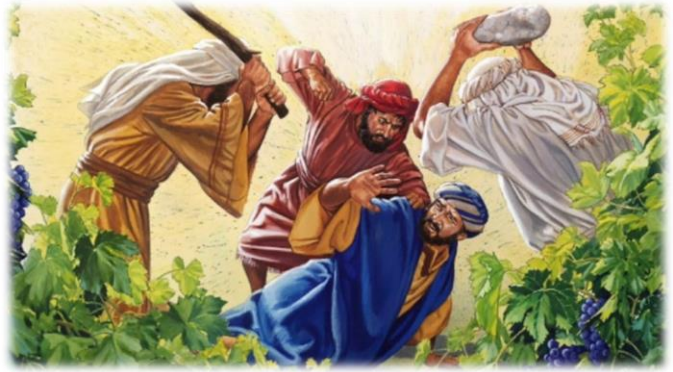


# Успіння Пресвятої Богородиці

Українська  
Католицька Церква



## Dormition of the Most Holy Mother of God *Ukrainian Catholic Church*

### DORMITION DISTRICT

*Pastor:* Rev. Fr. Peter Babej  
*Email:* fr.babej@eeparchy.com  
*Telephone:* To Be Determined  
*Emergencies:* 780-993-8037  
*Website:* dormition.eeparchy.com

#### **Dormition Parish**

15608-104 Ave. Edmonton, T5P-4G5

*Divine Liturgy (Sept. 2023)*

**Sundays – 9:30 am**

Wednesdays – 5:30 pm

Thursdays – 7:00 am

Fridays – 7:00 am

Saturdays – 7:00 am

*Great Vespers*

Saturdays, 6:00 pm

#### **St. Nicholas Parish**

Carvel, Parkland County, AB

*Divine Liturgy – Third Sunday of  
the month, time to be announced.*

#### **St. George Parish**

Manly, Parkland County, AB

*Divine Liturgy – 4 times a year*

#### **Holy Eucharist Parish**

Cherhill, AB

*Divine Liturgy – once a year.*

**Sunday, August 27th, 2023**

### **13<sup>th</sup> Sunday After Pentecost**

Octoechos, Tone 4. Venerable Father Pimen.

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### **DIVINE LITURGY**

#### ***Troparia and Kontakia***

*Troparion, Tone 4:* When the disciples of the Lord learned from the angel\* the glorious news of the resurrection\* and cast off the ancestral condemnation,\* they proudly told the apostles:\* “Death has been plundered!\* Christ our God is risen,\* granting to the world great mercy.”

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

*Kontakion, Tone 4:* My Saviour and Deliverer from the grave\* as God raised out of bondage the children of the earth\* and shattered the gates of Hades;\* and as Master, He rose on the third day.

Now and for ever and ever. Amen.

*Theotokion, 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 4**

All (Tone 4): How great are Your works, O Lord\*  
You have made all things in wisdom.

Lector: Bless the Lord, O my soul: O Lord my God,  
You are exceedingly great. (Psalm 103:24,1)

All: How great are Your works, O Lord\* You have  
made all things in wisdom.

Lector: How great are Your works, O Lord.

All: You have made all things in wisdom.

## **Epistle – 1 Corinthians 16:13-24**

A reading from the first epistle of the holy  
Apostle Paul to the Corinthians.

Brethren (brothers and sisters), watch, stand  
fast in the faith, be brave, be strong. Let all that  
you do be done with love<sup>1</sup>.

I urge you, brethren—you know the household  
of Stephanas, that it is the firstfruits of Achaia,  
and that they have devoted themselves to the  
ministry of the saints—that you also submit to  
such, and to everyone who works and labors  
with us.

I am glad about the coming of Stephanas,  
Fortunatus, and Achaicus<sup>2</sup>, for what was lacking  
on your part they supplied. For they refreshed  
my spirit and yours. Therefore acknowledge  
such men.

The churches of Asia greet you. Aquila and  
Priscilla<sup>3</sup> greet you heartily in the Lord, with the  
church that is in their house. All the brethren

greet you. Greet one another with a holy kiss<sup>4</sup>.  
The salutation with my own hand<sup>5</sup>—Paul's.

