



Exaltation of the Holy Cross

Ukrainian Catholic Parish

Українська Католицька Парафія Воздвиження Чесного Хреста



Sundays:

- 9:30 am Rosary
- 10 am Divine Liturgy

Wednesdays:

- 9 am Divine Liturgy

Most Major Feasts*:

- 10 am or 7 pm Divine Liturgy

(* It's always best to check the calendar in this bulletin for upcoming special events & feasts.)

Pastor: Fr. Bo Nahachewsky

780-340-3726 (call or text)
fr.nahachewsky@eeparchy.com

Deacon John Lukey

johndebbielukey@yahoo.ca

Church Website:

EHCUCP.CA

Facebook: facebook.com/ehcucp

Church Email: office@ehcucp.ca

Pastoral

Emergencies: 780-340-3726

Church: 780-478-5260

Hall: 780-478-4275

Fax: 780-476-6485

Eparchy: 780-424-5496

Church Address:

9003 - 153 Avenue NW
Edmonton, AB

Church Mailing Address:

Londonderry P.O. Box 70029
Edmonton, AB T5C 3R6

More info on the next page.

The one BIG bulletin for Sundays, July 28 till August 18, 2024

- Tenth Sunday after Pentecost. Octoechos Tone 1. Holy Apostles and Deacons Prochor, Nicanor, Timon and Parmenas (1st-2nd c.).
- Eleventh Sunday after Pentecost. Octoechos Tone 2. Seven Holy Youths of Ephesus. Holy Venerable-Martyr Eudocia (98-117).
- Twelfth Sunday after Pentecost. Octoechos Tone 3. Post-feast of the Transfiguration. Holy Martyr Euplus (304).
- Thirteenth Sunday after Pentecost. Octoechos Tone 4. Post-feast of the Dormition. Holy Martyrs Florus and Laurus (313-24).
- And possibly the August 25th too... Fourteenth Sunday after Pentecost, Tone 5. Return of the Relics of the Holy Apostle Bartholomew (829-42). Holy Apostle Titus.

During this time Fr. Bo will be away. **If there is a pastoral emergency such as a sick call or funeral please contact the Bishop's Office at 780-424-5496.** They will help you find an available Ukrainian Catholic priest. The office is open from 8:30 till 4:30 each weekday. If you call outside these hours, leave a message and they will get back to you asap. **HOWEVER**, as I stated last week I'd prefer all of you to stay healthy and breathing.

This month there are two Major "obligatory"* Feasts:

Transfiguration of our Lord, Jesus Christ



Tue, August 6th

This is the feast where we celebrate Jesus' showing His Divine Nature before three of His disciples and He spoke to Moses and Elijah, before His Crucifixion.

Read about this Feast on page 2.

Dormition of the Holy Mother of God



Thu, August 15th

This is the feast where we celebrate the passing (death) of Mary, and her bodily rise to heaven where she intercedes for us all.

Read about this Feast on page 4.

* The term "obligatory" means that all the faithful should go to church to celebrate this feast together. But please don't think of it as a thing you 'have to' do because we are told to, but rather as a thing that we 'want to' do because it is joyful and good for us.

Since Fr. Bo is not going to be in the country during these feasts **we will not have services here. HOWEVER** all parishioners are encouraged to go to another Ukrainian Catholic Parish and celebrate with them. For example at St. Josaphat's Cathedral they will have services on the Tuesday the 6th and Thursday the 15th at both 9 am & 7 pm.

Lots of big things upcoming in our parish... 1

... so keep reading this bulletin

Hall Rentals:

call Lisa at: 780-222-9155
 or email: hallrental@ehcucp

Perohy Off Sales: 780-478-4275

Membership:

email: membership@ehcucp

Funeral Dinners:

Call Cheryl: 780-456-2828

Reminder: To receive member rates for funerals/memorials the deceased person must have been a fully paid up member of Holy Cross Parish for the past 22 consecutive months. Deceased children of fully paid up members are also entitled to member rates however child must be a dependant or under the age of 18.

Parish Pastoral Council:

Parish Priest – Fr. Bo Nahachewsky
 Deacon - Dcn. John Lukey
 President – Mark Helmak
 Past President – Peter Fedorak
 1st Vice-President – Mark Ramsankar
 2nd Vice-President – Deacon John Lukey
 Secretary – Gwen Uchach
 Treasurer – Dale Kluk
 Archivist – Diana Horyn
 Cultural – Mariyka Bodnar
 Fundraising – Terry Yackimec
 Hall Rental – Lisa Borosuik & Gladys Woitas
 Ladies' Club – Diane Kluk
 Knights of Columbus – Darrell Uchach
 Men's Club President – Marc Chiasson
 Youth Coordinator – Emmette Lysak
 Maintenance – Larry Waye
 Membership – J'lyn Ramsankar
 Social – Edd Horyn
 Spiritual – Elizabeth Podloski

Baptism, Chrismation & Eucharist:

- Contact Fr. Bo, at least a month in advance if possible

Weddings:

- Contact Fr. Bo, at least a year in advance if possible

Funerals:

- Contact Fr. Bo, as soon as you are able.

