



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 Divine Liturgy

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

Pastor: Fr. Bo Nahachewsky

Deacon: Dcn. François Provencal

Fr. Bo's Cell: 780-340-3726
(call or text)

Fr. Bo's Email:
fr.nahachewsky@eeparchy.com

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.

Sunday, September 10, 2023

Sunday before the Exaltation of the Cross, Tone 6; Post-feast of the Nativity of the Mother of God; Holy Martyrs Menodora, Metrodora, Nymphodora (303-II)



Our Sunday School Program Resumes Today!

Welcome back everyone. We shall start in the Church and then go to the Sunday School Room together. We are excited to be with you.

Sunday school lessons are based on the Gospel of the day, and are overseen by our long time parishioner; Diane Kluk.

All Children who have not yet received their First Solemn Communion are welcome to join us. Children who have already received their First Confession and Solemn Communion (typically at Grade 2 or 3) are invited to be **Altar Servers**.

See page 4 and beyond for more information on Sunday School & Altar Servers.

Get Your Praznyk Tickets Today!

Enjoy a lovely meal with Bishop David **next Sunday**, September 17th after the 10 am Divine Liturgy as we celebrate our parish, and officially welcome of Fr. Bo & family to our parish.

Tickets are on sale after Today's Divine Liturgy. Adult tickets are \$20, Children 6-12 years old are only \$8 and those under 6 are free. Please note: there are 'No Refunds'

After today tickets will be extra hard to get and will cost more. (\$25, or if you choose you can give \$10,000). Contact Cheryl Yackimec if you need to get some after today's selling is over.



Hall Rentals:

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

Membership:

email: membership@ehcucp

Perohy Off Sales: 780-478-4275

Funeral Dinners:

Call Cheryl: 780-456-2828

Parish Pastoral Council:

Parish Priest – Fr. Bo Nahachewsky
 Deacon - Dcn. François Provencal
 President – Mark Helmak
 Past President – Peter Fedorak
 1st Vice-President – Mark Ramsankar
 2nd Vice-President – John Lukey
 Secretary – Gwen Uchach
 Treasurer – Peter Fedorak
 Archivist – Diana Horyn
 Cultural – Mariyka Bodnar
 Fundraising – Edd Horyn
 Hall Rental – Lisa Borosuik &
 Gladys Waitas
 Ladies' Club – Heather Gauthier
 Knights of Columbus – Darrell Uchach
 Men's Club President – Marc Chiasson
 Youth Coordinator – *Emmette Lysak*
 Maintenance – Larry Waye
 Membership – J'lyn Ramsankar
 Social – *Vacant*
 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
- or anytime, just call Fr. Bo to arrange it.

Saints of the Day:**Martyrs Menodora, Metrodora, and Nymphodora, at Nicomedia**

Commemorated on [September 10](#)

This article was taken from [oca.org](#)

The Holy Virgins Menodora, Nymphodora, and Metrodora (305-311), were sisters from Bithynia (Asia Minor). Distinguished for their special piety, they wanted to preserve their virginity and avoid worldly associations. They chose a solitary place for themselves in the wilderness and spent their lives in deeds of fasting and prayer.

Reports of the holy life of the virgins soon spread, since healings of the sick began to occur through their prayers. The Bithynia region was governed at that time by a man named Frontonus, who ordered that the sisters be arrested and brought before him.

At first he tried to persuade them to renounce Christ, promising great honors and rewards. But the holy sisters steadfastly confessed their faith before him, rejecting all his suggestions. They told him that they did not value the temporal things of this world, and that they were prepared to die for their Heavenly Bridegroom, for death would be their gateway to eternal life.

Flying into a rage, the governor took out his wrath on Saint Menodora, the eldest sister. She was stripped and beaten by four men, while a herald urged her to offer sacrifice to the gods. The saint bravely endured the torments and cried out, "Sacrifice? Can't you see that I am offering myself as a sacrifice to my God?" Then they renewed their torments with even greater severity. Then the martyr cried out, "Lord Jesus Christ, joy of my heart, my hope, receive my soul in peace." With these words she gave up her soul to God, and went to her Heavenly Bridegroom.

Four days later, they brought the two younger sisters Metrodora and Nymphodora to the court. They showed them the battered body of their older sister to frighten them. The virgins wept over her, but remained steadfast.

Then Saint Metrodora was tortured. She died, crying out to her beloved Lord Jesus Christ with her last breath. Then they turned to the third sister, Nymphodora. Before her lay the bruised bodies of her sisters. Frontonus hoped that this sight would intimidate the young virgin.

Pretending that he was charmed by her youth and beauty, he urged her to worship the pagan gods, promising great rewards and honors. Saint Nymphodora scoffed at his words, and shared the fate of her older sisters. She was tortured and beaten to death with iron rods.

The bodies of the holy martyrs were to be burned in a fire, but a heavy rain extinguished the blazing fire, and lightning struck down Frontonus and his servant. Christians took up the bodies of the holy sisters and reverently buried them at the so-called Warm Springs at Pythias (Bithynia).

Part of the relics of the holy martyrs are preserved on Mt. Athos in the Protection cathedral of the Saint Panteleimon monastery, and the hand of Saint Metrodora is on the Holy Mountain in the monastery of the Pantocrator.





SingCon 2023 ✦ Welland, Ontario

After successful gatherings in Parma (2018) and Stamford (2019), along with several virtual gatherings and events (2020–2021), our goal this year at SingCon 2023 in Welland is to consolidate our knowledge and experience, to teach how to transmit it in a practical and manageable manner, remaining faithful to the liturgical tradition of the Church and the authentic Kyivan Greco-Catholic heritage, and making it prayerful and beautiful in our churches and parishes, whether great or small. We are looking forward to seeing you soon at Saint Michael the Archangel Ukrainian Catholic Church in Welland, Ontario, to praise God together in song!