If anyone does not love the Lord Jesus Christ, let  
him be accursed. O Lord, come!<sup>6</sup> The grace of  
our Lord Jesus Christ be with you. My love be  
with you all in Christ Jesus. Amen.

## **Апостол – 1 Кр 16,13-24**

Браття і Сестри, чувайте, стійте у вірі, будьте  
мужні, кріпиться. Нехай усе у вас діється у  
любві.

А благаю вас, брати: Ви знаєте родину  
Степани, що вона первісток Ахаї і що вони  
віддали себе святим на службу; то щоб і ви  
також піддавалися таким людям і кожному,  
хто трудиться та працює з ними.

Я тішуся приходом Степани, Фортуната й  
Ахаїка: вони вашу неприявність заступили, бо  
заспокоїли мій дух і ваш. Отож, шануйте  
таких.

Вітають вас Церкви азійські, Вітають вас у  
Господі сердечно Акила і Прискилла з їхньою  
домашньою Церквою. Всі брати вас вітають.  
Вітайте один одного святим цілунком. Привіт  
моєю рукою, Павловою.

Як хтось не любить Господа, *анатема* на  
нього! *Маран ата!* Благодать Господа Ісуса з  
вами! Любов моя з усіма вами у Христі Ісусі.  
Амінь.

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<sup>1</sup> **Let all that you do be done with love:** This verse is a  
concise summary of Paul's teaching in the letter (8:1-3;  
13:1-13; 14:1; 16:22).

<sup>2</sup> **Stephanas, Fortunatus, and Achaicus:** Possibly  
messengers (carriers of the letter) from Chloe who  
updated Paul on the struggles of the Corinthian Church.  
They may have also delivered to St. Paul the church's  
letter of questions and concerns.

<sup>3</sup> **Aquila and Priscilla:** A Christian couple who worked  
closely with Paul as tentmakers and missionaries, first in  
Corinth and then in Ephesus (Acts 18:1-3, 18-19). They  
opened their home for Christian gatherings. Aquila and  
Priscilla (or Prisca) were Jews who had been among those  
expelled from Rome by Claudius in AD 49-50. They had  
resided in Corinth for a while and then moved to Ephesus  
(Acts 18:26).

<sup>4</sup> **a holy kiss:** A customary sign of peace and brotherly  
affection among the early Christians (Rom 16:16; 1 Thess  
5:26).

<sup>5</sup> **with my own hand:** Paul's handwritten signature was a  
mark of the letter's authenticity. Most of the letter was  
probably dictated to a secretary.

<sup>6</sup> **O Lord, come:** A rendering of the Aramaic expression,  
*marana tha* ("O Lord, come!"). This prayer, which is  
likewise echoed in Rev 22:20, was spoken at the end of one  
of the earliest eucharistic liturgies on record (Didache  
10,6). Its use in the liturgy indicates what Paul himself  
asserts in 1 Cor 11:26, namely, that the sacramental  
worship of the Church is oriented to the coming of Christ  
in glory.

## Alleluia, Tone 4

*Verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice. *Verse:* You have loved justice and hated iniquity. (*Psalm 44:5,8*)

### Gospel – Matthew 21:33-42

The Lord told this parable<sup>7</sup>: “There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, ‘They will respect my son.’ But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him. “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

Jesus said to them, “Have you never read in the Scriptures: *The stone which the builders rejected has become the chief cornerstone. This was the LORD’S doing, and it is marvelous in our eyes?*<sup>8</sup>

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<sup>7</sup> The parable of the Wicked Tenants is an allegory—i.e., each of its details is important and symbolic. The **householder** is God and the **vineyard** is Jerusalem and God’s people. The **tenants** are Israel’s leaders while the **servants** are OT prophets persecuted for warning Israel of its sins. The **son** is Jesus, who will be thrown out of the vineyard and crucified outside the city. Because of the wickedness of the tenants, God will put them to **death** when he judges Jerusalem in AD 70. He will entrust the New Covenant kingdom to the **other tenants** in the Church.

