



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

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 Feasts at 6 or 7 pm, see
the calendar section of this bulletin
for details on upcoming feasts.

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-3726

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



Sunday, June 11, 2023

**Second Sunday after Pentecost. Octoechos Tone I.
Holy Apostles Bartholomew and Barnabas.**

Dormition Parish's Perogy Supper Fundraiser

Thank you!

Our Perogy Supper was lovely. Many people from both our family and friends, and also strangers who saw our signs on the streets enjoyed a delicious meal, and helped us support our parish. Thank you to all our cooks, setter-uppers, cleaners, ticket sellers, ice cream scoopers, chair pilers, and every kind of job-doers. We could not have done it without you beautiful volunteers.



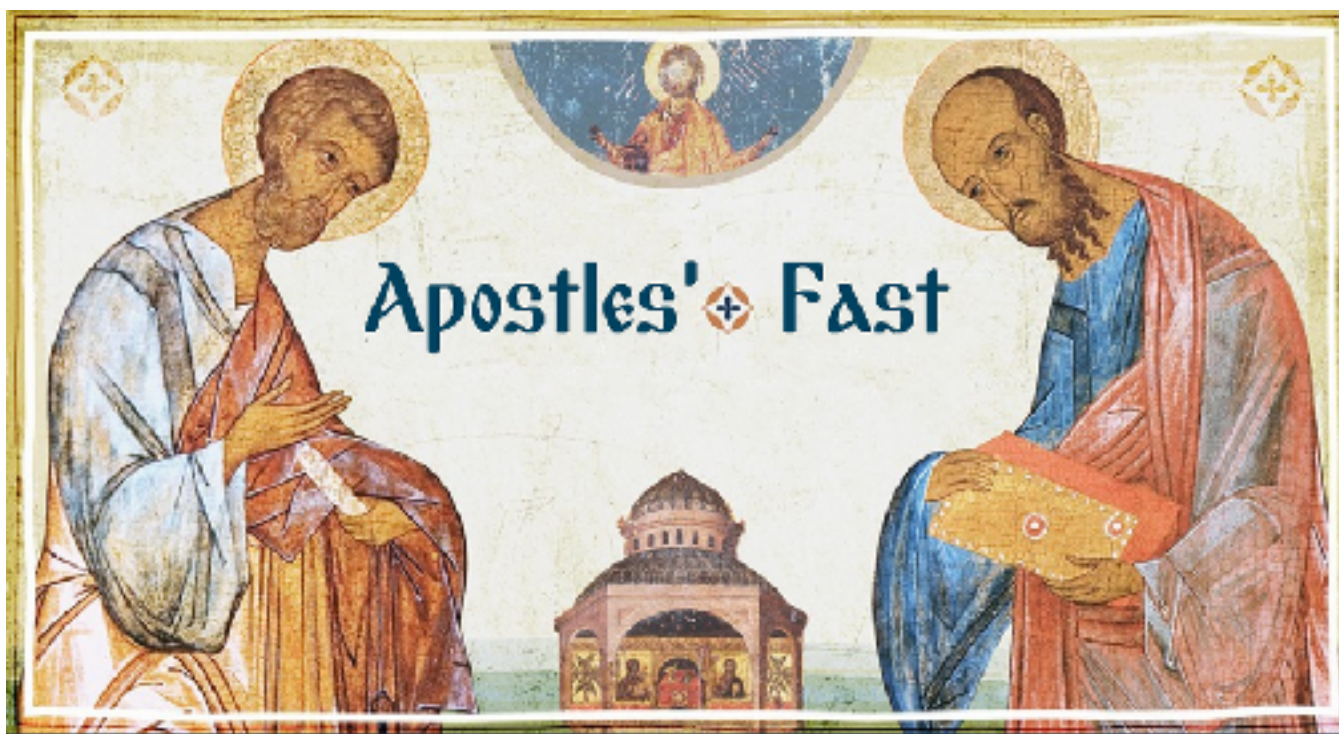
Our sincere appreciation also goes to all the volunteers who assisted in our record breaking perogy making bee held on Saturday June 3. Just over **3,000** individual varenyky were made! (**250 dozen**). Our partners from the Ukrainian free store and parishioners helped make this event a great success!

May God Bless these volunteers for their generous support and donation of their time towards our Parish's fundraising efforts including: Anna & Robin Bobcel, Oksana Boucher, Kateryna Bulatkina, Luba Fenske, Luba Genyk, Liudmyla Hryb, Khrystina & Olha Kalinchenko, Steve & Janet Konwalec, Lina Kovtun, Iryna Laschuk, Valentyna Kennedy, Fr Bo, Jenny Panchuk, Darlene Puto, Bianca Razin, Anna Sas, Alex Schabel, Yuliya Shabanova, Virginia Sharek, Kateryna Sheherbak, Helen Sirman, Lilia Vovk and Peter & Diane Woitas.



Our parish's UCWLC requests that people bring **food bank groceries** or **cash donations** to church so that together we can help many extra people who are using the food bank recently due to the wildfires in Alberta. We will be collecting till the end of June.





What is the Apostles Fast?

The "Apostles Fast" is often seen as a hidden treasure of the Liturgical Calendar - everyone knows about the Great Lent and even the Nativity Fast, but the rather short Apostles Fast often gets forgotten.

