



THE CATHOLIC PARISH OF THE DORMITION OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

BULLETIN FOR: SUNDAY, AUGUST 5, 2018

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Services:

Sundays at 10:00 am
Feast Days at 7:00 pm

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<http://dormition.eeparchy.com>

Eparchial Website:

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Pastor:

Fr. Bo Nahachewsky

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Eleventh Sunday after Pentecost, Tone 2;

the Fore-feast of the Transfiguration of Our Lord Jesus Christ;

Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor in Kiev;
Holy Martyr Eusignius (360-63); Dormition Fast.

Today's Changeable parts can be found on page 465 in your DL Anthology, or on page 91 in the small black Liturgy books. The Epistle is from the first letter of St. Paul to the Corinthians 9:2-12 and the Gospel is from St. Matthew 18:23-35.

Major Feast this Week

The Transfiguration of Our Lord

by Fr. Thomas Hopko

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as "the Christ [Messiah], the Son of the Living God," He told them that "He must go up to Jerusalem and suffer many things ... and be killed, and on the third day be raised" (Mt 16). The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high mountain"—by tradition Mount Tabor—and was "transfigured before them."



... and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah." He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is My Beloved Son, with Whom I am well pleased; listen to Him." When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead" (Mt 17.1-9; see also Mk 9.1-9; Lk 9.28-36; 2 Pet 1.16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the...

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Transfiguration of Our Lord

by Fr. Thomas Hopko, CONTINUED

...transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ's transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that "in Him, indeed, all the fullness of God was pleased to dwell," that "in Him the whole fullness of deity dwells bodily" (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12–18; 33.11–34.8; 1 Kg 19.3–16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy

men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendour of God Himself.

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.



If you can bring some fruits to be blessed

Festal Liturgy Tomorrow at 7 pm

Upcoming events (that I know about):

August:

- Divine Liturgy for the Feast of the Transfiguration of our Lord: Monday, August 6 at 7 pm
- Divine Liturgy for the Feast of the Dormition of the Mother of God: Wednesday, August 15 at 7 pm
- Parish Pastoral Council (PPC) meeting: Wednesday, August 29 at 7pm

September:

- Liturgical New Year: Saturday, September 1
- Divine Liturgy for the Feast of the Nativity of the Mother of God: Saturday, September 8 at 7 pm
- Divine Liturgy for the Feast of the Exaltation of the Holy Cross: Friday, September 14 at 7 pm
- Parish "Praznyk" with Bishop: Sunday, September 30 at 10 am

Hi, I'm your new priest.

As I am sure you are all well aware, Bishop David has reassigned many priests in our Eparchy as of August 1st 2018 for a five year term. So... you are stuck with me for at least 5 years, maybe 10, maybe more. I will do my best to serve you and the Lord well.

Your former pastor Fr. Danylo Kuc is going to Red Deer till February of 2019, then he will be assigned to St. George's parish in Edmonton.

I have been a priest in this Eparchy for over 15 years and a consecrated iconographer for 16 years (having painted and studied icons for several years before that). My pastoral assignments to date have been for 10 years serving Holy Spirit Parish in Lloydminster and that District, serving the Vermilion District also during this time, and then most recently a five year term at St. Stephen Protomartyr Parish in Calgary.

I was born and raised in Saskatoon, and studied at Sheptytsky Institute in Ottawa. I got married over 20 years ago to a Sherwood Park beauty, and therefore I transferred to this Eparchy. Having said this I am, and always will be, a Roughrider fan regardless of how good or bad they play. Before my ordination I served this Eparchy as the Eparchial Youth Ministry Director. Together, Jess (my wife) and I have three cute teen children. Come and introduce yourself to us. We'd love to get to know you all.

(And for the record, yes, my full name is Bohdan, but I prefer to be called Bo.)



To the parents of our young children may we suggest...

- Relax! God put the wiggle in children; don't feel you have to suppress it in God's house.
- Sit towards the front where it is easier to see and hear.
- Explain the parts of the Liturgy to your children.
- Sing the hymns, pray and voice the responses. Children learn liturgical behaviours by copying you.
- If you need to leave Liturgy with your child, please feel free to do so, but please come back.
- Remember that the way we welcome children in church directly affects the way they respond to Church, to God and to Christ. Let them know that they are at home in this sacred space.
- We love kid's pew art! Please encourage them to use paper (not the pew itself) and if your child wishes we can hang their art on our parish bulletin boards for all to enjoy.
- Do your best to attend Liturgy on time. In fact we'd love it if you would come up to the priest before service and give them a "high five". When kids know the priest they feel more comfortable.