Confessions:

- Sundays from 9 till 9:30 with Fr. Bo
- First Sundays of the month with Fr. Myron before and during the Liturgy
- or anytime, just call Fr. Bo to arrange it.



Welcome Fr. Greg Faryna (back) to Holy Cross Parish

Fr. Greg will be substituting for Fr. Bo on Sunday mornings till Fr. Bo returns.

Please make Fr. Greg feel extra welcome.

Fr. Greg was pastor here at Exaltation of the Holy Cross Parish from 2007-2008.



Transfiguration of our Lord, Jesus Christ

Written by Fr. Thomas Hopko

celebrated on August 6

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 17.1-92, 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 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...

Transfiguration of our Lord - continued...

... God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

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 splendour 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.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

... for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).

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.

Did you know that traditionally people would bring fruits (and vegetables) from their gardens to have them blessed at the end of the Divine Liturgy? You are welcome to do so when you go to church this year too.

However, I'd like to remind everyone that this year there will be no service here in our parish at Holy Cross, instead you will need to go to another Ukrainian Catholic Church and pray with them (because Fr Bo is away).

There will be services at 9 am and 7 pm in the Cathedral, or you can check the websites of the other parishes for their times.



Dormition of the Most Holy Theotokos

Written by Fr. Thomas Hopko
celebrated on August 6

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

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

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk 11.27-28).

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

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

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vespertal hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we



again hear Mary say: "My soul magnifies the Lord and my Spirit rejoices in God my Saviour" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted by God his Father" (Phil 2.5-11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "hear the word of God and keep it" (Lk 11.27-28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in

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

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

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

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

Again, please go pray with one of our neighbouring Ukrainian Catholic Parishes.



«THE GOSPEL IS THE POWER OF GOD
TO SALVATION FOR EVERYONE WHO BELIEVES»
(Rm 1:16)

Pastoral Letter of the Synod of Bishops of the Ukrainian Greek-Catholic Church 2024



To the Clergy, Religious and Lay Faithful of the Ukrainian Greek Catholic Church

While they were talking and discussing together, Jesus himself drew near and went with them (Lk 24:15).

Dear Brothers and Sisters in Christ!

We, the bishops of the Ukrainian Greek-Catholic Church from Ukraine and various parts of the world, have gathered at the feet of the miraculous icon of the Mother of God in Zarvanytsya from July 2 to 12 for the annual Synod. For the first time since the beginning of the full-scale invasion, all the bishops of our Church came to Zarvanytsya, to be together with their faithful, to share their pain and trepidations. Every day we offered up prayers for a just peace and an end to a war that was criminally and insidiously initiated by Russia against our people and a free Ukraine. In the days when our Synod was held, Russian brutality crossed another line: in order to break our will to resist, the enemy attacked the most vulnerable — sick children from all across the country being treated in the central children's hospital in Kyiv. But despite this shameful plan, we witnessed solidarity and kindness — thousands of people sifted through the ruins of destroyed buildings, sheltered the injured, and within a few hours collected funds for the reconstruction of the hospital. In this tragedy, we saw all a person is capable of — the most terrible and the most magnificent. We saw that at the core of our will to resist there is humanity and empathy.

Despite the terrible context, we sought answers — on how to preach the Gospel of Christ in this time of trials and suffering, on how to evangelize, how to be messengers of hope for our neighbours and

the outside world. This was the main topic of our Synod.

Our people continues its pilgrimage to full freedom from enslavement by the empire of evil which, first in the form of tsarist and communist Russia, and now in the form of Putin's criminal regime, denied and continues to deny the very right of Ukrainians to exist and to build their own existence in the light of Divine truth and Divine law. We do not forget and do not let the world forget that Russian occupation brings death and crimes against humanity. What we have is recurring genocide. What we have are recurrent prohibitions of our Church which nonetheless rises again and again with its people.

In the suffering of Ukrainians, the earthly journey of our Saviour is revealed once again, a Saviour whom enemies hated without cause (cf. Jn 15:25), betrayed out of envy (cf. Mk 15:10), tortured with fierce malice (cf. Jn 19:3) and mercilessly killed on the cross (Mk 10:34). Foretelling his passion, Jesus Christ gave his disciples an infallible promise of resurrection: «The Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. And they will mock him and spit on him, and flog him and kill him. And after three days he will rise» (Mk 10:33–34). When the apostles heard these words, they hardly realized what they would have to go through, and perhaps they thought more about the promise of the Kingdom than about the Teacher's death. Thus, on the day of Good Friday, it seemed to each of them that it was already the end. Even after initial reports of the Resurrection, the two disciples on the road to Emmaus are distressed, they are assailed by numerous doubts and questions.