GENERAL INFORMATION

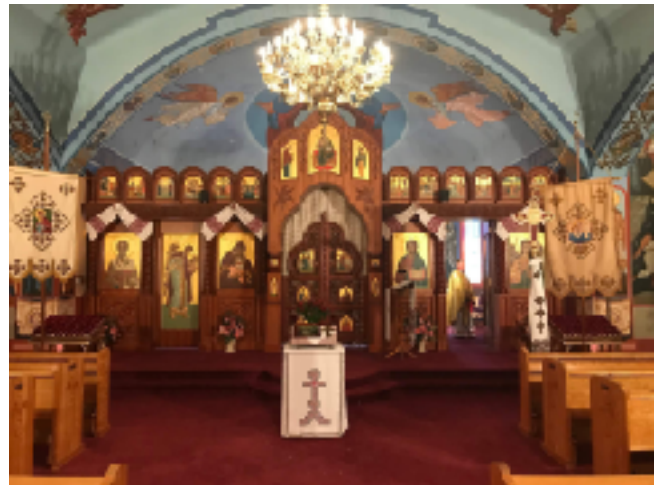
Date: Thursday 28 September 2023 (begins after 4:00 pm) to Sunday 1 October 2023 (ends after 1:00 pm) (see schedule below)

Location:

Saint Michael the Archangel Ukrainian Catholic Church
411 Harriet St
Welland, ON L3B 2H9, Canada

Register here by filling out this form: <https://forms.gle/dZX7r2qYmFac62gYA>

Total registration fee (updated – deadline to register is September 15, 2023): \$200 CAD (includes all meals, photocopies, etc.) = \$150 USD



For lots of good information, including the schedule and the workshops available for beginner singers, intermediate cantors and advanced liturgical super-cantors, please go to <https://ugccmusic.com/singcon-2023>

Or feel free to write to hello@ugccmusic.com with your questions.

Knowing several of the people involved with this amazing Ukrainian Catholic Cantoring Convention, I highly recommend it to our parish singers.



STREAM 1: BASIC RESURRECTIONAL

- Workshop 1 (Friday morning): Tones
- Workshop 2 (Friday afternoon): Do's and Don'ts of the Divine Liturgy
- Workshop 3 (Saturday morning): Prokeimena and Alleluia
- Workshop 4 (Saturday afternoon): Supplemental Music

STREAM 2: INTERMEDIATE SAMOHLASEN

- Workshop 1 (Friday morning): Tones
- Workshop 2 (Friday afternoon): Vespers
- Workshop 3 (Saturday morning): Presanctified Liturgy
- Workshop 4 (Saturday afternoon): Order of Burial

STREAM 3: ADVANCED OKTOECHOS

- Workshop 1 (Friday morning): Tones (with Stream 2)
- Workshop 2 (Friday afternoon): Vespers (with Stream 2)
- Workshop 3 (Saturday morning): Bulgarian Tones and Dogmatica (Part 1)
- Workshop 4 (Saturday afternoon): Bulgarian Tones and Dogmatica (Part 2)

Some thoughts about Sunday Schools and Altar Servers

By Fr. Bo

Believe it or not, both of these topics are extremely polarizing ones. In fact I fully expect some people to express their support or frustration to me on these topics. But, I think it is better to have some good, calm, rational discussion about “educating your child, in the most important of all fields, the knowledge and love and service of God.”¹

Let’s start with Sunday School.

To have our children in the Liturgy or to pull them away to a different room where they can learn about God apart from the Liturgy. This is a tough question. I think we would all agree that both the public prayer of the church and lessons taught at the level of children are both beneficial. Perhaps if we could we would have all children attend both. However, let’s be realistic. Few parents will bring their children to church for two events each week. Heck, it seems hard for many parents to even attend once a week.



So, which is more important? Liturgy or Classes?

Liturgy itself is a great teacher. In fact liturgical services are considered one of the “Holy Sources of Tradition” that teach us our faith. Within it is the most Divine moment where God gives us the Precious Body and Blood of Christ, for us to be nourished with. It is so important that the Church says that not going to services on Sundays and Holy Days is considered being spiritually neglectful (i.e. it’s a sin to skip church).

However, teaching the faith is likewise a command of God. God spoke to Moses and immediately after giving him the 10 commandments Moses said to God’s people:

Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise.

-Deuteronomy 6:4-7

Should we speak to our kids about God and His ways. Certainly.

Sunday School is designed to teach our children to know, love and serve God, in a way that they can understand. Yes, they do crafts and read scripture stories which are written in simple language in order that they can learn as much of God as possible.

So, in the 1 hour that we have families typically come to church per week, which should we do?

I believe that a balance of the two is a healthy goal. The Divine Liturgy in it’s current form is not exactly easy for children to understand, let alone sit through. So we try to provide for them a more child friendly “liturgy”, where the Gospel is proclaimed to them in words and actions that they can understand. Then after a while, they return to the temple and experience the most important parts of the Liturgy. Prayers before God who resides on the Altar, and communion with Him through the Eucharist.

When is the “perfect” time for our children to go, and the “perfect” time for them to come back? This can be debated forever. But after talking with the Sunday School team we decided that they would go after the opening proclamation of the Kingdom, and try to return in time for the “Our Father” so that they can be fully present to receive Christ in the Eucharist.

Again, I welcome good, calm, rational discussion, however, for now this is our “Sunday School” plan.

Now let’s move to Altar Serving.