Jesus Christ Himself set the foundation for fasting. As it is said in the New Testament:

"Can you make the guests of the bridegroom fast while He is with them? But the time will come when the bridegroom will be taken from them; then they will fast." (Luke 5:35)

The roots of the Apostles Fast go back to the first century of Christianity. After the Lord's Ascension, His disciples lived a lifestyle of continuous fasting and prayer until the day the Holy Spirit descended - the day of Pentecost.

After Pentecost, the Apostles also fasted, but this time the reason was a little bit different. It was the fast of thanksgiving for the gifts of the Holy Spirit that they received. Another reason was to get well prepared for their mission of preaching and spreading the Gospel throughout the world.

When does the Apostles Fast start and end?

Here is an interesting fact about the Fast: it doesn't have a set date and its length varies from year to year. How is that possible? Well, let's look a bit deeper into the history of the Fast.

The Apostles Fast was officially established during the Ecumenical Council of Nicea in 325 AD. It was decided that the Fast must start on the second Monday after the Feast of Pentecost (or the next day after the Feast of All Saints) and lasts right until the day when we commemorate the

martyrdom of the Apostles Peter and Paul. This is why it is often called the Peter and Paul Fast.

In 2023 the Peter and Paul Fast starts on June 5th and ends on June 29th.

How long is the Apostles Fast?

Each year the Fast starts and ends on different dates and even in different months. This means that its length is not set, but determined by the day of Pascha.

In general, the Holy Apostles Fast may last from 8 to 49 days, depending on the year.

What are the rules of the Apostles Fast?

The Fast is nowhere near as strict as the Great Lent. However people are encouraged to do something.

Strict fasters might give up meat and dairy for the whole season. However in our church there is no particular fasting rules for this time for the laity.

What is the significance of the Apostles Fast?

Just as Christ fasted 40 days after the Holy Spirit descended upon Him like a dove, the Apostles also fasted after the day of Pentecost. As we know, the Holy Spirit is now upon us as well. So it makes sense for us to fast the Fast of thanksgiving to God.

With the Apostles Fast, we meditate on the Glory of God and worship the Holy Trinity - the Father, the Son and the Holy Spirit. The Fast is also a great instrument for any Christian to get closer to God and grow spiritually.

This article was taken from
<https://obitel-minsk.org/en/the-apostles-fast-2023>
 and edited to fit our particular Church.



Apostle Bartholomew of the Twelve from oca.org

The Holy Apostle Bartholomew was born at Cana of Galilee and was one of the Twelve Apostles of Christ. After the Descent of the Holy Spirit on the Day of Pentecost, it fell by lot to the holy Apostles Bartholomew and Philip

(November 14) to preach the Gospel in Syria and Asia Minor. In their preaching they wandered through various cities, and then met up again. Accompanying the holy Apostle Philip was his sister, the holy virgin Saint Mariamne.

Traversing the cities of Syria and Myzia, they underwent much hardship and tribulations, they were stoned and they were locked up in prison. In one of the villages they met up with the Apostle John the Theologian, and together they set off to Phrygia. In the city of Hieropolis by the power of their prayers they destroyed an enormous viper, which the pagans worshipped as a god. The holy Apostles Bartholomew and Philip with his sister confirmed their preaching with many miracles.

At Hieropolis there lived a man by the name of Stachys, who had been blind for 40 years. When he received healing, he then believed in Christ and was baptized. News of this spread throughout the city, and a multitude of the people thronged to the house where the apostles were staying. The sick and those beset by demons were released from their infirmities, and many were baptized. The city prefect gave orders to arrest the preachers and throw them in prison, and to burn down the house of Stachys. At the trial pagan priests came forth with the complaint that the strangers were turning people away from the worship of the ancestral gods.

Thinking that perhaps some sort of magic power was hidden away in the clothes of the apostles, the prefect gave orders to strip them. But Saint Mariamne became like a fiery torch before their eyes, and none dared touch her. They sentenced the saints to death. The Apostle Philip was crucified upside down. Suddenly there was an earthquake, and a fissure in the earth swallowed up the prefect of the city, together with the pagan priests and many of the people. Others took fright and rushed to take down the apostles from the crosses. Since the Apostle Bartholomew had not been suspended very high, they soon managed to take him down. The Apostle Philip, however, had died. After making Stachys Bishop of Hieropolis, the Apostle Bartholomew and Saint Mariamne left the city and moved on.

Preaching the Word of God, Mariamne arrived in Lykaonia, where she peacefully died (February 17). The Apostle Bartholomew went to India, where he translated the Gospel of

Matthew into their language, and he converted many pagans to Christ. He also visited Greater Armenia (the country between the River Kura and the upper stretches of the Tigris and Euphrates Rivers), where he worked many miracles and healed the daughter of King Polymios from the demons afflicting her. In gratitude, the king sent gifts to the apostle, who refused to accept them, saying that he sought only the salvation of the souls of mankind.

Then Polymios together with his wife, daughter, and many of those close to them accepted Baptism. And people from more than ten cities of Greater Armenia followed their example. But through the intrigues of the pagan priests, the Apostle Bartholomew was seized by the king's brother Astiagus in the city of Alban (now the city of Baku), and crucified upside down. But even from the cross he did not cease to proclaim the good news about Christ the Savior. Finally, on orders from Astiagus, they flayed the skin from the Apostle Bartholomew and cut off his head. Believers placed his relics in a leaden coffin and buried him.

