нед. 10-го серпня (9-та неділя)

9:00 ранку – Добр. Лада Черевик

11:30 ранку – Ярослав Бойко

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ОГОЛОШЕННЯ

ВІСНИК ЕЛЕКТРОННОЮ ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ – якщо хтось бажає отримати вісник електронною поштою просимо звернутися до о. Петра на адресу fr.babej@eeparchy.com.

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання Мії Дитковській-Петрик, Пію Василеві Вірачовському, Лесі Дідина, Ясонові Вайвитка, Володимир Цан, Олександра Іщенко, Христина Бодрухіна, та всім, хто святкує свої уродини. Нехай Господь Бог благословить на многі і благі літа!

ДУХОВНО-ВІДПОЧИНКОВИЙ ТАБІР ДЛЯ ХРИСТІЯНСЬКИХ РОДИН – Від п'ятниці, 5-го вересня до неділі, 7-го вересня, відбудеться духовно-відпочинковий табір для християнських сімей на таборі «Святого Василя». Нагода відпочити у Господній присутності серед природи. Відповідна програма для дітей, молоді, і дорослих в українській мові: спільна родинна молитва; окремі науки для дорослих, катехитична наука для дітей і молоді, ручні роботи, гри і забави, спорт, спільні зайняття для батьків і дітей, вогник, спів, спільна вервиця, спільна участь у недільній Божественній Літургії. **Кошт: \$90 для дорослих. Молодь від 4 до 17 років –**

\$25. Діти до 3-ох років життя – безплатно. Кінцева дата подачі реєстраційної форми на оплати до 3.08.2025 року. В справі реєстрації, просимо звернутися до Артура Трач, **780-237-5439** або canadatas13@gmail.com. Реєстраційні форми – при вході до храму.

МАТЕРІ МОЛИТВИ – Згромадження Матері в молитві сердечно запрошують до спільної Материнської молитви кожної другої неділі місяця опісля Божественної Літургії о год. 11:30. Наступна зустріч відбудеться 10-го серпня 2025.

СВЯТО ПЕРЕОБРАЖЕННЯ Г.Н.І.Х. – припадає у середу, 6-го серпня. Відправиться одна Служба Божа (дво-мовна) о год. 7:00 вечора. Благословення фруктів – при кінці Служби Божої. (Служби Божої о год. 5:30 п.п. не буде).

БОГОСЛУЖЕННЯ 4-9 СЕРПНЯ – від 4-9 серпня, отець Петро буде на таборі для хлопців Вівтарної Дружини. Служби Божої у будні не буде, від середи до суботи включно.

СВЯТО УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ – припадає у п'ятницю, 15-го серпня, 2025. Служба Божа (дво-мовна) відправиться о год. 9:00 ранку та 7:00 вечора.

РЕМОНТ ПІДВАЛУ – Минулого тижня, розібрано стіну у підвалі, і ми знайшли причину серйозного витоку води: труба з поздовжньою тріщиною на всю довжину. Трубу замінено. Однак труба з іншого боку бетонної стіни, довжиною близько 30 футів, також скомпрометована. Кошт – приблизно \$4,000. Ласкаво просимо ваших пожерт на покриття кошту цього ремонту.

РЕМОНТ ХРАМУ – та вставлення нової підлоги відбудеться у місяці вересні.

Потребуємо волонтерів, щоб допомогли в наступних днях:

- **Четвер, 4-го вересня від 7:00 год. вечора** – потребуємо чотирьох волонтерів, щоб допомогли з переставленням столів та крісел у парафіяльній залі, та з переставленням меблів та інших речей.
- **Вівторок, 9-го вересня, від 9:00 год. ранку** – потребуємо чотирьох волонтерів, щоб допомогли з демонтуванням та зберіганням іконостасу.
- **Вівторок, 9-го вересня, від 7:00 год. вечора** – потребуємо всім волонтерів, щоб допомогли з винесенням лавок, вівтаря, та з демонтуванням святилища (солеї).
- **Середа, 10-го вересня, від 7:00 вечора** – потребуємо чотирьох волонтерів, щоб завершити підготовку до ремонту.

Якщо ви зможете допомогти, просимо вписатися на листі у парафіяльній залі.

БЕЗКОШТОВНИЙ МАГАЗИН ДЛЯ НОВОПРИБУЛИХ УКРАЇНЦІВ ТА СІМЕЙ ІМІГРАНТІВ повернувся. Оскільки в оригінальному магазині були обмежені складські приміщення, оновлений магазин тепер являє собою закритий трейлер, який буде доступний для всіх новоприбулих українців та сімей іммігрантів. У спеціальні дати магазин буде розташований у Donya's Kitchen за адресою 12153 Fort Road. Доступні товари будуть доступні залежно від поставок, але одяг, взуття, туалетні приналежності, меблі та багато інших предметів домашнього вжитку будуть доступні для новоприбулих та малозабезпечених сімей БЕЗКОШТОВНО. Ласкаво просимо всіх. Обслуговується за принципом живої черги. Цей

безкоштовний магазин спонсорується Rotary Club of Edmonton South.