I realize that the subject will polarize people even more than the previous one.

I imagine most people will agree that Altar Serving is a good way for slightly older children to learn about and participate in the Liturgy.

However the contentious part is that some, including myself, believe that Altar Serving is good and healthy for all children regardless of their gender. I see no reason why girls should be rejected from approaching the Altar.



Let it be known: Bishop David has openly agreed that girls can be allowed and are welcome to serve at the Altar in this eparchy where the pastor allows it.

I’ll be the first to admit, not all pastors agree on this topic. Some believe that this is only proper for boys. Most of the arguments against girls in the Altar come from specific canons that only allow ordained ministers to serve in this place, and that girls are not eligible for ordinations. (At least not any more. In the early church there were certainly deaconesses.)

My main argument is that the Mother of God entered the temple, according to the tradition of the Church, and she entered with other girls (the temple virgins). The Theotokos even was lead to the Holy of Holies, a place where only the High priest was allowed to go, and only once a year. Infact, the tradition tells us that in the Holy of Holies an Angel fed and instructed her in the ways of God.

Many claim that this is likely not historically accurate, and that the Proto-Gospel of James where this feast is described is not canonical. But, I will point out...

...that the Church, guided by the Holy Spirit, has been celebrating this event since early times, and continues to celebrate it today to the great benefit of the faithful.

Arguments will flow back and forth. I have not heard one argument that tips the scales entirely, and obviously as the whole Church still debates this, there is no such argument.

If I died and Jesus asked me “Why don’t you allow girls to serve?” I would have no good answer. If however, He asks me “Why do you allow girls to serve?” I would say, “Because I wanted to bless them with the beauty of Your Majesty that I see at Your Altar.”

Having said that: Again, I welcome good, calm, rational discussion. Until I am convinced otherwise, I will not deny either gender the experience of serving the Lord at His Holy Table.

So, if your child is open to it, allow them to come forward and volunteer as an Altar Server. Eventually when I have time to organize them, I plan to have “classes” on Altar Serving, perhaps on Tuesdays. But for now bring them into the sacristy (the rooms on the sides of the Altar) and I will help them get vested. Until we have official “classes” training will be done “on the job”.



An interesting article that I found that gives several reasons for the inclusion of girls in this ministry.

Female Altar Servers? Acolytes? East and West

by Teva Regule

One of the most debated liturgical practice and pastoral issues of our day is the opening of formal roles for women and girls in the liturgical assembly, especially in the Roman Catholic and Orthodox worlds.[1] In some places females actively serve in their parishes as choir members (and directors), chant leaders/cantors, readers/lectors, homilists, altar servers/acolytes and Eucharistic ministers, just to name a few of the many ways that they participate in the liturgical celebration. In other places, the (formal) participation of women is more limited. In keeping with my series of posts on the female diaconate, albeit diverging a bit, I would like to focus this post on the diaconal ministry of the altar server or acolyte.

Christian West - Acolytes

In the Christian West, the acolyte was among the historical “minor orders” of ministers (i.e. acolyte, porter, exorcist, and lector.) The original function of the acolyte was to light the candles around the altar and supply light for the priest to read. [2] At some point, it became one of the “stepping-stones” to eventual ordination to “priesthood”/presbyter. In 1972, Pope Paul VI reduced the number of minor orders to two—lector and acolyte, letting the others fall into disuse. According to the 1983 Code of Canon Law in the Roman Catholic Church, females cannot be “installed” as lectors or acolytes, a designation that implies a path to ordination, but they can fulfill their functions. Since 1994, the Vatican has officially allowed females to serve as acolytes and today their presence is widespread. Still, there are parishes and entire dioceses that resist the inclusion of girls in this ministry, often citing its connection to the presbytery and the need to groom boys for that role.

Christian East - Altar Servers

Strictly speaking, the Christian East does not have a tradition of acolytes. Early manuscripts only have ordination rites (cheriotonia) for the major orders of bishop, priest and deacon as well as an appointment or blessing (cheriothesia) for sub-deacons and readers.[3] It was the sub-deacon who was generally in charge of lighting the lamps for the service and assisting the deacon. Today, altar servers (usually boys) are allowed to fill this role. In the Christian East, females do not usually serve in the altar area, outside of women’s monasteries. However, they are beginning to do so in certain areas of the world (e.g. the Middle East and Western Europe...

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Altar Servers at the Gospel

... in the Byzantine tradition as well as in the Armenian tradition). Still, they are generally barred from doing so in parishes in the United States. The popular reason for this is that it is a function for boys since they “might become priests some day” or “if we let girls participate in this ministry, they will want to be priests.” It is true, that serving in the altar connects one to the liturgical celebration more strongly, but I would like to push back on this reasoning. It not only diminishes the ministry of the altar server as a ministry in and of itself, but it also fails to realize that it is diaconal in nature and not sacerdotal. It is a ministry of service, of assistance; it is not (or should not be) a training ground for priests. For that, we have seminary where the candidate learns more than just the rubrics of the service. Another reason for excluding females from altar service is tied to the belief that women’s menstruation makes them ritually “unclean” and unfit to enter the altar area. This is problematic on many levels, a discussion of which is beyond the scope of this short post. (For a good summary of the topic, I refer the reader to an article by Dr. Sr. Vassa Larin, *Ritual Purity*. It can be accessed [here](#)). In order to decouple the issue of altar access and service, some parishes allow females to perform similar functions, but outside the altar area. However, even that practice is sometimes attacked as “conflating the genders.” The reasoning is that there are certain functions for boys/men and certain functions for girls/women and somehow doing similar things conflates this distinction. Personally, I find that argument spurious. Boys and men don’t cease to be male and girls and women don’t cease to be female just because they both might carry a candle.

