



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 3, 2023

Fourteenth Sunday after Pentecost, Tone 5; Holy Priest-Martyr
Anthimus, Bishop of Nicomedia (303); Our Venerable Father
Theoctistus, Fellow-Ascetic of the Great Euthymius (467)

This Friday:

Major Feast of the Nativity of the Theotokos*

A festal Divine Liturgy will take place on Friday at 10 am. This is one of those "Obligatory" feasts.**

* The word "Theotokos" is the greek title for the Mother of God. It literally means the one who bore God (ie: carried the weight of). We quite often use this title for Our Lady; Mary.

** I think "Obligatory" is such an ugly word. It means you have to / you have no choice. But what the Church means when it says that a feast is obligatory is that everyone should want to attend services on this day because it is of great spiritual benefit. It is a joyful celebration (or it should be). Neglecting this celebration would be detrimental for our spiritual lives.

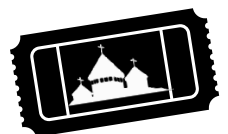
Learn all about this feast of the following pages.



Get Your Praznyk Tickets Today!

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

Tickets are on sale after Sunday Divine Liturgies. Adult tickets are \$20 (but after Sept 10 they will be \$25), Children 6-12 years old are only \$8 and those under 6 are free. Please note: there are 'No Refunds'



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.

Nativity of the Theotokos

By Fr. Thomas Hopko

In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September.

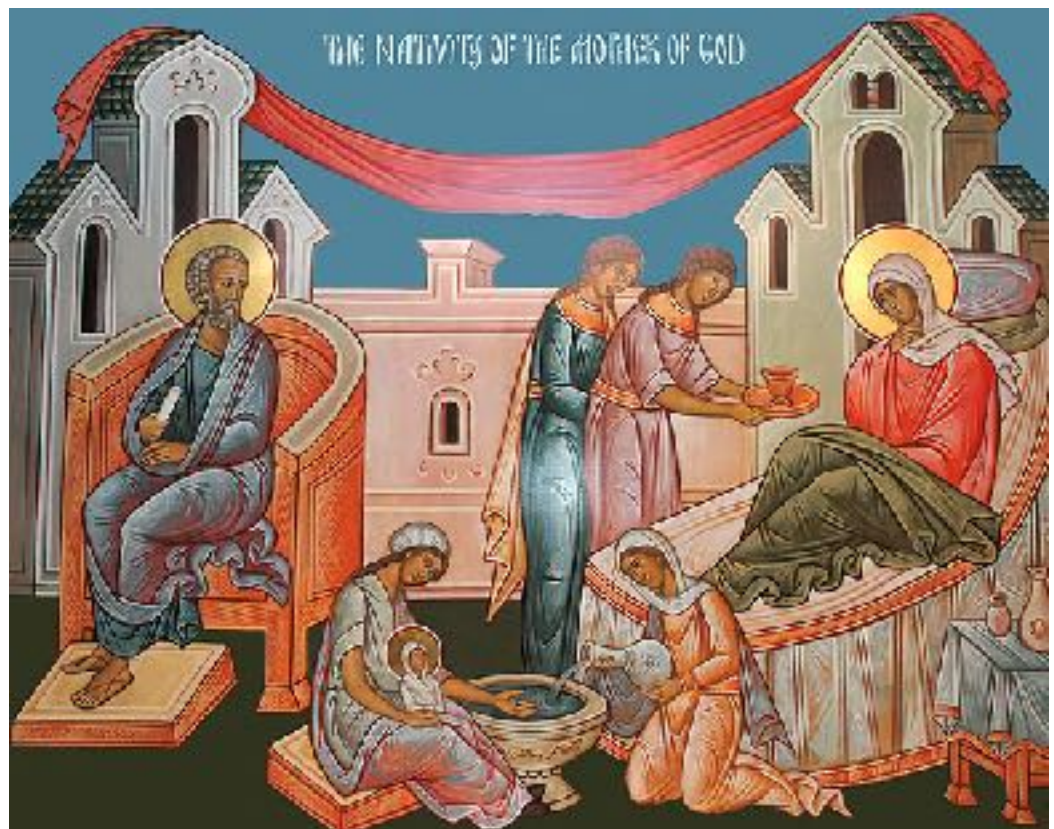
The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—"the poor and the needy"—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavour. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion).