In about the year 508 the holy relics of the Apostle Bartholomew were transferred to Mesopotamia, to the city of Dara. When the Persians seized the city in 574, Christians took the relics of the Apostle Bartholomew with them when they fled to the shores of the Black Sea. But since the enemy overtook them there, they were compelled to leave the coffin behind, and the pagans threw it into the sea. By the power of God the coffin miraculously arrived on the island of Lipari. In the ninth century, after the taking of the island by the Arabs, the holy relics were transferred to the Neapolitan city of Beneventum in Italy, and in the tenth century part of the relics were transferred to Rome.

The holy Apostle Bartholomew is mentioned in the Life of Saint Joseph the Hymnographer (April 4). Having received from a certain man part of the relics of the Apostle Bartholomew, Saint Joseph conveyed them to his own monastery near Constantinople, and he built a church in the name of the Apostle Bartholomew, placing in it a portion of the relics. Saint Joseph ardently desired to compose hymns of praise in honor of the saint, and he fervently besought God to grant him the ability to do so.

On the Feast day in memory of the Apostle Bartholomew, Saint Joseph saw him at the altar. He beckoned to Joseph and took the holy Gospel from the altar table and pressed it to his bosom with the words, "May the Lord bless you, and may your song delight the whole world." And from that time Saint Joseph began to write hymns and canons to adorn not only the Feast day of the Apostle Bartholomew, but also the Feast days of many other saints, composing about 300 canons in all. Saints John Chrysostom, Cyril of Alexandria, Epiphanius of Cyprus and certain other teachers of the Church regard the Apostle Bartholomew as being the same person as Nathanael (John 1:45-51, 21:2).



Apostle Barnabas of the Seventy from oca.org

Holy Apostle Barnabas of the Seventy was born on the island of Cyprus into the family of the tribe of Levi, and he was named Joseph. He received his education at Jerusalem, being raised with his

friend and fellow student Saul (the future Apostle Paul) under the renowned teacher of the Law, Gamaliel. Joseph was pious, he frequented the Temple, he strictly observed the fasts and avoided youthful distractions. During this time period our Lord Jesus Christ began His public ministry. Seeing the Lord and hearing His Divine Words, Joseph believed in Him as the Messiah. Filled with ardent love for the Savior, he followed Him. The Lord chose him to be one of His Seventy Apostles. The other Apostles called him Barnabas, which means "son of consolation." After the Ascension of the Lord to Heaven, Barnabas sold land belonging to him near Jerusalem and he brought the money to the feet of the Apostles, leaving nothing for himself (Acts 4:36-37).

When Saul arrived in Jerusalem after his conversion and sought to join the followers of Christ, everyone there was afraid of him since he had persecuted the Church only a short while before. Barnabas, however, came with him to the Apostles and reported how the Lord had appeared to Saul on the road to Damascus (Acts 9:26-28).

Saint Barnabas went to Antioch to encourage the believers, "Having come and having seen the grace of God, he rejoiced and he urged all to cleave to the Lord with sincerity of heart" (Acts 11:23). Then he went to Tarsus, and brought the Apostle Paul to Antioch, where for about a year they taught the people. It was here that the disciples first began to be called Christians (Acts 11:26). With the onset of famine, and taking along generous alms, Paul and Barnabas returned to Jerusalem. When King Herod killed Saint James the son of Zebedee, and had the Apostle Peter put under guard in prison to please the Jews, Saints Barnabas and Paul and Peter were led out of the prison by an angel of the Lord.

They hid out at the house of Barnabas' aunt Maria. Later, when the persecution had quieted down, they returned to Antioch, taking with them Maria's son John, surnamed Mark. Under the inspiration of the Holy Spirit, the prophets and teachers there imposed hands upon Barnabas and Paul, and sent them off to do the work to which the Lord had called them (Acts 13:2-3). Arriving in Seleucia, they sailed off to Cyprus and in the city of Salamis they preached the Word of God in the Jewish synagogues.

On Paphos they came across a sorcerer and false prophet named Bar-Jesus, who was close with the proconsul Sergius. Wishing to hear the Word of God, the proconsul invited the saints to come

to him. The sorcerer attempted to sway the proconsul from the Faith, but the Apostle Paul denounced the sorcerer, who through his words suddenly fell blind. The proconsul believed in Christ (Acts 13:6-12).

From Paphos Barnabas and Paul set sail for Pergamum of Pamphylia, and then they preached to the Jews and the Gentiles at Pisidian Antioch and throughout all that region. The Jews rioted and expelled Paul and Barnabas. The saints arrived in Iconium, but learning that the Jews wanted to stone them, they withdrew to Lystra and Derben. There the Apostle Paul healed a man, crippled in the legs from birth. The people assumed them to be the gods Zeus and Hermes and wanted to offer them sacrifice. The saints just barely persuaded them not to do this (Acts 14:8-18).

When the question arose whether those converted from the Gentiles should accept circumcision, Barnabas and Paul went to Jerusalem. There they were warmly received by the Apostles and elders. The preachers related "what God had wrought with them and how He had opened the door of faith to the Gentiles" (Acts 14:27).