Why allow Females to Serve

The purpose of this post is not to dissect all the reasons why such a service might be prohibited or discouraged for women and girls. Most theologians argue that there is no good reason for the exclusion of females in this ministry. (For instance, properly understood, access to the altar area is for those who have a reason for being there and a blessing.) My focus here is to suggest reasons for the inclusion of females in this ministry. How can the Body of Christ be strengthened by allowing the participation of women and girls? I would like to suggest four immediate reasons.

- It is an important catechetical opportunity for the server. They learn by doing—an example of experienced based learning for any educators that might be reading this. They learn about the structure, flow, and the theology of the liturgy through, among other things, handling its symbols. For the Orthodox in particular, serving can increase the understanding of and connection to a celebration that is done for and with all believers but, because of the iconostasis^[4], one in which many of the liturgical actions are rarely, if ever, seen or experienced by those in the congregation. It is important for everyone to read about the liturgy and to participate as a member of the assembly. But

one can get a richer and deeper understanding of the service when they are able to observe and participate within the altar area.

- Not allowing girls and women the opportunity to serve can have an adverse effect on their spiritual lives. This is especially true of girls who want to serve and are told that they are not allowed to do so just because they are female. Not only do they miss an intimate connection with the liturgy, but they are told that the gifts they offer are not welcome. In as much as the Church can be the community within which we experience God, this rejection, which can be quite painful, may become an impediment to the growth of that relationship. Furthermore, by seeing girls and women serve, girls who have not considered their own connection to and participation in the liturgy are drawn into it and can see themselves as part of the celebration rather than as categorically excluded from it.
- Strengthen the integrity of the Church. (Here, I direct my remarks to the Orthodox Church in particular, although the main point can be extrapolated to other contexts as well.) In the Orthodox world in the United States, altar service is generally open to any and all boys, often regardless of ethical or moral considerations. Despite rhetoric calling all to holiness and service, the implicit (or even, explicit) message is that maleness is the primary criterion for service and participation instead of what is valued in the faith. At times, the “good” girls are left to wonder why they are not worthy of such service. Re-evaluating the criteria for altar service can help to address this shortcoming.



Altar Servers at the Great Entrance

- The last reason that I will offer in the context of this post is that limiting altar service to males can also be spiritually unhealthy for boys and men as well. It can lead to a false sense of entitlement that is antithetical to the Gospel message of humility in service to Christ and His Church.

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Altar service is just that—service. It is a form of diaconal ministry that assists the celebrant during the liturgy. By doing so, the server can learn about the liturgy and experience it on a kinesthetic level. The liturgy is then written onto their bodies. It is reductive and can be pastorally harmful to think that the only or primary criterion for this service is that the candidate be male. My prayer is that the Church will come understand the value of opening this service to all who wish to serve in this manner. May it be so.

Foot notes:

[1] This is less of an issue in the Anglican realm and many other Protestant communities as well as some other faith traditions,

thus the focus on the Roman Catholic and Orthodox traditions, in particular.

[2] <https://www.thecatholictelegraph.com/what-happened-to-the-minor-orders/53555>. Accessed on 7/29/2019.

[3] Paul Bradshaw, *Rites of Ordination: Their History and Theology* (Collegeville, Minn.: Liturgical Press, 2013), 82. The technical distinction between cheriotonia (ordination to major orders) and cheriotheia (appointment or blessing to “minor” orders) developed over time. A discussion of this development is beyond the scope of this blog post.

[4] The iconostasis is a screen of icons (whose height and transparency may vary) that separates the nave from the sanctuary—what is usually called the “altar area” or just, “the altar.”

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

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

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

Studying for the priesthood and the diaconate this year, on behalf of the Eparchy Edmonton are:

- **Volodymyr Babiak** (Bachelor of Theology, Master of Theology, Neman Theological College, Edmonton);
- **Jacob Kociuba** (Bachelor of Arts in Catholic Studies, Newman Theological College, Edmonton);
- **John Lukey** (Diaconate Formation, Exaltation of the Holy Cross Parish, Edmonton);
- **Brian O’Neill** (Diaconate Formation, Saint Stephen Parish, Calgary);
- **Orion Wiebe** (Pastoral Internship, Saint Stephen Parish, Calgary);
- **John Vizza** (Pastoral Internship, Saint Sophia Parish, Sherwood Park); and
- **Adam Yurkow** (Master of Divinity, Newman Theological College, Edmonton).

The suggested donation amount is \$30.00 per family.

Thank you for your generosity! May God bless you and your families!

The people of Ukraine need our help

Our Eparchy has been raising funds for Ukraine through the CNEWA. On the ground receiving these funds is the local Eastern Catholic Churches, including the Ukrainian Catholic Church in Ukraine who know first hand the needs of their people. If you wish to help you can donate through our parish, which will pass the donation to the Eparchy. Funds raised will not be used to further the fight, but only for the needs of the people.

Catholic Near East Welfare Association (CNEWA) was founded by Pope Pius XI in 1926 as an instrument of love and a sign of hope for those in need scattered throughout the historic but unstable lands of the ancient Eastern churches — the Middle East, Northeast Africa, India and Eastern Europe.