ПАРАФІЯЛЬНЕ ЧЛЕНСТВО – Якщо бажаєте стати членом парафії Успіння Пресвятої Богородиці, виповніть анкету яка знаходиться у притворі та передайте о. Петрові, або на коверті пожертв, виповніть дані інформації та зазначить, що бажаєте стати членом.

ВСЕСВІТНІЙ ДЕНЬ МОЛОДІ вдома 3.0 – «Дозволь Богу діяти». Запрошуємо молодь віком 18–35 років на день духовного зростання та спільноти, який відбудеться в суботу, 23 серпня, у парафії Святої Софії. Програма включає молитву, Божественну Літургію, натхненні доповіді Браяна О'Ніла, обговорення в групах, харчування та вечірню заправу. Вартість: 75 CAD (включає всі трапези та програму). Скануйте QR код для реєстрації.



Контакт:
communications@eeparchy.com

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Переображення Г.Н.І.Х.

6-го серпня відзначається Преображення Господнє – день, коли Ісус Христос явився на вершині гори перед апостолами Петром, Яковом та Йоаном. Подія ця відображена в Євангелії та має величний духовний зміст. Христос демонструє свою Божественну сутність, відкриваючи апостолам глибину спасіння та звільнення від земного світу. Преображення підтверджує найважливіші аспекти вчення Ісуса та надає ключову вагу вірі та духовній підготовці.

Як розповідає Євангеліє, Господь зійшов разом із найближчими учнями – а саме –

Петром, Яковом та Йоаном на високу гору. За думкою більшості дослідників, це була гора Тавор. На вершині Господь преобразився перед апостолами: Його обличчя та одяг засяяли дивовижним, неземним Світлом. Таким чином Христос відкрив учням Свою Божественну сутність.

Земна проповідь Спасителя добігала кінця – і Господь знав, що невдовзі на Нього чекає взяття під варту, катування та Голгофський Хрест. Але серед оточуючих Христос бачив нерозуміння того, Хто Він є насправді — попри численні зцілення хворих, годування тисяч голодних, воскресіння померлих та інші великі дива. Більшість із людей, навіть з апостолів, не розуміючи духовного сенсу Спасіння, сподівались, що ось-ось Христос стане земним царем Ізраїльського народу та нарешті звільнить країну від влади ненависних римлян.

За кілька днів до Преображення, коли Він запитав учнів: «За кого почитають Мене люди?», лише від рішучого Петра почув у відповідь: «Ти – Христос, Син Бога Живого». Наприкінці цієї розмови Господь промовив: «Є деякі з присутніх тут, які не зазнають смерті, як уже побачать Царство Боже...»

Таємниця цих слів з'ясувалася за шість днів, коли «...взяв Ісус Петра, Якова та Йоана, брата його, і вивів їх на високу гору одних; і преобразився перед ними: і лице Його засяяло, як сонце, а одежа стала білою, як світло. І ось з'явилися їм Мойсей та Ілля, які розмовляли з Ним. І Петро сказав: Господи, добре нам тут бути; коли хочеш, зробимо тут три намети: один Тобі, один Мойсееві, один Іллі.

Тоді осінила їх ясна хмара; і Голос із хмари промовив: «Цей є Син Мій Улюблений, в Якому Моє благовоління. Його слухайте!».

Як зауважував святий Йоан Золотоустий, Преображення Господнє відбулося для того, щоб показати нам майбутнє преображення

людського єства та майбутнє пришествя Спасителя у повноті Своєї Слави.

Щоб стати спадкоємцями цієї Слави, християни намагаються сходити за Христом на вершину чистоти, молитви і служіння, зміцнюючи себе Таїнствами Тіла і Крові Господніх.

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THIS WEEK AT DORMITION

SUNDAY, AUGUST 3: 8TH SUNDAY AFTER PENTECOST.
Ven. Isaac, Dalmatus, Faustus.

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

9:00 AM – Divine Liturgy (Bilingual), for all parishioners; for Ukraine

11:15 AM – Divine Mercy Prayer (Ukrainian).

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.

4:00 PM – Divine Liturgy (St. Nicholas Church, Carvel); for all parishioners; (H) Robert and Angie Coulter.

Monday, August 4: Seven Youth of Ephesus.

No Divine Services at the Parish.

Tuesday, August 5: Pre-Feast of the Transfiguration.

No Divine Services at the Parish.

Wednesday, August 6: FEAST OF TRANSFIGURATION.

7:00 PM – Divine Liturgy (Bilingual); blessing of fruit at the end of Liturgy.

Thursday, August 7: Ven. Martyr Dometius.

No Divine Services at the Parish.

Friday, August 8: Confessor Emilian, Bishop.

No Divine Services at the Parish.

Saturday, August 9: Apostle Matthias.

No morning Divine Liturgy.

5:30 PM – Great Vespers

SUNDAY, AUGUST 10: 9TH SUN. AFTER PENTECOST.

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

9:00 AM – Divine Liturgy (Bilingual), for all parishioners; for Ukraine; for the repose of +George Kunec (40th Day Memorial); Panakhyda.

11:15 AM – Divine Mercy Prayer (Ukrainian).

11:30 AM – Divine Liturgy (Ukrainian); for the needs and intentions of all parishioners; for Ukraine.