After long deliberations the Apostles collectively resolved not to impose any sort of burden upon Gentile Christians except what was necessary: to refrain from the pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:19-20). Letters were sent with Barnabas and Paul, and they again preached at Antioch, and after a certain while they decided to visit the other cities where they had visited earlier. Saint Barnabas wanted to take Mark along with him, but Saint Paul did not want to, since earlier he had left them. A quarrel arose, and they separated. Paul took Silas with him and went to Syria and Cilicia, while Barnabas took Mark with him to Cyprus (Acts 15:36-41).

Having multiplied the number of believers, Saint Barnabas traveled to Rome, where he was perhaps the first to preach Christ.

Saint Barnabas founded the episcopal see at Mediolanum (now Milan), and upon his return to Cyprus he continued to preach about Christ the Savior. Then the enraged Jews incited the pagans against Barnabas, and they led him out beyond the city and stoned him, and then built a fire to burn the body. Later on, having come upon this spot, Mark took up the unharmed body of Saint Barnabas and buried it in a cave, placing upon the saint's bosom, in accord with his final wishes, the Gospel of Matthew which he had copied in his own hand.

Saint Barnabas died in about the year 62, at age seventy-six. In time, the burial spot was forgotten, but numerous signs took place at this spot. In the year 448, during the time of the emperor Zeno, Saint Barnabas appeared three times in a dream to Archbishop Anthimus of Cyprus and indicated the place where his relics were buried. Starting to dig at the indicated spot, Christians found the incorrupt body of the saint, and upon his chest was the Holy Gospel.

It was during this time that the Church of Cyprus began to be regarded as Apostolic in origin, and received the right of choosing its head. Thus Saint Barnabas defended Cyprus against the pretensions of the opponent of the Fourth Ecumenical Council, the heretic surnamed Knapheios, who had usurped the patriarchal throne at Antioch and tried to gain dominion over the Church of Cyprus.

Sister Valerie Sophie Krochenski, SSMI 1927-2023



Sister Valerie Krochenski passed to her eternal reward on May 22, 2023, at Mary Immaculate Health Care Centre in Mundare, AB, at 95 years of age and 76 years in religious life. She was a woman of deep faith and love for the Lord, very compassionate, had a great sense of humour and common sense, and not afraid to stand up for her principles.

Sophie Krochenski was born in Kindersley, Saskatchewan, on July 17, 1927, the youngest of eight children of Ignatius Krochenski and Natalia Mady (Madaj). She completed her Grade 12 standing in Kindersley in 1946. Following her graduation, she enrolled and began a year of business college in Saskatoon, where she lived at the student residence owned and run by the Sisters Servants of Mary Immaculate. In coming to know the Sisters and observing their dedication and way of life, she experienced the call of the Lord to become an SSMI and applied to enter their Community. She was accepted, and arrived at their novitiate in Ancaster, ON, on March 21, 1947; she received her habit on September 22 of that year, taking the religious name, Sister Valerie. She pronounced her first profession of vows on September 24, 1949, and final profession of vows on August 15, 1956.

Following the completion of her Novitiate, Sister Valerie attended Normal School (Teacher Training) in Hamilton, ON, and soon after, began a life-long teaching career. She taught grade 1 in Detroit, Michigan, and later, kindergarten in Toronto. In 1952, she was transferred to Edmonton, where she taught grades 5 and 6 for eight years while also taking summer courses at the University of Alberta. After only four years of teaching, she was already receiving glowing reports

from the Department of Education. A concluding statement from a detailed report on her class reads:

“Her rapport with the class and her understanding of their needs are of a high order. The students are progressing very well, and Sister Valerie has developed their ability to use materials, accept responsibility and conduct themselves acceptable in the classroom very successfully.”

To this day, many of these students still have fond memories of her.

During the 1959-60 school year Sister Valerie had the opportunity to study full time at the University of Saskatchewan in Saskatoon, receiving her Standard Certificate in Teaching. She then resumed teaching but now at the high school level at Sacred Heart Academy, later re-named Sacred Heart High School, which was owned and operated by the SSMI, in Yorkton, SK. She continued through summer courses to complete her Bachelor of Education in 1964, from the University of SK.

Sr. Valerie spent the rest of her teaching career at Sacred Heart. Her rapport with her students continued to be exceptional. Her lessons were engaging and challenging, and always brought out the best in her students. Her preferred courses were Biology, History and Christian Ethics. Today, although the Sisters no longer operate Sacred Heart High School, there is an annual award in Sister Valerie’s name given for proficiency in Biology.

But it was in the extracurricular activities that she was involved in, particularly the musicals, where she was best able to bring out the gifts and talents of her students. She was the director and acting coach of many musicals such as *The King and I*, *The Sound of Music*, *Fiddler on the Roof*, *My Fair Lady*, to name only a few.

Following her retirement, (after 32 years of teaching), she maintained many close and dear friendships with her students and with the staff with whom she had worked. She was known for the love she showed to those whom and with whom she taught, and for her good common sense. At her retirement, a staff member spoke these words: “[W]e will remember you always, for your dedication to your students and profession, for your optimism in difficult times, for your rational thinking and opinions in times of controversy ... for your devotion to the true purpose of a Catholic school, for your skill at immobilizing a frog for the purposes of dissection, and for your conviction that, despite radical obstacles, the multitude of Christ’s followers will never diminish.”