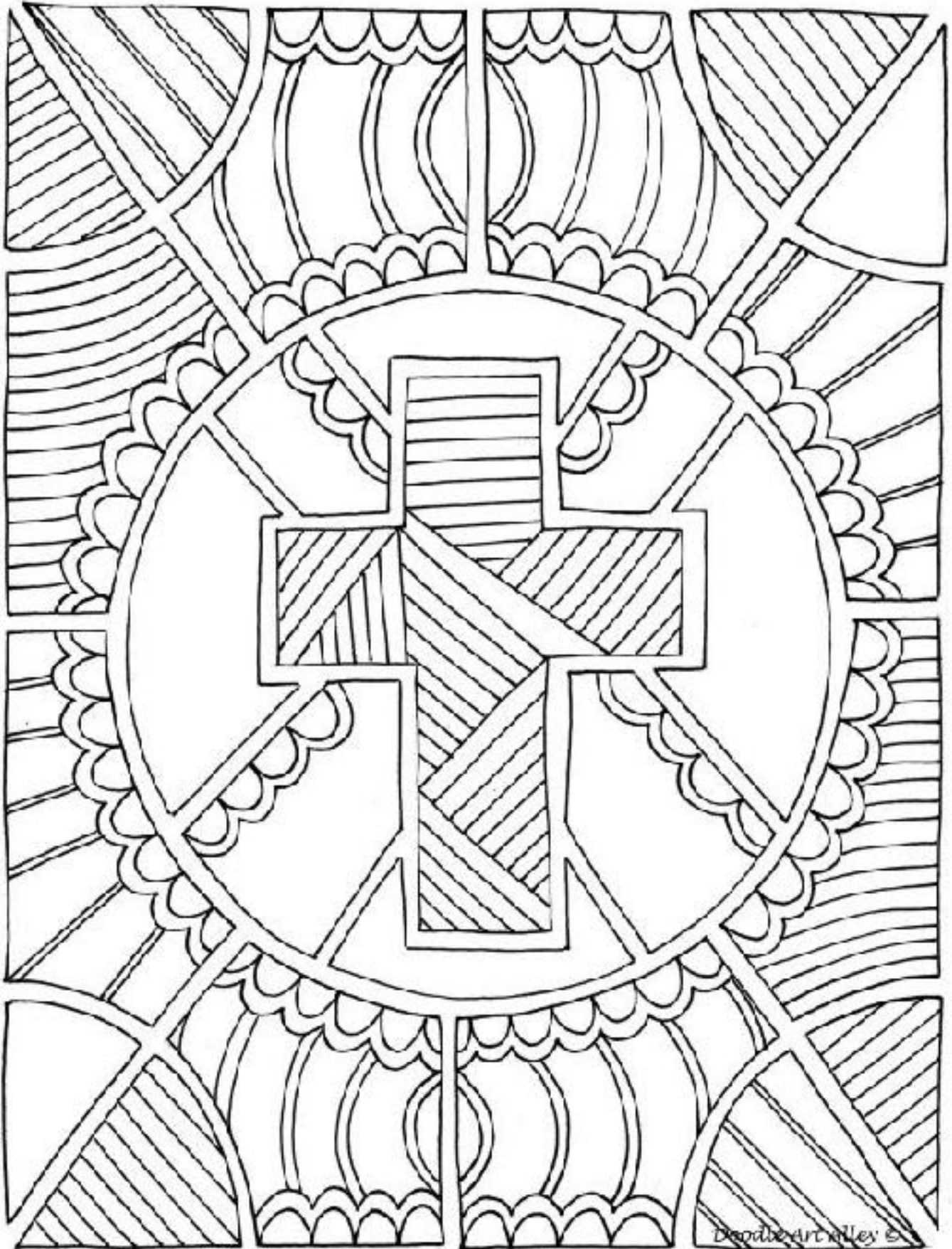
The needs of the Ukrainian people are only growing, and CNEWA will need additional resources to meet them. Your prayers and gifts will care for our brothers and sisters whose lives have been upended by this senseless onslaught of violence and hatred. Thank you.

“Help me get to know you.”

It’s not too late. Please share about yourself, and about our parish, with Fr. Bo. Please go to ehcucp.ca and click the button.

Kid's Page

Colour this picture and take it home or give it to Fr. Bo who will put it up on the parish's bulletin board.





In a sacred gathering filled with anticipation, the 2023 Synod of Bishops of the Ukrainian Greek Catholic Church (UGCC) commenced on a serene Sunday, September 3rd, in the heart of Rome. This year's synod carries a profound theme – “Pastoral Accompaniment of War Victims” – reflecting the Church's dedication to addressing the immense suffering caused by conflict. His Beatitude Sviatoslav, the Father and Head of the UGCC, presided over the Divine Liturgy, an event graced by UGCC bishops from around the world. Among the distinguished attendees was Archbishop Claudio Gugerotti, the prefect of the Dicastery for the Eastern Catholic Churches, who came to extend his greetings to the synod fathers.

This year's synod boasts the participation of 45 out of 55 bishops hailing from Ukraine, Central and Western Europe, North and South America, and Australia. Notably, Bishop-nominee Mykhailo Kvyatkovskyy, recently appointed to the New Westminster Diocese, joined the ranks of Bishops Maxim Ryabukha, Mykola Semenyshin, Andriy Khimyak, Peter Goliney, and Volodymyr Firman, all ordained in the past year, making their inaugural appearance at the Synod. Additionally, several invited guests added their unique perspectives to the gathering.

His Beatitude Sviatoslav aptly christened this year's Synod in Rome as the “Synod of Hope,” acknowledging its significance in a world grappling with the relentless challenges of war and unrest. He drew parallels with historical Church synods convened during times of crisis, emphasizing that these gatherings are profound moments when the Holy Spirit descends upon the Church and its people. It is a time for the bishops to stand in prayer, seeking divine guidance and the courage to fulfill God's will.