## Євангеліє: (Мм 21,33-42):

Сказав Господь притчу оцю: “Був один чоловік-господар, що насадив виноградник. Він обвів його огорожею, видовбав у ньому чавило, вибудував башту, винайняв його виноградарям і відійшов. Коли ж настала пора винозбору, послав він слуг своїх до виноградарів, щоб узяти від них плоди, йому належні. А виноградарі, схопивши його слуг, кого побили, кого вбили, кого ж укаменували. Тоді він послав інших слуг, більше від перших, але ті вчинили й з ними те саме. Наприкінці послав до них свого сина, кажучи: Матимуть пошану до мого сина. Та виноградарі, узрівши сина, заговорили між собою: Це спадкоємець. Нумо, вб’ємо його й заберемо собі його спадщину. І взявши його, вивели геть з виноградника й убили. Отож, коли прибуде господар виноградника, що зробить з тими виноградарями?” “Лютих люто вигубить”, – відповіли йому, – “а виноградник винаймить іншим виноградарям, що будуть давати йому плоди його своєчасно.” Тоді Ісус сказав їм: “Чи в Письмі не читали ви ніколи: Камінь, що відкинули будівничі, став каменем наріжним? Від Господа це сталось і дивне в очах наших.”

### Communion Hymn

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

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<sup>8</sup> **A reference to Psalm 117(118):22.** Jesus states that he (**the stone**) is commissioned by God (**the Lord’s doing**), despite his rejection by Jerusalem (the builders). Holy Scripture thus foresees that the Messiah will paradoxically, meet opposition from the leaders of his own people. Conversely, the faithful see in the work of Jesus God’s marvelous deeds. Psalm 117(118) is elsewhere cited as biblical support for Jesus’ vindication and Resurrection. According to St. John Chrysostom, those falling on the stone (Christ) are people who suffer from the consequences of their sins while yet in this life, whereas those on whom the stone falls are unrepentant people suffering utter destruction in the final judgment.

# ANNOUNCEMENTS

**BULLETIN BY EMAIL** – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

## *Dormition Parish*

**HAPPY BIRTHDAY & BEST WISHES** – to Zorianna Gerace, Cara Ostapowich, Daryl Ostapowich, and to all who have celebrated birthdays or anniversaries this past week or will celebrate in the next few days. May God bless you with health, happiness and peace! Mnohaya Lita!!!

### **SEPT 3: SUNDAY LITURGY TIME CHANGE TO**

**9:30 AM** – Please be informed that beginning August 1, 2023, Dormition Parish has become a **Parish District**, encompassing the pastoral care of four parishes: Dormition Parish (Edmonton); St. Nicholas Parish (Carvel); St. George Parish (Manly); and Holy Eucharist Parish (Cherhill). To make it possible for Divine Liturgy to be celebrated at a reasonable time in Carvel and Manly, Parish Council has passed a motion with a majority vote to move the Sunday Divine Liturgy time at Dormition Parish from 10:00 am to 9:30 am, effective Sunday, September 3<sup>rd</sup>, 2023. This decision has been approved by the Pastor, Fr. Peter Babej. **Beginning Sunday, September 3, 2023 (next Sunday), Divine Liturgy will be celebrated at 9:30 am.**

**SEPT 10: PARISH FEAST DAY (PRAZNYK)** – will be celebrated on Sunday, September 10, with Festal Divine Liturgy at 9:30 am. The Feast Day Dinner will take place immediately after the Liturgy, in the Parish Hall. Tickets: \$25 for adults; \$12 for youth ages 6 to 12; children ages 5 and under – free. The menu includes: chicken, meatballs, pyrohy, holubtsi, vegetables, salad, and dessert. Please note that this is not a fundraiser! The cost is set to cover expenses, and if possible, to break even. To purchase or reserve tickets, please contact: Alex Schabel at 780-489-2063 or [aschabel14@gmail.com](mailto:aschabel14@gmail.com); or Helen Sirman at 780-435-2017 or

[hsirman@shaw.ca](mailto:hsirman@shaw.ca). Tickets will also be sold in the vestibule (narthex) after Divine Liturgy.

### **NEW BISHOP FOR THE EPARCHY OF NEW WESTMINSTER, BRITISH COLUMBIA**

– Upon the recommendation of the Synod of the Ukrainian Catholic Bishops, Pope Francis appointed Very Rev. Michael Kwiatkowski as Bishop of the Eparchy of New Westminster. For your information, his Curriculum Vitae is provided further on in the bulletin. Details as to his episcopal ordination and installation will be shared via the parish bulletin and website, once the information becomes available.