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion).

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

continued on next page...



Nativity of the Theotokos continued...

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At Vespers the three Old Testamental readings are "mariological" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (Gen 28.10–17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the "door 'to the East'" perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "the living temple of God filled with the divine Glory" (Ezek 43.27–44.4).

Mary is also identified with the "house" which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1–11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: "My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed" (Lk 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in "the form of a servant, being born in the likeness of man" (Phil 2.5–11) and the gospel reading is that which is always read for feasts of the Theotokos—the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all "who hear the word of God and keep it" (Lk 11.27–28).

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ's Mother, we proclaim and celebrate that through God's graciousness to mankind every Christian receives what the Theotokos receives, the "great mercy" which is given to human persons because of Christ's birth from the Virgin.



Special Thank You to Harry and Marian Surcon,

for donating a beautiful blue set of vestments to the parish for use on feasts of the Mother of God. These were donated in memories of both of their mothers.

You will be able to see these vestments in action as they will be used this Friday on the Feast of the Nativity of the Mother of God, and also on the Sunday following (which is still in the post festive time for this feast).

Why do priests & deacons (and bishops) wear vestments? And what do different colours mean?

Find out on the following pages.

The cuffs on the new blue vestments are perfect. However, because of my big hands I struggle to fit the cuffs from other vestment sets. Therefore I also would like to thank **Elizabeth and Lorraine** for putting elastics on several of the other cuffs to make them usable by me.

Vestments

By Fr. Thomas Hopko

In the Church the clergy vest in special clothing for the liturgical services. There are two fundamental Christian vestments, the first of which is the baptismal robe. This robe, which is worn by bishops and priests at the service of holy communion and which should always be white, is the “robe of salvation”: the white garment in which every Christian is clothed on his day of baptism, symbolizing the new humanity of Jesus and life in the Kingdom of God (Rev 7.9ff).

The second fundamental vestment for Christian clergy is the stole or epitrachelion which goes around the neck and shoulders. It is the sign of the pastoral office and was originally made of wool to symbolize the sheep—that is, the members of the flock of Christ—for whom the pastors are responsible. Both bishops and priests wear this vestment when they are exercising their pastoral office, witnessing to the fact that the ministers of the Church live and act solely for the members of Christ’s flock.

As the Church developed through history the vestments of the clergy grew more numerous. Special cuffs for deacons, priests, and bishops were added to keep the sleeves of the vestments out of the way of the celebrants during the divine services. When putting on their cuffs, the clergy read lines from the psalms reminding them that their hands belong to God.

A special belt was added as well to hold the vestments in place. When putting on the belt the clergy say psalms which remind them that it is God who “girds them with strength” to fulfill their service. Only the bishops and priests wear the liturgical belt.

All orders of the clergy wear a special outer garment. Deacons, sub-deacons, and readers wear a robe called a sticharion. It is probably the baptismal garment, decorated and made more elaborate. Deacon and sub-deacons also wear a stole called the orarion, probably originally a piece of material upon which were inscribed the liturgical litanies and prayers (orare means to pray). The deacon still holds up the orarion in a position of prayer when he intones his parts of the divine services. The sub-deacon’s orarion is placed around his back in the sign of the cross.

Priests wear their white baptismal robe over which they have their pastoral stole, cuffs and belt. They also wear a large garment called a phelonion which covers their entire body in the back and goes below their waist in front. This vestment was probably developed from the formal garments of the early Christian era and, under the inspiration of the Bible, came to be identified with the calling of the priestly life. When putting on his phelonion, the priest says the lines of Psalm 132:

Thy priests, O Lord, shall clothe themselves in righteousness, and the saints shall rejoice with joy always now and ever and unto ages of ages. Amen.