Sviatoslav lamented that, for many, the world would seem happier and more peaceful without Ukraine, its people, the state, and their Church. He likened the Ukrainian Greek Catholic Church to a “pebble in the shoe” for those who prioritize earthly matters over spiritual calling. He stressed the importance of hope in God for those who defend truth, the right to life, and the existence of Ukraine.

In a poignant moment, Sviatoslav invoked the wisdom of Saint Sophia, asking for divine guidance and calling upon the church's great patriarch, Joseph, to imbue the Church with the strength to fulfill its unique mission in the modern world.

The second beacon of hope during this year's Synod is the opportunity for UGCC bishops to speak powerfully to the world from Rome itself, addressing both the city and the Holy Father. As Sviatoslav noted, the world yearns to hear the true history of Ukraine, Eastern Europe, and Russia, as written not by imperialist colonizers but through the experiences and voices of the people who have endured struggles for their existence and freedom.

In his address to the Synod, Archbishop Claudio Gugerotti conveyed Pope Francis's love and unwavering support for Ukraine. He emphasized the Church's role in comforting those who suffer, describing the war in Ukraine as “atheistic” and “god-killing” due to the innocent lives it has claimed. The Archbishop called upon the Church to pray for an end to the conflict and for the protection of all those affected.

After the Divine Liturgy, Bishop Andrii Khimyak, the Synod's Secretary, read the Decree for the 2023 Synod of Bishops of the UGCC convened in Rome. The evening of September 3rd saw the bishops gather to pray to the Holy Spirit, take their synodal oath, and process with the Holy Gospel to the meeting hall, marking the official commencement of the 2023 Synod of Bishops of the UGCC, a significant event set to continue until September 13th.

In this Synod of Hope, the UGCC bishops have gathered to seek divine wisdom, speak truth to the world, and receive a gesture of hope from Pope Francis himself. It is a momentous occasion that underscores the Church's unwavering commitment to healing and guiding those affected by the scars of war.



Parish, Eparchial & this time even Global News:

- **Happy New Liturgical Year!**
- **Get your Praznyk tickets today!** The longer you wait, the more we will worry. And the price will go up at some point (the 10th I think). And please invite your friends, family and neighbours. It would be great to pack the place.
- If anyone can **help in the kitchen** on the Sunday of the Praznyk, Sept 17, please contact Heather at 780-982-4189. Thanks.
- Our Parish's **Sunday School** will resume today. Kids up to First Solemn Communion are welcome.
- Boys and Girls who have already done their First Solemn Communion come be an **Altar Server!** Just come up to Fr. Bo before Liturgy and we will train you on the job. In the future we will also have sessions for you... but we are still figuring this out.
- Today at the end of the Liturgy we will be **blessing Students and Teachers** (and bus drivers, and EAs, and custodians, and receptionists, and everyone else who works with the schools. We are doing this on the occasion of the start of the new school year.
- **Please fill in a "Get to know you" form for Fr. Bo.** You can do it online, or you can use pen and paper. With this information he will be able to serve you and the parish better.
- Please send any **information that you want in the bulletin** by Thursday if possible.
- **Next Food Making Bee:** Cabbage Roll making bee will take place on Thursday the 14th at 9 am. Come help us.
- Confirmed **Ladies' Group Meeting:** Monday September 11, at 7 pm.
- **Knights of Columbus Executive Meeting:** Tuesday, September 12, at 7 pm
- **Next PPC Meeting:** Monday, September 25th at 7 pm.
- **Next Choir Practices:** Come sing with us! Monday, September 11, all at 6-7 pm. Meet at the back door of the church.
- I (Fr. Bo) have been thinking how to accommodate "**Panachydas**" (prayers for the deceased) requests on Sundays without making the Sunday morning Liturgy go on too long. Normally the church would have Panachydas' on Saturdays or other days of the week (but not Sundays). However I also understand that people want to do it with the parish while everyone is there on a Sunday. So, here is my plan: We will announce that the Panachyda will be celebrated during the "announcements" at the end of Liturgy, and that the Panachyda will start about five minutes after the conclusion of the closing hymn. This way those who wish to go can do so, and those who wish to stay for the prayers can do so. Let me know what you think.
- Soon we will be updating our **Safer Environments** Volunteer paperwork. The information that we will update will help us safeguard the most vulnerable in our parish, including children and the elderly, and all of our volunteers.
- In September we will also be calling everyone to renew (or start) their **parish membership**. If you would like to have a head start on this you can contact J'lyn at: jjramsankar@gmail.com
- We are **recording our Liturgies** for those who are not able to come in person to church. Unfortunately the quality of these videos will not be great until our internet is upgraded, so we have decided to just record the audio.
- Also please note that the **recorded Liturgies** are not intended to be an option for those who simply want to stay at home. Come in person if you can.
- The Eparchy of Edmonton launched a **new liturgical app called iPraises**, available in Android and Apple platforms. The app is free and hosts the liturgical propers in English for the Divine Liturgy each day during the year, including the troparion, kondak, Epistle, Gospel, and everything else you need to follow along during the Divine Liturgy. The app can also be used at home, school, or work to take a few moments in prayer with the Lord each day. Bishop David introduces the app in an iPraises short video. Watch for the website version soon to be launched.
- It's time for the clergy to study up again. The **Annual Clergy Study Days** will take place on September 19-21, 2023 at Providence Renewal Centre. Deacon Daniel Galadza will be presenting on Special Topics in Liturgy and the Ukrainian Catholic Church. During this time the clergy will not be available unless there is a pastoral emergency.
- Say a prayer for our bishops as they continue the **annual Synod of Bishops** of the Ukrainian Catholic Church from September 3-13 in Rome.
- Patriarch Sviatoslav in a Pastoral Letter entitled [The time is fulfilled, and the kingdom of God has come near \(Mark 1:15\)](#), has decreed that the Ukrainian Catholic Church in Ukraine will move to the **modified Julian Calendar as of September 1, 2023**, whereby immovable feasts (for example, Christmas and Theophany, will be celebrated according to the Gregorian Calendar, while retaining the Julian Calendar for Easter and other movable feasts. This does not affect us much, but I thought you'd like to know.
- For those who are interested there will be an **Accordion Concert** here in our parish on Sunday, September 24th. The proceeds of this concert, preformed by the members of the Edmonton Accordion Society, will be given to support Ukrainian newcomers.