In the terrible conditions of war, within Ukrainian society there are also many doubts and questions which we, pastors, cannot ignore, even though we do not have an exhaustive answer to them. Often the prayer of our people resembles the cry of the psalmist who experiences loneliness and injustice.

We must discover for ourselves the presence of Christ in our pilgrimage as the two disciples from Emmaus experienced (cf. Lk 24:13–23). Confused and tired, they allowed their hearts to be enlightened and warmed by the word of God that came from the mouth of the Risen One, and then they recognized Him in the breaking of bread. In the same way, we, as a Church and a people, are called to be enlightened by God's word of hope, truth, and life, and to strengthen ourselves with heavenly food — the most holy Body and Blood of our Saviour. In them, the Lord gives us the pledge of victory and eternal life over which death no longer has any power because we carry within us the deposit of resurrection according to Christ's infallible promise: «Whoever eats my flesh and drinks

Pastoral Letter of the Synod of Bishops of the Ukrainian Greek-Catholic Church 2024 Continued...

my blood has eternal life, and I will raise him up on the last day» (Jn 6:54).

Beloved in Christ, let us be strengthened by the Word of God, for in it is the Spirit and life (cf. Jn 6:63), the source and pledge of our hope! When we hear sirens, when streams of disheartening news come at us from everywhere, when despondency, fear, and hopelessness surround us, let us take the Holy Scriptures in our hands, pour out our sorrows and pain before God, and together look for light and the necessary strength. After all, St. Paul assures us, and the thousand-year experience of our people and our unyielding martyr-Church confirms that «the Gospel is the power of God to salvation for everyone who believes» (Rm 1:16).

The power of God, like the life-giving breath of the risen Saviour, revives us every time the Church proclaims the Gospel of Christ to each person today. This proclamation (kerygma) vividly makes the Lord's action present in our daily reality. This living word of the Good News about Christ's Resurrection, God's love for us, the forgiveness of sins, and the communion of eternal life conveys to everyone who believes the very Source of our hope and the power of Christian perseverance. It [this proclamation] informs us not of past works of God, but of the fact that He acts in relation to each of us personally this very day by the power and action of the Holy Spirit. When the enemy sows death and wants to imprison us in his kingdom of hopelessness and despair, the Church of Christ in its proclamation brings to each person who believes life and resurrection, hope of salvation, and leads them to communion of the Holy Mysteries. That is why spreading this Word of the Gospel into all dimensions of our personal and social life, so that its power might permeate contemporary culture, and its light transfigure the way of human thinking and acting (evangelization), and transmitting the faith to all who have not yet come to know Christ, is the core mission of all His disciples — our contemporaries. It is about us, especially those who are called to serve the Word of God, that St. Paul the Apostle speaks: «For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!» (1 Cor 9:16).

We call on all the faithful of our Church to read God's Word daily and meditate on it in parish bible apostolate communities. Let our families be the first place where the treasure of faith is passed on to new generations of Christians, where praying together and the reading of the Holy Scriptures are practiced, and where different generations strengthen one another through a witness of faith and through

patient and faithful love. However, let us remember that God's Word always leads to the partaking of the Holy Mysteries and is fulfilled in the Liturgy of Christ's Church in the same way that the hearts of the disciples burned on the way to Emmaus, when Jesus spoke to them on the way, but they could only recognize Him in the breaking of bread—in partaking of His life and resurrection in the Mystery of the Eucharist (Lk 24:35).

The consequences of Russian shelling are obvious, in particular in the form of Ukrainians being killed or maimed. However, there are wounds on the body of our people that we hear less about in the daily news. We speak of the burden that has fallen on Ukrainian families who bury their dead, care for the wounded, search for the missing, and share the post-traumatic syndrome of veterans. Statistics of divorces, of broken families, of family members scattered around the world—all represent threats to our society. Therefore, we continue striving to give special pastoral attention to our families. We call on the parish clergy and the entire community of the faithful to care for families who have lost loved ones, and for everyone who is suffering near us, who feels alone or abandoned. Here it is appropriate to recall the words of Pope Benedict XVI who emphasized: «The Church is God's family in the world. In this family no one ought to go without the necessities of life... The parable of the Good Samaritan remains as a standard which imposes universal love towards the needy whom we encounter „by chance' (cf. Lk 10:31), whoever they may be. Without in any way detracting from this commandment of universal love, the Church also has a specific responsibility: within the ecclesial family no member should suffer through being in need» (Encyclical *Deus caritas est*, 25).

Having deep wounds, which the war has already inflicted on us and inflicts each day on our soul and body, «let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace for help in time of need» (cf. Heb 4:16). In particular, let us often approach the Sacrament of Confession and not hesitate to bring all our wounds, ailments, and diseases to the merciful Lord — the Physician of souls and bodies — in the Sacrament of Anointing. It is in these Sacraments, which the Church calls the Sacraments of healing, that our Saviour and Lord wants to embrace us with his merciful love and pour out the healing balm of his grace on our aching souls and hearts. Let us allow Him to do it! Let us allow Him to heal us daily, overcoming the effects of war with the power of God's love, and restoring us to new hope and new life.