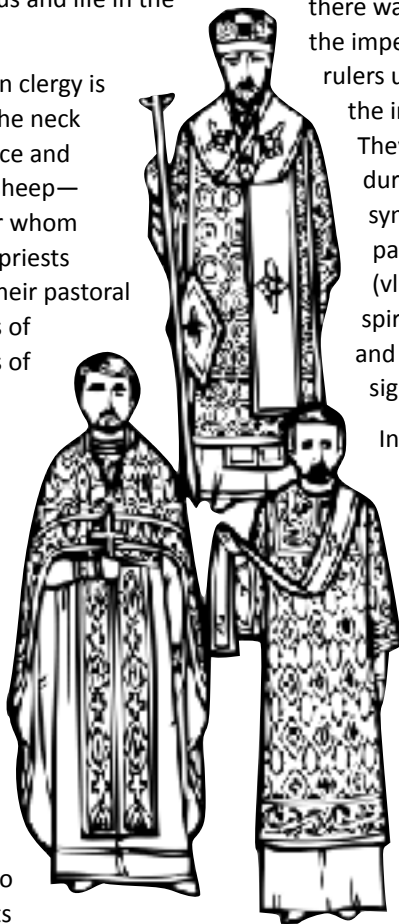
The bishops traditionally probably also wore the phelonion over which they placed the omophorion, the sign of their episcopal office as leading pastor of the local church. When the Christian empire was captured by the Turks in the fifteenth century, however, the Christian bishops of the East were given civil rule over all Christians under Turkish domination. At that time, since there was no longer a Christian empire, the bishops adopted the imperial insignia and began to dress as the Christian civil rulers used to dress. Thus, they began to wear the sakkos, the imperial robe, and the mitre, the imperial crown. They also began to stand upon the orlets (the eagle) during the divine services and to carry the staff which symbolized more their secular power than their pastoral office. At that time as well, the word despota (vladyko or master)—a title for temporal rather than spiritual power—was used in addressing the bishops, and the clergy began to grow long hair which was also a sign of earthly rule in former times.

In the Church some of these new insignia were “spiritualized” and given a Biblical meaning. Thus, the mitres became signs of Christian victory, for the saints receive their crowns and reign with Christ (Rev 4.4). The eagle became the sign of the flight to the heavenly Jerusalem since it is the classical Biblical symbol of Saint John and the fourth gospel (Rev 4.7; Ezek 1.10). The staff became the symbol of Aaron’s rod (Ex 4.2), and so on. It should be understood, however, that these particular insignia of the bishop’s office are of later and more accidental development in the Church.

Bishops and priests in the Orthodox Church also wear other special garments. There are, first of all, two pieces of cloth: one square (nabedrennik) and one diamond-shaped (epigonation or palitsa). The former is worn only by priests as a sign of distinction, while the latter is always worn by bishops and is given to some priests as a special distinction of service. Probably these cloths were originally “liturgical towels.” Their symbolical meaning is that of spiritual strength: the sword of faith and the Word of God. They hang at the sides of their wearers during divine services.

Finally, it must be mentioned that bishops and priests wear pectoral crosses. The bishops also wear the image of Mary and the Child (panagia—the “all holy”). In our tradition all priests may wear the cross. In other churches it is worn liturgically only by those priests given the special right to do so as a sign of distinction.

The Church is quite firm in its insistence that liturgical vesting is essential to normal liturgical worship, experienced as the realization of communion with the glorious Kingdom of God, a Kingdom which is yet to come but which is also already with us in the mystery of Christ’s Church.



Colours of Vestments

In various traditions the colours mean different things. For example Red is used by us for Funerals and Penitential services, where in the Roman Catholic church they use Red for the Holy Spirit. Here are the colours and what they mean for us as Ukrainian Catholics (in Western Canada).