Under the leadership of Bishop David, the Pastoral Centre serves our parishes, the faithful, and others, creating a warm, caring, and welcoming environment for all.

Currently, the Eparchy of Edmonton is hiring for two positions to join our staff at the Pastoral Centre:

Communications Specialist - Full Time

Responsible for implementing the Eparchy's communications strategy for the benefit of parishioners, parishes and other stakeholders both within and outside the Eparchy. Most of the Communications Specialist's role is to support the eparchial bishop and ministries in sharing information and developing and promoting programs. Included in the portfolio is managing website(s), associated applications, and social media sites. This position supports all ministries including those within the Pastoral Centre, Camp Oselia, Cemeteries, eparchial organizations, and parishes.

This is a full-time salaried position (35 hours per week) with benefits available. Please refer to the website for more information <https://eeparchy.com/2023/09/07/position-available-communications-specialist-and-eparchial-accountant/>

Interested persons may send their resume to chancery@edmontoneparchy.com.

Closing date for both positions is September 15, 2023.

Eparchial Accountant - Part Time

Reporting to the Director of Finance, the Eparchial Accountant is responsible for supporting the accounting cycle (monthly, quarterly and annual reporting), ensuring internal controls are followed and reporting requirements are met. The successful candidate will also support special projects related to finances.

This is a part-time position (10 – 15 hours per week) and is relatively flexible. It is suitable for an independent contractor. Please refer to the website for more information at <https://eeparchy.com/2023/09/07/position-available-communications-specialist-and-eparchial-accountant/>

The Eparchy of Edmonton is pleased to announce our

Lay Leadership and Diaconate Formation Program

presented in both English and Ukrainian starting mid-September 2023. The Program is intended to provide opportunities for individuals to be formed for ministry in their parish and learn about their faith.

The **English** program is taught in conjunction with Newman Theological College in Edmonton and the **Ukrainian** program will be taught in conjunction with the Ukrainian Catholic University in Lviv.

To register and for more information for the **English** program, visit Newman.edu/CCS, eeparchy.com/?s=Lay+Leadership or contact Andrea Leader andrea.leader@eeparchy.com or Bernadette Mandrusiak bernadette.mandrusiak@eeparchy.com or call the Pastoral Centre (780) 424-5496.

To register and for more information for the **Ukrainian** program, visit <http://surl.li/kdppf> or contact Fr. Yuriy Sakvuk at sakvuk@gmail.com or call 778 789 9639.

Please join us if you have experienced the loss of a Loved one



Grief as a Journey is an 10 week grief recovery support group for those searching for support in their grief over the loss of a loved one. Using video presentations and group discussion, we will build community with others who have experienced loss, gain a better understanding of what we are experiencing, and give and receive support and encouragement while journeying through mourning.

DATES & TIMES: Tuesdays Sept 26 – Nov. 28. Time will be determined according to the group preference.

LOCATION: Edmonton Eparchy Pastoral Centre, 9645 – 108 Ave

COST: \$20.00 to cover materials

REGISTER: 780-424-5496 or Bernadette.mandrusiak@eeparchy.com

Did you hear about the cheese factory that exploded in France?

There was nothing left but de Brie.