### **A WARM WELCOME TO ALL**

– If you would like to register as a parish member, please fill out the REGISTRATION FORM provided in the vestibule (narthex). Please pass on the completed form to Fr. Peter, or drop it into the basket during the Sunday collection, or scan and email it to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com), or slip it under the parish office door.

**CONFESSIONS** – Beginning in September, Confession times will be as follows: Saturdays at 8:00 am, and at 8:00 pm (after Vespers); Sundays, from 8:30 am to 9:20 am. Also, by request or appointment.

**SINCEREST THANKS** – to all parish volunteers who helped with: moving all furniture and equipment out of the parish office and the storage room (new confessional) to the parish hall for temporary storage; removing the old carpet; cleaning the walls and floors in the office and the new confessional; taping, mudding, sanding and painting; minor repairs; purchase of vinyl plank, and floor installation. God-willing, our parish office should be operational by the first week of September. May God bless!

**PHOTOCOPY MACHINE** – our old machine is obsolete and no longer serviceable. With the approval of Parish Council, a used Xerox copier (four years old) has been purchased at the cost of \$2,400.00, and will be delivered this week. Any donations to offset the purchase cost would be greatly appreciated!

**PARISH WEBSITE** – The information on the parish website will be updated in the next few weeks. We are waiting for new access and administration privileges.

**LIVESTREAMING** – We will resume livestreaming of Sunday services sometime in September, once the necessary equipment and software have been installed and activated. Updates will be provided in future bulletins.

**FRI. SEPT 1: BEGINNING OF NEW LITURGICAL YEAR** – Divine Liturgy will be celebrated at 7:00 am and 7:00 pm.

**WEEKDAY DIVINE LITURGIES** – beginning in September, Divine Liturgy will be celebrated at 5:30 pm on Wednesdays; 7:00 am on Thursdays, Fridays, and Saturdays.

**SEPT 2: GREAT VESPERS** – beginning September 2<sup>nd</sup>, Vespers will be celebrated on Saturdays at 6:00 pm.

**FRI. SEPT 8: FEAST OF THE NATIVITY OF THE THEOTOKOS (MAJOR FEAST DAY).** Great Vespers and Lytia will be celebrated on Thursday, September 7, at 6 pm. On the day of the feast, Friday, September 8<sup>th</sup>, Divine Liturgy will be celebrated at 7:00 am and 7:00 pm.

**CATECHESIS FOR CHILDREN** – The Program will begin on Sunday, September 17. Registration forms are available for pick-up in the vestibule.

**COFFEE AND FELLOWSHIP** – will resume on Sunday, September 17<sup>th</sup>, 2023.

**PREPARATION FOR SOLEMN CONFESSION AND HOLY COMMUNION** – The Program will begin on Saturday, January 13, 2024, from 1:00 pm to 3:00 pm. The program will continue every Saturday, to March 23, inclusive. Registration forms will be available on-line and for pick-up.

**ADULT CATECHUMENATE** – This is the program of the Ukrainian Greek-Catholic Church for the initiation of adults into the Catholic Church, specifically, the Ukrainian Greek-Catholic Church. If anyone is interested in becoming Catholic through Baptism and/or Chrismation, please contact Fr. Peter Babej at 780-993-8037 or fr.babej@eeparchy.com.

**SEPT 17: BLESSING OF STUDENTS, TEACHERS AND CATECHISTS** – will take place on Sunday, September 17<sup>th</sup>, at the end of the Divine Liturgy.

**SEPT 21: BIBLE STUDY** – Will take place on Thursdays, beginning September 21, at 7:00 pm (one hour). The first book of study is GENESIS. The text and commentary that we will use as a group is *The Book of Genesis (Ignatius Catholic Bible Series)*, by Curtis Mitch and Scott Hahn. This resource can be ordered on line from Ignatius Press (ignatius.com) or through Amazon. To register, please contact Fr. Peter Babej at fr.babej@eeparchy.com.