Sr. Valerie also served her Community in several leadership positions. She served as Superior in Edmonton, Yorkton, Toronto, Saskatoon, Ancaster and Mundare; as Provincial Secretary, Provincial Councillor and Vice-Provincial Superior on the Administrative...

Sister Valerie Continued

...team of the Congregation. She was a moderator of the SSMI Associates in Saskatoon, and worked at the Ukrainian Catholic Religious Education Centres in Saskatoon and Winnipeg. In Ancaster, she was administrator of Mount Mary Retreat Centre, and was able to offer spiritual direction on request as well.

Family was very important to Sister Valerie, and her vacation time was often spent with them. In the earlier years, she visited with her parents in Kindersley, SK, until they passed on. on, and later, with her siblings and in-laws, in Kindersley, and in British Columbia, Alberta and Arizona. But she would also enjoy relaxing times with her SSMI family, in various parts of Canada and the United States. She also enjoyed visiting Europe and later, Ukraine, with her family.

Underlying all her activities as a deep sense of her call by the Lord to the consecrated life and it grounded her journey through life. She participated in the 30-day silent Ignatian

retreat in Guelph, ON, in 1970 and every year thereafter made an annual 8-day silent retreat. She spent a year of studies at Gonzaga University in Spokane, WA, and a memorable 10 months of studies in the Holy Land. All these experiences, she applied to her personal and communal life.

These last number of years have been difficult ones on her journey of life. But her time of trial and suffering is now over. She would, no doubt, joyfully recite these words from the psalms:

"Awake, awake, my soul, my heart is ready, O God, my heart is ready. I will sing and make music to your glory."

Sister Valerie was predeceased by her parents, sisters Helen Kuz, Mary Grocholski and Ann Mazzei, and brothers Paul, Peter, Stanley and Walter and their spouses. She is survived by many nieces and nephews with their families, and the Sisters in the SSMI Congregation.

May her memory be eternal. Вічна Пам'ять!



Fr. Bo lead this year's Clergy Retreat in an Icon Workshop

A year ago, Bishop David asked me if I could lead the clergy of our Eparchy in the writing of an icon. This past week it happened, 28 men including a bishop, priests, deacons, sub-deacons and a seminarian worked for 5 days to create an icon of the Theotokos. All went well. Thank all of you who prayed for us.

Back Row Standing Left to Right: Fr. Mark S, Subdeacon Allan O, Fr. Mark B, Fr. Peter B, Fr. Garry S, Fr. Michael K, Fr. Matthew D, Fr. Don B, Deaconal Candidate John L, Deacon Cyril K, Fr. Stanislav B, Bishop David M, Fr. Myron P (behind bishop), Subdeacon David S, Fr. Roman P.

Front Row Kneeling: Fr. Roman K, Seminarian Adam U, Fr. Andrij N, Fr. Michael B, Fr. Rendy Y, Fr. Janko H, Fr. Slavko D, Subdeacon Bill L, Deacon François P. A few others were missing from this photo and Fr. Bo was taking the photo.

We Are People of the Eucharist: Towards a renewed love for Holy Communion

Reflections on the Eucharist by Bishop David Motiuk, Eparchy of Edmonton

May 2023

Jesus' new command, "love one another"

We last reflected on how the Last Supper and the Washing of the Disciples' Feet are part of one unifying moment, not two distinct actions. We partake of Jesus' body and blood so that we might serve the needs of others. We eat so that we may serve.

This month, let us further our reflection on the Washing of the Disciple's Feet, this sacrificial act of love and humility performed by Jesus given as an example not only to the disciples of his day but to us, Jesus' disciples of today.

Jesus gives us a new command, a command to witness by love. "By this everyone will know that you are my disciples, if you have love for one another" (John 13: 35).

Yet, we live in a world that often tends towards individualism and self-centredness – me, myself and I; and "What's in it for me?"

Blessed Pope John Paul II put it this way, "How can it be that even today there are still people dying of hunger? Condemned to illiteracy? Lacking the most basic medical care? Without a roof over their heads? (Apostolic Letter, *At the Beginning of the New Millennium*, no. 50).

Surely, we can do better. And we must.

The Church constantly reminds us that we are called to a new way of life, a life in common – communion, where we stand together – families, parishes, communities, one body in Christ, making this world a better place.

"Let us draw near to the mystical table in fear, and let us purify our hearts to receive the Bread [Jesus' Body]. Let us remain with the Master to see him wash and dry the feet of his disciples. Let us in turn do the same, submitting to one another, and let us wash the feet of each other; for Christ told his disciples to do this...." (Matins, Ikos, Great and Holy Thursday).

Friends, I often give thanks to the Lord for your kindness and generosity towards others. You have taken to heart the essence of what it means to be a Christian, to love one another, the new command that Jesus entrusts to us in a special way in carrying on his ministry. For this I am grateful. Still, there is more work to be done.



To be people of the Eucharist is to "eat so that we may serve." In other words, the work of the Divine Liturgy (Mass) does not end when we leave our churches on Sunday. It only begins. The work of the Divine Liturgy spills out into the streets and into the homes of our families, friends, and neighbours, and beyond, to strangers in near and distant places.

Homework. We who have been transformed into the Eucharist are called to be Eucharist one for another. How can we concretely live this out? I suggest that each time you attend Divine Liturgy and have received Jesus' body and blood that immediately upon exiting the church you seek out one person on your way home – someone known to you or a complete random person – and see Jesus in that person and perform some random act of kindness: a simple smile, a hello, a good morning, some money for a coffee or a meal, a phone call to a forgotten friend or relative, and things of the sort. In so doing, you will live out Jesus' command to love one another; you will have washed their feet.