Next Couple of Weeks at Holy Cross Parish

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>10</p> <p>Sunday before the Exaltation of the Cross, Tone 6; Post-feast of the Nativity of the Mother of God; Holy Martyrs Menodora, Metrodora, Nymphodora (303-11); Galatians 6:11-18; John 3:13-17.</p> <p>9:30 am Rosary (PPC)</p> <p>10 am Divine Liturgy (Bilingual) with blessing of Students and Teachers (and other school staff)</p> <p>Sunday School Resumes</p> <p>Coffee Hour * group "B"</p> <p>2 pm Liturgy at St. Michael's Extended Care Centre</p>	<p>11</p> <p>Post-feast of the Nativity of the Mother of God; Our Venerable Mother Theodora of Alexandria (474-91) Galatians 4:28-5:10; Mark 6:54-7:8.</p> <p>Price of Praznyk tickets goes up.</p> <p>10 am Bible Study</p> <p>10 am Diaconal Formation</p> <p>6 pm Choir Practice</p> <p>7 pm Ladies' Group Meeting</p>	<p>12</p> <p>Leave-taking of the Feast of the Nativity of the Most Holy Mother of God; the Holy Priest-Martyr Autonomus (284-305) Galatians 5:11-21; Mark 7:5-16.</p> <p>7pm KofC Exec. Planning meeting</p>	<p>13</p> <p>Commemoration of the Dedication of the Holy Church of the Resurrection of Christ Our God (335); Forefeast of the Exaltation of the Precious and Life-Giving Cross; the Holy Priest-Martyr Cornelius the Centurion Galatians 6:2-10; Mark 7:14-24.</p> <p>9 am Divine Liturgy Church office is open in the morning</p>	<p>14 🐟</p> <p>The Universal Exaltation of the Precious and Life-Giving Cross Feast of our Lord. Holy Day of Obligation. 1 Corinthians 1:18-24; John 19:6-11, 13-20, 25-28, 30-35.</p> <p>9 am Cabbage Roll Bee</p> <p>10 am Festal Divine Liturgy But we will also repeat and moving this feast to Sunday the 17th as it is our Praznyk. 5:30 pm Fr. Bo has an appointment</p>	<p>15 🐟</p> <p>Post-feast of the Exaltation of the Cross; Holy Great-Martyr Nicetas (374) Abstinence from meat and foods that contain meat. Ephesians 1:7-17; Mark 8:1-10.</p> <p>10:30 am Fr. Bo has an appointment</p> <p>Lots of Praznyk setup</p>	<p>16</p> <p>Saturday after the Exaltation of the Cross; Holy Great-Martyr Euphemia, the All-Famed (303) 1 Corinthians 1:26-29; John 8:21-30. 10:30 am Fr. Bo has an appointment</p>
<p>17</p> <p>Our Praznyk We are celebrating the Exaltation of the Holy Cross even though the calendar reads: Sunday after the Exaltation of the Cross. Octoechos Tone 7; Holy Martyr Sophia, and Her Three Daughters Faith, Hope and Love Galatians 2:16-20; Mark 8:34-9:1.</p> <p>9:30 am Rosary (LC)</p> <p>10 am Divine Liturgy (English) with Bishop David</p> <p>Sunday School Resumes</p> <p>Coffee Hour * group "C"</p> <p>"Praznyk"</p> <p>2 pm Liturgy at St. Michael's Extended Care Centre with Fr. ___?___</p>	<p>18</p> <p>Post-feast of the Exaltation of the Cross; Our Venerable Father Eumenes, Bishop of Gortyna Ephesians 1:22-2:3; Mark 10:46-52.</p> <p>10 am Bible Study</p> <p>10 am Diaconal Formation</p>	<p>19</p> <p>Post-feast of the Exaltation of the Cross; Holy Martyrs Trophimus, Sabbatius and Dorymedontus (276-82) Ephesians 2:19-3:7; Mark 11:11-23.</p>	<p>20</p> <p>Post-feast of the Exaltation of the Cross; Holy Great-Martyr Eustathius and those with him (276-82); Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245) Ephesians 3:8-21; Mark 11:23-26.</p> <p>NO Divine Liturgy due to Clergy Study Days Church office is open in the morning</p>	<p>21</p> <p>The Leave-taking of the Feast of the Exaltation of the Cross; Holy Apostle Codratus of Magnesia (249-52) Ephesians 4:14-19; Mark 11:27-33. 5:30 pm Fr. Bo has an appointment</p>	<p>22</p> <p>Holy Priest-Martyr Phocas, Bishop of Sinope (98-117); Holy Prophet Jonah (786-46 BC); Venerable Jonah the Presbyter, Father of Theophanes, Composer of Canons, and Theodore the Branded Abstinence from meat and foods that contain meat. Ephesians 4:17-25; Mark 12:1-12.</p> <p>? pm Church Tour</p> <p>7 pm Marriage Rehearsal</p>	<p>23</p> <p>The Conception of the Honourable and Glorious Prophet, Forerunner and Baptist John Galatians 4:22-31; Luke 1:5-25. 10:30 am Fr. Bo has an appointment</p> <p>3 pm Wedding</p>



PPC = Parish Pastoral Council LC = Ladies' Club MC = Men's Club KC = Knights of Columbus

Changeable Parts for September 10th

Sunday before the Exaltation of the Cross, Tone 6; Post-feast of the Nativity of the Mother of God; Holy Martyrs Menodora, Metrodora, Nymphodora (303-II)

After “Blessed is the Kingdom...”

Children of the parish who have not yet received their First Solemn Communion (about grade 2-3) are called forward to receive a blessing and go to Sunday School.

Troparion, Tone 6: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted life.* O Lord, risen from the dead,* glory be to You!

Troparion, Tone 4: Your nativity, O Virgin Mother of God,* has made joy known to all the world,* for from you dawned the Sun of Righteousness, Christ our God.* He abolished the curse and gave the blessing;* and by making death of no effect He bestowed on us eternal life.

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

Kontakion, Tone 6: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all.

Now and for ever and ever. Amen.

Kontakion, Tone 4: By your birth, O immaculate one,* Joachim and Anna were freed from the reproach of childlessness,* and Adam and Eve* from the corruption of death.* And your people, redeemed from the guilt of their sins,* celebrate as they cry out to you:* “The barren one gives birth to the Mother of God* and nourisher of our life.”

Prokeimenon, Tone 6

Save Your people, O Lord,* and bless Your inheritance.

verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence. (*Psalms 27:9,1*)

Epistle: Galatians 6:II-18 (NRSV)

Brothers and Sisters, see what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the

Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Alleluia verses, Tone I

verse: I have exalted one chosen from the people and with my holy oil anointed him.

verse: My hand shall always be with him and my arm shall make him strong. (*Psalms 88:20-21,22*)

Gospel: John 3:13-17 (NRSV)

The Lord said, No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Hymn to the Mother of God & Irmos, Tone 8:

O my soul, magnify the Virgin Mary, born from a barren womb.

Virginity is alien to mothers* and childbearing is foreign to virgins;* yet in you, O Mother of God, both of them came together.* Therefore we and all the nations of the earth* without ceasing magnify you.

Communion Hymn

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

I will take the cup of salvation;* and I will call upon the name of the Lord.

Alleluia, alleluia,* alleluia. (*Psalms 25:8*)

After the final “Amen”:

Blessing of Sunday School Kids & Teachers as well as the Blessing of All Students of any Kind (Kindergarten through Ph.D.) and All Teachers and Staff