**SEPT 20: PARISH COUNCIL MEETING** – The next meeting is scheduled for Wednesday, September 20<sup>th</sup>, 6:30 PM, in the Parish Hall.

**SEPT 24: UCWLC BRANCH MEETING** – is scheduled to take place on Sunday, September 24<sup>th</sup>. After the Divine Liturgy, a Panakhyda will be offered for the repose of all members who have fallen asleep in the Lord. The branch meeting will take place after the service.

### *District Parishes*

**SEPT 17: CARVEL & MANLY: DIVINE LITURGY** – at St. Nicholas Parish in Carvel or St. George Parish in Manly will be celebrated on the third Sunday of the month, beginning Sunday, September 17<sup>th</sup>. The Divine Liturgy time will be announced in the next bulletin (pending the decision of St. Nicholas and St. George Parish Councils).

**SEPT 17: BLESSING OF STUDENTS, TEACHERS AND CATECHISTS** – will take place on Sunday, September 17<sup>th</sup>, at the end of the Divine Liturgy celebrated at St. Nicholas Parish in Carvel.

**CHERRILL: DIVINE LITURGY** – the annual Divine Liturgy and blessing of graves at the cemetery has been scheduled for Sunday, May 26, 2024. The liturgy time is still to be determined.

**DISTRICT MEETING** – the next district meeting of parish executives is tentatively scheduled for Monday, September 25, 7:00 PM.

## *Eparchy of Edmonton*

### **LAY LEADERSHIP AND DIACONAL FORMATION**

– Interested in learning more about God, your faith, and the Church? The Eparchy of Edmonton is pleased to announce Year I (of a two-year program) of our Lay Leadership and Diaconate Formation Program in collaboration with Newman Theological College starting September 18, 2023. The Lay Leadership and Diaconal Formation Program is intended to provide opportunities for individuals to be formed for ministry in their parish and learn about their faith. Each course consists of 10 online sessions, spanning 5 weeks, requiring some 4 hours of work per week (2 hours per lesson). No exams. Cost of registration per course \$90.00 plus the cost of books. Sign up for an online course (or two or three) or even work towards a Certificate in Eastern Christian Traditions at Newman Theological College. For more information or to register, call the Pastoral Centre at 780-424-5496, or visit [Newman.edu/CCS](http://Newman.edu/CCS), [eeparchy.com/?s=Lay+Leadership](http://eeparchy.com/?s=Lay+Leadership) OR contact Andrea Leader of Bernie Mandrusiak at: [andrea.leader@eeparchy.com](mailto:andrea.leader@eeparchy.com) or [bernadette.mandrusiak@eeparchy.com](mailto:bernadette.mandrusiak@eeparchy.com)

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## **ОГОЛОШЕННЯ**

**ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ** – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**МНОГАЯ ЛІТА!** – Складаємо найщиріші побажання Зоряні Герас, Кері Остапович, Дерил Остапович, та всім, хто святкує свої уродини або річницю свого Подружжя. Нехай Господь Бог благословить щастям та здоров'ям, на многі і благі літа!

**3-ГО ВЕРЕСНЯ: ЗМІНА ЧАСУ НЕДІЛЬНОЇ ЛІТУРГІЇ НА ГОД. 9:30 РАНКУ** – З днем 1-го серпня, Парафія Успіння Пресвятої Богородиці прийняла відповідальність за околицю (district), яка включає чотири парафії: Парафія Успіння (Едмонтон), Парафія

Св. Миколая (Карвел), Парафія Св. Юрія (Менлі), та Парафія Пресвятої Євхаристії (Чергил). Щоб відправити Службу Божу о год. 12:00 п.п в інших парафіях нашої околиці, парафіяльна рада рішила перенести час Літургії в Парафії Успіння від 10:00 год. то 9:30 год. ранку, починаючи в неділю, 3-го вересня, 2023. Рішення ради прийняте та ухвалене парохом. **Починаючи в неділю, 3-го вересня, Служба Божа в Парафії Успіння Пресвятої Богородиці відправлятиметься ще неділі о год. 9:30 ранку.**

**10-ГО ВЕРЕСНЯ: ПАРАФІЯЛЬНИЙ ПРАЗНИК** – відбудеться в неділю, 10-го вересня. Свята Літургія о год. 9:30 ранку, Спільний Обід – після Служби Божої, в парафіяльній залі. Квитки: \$25 для дорослих; \$12 for молоді 6 to 12 років; діти до 5 років – вступ вільний. За дальшими інформаціями або щоб закупити квитки, просимо звернутися до Александра Щабел на телефон 780-489-2063 або на електронну адресу [aschabel14@gmail.com](mailto:aschabel14@gmail.com); або до Гелен Сірман на телефон 780-435-2017 або електронну адресу [hsirman@shaw.ca](mailto:hsirman@shaw.ca). Також, квитки можна закупити при вході до храму, після Служби Божої.