Pastoral Letter of the Synod of Bishops of the Ukrainian Greek-Catholic Church 2024 Continued...

This new life is the life of the crucified and risen Christ in us, which reveals itself to the world in our acts of merciful and compassionate love. Therefore, in the midst of all the trials and sufferings of our days, let us not give up, but let us continue to do good to everyone, and above all to «those who are of the household of faith» (cf. Gal 6:10), to our suffering brothers and sisters in our native lands, in Ukraine. We repeat the call from our pastoral letter of last year, which should remain a guide for us in our daily decisions and actions: «Do not be overcome by evil, but overcome evil with good!» (Rm 12:21). If each of us does at least one concrete good deed every day, we will steadily step by step bring closer the victory of God's truth.

We want to express our deep gratitude to all those who by their very being are already showing to the world the life of the risen Lord in our people: our defenders, volunteers, doctors and chaplains, who are united with Christ in love and self-sacrifice, and provide an example of the highest love, which lays down its life for its friends (cf. Jn 15:13).

We hasten with words of Christian comfort to all those who are mourning their dead or searching for those missing without trace, and we assure them of our prayerful closeness. We pray for the wounded and traumatized, for the liberation of those in captivity and forcibly deported, for all those under temporary occupation, and for our brothers and sisters scattered across the globe.

We thank our brothers and sisters in faith and all people of good will throughout the world who remember us, who support us, and who pray with us and for us, being confirmed together with us in Paschal faith and hope. Upon all we invoke God's boundless mercy, God's strength, and the intercession of our Heavenly Mother — the Most Holy Theotokos.

Remembering the great gift of Baptism for our people, we strive to renew our promises of fidelity to Christ,

and, at the same time, to strengthen our Paschal faith and hope. As his disciples, as children of the resurrection, we firmly believe that our «third day» will certainly come—the day of resurrection, the day of victory of truth and love over sin, hatred and hell, that the bright dawn of our Ukrainian Easter will come!

Invigorated by this faith and Christian hope, we are already now, in the midst of trials and suffering, proclaiming the good news of salvation to the whole world in the words of the Apostle of the Nations: «We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh» (2 Cor 4:8–11).

May the Divine Spirit continue to guide and revive us, may he make us instruments of God's love and God's peace, and heralds of hope and life! May the Most Holy Theotokos, and the saints and righteous of the Ukrainian land intercede for us on this path!

May the blessing of the Almighty God, the Father, and the Son, and the Holy Spirit, descend upon our people and abide with us all forever!

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

† SVIATOSLAV

Given in Kyiv, at the Patriarchal Cathedral of the Resurrection of Christ, on the day of Saint Volodymyr, named Basil in Holy Baptism, Grand Prince of Kyiv, Equal-to-the-Apostles, On the 15th day of July in the 2024th year of our Lord

We instruct parish clergy to read this Pastoral Letter to the faithful after every Divine Liturgy on Sunday, August 4 of this year.

This fall we want to do a few cultural things in our parish, both for our parishioners and for anyone else who wishes to join us. So... we are planning to start with:



PETRYKIVKA

Petrykivka is a Ukrainian Art that anyone can do which focuses on flowers, birds and other such themes. Our first session will be some time in September, likely on a Saturday, but we are not sure which day. (Stay tuned.) It will not cost much, only a few bucks. If you are interested we'd love to have an idea of how big this art event will need to be. Please put your name on our list in the "Anex" of the church, or contact Mariyka Bodnar.

Some Big Events Coming Up this September here at Holy Cross:

PEROGY SUPPER

WHEN:
Saturday, September 28, 2024

WHERE:
Exaltation of the Holy Cross Parish
9003-153 AVE



FOR TICKETS CONTACT

DIANNE @ 780-242-1534

**ALL AGES
EVENT**

**ADVANCED
TICKETS
ONLY**

Adults (13 yrs+) \$25.00

Youth (7-12 yrs) \$15.00

Children (6 & under) - Free

- Tickets required for admission
- No Refunds

2 SITTINGS

FIRST
4:00 PM - 5:30 PM
Doors Open @ 3:30 pm

SECOND
6:00 PM - 7:30 PM
Doors open @ 5:45 pm



MAJOR
FEAST OF
THE
NATIVITY OF
THE MOST
HOLY
THEOTOKOS
SEPTEMBER
8TH

HOLY CROSS PARISH PRAZNYK

Hosted by Holy Cross Ladies Club
And
Blazing Star Group

SUNDAY SEPTEMBER 15/24
After 10:00 am Liturgy

ADULTS \$20.00
(After SEPTEMBER 8, 2024 (\$25.00))


CHILDREN age 6 to 12 \$10.00
CHILDREN 5 and Under Free

TICKETS ON SALE
STARTING AUGUST 18/24



MAJOR
FEAST OF
THE
EXALTATION
OF THE
PRECIOUS
CROSS OF
OUR LORD
SEPTEMBER
14TH

NEW STUFF Coming Up this September here at Holy Cross:



HOLY CROSS' EVERY OTHER WEEK ON WEDNESDAY NIGHT

BIBLE STUDY

This will be an extraordinary journey through both the Old Testament and the New. Simple and Profound this introduction to the entire story of Salvation will help everyone understand God's plan for us.