We are people of the Eucharist.

Parish & Eparchial News

- **Please pray for** several of our parishioners and family members including (but not limited to) Lilliana, Pauline, Stanley, Fr. Terry, Anne, Brody, Rosann, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- Also **please pray for Anne Horsman** who is in Palliative Care, and is not expected to live past this week. Anne has long been a parishioner in this parish.
- **Happy birthday** to Jean M, and Johanna H who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- **Camp Oselia is looking for adult staff (paid) and volunteers:** including clergy, catechists (both Ukrainian and English speaking), program facilitators (arts-and-crafts, sports, etc.), cook(s), kitchen volunteers, nurse(s), life-guard(s), night watch, etc. COME BE PART OF THE FUN! Please contact Deacon Cyril if you can help: deacon.kennedy@eeparchy.com
- Joke: I used to run a dating service for chickens, but I was struggling to make hens meet.

The Eparchy of Edmonton is most grateful for their partnership with the Catholic Near East Welfare Association, in supporting many critical initiatives in Ukraine during this time of war. Through your donations, and the contributions by other Eparchies and donors, CNEWA has sent over \$5.7 million dollars to help protect and heal Ukrainian families from the horrific violence they've witnessed.



Our Patriarch thanks us for our help supporting the victims of the war in Ukraine. If you would like to donate towards the Food Boxes for Ukraine, please see the Eparchial Website:

eeparchy.com

Giving Options:

Donate Online

You can support our mission by donating on our secure website. You can choose to make a monthly or one-time gift.

Tax receipts are immediately emailed to you after your donation.

Cheque

You can mail a cheque to the Ukrainian Catholic Eparchy of Edmonton, 9645 -108 Avenue, Edmonton, Alberta T5H 1A3. Makes cheques payable to "Eparchy of Edmonton."

Donate Securities

Publicly traded securities, bonds, or mutual funds can be donated as a tax-efficient way to support our mission.

Parish Specific Donations

Is there a specific parish in our Eparchy you would like to support? (Like Dormition perhaps?) Use this convenient option by mentioning the specific parish name and location in the message section.

Dormition Parish Calendar

Are you wanting to get a hold of Fr. Bo? He is happy to have your calls at any time of the week, and is especially good M-F 10 am through 10 pm with the exceptions of the appointments listed below in this calendar. He can meet you anywhere including the church, a coffee place, or even your home (if he can and within reason). His cell number is 780-340-3726 and will answer even if he does not know your number. He is pretty good at texting too. But if you wish to email him you can reach him at fr.nahachewsky@eeparchy.com (and he will get back to you when he checks his emails... which is about every other day. Fr. Bo does NOT use social media such as FB. If for some reason you leave Fr. Bo a message and he does not reply in short order, he is happy to get followup calls... (most of you know, Fr. Bo is sometimes quite forgetful)).