Colour	When Used	Meaning
White	Easter, Sundays and Joyful feasts	The Light of Christ which shines forth.
Gold	Normal Sundays and weekdays.	The “Normal” colour of vestments, which show forth the richness of God’s graces.
Red, Burgundy	Fasts, Funerals and Penitential days	This is the more austere colour used to remember our human brokenness. Perhaps the colour was chosen because it is the colour of Christ’s blood which was poured out for our salvation.
Blue	Feasts of the Theotokos	Blue is the colour associated with Mary as she is the Queen of the heavens. (The sky is blue)
Green	Pentecost	Used only one week of the year, these vestments are used for the Holy Spirit who is alive like all the plants that grow in the spring. (Bonus: They also remind people of God’s favourite Football team: The Saskatchewan Roughriders.) 😊

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.

His Beatitude Sviatoslav calls on the faithful to pray for the fruitful work of the Synod of Bishops of the UGCC in Rome

August 29, 2023, 18:15

We are destined to be the voice of truth for the Ukrainian people even before the Pope. Father and Head of the Ukrainian Greek Catholic Church, His Beatitude Sviatoslav, called on the faithful and people of goodwill to pray for the successful work of the Synod of Bishops of the UGCC, which will be held in Rome from September 3 to 13.

“From here, from Stryi, I am embarking on a journey to Rome. On September 3, the Synod of Bishops of our Church begins with a Liturgy in the Basilica of St. Sophia. We will have a meeting of the Synod with the Holy Father Francis. I am asking you: pray for our Synod and this meeting,” His Beatitude Sviatoslav appealed at the end of the Liturgy in the Cathedral Church of the Assumption of the Blessed Virgin Mary in Stryi on August 28.

The Head of the UGCC emphasized: “... we are the ones who have to be the voice of truth for the Ukrainian people, even before the Holy Father in Rome. And the truth is that many people, even religious leaders, sometimes feel more comfortable in Russian propaganda’s sugar-coated lies than facing the cruel but Ukrainian truth.”

The Primate reminded that the UGCC has always been the mother and teacher of its people, always defended them, always remained their voice before the powers of this world, always been a state-forming Church that supported the national liberation movement of its people, and for them, together with the people, suffered concentration camps, prisons, brutal torture, even death.



“But then, together, we witnessed the resurrection of our freedom and independence. And today, we, the heirs of our glorious predecessors, have the destiny and task not only to fight for our freedom on the battlefield against the Russian aggressor but also to defend the truth on the information front,” the spiritual leader noted.

The Head of the Church called for prayer that the voice of the UGCC would not falter and that the mighty Metropolitan Andrey Sheptytsky and the indomitable Patriarch Josyf Slipyj would speak through us. “So that our Church,” he added, “could fulfill its mission in the difficult circumstances of the contemporary world. And we will do all this as long as God’s people pray for us, their Church, and trust us, even when someone wishes to destroy this trust.”

On September 10, at 1:30 PM Rome time, the Hierarchical Divine Liturgy will be held at St. Peter’s Basilica in the Vatican, presided over by His Beatitude Sviatoslav in concelebration with the bishops of the Synod of the Ukrainian Greek Catholic Church. With the joint service, the UGCC bishops from throughout the world will wrap up the work of the Synod and mark the 400th anniversary of the martyrdom of St. Josaphat.

The UGCC Department for Information

“Help me get to know you.”

I’ve been saying it since day 1: If I don’t know you, it’s really hard to serve you. So I put together a “Help me get to know you” form. This is available both digitally online as well as via the old fashion paper copy.

In the past several of you have struggled with the online form, so I checked into it, found the problem and have fixed it. My apologies for having a “bug” in the system that prevented people from being able to submit their answers. It is fixed now, so please, pretty please, try again. I really do want to meet you all, to get to know who you are and to get to know the needs of our parish.

Please go to ehcucp.ca and click the button.