Completely Free. (and with Popcorn!)

For Everyone: Whether you have never opened a bible before, or if you have it studied for years, this program will help you see the big picture.

Please come and join us at 6 pm on every other Wednesday Night. See our weekly bulletin for all the exact dates.

With some Byzantine (Eastern) Catholic Perspective added.

ALL AGES STUDIES of the Bible

LITURGY STUDY?

Ft. Bo will probably try to squeak in a little bit of Liturgy Study during the "Every Other" Wednesday Night Bible Study. It's important for us to learn about how and why we pray the way we do.

↑ Liturgy Study will also be trying to sneak into the bulletins and on Youtube



TUESDAY ICON STUDIO TIME.

Ft. Bo is planning to paint icons in afternoons in the parish building on Tuesdays starting September 17. If you would like to learn about iconography, perhaps even paint an icon, come talk to him.

All of these will likely start on the 17 & 18 of September.

Lay Formation and Extraordinary Eucharistic Minister training too.

EVERY OTHER WEDNESDAY

YETI

OUR YOUTH EVANGELIZATION TEAM'S INITIATIVE

Two simultaneous programs, one for Elementary aged school children (Grade 3-6), and the other for Junior and Senior High School Students (Grades 7-12) to challenge, activate and inspire today's youth.

Every other week at 5 pm till about 7:30. (On opposite Wednesdays from the Bible Study.)

Details of what we shall do will be found in future bulletins.

Please spread the word. Bring your kids.

& YAM

YOUNG ADULT MINISTRY

After the "Every Other Wednesday Youth Ministry" it's time for Young Adults to take over. At these relaxed, fun and informative evenings we will play, pray, fall deeply in love with God... and plot how to take over the world... with Jesus. Likely we will start at some point after 7:30.

Upcoming Meetings & Events:

- **Sunday, July 28:** The Fourth World Day for Grandparents and the Elderly will be celebrated on Sunday, July 28. Pope Francis' Message for the occasion underscores the theme "Do not cast me off in my old age" (Psalm 71:9) and invites the Catholic faithful to reflect on the loneliness of the elderly and the role of the Church in addressing it.
To help celebrate the special day, the Dicastery for Laity, Family and Life has prepared a [Pastoral Toolkit](#) designed to promote A Day Without Loneliness. The toolkit includes the official logo, a catechesis on old age, recent texts from the Magisterium, the official prayer for the World Day, and pastoral suggestions.
The Apostolic See of Rome published a Decree granting a Plenary Indulgence for those who take part in the celebrations of the Day or who visit the elderly alone. To make this indulgence known, a Poster has been added to the Pastoral Toolkit developed by the Dicastery for Laity, Family, and Life.
- **Wednesday, July 31:** Normal 9 am Divine Liturgy. But the last one for a few weeks.
- **Most of August:** Fr. Bo will be away for a Family Reunion and an Iconography Workshop (this time he is taking it, not giving it).
Also, Divine Liturgies will **NOT** be recorded and broadcast.
- **Sunday, August 4:** Fr. Myron will not be at our parish for the usual 1st Sunday Confessions. He will be celebrating his Anniversary of Ordination with another parish. But he should be back for September.
- **August: Sunday Rosary Leaders** are not scheduled. Please volunteer if you are willing to lead the 9:30 Rosary.
- **August: Sunday Coffee Hour** is cancelled, but the Coffee Hour Groups are reminded that they should still greet people at the door before Liturgy and do the Sunday collection.
- **August 7, 14 & 21: No Wednesday 9 am Divine Liturgies.** This is because Fr. Bo is gone. On the 28th we resume like normal.
- **Saturday, August 10:** Hall rental.
- **Monday & Tuesday, August 12 & 13:** Perogy Prep & Perogy Bee. Please come and help if you can.
- **Monday, August 26: Parish Pastoral Council Meeting** (I think... correct me if I'm wrong). PPC members look at your emails for confirmation.
- **Sunday, September 1:** The beginning of the **New Liturgical Year**.
- **September 1:** With the New Liturgical Year comes the restarting of our regular programs including: **Ladies' Club, Men's Club, Knights of Columbus, Rosary Schedule, Coffee Hour, and more...**
- **September Something:** Training of new **Extraordinary Eucharistic Ministers** will begin in September. If you are part of this group, stay tuned.
- **Monday, September 2:** I believe the regular **Monday Morning Bible Study Group** starts up again at 10 am. To be confirmed.
- **September 2 - 14:** We pray for the Order of Saint Basil the Great as they hold a **General Chapter** in Rome. These are the Basilian Priests and Brothers who take care of St. Basil's Parish here in Edmonton.
- **Tuesday, September 3: Schools open for classes.**
- **Tuesday, September 3: Divine Liturgy at Venta Care Centre** at 10:30 am.
- **Thursday, September 5 at 4 pm: Wedding Rehearsal.**
- **Saturday, September 7 at 1 pm: Wedding.**
- **Sunday, September 8: Major Feast of the Nativity of the Mother of God.**
- **Sunday, September 8:** Will our **Sunday School** be up and running? We shall see. Bring your kids up to grade 2, to learn about the theme of the day during part of the Liturgy.
- **Monday to Thursday, September 9-12: Annual Clergy Study Days** (starting 2:00 pm Monday; ending 12:30 pm Thursday, Providence Renewal Centre. Deacon Daniel Galadza, Special Topics in Liturgy and the Ukrainian Catholic Church – Part II).
- **Wednesday, September 11: No 9 am Wednesday Liturgy** due to Clergy Study Days.
- **Thursday, September 12, 1 pm: Clergy Conference** at Providence Renewal Centre.
- **Saturday, September 14: The Feast of the Elevation of the Holy Cross.** We will not have a Liturgy this day however as we will be celebrating it the following day with Bishop David.
- **Sunday, September 15:** Bishop David has put this date on his calendar to visit our parish for our **PRAZNYK** (the feast of the Elevation of the Holy Cross is on the 14th). The Praznyk Lunch will be after the Divine Liturgy and costs \$20 for adults, \$10 for kids aged 6-12, and free for those 5 and under. Tickets are on Sale starting August in the parish. Prices go up for those last minute people as of Sunday the 8th.
- **Tuesdays, starting September 17 at ? pm:** Fr. Bo plans to have **ongoing iconography painting sessions** with people interested in painting icons in the boardroom. More details will be figured out in the near future.