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
11 Second Sunday after Pentecost. Octoechos Tone 1; The Holy Apostles Bartholomew and Barnabas Polyeleos Feast. Apostles' Fast. Romans 2:10-16; Acts 11:19-30; Matthew 4:18-23; Luke 10:16-21. 10 am Divine Liturgy Likely some perogies will be eaten after the Liturgy. 3 weeks till Camp Oselia	12 Our Venerable Father Onuphrius the Great (c. 337); Our Venerable Father Peter of Athos (892); Krystynopil? Icon of the Mother of God Apostles' Fast. Romans 7:1-13; Matthew 9:36-10:8. “Financial Paperwork Monday” Camp Prep 5:30 Appointment	13 The Holy Martyr Aquilina (286-305); Holy Triphillius, Bishop of Leucosia (Nicosia) on Cyprus (343) Apostles' Fast. Romans 7:14-8:2; Matthew 10:9-15. Camp Prep Likely Camp Meeting	14 The Holy Prophet Elisha (9th c. BC); Our Holy Father Methodius, Patriarch of Constantinople (847) Apostles' Fast. Abstinence from meat and foods that contain meat. Romans 8:2-13; Matthew 10:16-22. 1 pm Appointment Camp Prep Likely Camp Counsellor training.	15 The Holy Prophet Amos (8th c. BC); Venerable Jerome, Presbyter of Stridonium (420) Apostles' Fast. Romans 8:22-27; Matthew 10:23-31. 5:30 Appointment Camp Prep	16 Our Holy Father and Wonderworker Tychon of Amathus (408-50) Apostles' Fast. Abstinence from meat and foods that contain meat. Romans 9:6-19; Matthew 10:32-36; 11:1. Camp Prep Likely Camp Meeting	17 The Holy Martyrs Manuel, Sabel and Ismael; Our Venerable Father Hypatius, Hegumen of Ruphenia (446) Apostles' Fast. Romans 3:28-4:3; Matthew 7:24-8:4. Camp Prep
18 Third Sunday after Pentecost. Octoechos Tone 2. The Holy Martyr Leontius (69-79) Apostles' Fast. Romans 5:1-10; Matthew 6:22-33. Father's Day 10 am Divine Liturgy with the welcoming of Frank H officially into the UCC. 2 weeks till Camp Oselia	19 The Holy Apostle Jude, Brother of the Lord According to the Flesh Apostles' Fast. Jude 1:1-10; John 14:21-24. “Financial Paperwork Monday” Camp Prep 5:30 Appointment	20 The Holy Priest-Martyr Methodius, Bishop of Patara (311) Apostles' Fast. Romans 10:11-11:2; Matthew 11:16-20. Camp Prep Likely Camp Meeting	21 The Holy Priest-Martyr Methodius, Bishop of Patara (311) Apostles' Fast. Romans 10:11-11:2; Matthew 11:16-20. Camp Prep Likely Camp Counsellor training. 6:30 pm PPC Meeting Fr. Peter Attending	22 The Holy Priest-Martyr Eusebius, Bishop of Samosata (379-80) Apostles' Fast. Romans 11:13-24; Matthew 11:27-30. Camp Prep 5:30 Appointment 6 pm Knights of Columbus BBQ at Holy Cross Parish	23 The Holy Martyr Agrippina Apostles' Fast. Abstinence from meat and foods that contain meat. Romans 11:25-36; Matthew 12:1-8. Camp Prep Likely Camp Meeting	24 The Nativity of the Honourable and Glorious Prophet John, Forerunner and Baptist of Christ Apostles' Fast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Romans 13:11b-14:4; Luke 1:1-25, 57-68, 76, 80. Camp Prep First Aid Training Day for Camp Oselia
25 Fourth Sunday after Pentecost, Sunday of All Saints of Rus'-Ukraine. Octoechos Tone 3; The Holy Venerable-Martyr Febronia Apostles' Fast. Romans 6:18-23; Romans 8:28-39; Matthew 8:5-13; Matthew 5:1-16. 10 am Divine Liturgy followed by Parish Picnic and Farewell to Fr. Bo & Family 1 week till Camp Oselia	26 Our Venerable Father David of Thessalonica (c. 530); Passing into Eternal Life (1941) of Blessed Mykola (Nicholas) Konrad, Pastor of Stradch, Founder of ?Obnova,? Professor of the Lviv Theological Academy, and Martyr; Passing into Eternal Life (1941) of Blessed Volodymyr Pryjma, Cantor of Stradch and Martyr; Passing into Eternal Life (1941) of Blessed Andrii Ishchak, Pastor of Sykhiv, Professor of the Lviv Theological Academy, and Martyr Apostles' Fast. Romans 12:4-5, 15-21; Matthew 12:9-13. Camp Prep 5:30 Appointment	27 Bishop-Martyr Nykolai (Nicholas) Charnetsky and the Twenty-Seven Other New Blessed of the Church of Rus'-Ukraine Beatified in 2001; Our Venerable Father Samson, Host of Strangers (527-65); (Because the following two blessed passed into eternal life at the end of June (1941) (the exact date is not recorded) we commemorate them by name on this day: the Basilian priest-monk Severian (Baranyk), martyr of Drohobych; and the Redemptorist priest-monk Zynoviy (Zenobius) (Kovalyk), martyr of L'viv (Zamarstyniv prison)) Apostles' Fast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Ephesians 6:10-17; Luke 21:12-19. Panicked Camp Prep	28 The Transfer of the Relics of the Holy Unmercenaries Cyrus and John (5th c.) Apostles' Fast. Abstinence from meat and foods that contain meat. Romans 15:7-16; Matthew 12:38-45. Panicked Camp Prep Likely Camp Counsellor training. 7 pm PPC Meeting at Holy Cross Parish Fr. Bo attending.	29 The Holy, Glorious, All-Praiseworthy and Chief Apostles Peter and Paul; Passing into Eternal Life (1941) of Blessed Iakym (Joachim) (Senkivsky), Basilian Protohegoumen and Martyr of Drohobych, where his body was boiled All-Night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. 2 Corinthians 11:21-12:9; Matthew 16:13-19. Panicked Camp Prep 5:30 Appointment Likely Camp Counsellor training.	30 The Synaxis of the Holy, Glorious and All-Praiseworthy Twelve Apostles Abstinence from meat and foods that contain meat. 1 Corinthians 4:9-16; Mark 3:13-19. Panicked, Ravenous, Desperate, Last Minute Camp Prep Likely Camp Counsellor training.	July 1 The Holy Unmercenaries and Wonderworkers Cosmas and Damian Romans 8:14-21; Matthew 9:9-13. Canada Day Realization that “If it isn’t done yet, it won’t be part of Camp this year” Camp Set Up And Likely Camp Counsellor training.



Camp Oselia
God's Playground

CAMP OSELIA PRESENTS:



Into the Kingdom
This Year's Theme



Two Exciting Summer Camps: **July 2-7 & July 9-14, 2023** **at Camp Oselia**

Wabamun Lake: 45 min West of Edmonton

If you are going into grades 3 to 9 in September, this is your invitation to join other campers on another great summer adventure at Camp Oselia Children's Camp!

In addition to all sorts of challenging and fun activities like archery, canoeing, swimming, campfires, games, crafts and sports, we will journey together on a quest into a medieval Kingdom, complete with jousting, catapults, dragons and swordplay, all while we explore and learn about our faith in God.

We are excited to have you at camp with us for either one week or two. And bring your friends!

This camp and its programming is a ministry of the Ukrainian Catholic Church. However, one need not be Ukrainian or Catholic to attend. Everyone is welcome!!