To the members of our parish...

- A smile of encouragement is always welcome to parents with small, active children.

Today's Saint of the Day

The Martyr Eusignius

The Martyr Eusignius was born at Antioch in the mid-third century. For sixty years he served in the Roman armies of the emperors Diocletian, Maximian Hercules, Constantius Chlorus, Constantine the Great and his sons. Saint Eusignius was a companion of Saint Basiliscus (March 3 and May 22), and he provided an account of his martyrdom. At the beginning of the reign of Saint Constantine the Great, Saint Eusignius was a witness to the appearance of the Cross in the sky, a prediction of victory.

Saint Eusignius retired in his old age from military service and returned to his own country. There he spent his time in prayer, fasting, and attending the church of God. So he lived until the reign of Julian the Apostate (361-363), who yearned for a return to paganism. Through the denunciation of one of the Antiochian citizens, Saint Eusignius stood trial as a Christian before the emperor Julian in the year 362. He fearlessly accused the emperor of apostasy from Christ, and reproached him with the example of his relative,

Constantine the Great, and he described in detail how he himself had been an eyewitness to the appearance of the sign of the Cross in the sky. Julian did not spare the aged Saint Eusignius, then 110 years old, but ordered him beheaded.



During the **month of September**, the Eparchy of Edmonton conducts its annual **Vocations and Seminary Collection**.

“It takes a whole village to raise a child.” It likewise takes the support of the whole Church to form a deacon, priest, religious, monastic and lay member for ministry in the Church. It also takes our support to offer on-going education and formation for those already in sacred orders or involved in lay ministry.

The faithful can acknowledge the role they play in nurturing vocations by offering their financial support to help defray such expenses as formation programs, retreats, conferences, seminars, tuition, books, and room and board.

The collection supports Holy Spirit Seminary, Edmonton; the Basilian House of Studies, Edmonton; the Sisters Servants of Mary Immaculate Novitiate, Winnipeg; Clergy Study Days; and the Eparchial Diaconal and Lay Ministry Formation Programs;

The collection also assists the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Toronto, which serves the Ukrainian Catholic Church in Canada by providing academic and spiritual formation for our future Church leaders.

Studying at Holy Spirit Seminary this year for our Eparchy are:

- **Subdeacon Cyril Kennedy** (Doctoral Studies in Sacred Scripture, Catholic University, Washington, DC);
- **Roman Kobyletskyy** (Theology Studies, Saint Paul University, Ottawa);
- **Julian Savaryn** (Theology Studies, Newman Theological College, Edmonton)
- **Orion Wiebe** (Philosophy/Theology Studies, Newman Theological College, Edmonton)

The suggested donation amount is \$25.00 per family. Thank you for your generosity! May God bless you and your families!

Did you know that Holy Spirit Seminary, the school for those who are preparing for the vocation of the priesthood has moved from Ottawa to Edmonton?

It will open this fall, in the building formerly used by the Basilian Order as their “House of Studies”. The Basilian’s have moved their house to St. Basil’s Parish Rectory.



Help me get to know you

As a new priest in this community, I need to get to know you and your needs, hopes and ambitions. Once I settle in a little more I hope to do some sort of a “get to know you” survey, but for now I invite you to drop me a note.

Tell me about your family (names and ages), your occupation, your hobbies, your talents, your role in the parish. Tell me if you have a family member or friend who is shut-in or sick. Tell me what your favourite parts of this parish are. Tell me what you would like to see our parish community begin doing. If there is an idea you have, or a suggestion you could make, send me a note.

Obviously our primary goal as a parish is to bring all into a deeper relationship with God. How we do this will take some serious (yet fun) discernment. I’d love to hear your thoughts.

My EMAIL is fr.bo.nahachewsky@gmail.com and my cell phone number for TEXTS and PHOTOS is (temporarily) 403-999-9560. Please send me a picture of yourself (and your family) so that I can begin learning everyone’s names. A selfie is awesome.