More Upcoming Meetings & Events:

- **Wednesday, September 18 at 7 pm:** Our first of many **“every other” Wednesday Night Bible Study** sessions for everyone. Come grab some of our gourmet popcorn and let's learn about the ENTIRE BIBLE. Both Old and New Testament. Everyone Encouraged to participate, from our parish and beyond. This will take place every other Wednesday... normally unless something bumps us a week later. A more detailed schedule can be found on this bulletin.
- **This Fall, likely on a Saturday... unknown, but maybe the 21st?** We are hoping to do a **Petrykivka Workshop** in our parish. Sign up if you are interested in this traditional art. Also you can see a video about this on our parish website: EHCUCP.CA
- **Wednesday, September 25 at 6 pm:** Our first of many **“every other” Wednesday Youth Ministry Events**. Children in grades 3 through 6 are meeting in one room. Youth in grades 7 through 12 are meeting in another room. See the details on another page in this bulletin.
- **Wednesday, September 25 at 7:30-ish pm:** The first of many **“every other” YAM Nights** (Young Adult Ministry) of the new liturgical year. This is for Adults aged 18 to.... those middle aged folk (30's - 40's). Details to come.
- **Saturday, September 28 at 4 pm and again at 6 pm: THE PEROGY SUPPER.** Note: this is soooo big that it gets a “The” before the “Perogy Supper” in the title. Tickets for the Perogy Supper are now on sale. Tickets will be sold after the Divine Liturgy. Get tickets for all your families and friends. Price of tickets are \$25.00 per Adult, \$15.00 per Youth, Children under 6 are free. You need a ticket for Admission. There will be two servings: the first one at 4:00pm, and the second at 6:00pm. For more information on ticket sales, call Dianne 780-242-1534, or Dale 780-984-7068. If you are interested in helping with the event, please see or call Lasha 780-288-4880 or Terry 780-456-2828.
- **Sunday, September 29 at 10 am:** Beware of our infamous **“Children’s Liturgy”**. Marilyn the Catechetical Puppet would like to speak to all kids during the homily. Invite your families children to come to church with you this day.
- **Tuesday, October 1 at 10:30: Feast of the Protection of the Mother of God.** Divine Liturgy will be celebrated at Venta Care Centre, and everyone is welcome to join us. Talk to Fr. Bo for more details.

- **Saturday, October 19:** Maybe a **Harvest Dance** here at Holy Cross?... TBD.
- **2025:** Pope Francis declared **2025 as a Jubilee Year** designating its theme as “Pilgrims of Hope.”