I will keep this form up till mid-fall-ish as many people are just coming home from Summer Vacations... but don’t delay. The sooner I can get the info from you the sooner we can work effectively together

Crafting a Meaningful Mission Statement for Your Parish

from the eparchial website

A mission statement serves as a guiding compass, directing an organization's efforts and uniting its members toward a common purpose. In the case of a parish, a mission statement plays a vital role in defining its identity, values, and aspirations. It provides a framework for decision-making, resource allocation, and community engagement. In this article, we will explore the importance of a mission statement for your parish and provide practical steps to create a meaningful one.

For parishes in the Eparchy of Edmonton, a common mission statement many parishes utilize is using the same mission statement of the Eparchy of Edmonton. The mission statement is; *to carry out the mission entrusted to the Church by Christ Himself to fulfill in the world, namely, to journey with God's people in their coming to know God, to love God, and to serve God.*

We advise all parishes to follow and implement this mission in their parish.

Understand the Purpose of a Mission Statement

Before diving into the process of crafting a mission statement, it's crucial to understand its purpose. A mission statement encapsulates the core values, beliefs, and goals of your parish. It serves as a beacon of inspiration, guiding both the leadership and the community members toward a shared vision. A well-crafted mission statement can foster unity, facilitate decision-making, and align the parish's activities with its broader purpose.

Reflect on Your Parish's Identity and Values

Begin by reflecting on your parish's identity and values. Consider the unique characteristics that define your community. What are the core principles that guide your parish's activities and interactions? Engage in conversations with clergy members, staff, and key stakeholders to gain diverse perspectives. This reflective process will help you identify the values and principles that should be at the heart of your mission statement.

Define Your Parish's Vision and Goals

A mission statement should be forward-looking, capturing your parish's aspirations and long-term vision. Spend time envisioning what you want your parish to achieve in the coming years. Consider the spiritual, social, and community-oriented goals you hope to fulfill. A clear vision will shape your mission statement and inspire the congregation to work towards a common objective.

Keep it Concise and Memorable

A well-crafted mission statement should be concise, memorable, and easy to understand. Avoid using jargon or overly complicated language. Keep it simple yet impactful. Aim for a

statement that can be easily memorized and communicated by all members of the parish. This will help create a strong sense of ownership and commitment to the mission.

Involve the Community

Involving the entire community in the mission statement creation process can lead to a more representative outcome. Conduct workshops, focus groups, or surveys to gather insights from the congregation. Encourage open dialogue and collaboration to ensure that the mission statement resonates with the diverse perspectives within your parish. This inclusive approach will foster a sense of ownership and commitment among the community members.

Seek Inspiration from Scripture

The Bible can be an excellent source of inspiration when crafting a mission statement for your parish. Seek passages that align with your values and goals. Extract key principles and teachings that reflect the essence of your community. Incorporating scriptural references can help strengthen the spiritual foundation of your mission statement.

Revise and Refine

Crafting a mission statement is an iterative process. Begin with a draft and share it with key stakeholders for feedback. Analyze the input received, identify areas for improvement, and revise accordingly. Iterate this process until you have a mission statement that accurately represents your parish's identity, values, and goals.

A well-crafted mission statement can provide a strong foundation for your parish's activities, aligning them with your core values and goals. It serves as a source of inspiration and guidance for both the leadership and the congregation. By investing time and effort into creating a meaningful mission statement, you will strengthen the sense of community, foster unity, and propel your parish towards a shared vision. Remember, a mission statement is a living document that should be revisited periodically to ensure it remains relevant and meaningful in the ever-changing landscape of your parish's journey.