**For more information
and to register please go to:**

CampOselia.com



Second Sunday after Pentecost. Octoechos Tone 1; The Holy Apostles Bartholomew and Barnabas Polyeleos Feast. Apostles' Fast.

Troparion, Tone 1: 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, Tone 1: Receiving the Spirit as He came in fiery tongues,* you preached the coming of the Word in the flesh.* While one of you was beheaded for the Gospel,* the other endured stoning for the sake of the faith.* You have been sent to adorn the choirs of heaven, O Bartholomew and Barnabas.* We honour your memory and ask that you intercede* with God to forgive our sins.

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

Kontakion, Tone 4: O Bartholomew, Apostle of the Lord,* you appeared to the world as a shining star.* You enlightened with the splendor of your teachings and the wonder of your miracles* all those who honour you.

Now and for ever and ever. Amen.

Kontakion, Tone 1: You arose in glory from the tomb* and with Yourself You raised the world.* All humanity acclaims You as God,* and death has vanished.* Adam exults, O Master,* and Eve, redeemed now from bondage, cries out for joy.* "You are the One, O Christ, Who offer resurrection to all."

Prokeimenon, Tone 1

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.

Epistle: Romans 2:10-16 (NRSV)

Brothers and Sisters, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

Alleluia verses:

God gives me vindication, and has subdued peoples under me.

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

2-а Неділя по Зісланні Св. Духа. Свв. апп. Вартоломея й Варнави. Глас 1. Єв. 2. 11 червня.

Тропар (глас 1): Хоч запечатали камінь юдеї* і воїни стерегли пречисте тіло Твоє,* воскрес Ти, Спасе, на третій день,* даруючи життя світові.* Тому сили небесні взивали до Тебе, Життєдавче:* Слава воскресінню Твоєму, Христе,* слава царству Твоєму,* слава провидінню Твоєму,* єдиний Чоловіколюбче!

Тропар (г. 1): Вогнеподібний язик у силі Духа прийнявши,* Слово, що прийшло у плоті, ви всюди проповідували,* Його ради той – у главу усічений, а той – камінням побитий,* і ви є апостольського лику окраса, Вартоломею й Варнави.* Тому пам'ять вашу почитаємо й просимо:* Молить Христа Бога,* щоб ми прийняли гріхів відпущення.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 4): Явився ти, як велике сонце, вселенній,* сяянням учень і чудес великих,* світло проводячи тих, що тебе почитають,* Вартоломею, апостоле.

І нині, і повсякчас, і на віки вічні. Амінь.

Кондак (г. 1): Воскрес Ти як Бог із гробу у славі* і світ із собою воскресив,* і людське єство як Бога оспівує Тебе,* і смерть щезла.* Адам же ликує, Владико,* і Єва нині, від узів ізбавляючись, радується, взиваючи:* Ти, Христе, той, хто всім подає воскресіння.

Прокімен (глас 1):

Милість Твоя, Господи, хай буде над нами,* бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала (Пс 32,1).

Апостол: (Рм 2,10-16):

Браття і Сестри, слава ж і честь, і мир усякому, хто чинить добро: юдеєві перше, а потім грекові, бо Бог не вважає на особу. Бо ті, що згрішили поза законом, поза законом і згинуть; а ті, що згрішили під законом, будуть суджені законом. Бо не слухачі закону справедливі перед Богом, а виконавці закону оправдаються. Бо коли погани, що не мають закону, з природи виконують те, що законне, вони, не мавши закону, самі собі закон; вони виявляють діло закону, написане в їхніх серцях, як свідчить їм їхнє сумління і думки, то засуджуючи їх, то оправдуючи, – в день, коли Бог, згідно з моєю Євангелією, судитиме тайні вчинки людей через Ісуса Христа.

Стих Алілуя (глас 1):

Бог, що дає відплату мені, і покоров народи мені.

Ти, що звеличуєш спасіння царя, і даєш милість помазаннику Своему Давидові і родові його повіки.

Gospel: Matthew 4:18-23 (NRSV)

At that time, when Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

Communion Hymn

Praise the Lord from the heavens,* praise Him in the highest
Alleluia, alleluia,* alleluia.

Євангеліє: (Мт 4,18-23):

Ідучи попри Галилейське море, Ісус побачив двох братів: Симона, що звався Петром, і Андрія, його брата, що закидали сіті у море, бо були рибалки. І до них мовив: “Ідіть за мною, я вас зроблю рибалками людей.” І ті негайно кинули сіті й пішли за ним. Пройшовши звідтіля далі, побачив інших двох братів: Якова, сина Заведея, та Йоана, його брата, що в човні з батьком Заведеєм лагодили свої сіті, і їх покликав. Вони зараз же, кинувши човна і свого батька, пішли слідом за ним. І ходив Ісус по всій Галилеї, навчаючи по їхніх синагогах, звіщаючи Добру Новину про Царство й вигоюючи всяку хворобу й всяку недугу в народі.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах.
Алилуя (х3).

To April 30th YTD

Dormition's Sunday collection information:

Budget \$13,333 - Actual \$8,920
This means we are short: **\$4,413**

Any additional financial support you can offer
for the Parish would be greatly appreciated!

Donations can be made at the parish or online via our parish website:

dormition.eeparchy.com