Parish & Eparchial News:

- We have a new **Kitchen Coordinator: Dianna Horyn**. If you have any questions or requests for our kitchen, she's your 'gal'.
- **Our Office Administrator for the Parish - Natasha** has found full time employment and will be leaving in August. We are currently looking to fill her position by someone that would be interested in working approximately 3 hours a week to perform a list of duties. If you are interested, Please contact Dale Kluk (780 984 7068) or Mark Helmak (780 473 2972) to learn more about the position.
- Bishop David granted a personal leave of absence to **Rev. Mike Bombak** from the Eparchy of Edmonton in order for him to accept a position as Assistant Director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Toronto.
- Bishop David made the following **mid-term appointments**, effective September 1, 2024:
 - **Rev. Janko Herbut** as Pastor of Saint Stephen Protomartyr Parish, Calgary;
 - **Rev. Mykhaylo Bohun** as Pastor of Saint Josaphat Cathedral, Edmonton;
 - **Rev. Jim Nakonechny** as Assistant Pastor of Saint Josaphat Cathedral, Edmonton; and
 - **Rev. Ivan Bykov** as Pastoral Administrator of Saint Vladimir Parish, Red Deer.
- Are you interested in **joining our parish officially?** Speak to J'lynn. If you don't know who she is, talk to Fr. Bo and he'll introduce you to her, or get you in contact with her.
- We are **recording our Liturgies** for those who are not able to come in person to church. Please note that the recorded Liturgies are not intended to be an option for those who simply want to stay at home.



- Lets be extra welcoming.