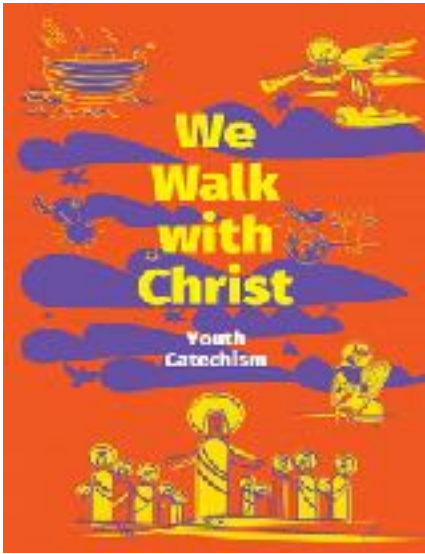
Kid's Page

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



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 on Sunday September 10. 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.
- Next Sunday 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. (Note: the online "Summit" button has been fixed.) 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:** will be announced in the near future.
- Confirmed **Ladies' Group Meeting:** Monday September 11, at 7 pm
- Possible **Knights of Columbus Meeting:** Monday, September 11, at 7 pm???... look for an email to confirm it.
- **Next PPC Meeting:** Monday, September 25th at 7 pm.
- **Next Choir Practices:** Come sing with us! (Tomorrow) September 4 & 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.
- I want to make this bulletin good for you all. Thank you to all who have made **suggestions**. For example, I was using small type in the calendar to keep it from being too big, but people were not able to read it easily. So now it's bigger. If you notice something else that can be improved, let me know.
- In September 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. For more information feel free to talk to Deacon François.
- 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. In the mean time... please be patient with the best we can do. The sound seems to work okay, and its better than nothing.
- 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 will be attending 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.



In a digital age where faith and technology intersect, the Eparchy of Edmonton takes a significant stride by introducing its first eBook listing, starting with the youth catechism. This youth catechism is more than just a collection of teachings; it's an invitation for young Christians to explore how Gospel values can be lived in the 21st century. In a world where relevance matters, the Eparchy's embrace of this eBook reflects their commitment to nurturing youthful spirituality.

A Journey of Discovery

"We Walk With Christ" isn't just a book; it's a journey. With over 200 vibrant pages, it's a visual and textual feast divided into three sections: We Believe, We Hope, and We Love. The eBook follows Fr Andriy and a group of international youth on their "Emmaus Walk," a faith-filled pilgrimage to significant Ukrainian shrines. This journey isn't just physical; it's a quest to understand core beliefs, find hope, and embody love.

Unpacking Faith, Hope, and Love

The eBook dives deep into faith's core aspects, from God and Creation to Sacred Scripture and the life of Jesus. It explores how hope is intertwined with prayer, the role of family and Church, sacraments, fasting, feasts, and charity. And it addresses how to embody love for God, ourselves, and our neighbours through the Commandments, Beatitudes, and a pursuit of joy and justice.

Christ Alive in Modern Times


Pope Francis' message in "Christus Vivit" resonates with "We Walk With Christ." The eBook bridges ancient wisdom with contemporary life, offering a relevant, relatable path to faith. It's a reminder that Christ isn't confined to history but lives within us, impacting our lives here and now.

Accessing the eBook

You can view a sample of "We Walk With Christ" [here](#). (or if you are reading this in print format, you will need to go to the Eparchial Website: <https://eeparchy.com/store/>)

For those seeking a tangible connection, **physical copies are also available** for purchase at St. Macrina Store. This approach ensures that the transformative message of faith is accessible to everyone, regardless of their preferred reading style.

**St. Macrina's
Book and Gift Store**



Our mission: We work to assist people in their journey to grow closer to Jesus Christ by providing high quality Eastern Christian materials.

9645 - 108 Ave, Edm.

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 Savvuk at savvuk@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

Next Couple of Weeks at Holy Cross Parish

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>3</p> <p>Holy Priest-Martyr Babylas, Bishop of Antioch (250); Holy Prophet Moses Who Saw God Galatians 2:11-16; Mark 5:24-34.</p> <p>9:30 am Rosary (KofC)</p> <p>10 am Divine Liturgy (English)</p> <p>Coffee Hour * group "A"</p> <p>2 pm Liturgy at St. Michael's Extended Care Centre</p>	<p>4</p> <p>Holy Priest-Martyr Babylas, Bishop of Antioch (250); Holy Prophet Moses Who Saw God Galatians 2:11-16; Mark 5:24-34.</p> <p>Labour Day</p> <p>10 am Bible Study</p> <p>No Lady's Group Meeting</p> <p>6 pm Choir Practice</p>	<p>5</p> <p>Holy Prophet Zachariah and Elisabeth, Parents of John the Baptist Galatians 2:21-3:7; Mark 6:1-7.</p> <p>First Day of School for ECSD</p> <p>10:30 am Divine Liturgy at Venta Care Centre</p>	<p>6</p> <p>Commemoration of the Miracle Performed at Colossus in Chone by the Archangel Michael; Holy Martyr Eudoxius and His Companions (284-305); Our Venerable Father Archipus Galatians 3:15-22; Mark 6:7-13.</p> <p>9 am Divine Liturgy</p> <p>Church office is open in the morning</p>	<p>7</p> <p>Forefeast of the Nativity of the Most Holy Mother of God; Holy Martyr Sozon the Shepherd (304). Zhyrovtytsi Icon of the Mother of God Ephesians 6:10-17; John 15:17-16:2.</p> <p>9 am Fr. Bo visits St. Matthew's School</p> <p>5:30 pm Fr. Bo has an appointment</p>	<p>8</p> <p>Major Feast: The Nativity of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary. Holy Day of Obligation. Philippians 2:5-11; Luke 10:38-42; 11:27-28.</p> <p>10 am Festal Divine Liturgy</p> <p>Wedding Rehearsal</p>	<p>9</p> <p>Saturday before the Exaltation of the Cross; Post-feast of the Nativity of the Mother of God; Holy and Righteous Forebears of God Joachim and Anna; the Holy Martyr Severian (321-23); 1 Corinthians 2:6-9; Matthew 10:37-11:1.</p> <p>10:30 am Fr. Bo has an appointment</p> <p>3 pm Wedding & Wedding Reception</p>
<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>6 pm Choir Practice</p> <p>7 pm Ladies' Group Meeting</p> <p>7 pm Possible Knights of Columbus 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>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</p> <p>Church office is open in the morning</p>	<p>14 </p> <p>The Universal Exaltation of the Precious and Life-Giving Cross</p> <p>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>8:30 am Fr. Bo visits St. Matthew's School</p> <p>10 am Festal Divine Liturgy...</p> <p>BUT we will also repeat and moving this feast to Sunday the 17th as it is our Praznyk.</p> <p>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>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.</p> <p>10:30 am Fr. Bo has an appointment</p> <p>Lots of Praznyk setup</p>

PPC = Parish Pastoral Council

L.C. = Ladies' Club

M.C. = Men's Club

KofC = Knights of Columbus

Changeable Parts for September 3rd

Fourteenth Sunday after Pentecost, Tone 5; Holy Priest-Martyr Anthimus, Bishop of Nicomedia (303); Our Venerable Father Theoctistus, Fellow-Ascetic of the Great Euthymius (467)

Troparion, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

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

Kontakion, Tone 5: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now and for ever and ever. Amen.

Theotokion, Tone 5: Rejoice, O rampart and protection of those who have recourse to you!* Rejoice, O tranquil haven and Virgin,* who gave birth in the flesh to your Maker and God!* Fail not to intercede for those* who sing and worship the Child you bore.

Prokeimenon, Tone 5

You, O Lord, will guard us and will keep us* from this generation and for ever.

verse: Save me, O Lord, for there is no longer left a just man. (Psalm 11:8,2)

Epistle: 2 Corinthians 1:21-2:4 (NRSV)

Brothers and Sisters, it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first installment. But I call on God as witness against me: it was to spare you that I did not come again to Corinth. I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith. So I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

Alleluia verses, Tone 5

Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

Gospel Matthew 22:1-14 (NRSV)

The Lord spoke this parables: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Communion Hymn

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

Next Sunday, September the 10th we will resume our Parish **Sunday School.** Yeah!

We will also **bless all Students and Teachers** (and others who work in or for the schools) immediately after the Divine Liturgy on the occasion of the new school year. Consider bringing your family and friends.

Oh, and...

don't forget to buy your **"Praznyk"** tickets today!