The Next Couple Weeks at Holy Cross

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>28</p> <p>Tenth Sunday after Pentecost. Octoechos Tone 1. Holy Apostles and Deacons Prochor, Nicanor, Timon and Parmenas (1st-2nd c.). 10 SAP 1 Corinthians 4:9-16. Matthew 17:14-23.</p> <p>9:30 am. Rosary if anyone wishes to lead it. (Nobody will be scheduled for July & August)</p> <p>10 am Divine Liturgy (Deacon John Preaches)</p> <p>No Sunday School, No Coffee Hour till fall.</p>	<p>29</p> <p>Holy Martyr Callinicus. 2 Corinthians 2:4-15. Matthew 23:13-22.</p> <p>No Bible Study till September</p>	<p>30</p> <p>Holy Apostles Silas and Silvanus and those with them. 2 Corinthians 2:14-3:3. Matthew 23:23-28.</p> <p>4 pm Marriage Prep</p>	<p>31</p> <p>Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord. Holy and Just Eudocimus (840). 2 Corinthians 3:4-11. Matthew 23:29-39.</p> <p>9 am Divine Liturgy</p> <p>10 am Baptismal Prep</p>	<p>August 1</p> <p>Procession with the Holy Relics of the Precious and Life-Giving Cross of the Lord. Seven Holy Martyred Maccabees, Their Mother Solome and Their Teacher Eleazar. Venerable Father Alphonsus Liguori. Beginning of the Dormition Fast (Spasivka). Dormition Fast. 1 Corinthians 1:18-24. John 19:6-11,13-20,25-28,30-35.</p>	<p>2 </p> <p>Transfer of the Holy Relics of the First-martyr and Archdeacon Stephen (5th c.). Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 4:13-18. Matthew 24:27-33, 42-51.</p> <p>Fr. Bo away</p>	<p>3</p> <p>Our Venerable Fathers Isaac (406-25), Dalmatus and Faustus. Dormition Fast. 1 Corinthians 1:3-9. Matthew 19:3-12.</p> <p>Fr. Bo away</p>
<p>4</p> <p>Eleventh Sunday after Pentecost. Octoechos Tone 2. Seven Holy Youths of Ephesus. Holy Venerable-Martyr Eudocia (98-117). Dormition Fast. 1 Corinthians 9:2-12. Matthew 18:23-35.</p> <p>9:30 am. Rosary if anyone wishes to lead it. (Nobody will be scheduled for July & August)</p> <p>10 am Divine Liturgy with Fr. Greg</p> <p>Fr. Bo away</p> <p>No Sunday School, No Coffee Hour till fall.</p>	<p>5</p> <p>Fore-feast of the Transfiguration of Our Lord Jesus Christ. Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor. Holy Martyr Eusignius (360-63). Dormition Fast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. 2 Corinthians 5:10-15. Mark 1:9-15.</p> <p>Fr. Bo away</p>	<p>6</p> <p>Holy Transfig. of Our Lord, God and Saviour Jesus Christ. Feast of our Lord. Holy Day of Obligation. 2 Peter 1:10-19. Matthew 17:1-9.</p> <p>No Venta Care Centre Liturgy</p> <p>Fr. Bo away</p>	<p>7</p> <p>Post-feast of the Transfiguration. Holy Venerable-Martyr Dometius (360- 63). Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 6:11-16. Mark 1:23-28.</p> <p>Fr. Bo away</p> <p>No 9 am Divine Liturgy</p>	<p>8</p> <p>Post-feast of the Transfiguration. Holy Confessor Emilian, Bishop of Cyzicus (815). Dormition Fast. 2 Corinthians 7:1-10. Mark 1:29-35.</p> <p>Fr. Bo away</p>	<p>9</p> <p>Post-feast of the Transfiguration. Holy Apostle Matthias. Polyeleos Feast. Dormition Fast. Abstinence from meat and foods that contain meat. Acts 1:12-17, 21-26. Luke 9:1-6.</p> <p>Fr. Bo away</p>	<p>10</p> <p>Post-feast of the Transfiguration. Holy Martyr and Archdeacon Lawrence (249-51). Dormition Fast. 1 Corinthians 1:26-29. Matthew 20:29-34.</p> <p>Fr. Bo away</p> <p>Hall Rental</p>
<p>11</p> <p>Twelfth Sunday after Pentecost. Octoechos Tone 3. Post-feast of the Transfiguration. Holy Martyr Euplus (304). Dormition Fast. 1 Corinthians 15:1-11. Matthew 19:16-26.</p> <p>9:30 am. Rosary if anyone wishes to lead it. (Nobody will be scheduled for July & August)</p> <p>10 am Divine Liturgy with Fr. Greg</p> <p>Fr. Bo away</p> <p>No Sunday School, No Coffee Hour till fall.</p>	<p>12</p> <p>Post-feast of the Transfiguration. Holy Martyrs Photius and Anicetas (284-305). Dormition Fast. 2 Corinthians 8:7-15. Mark 3:6-12.</p> <p>9 am Perogy Dough and Potatoes are prepared</p> <p>Fr. Bo away</p>	<p>13</p> <p>Leave-taking of the Feast of the Holy Transfiguration. Our Venerable Father Maximus the Confessor (662). Dormition Fast. 2 Corinthians 8:16-9:5. Mark 3:13-19.</p> <p>9 am Perogy Pinching - please come join us.</p> <p>Fr. Bo away</p>	<p>14</p> <p>Transfer of the Precious Relics of Our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kiev (1091). Fore-feast of the Holy Dormition of the Mother of God. Holy Prophet Micah (8th c. BC). Polyeleos Feast. Dormition Fast. Abstinence from meat and foods that contain meat. Hebrews 13:7-16. Matthew 11:27-29.</p> <p>Fr. Bo away</p> <p>No 9 am Divine Liturgy</p>	<p>15</p> <p>Dormition of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary. Kievan-Caves Icon of the Mother of God (1073), and Zaranytsia. Feast of the Mother of God. Holy Day of Obligation. Philippians 2:5-11. Luke 10:38-42, 11:27-28.</p> <p>Fr. Bo away</p>	<p>16 </p> <p>Post-feast of the Dormition. Transfer from Edessa to Constantinople of the Holy Icon Not Made with Hands of Our Lord, God and Savior Jesus Christ, also Called the Holy Veil, and the Holy Martyr Diomedes (284-305). Abstinence from meat and foods that contain meat. 2 Corinthians 11:5-21. Mark 4:1-9.</p> <p>Fr. Bo away</p>	<p>17</p> <p>Post-feast of the Dormition. Holy Martyr Myron (249-51). 1 Corinthians 2:6-9. Matthew 22:15-22.</p> <p>Fr. Bo away</p>
<p>18</p> <p>Thirteenth Sunday after Pentecost. Octoechos Tone 4. Post-feast of the Dormition. Holy Martyrs Florus and Laurus (313-24). 1 Corinthians 16:13-24. Matthew 21:33-42.</p> <p>9:30 am. Rosary if anyone wishes to lead it. (Nobody will be scheduled for July & August)</p> <p>10 am Divine Liturgy with Fr. Greg</p>	<p>19</p> <p>Post-feast of the Dormition. Holy Martyr Andrew the General and those with him (286-305). 2 Corinthians 12:10-19. Mark 4:10-23.</p> <p>Fr. Bo away</p>	<p>20</p> <p>Post-feast of the Dormition. Holy Prophet Samuel (11th c. BC). 2 Corinthians 12:20-13:2. Mark 4:24-34.</p> <p>Fr. Bo away</p>	<p>21</p> <p>Post-feast of the Dormition. Holy Apostle Thaddeus. Holy Martyr Bassa (c. 305). 2 Corinthians 13:3-13. Mark 4:35-41.</p> <p>Fr. Bo away</p> <p>No 9 am Divine Liturgy</p>	<p>22</p> <p>Post-feast of the Dormition. Holy Martyr Agathonicus and those with him (286-305). Passing into Eternal Life (1964) of Bishop Symeon (Lukach) Confessor of Krasnoyarsk and Pastor of the Stanyslaviv (Ivano-Frankivsk) Region. Galatians 1:1-10. 1:20-2:5. Mark 5:1-20.</p> <p>Fr. Bo returns</p>	<p>23 </p> <p>Leave-taking of the Feast of the Holy Dormition. Holy Martyr Luppus. Holy Priest-Martyr Irenaeus, Bishop of Lyons (193-211). Abstinence from meat and foods that contain meat. Galatians 2:6-10. Mark 5:22-24. 5:35-6:1.</p>	<p>24</p> <p>Holy Priest-Martyr Eutyches. Pidhoretsk Icon of the Mother of God (1772) 1 Corinthians 4:1-5. Matthew 23:1-12.</p>