### **НОВИЙ ЄПИСКОП ВЕСТМІНСТЕРСЬОЇ ЄПАРХІЇ**

– У четвер, 24 серпня 2023 року, Ватикан оголосив про рішення Святішого Отця, Франциска призначити всечеснішого отця Михайла Квятковського єпископом Української Греко-Католицької єпархії Нью Вестмінстеру. Отець Михайло Квятковський, дотепер канцлер Вінніпезької Української Греко-Католицької Архиепархії, стане четвертим єпископом для українських греко-католиків в провінції Британська Колумбія та Юкон від часу створення у 1974 році.

**ВІТАЄМО ВСІХ!** – Якщо бажаєте стати членом парафії Успіння Богородиці, просимо виповнити реєстраційну анкету яка знаходиться при вході до храму, та передати о. Петрові, або кинути на тацу підчас збірки, або лишити в парафіяльній канцелярії.

**СВЯТА СПОВІДЬ** – Починаючи в слідуочу неділю, Свята Сповідь – перед Службою Божою, від год. 8:30 до 9:20 ранку. Також, в суботу, о год. 8:00 ранку (після Служби Божої) та о год. 7:00 вечора (після Вечірні).

**ЩИРА ПОДЯКА** – всім волитирям, які допомогли з чищенням та відновленням нової сповідальниці та парафіяльної канцелярії. Нехай Господь Бог благословить!

**ФОТОКОПІЯЛЬНИЙ АПАРАТ** – згідно з рішення парафіяльної ради, придбано вживаний фотокопіяльний апарат для парафіяльної канцелярії. Кошт: \$2,400 доларів. Щиро дякуємо за всі пожертви на сплачення цього апарату!

**ПАРАФІЯЛЬНИЙ ВЕБСАЙТ** – До цього часу, не маємо ще доступу до парафіяльного вебсайту щоб впровадити потрібні зміни та нові інформації. Маємо надію що все поладотиться цього тижня, та вебсайт стане знов актуальним.

**ЖИВА ПЕРЕДАЧА** – недільної Служби Божої через інтернет (лайв-стрім) відновиться у вересні. Потрібно вставити новий апарат та відповідне знаряддя.

**1 ВЕРЕСНЯ: НОВИЙ ЛІТУРГІЧНИЙ РІК** – в цю першу п'ятницю місяця, 1-го вересня, Служба Божа відправиться о год. 7:00 ранку та о год. 7:00 вечора.

**СЛУЖБА БОЖА В БУДНІ** – починаючи у вересні, Служба Божа відправиться о год. 5:30 п.п., в середу, та о год. 7:00 ранку у четвер, п'ятницю, та в суботу.

**8 ВЕРЕСНЯ: РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ.** Вечірня з Литією відправиться в четвер, 7-го вересня, о год. 7:00 вечора. В день свята, в п'ятницю, 8-го вересня, Служба Божа відправиться о год. 7:00 ранку, та о год. 7:00 вечора.

**ВЕЛИКА ВЕЧІРНЯ** – починаючи 9-го вересня, Велика Вечірня відправиться що-суботи, о год. 6:00 вечора.

**КАТЕХИЗАЦІЯ ДЛЯ ДІТЕЙ** – Програма почнеться в неділю, 17-го вересня. Реєстраційні анкети – у притворі до храму.

**КАВА ТА СПІЛКУВАННЯ** – після Служби Божої, в парафіяльній залі, що неділі, починаючи в неділю, 17-го вересня.

**ПІДГОТОВКА ДО ПЕРШОЇ СВ. СПОВІДІ** – почнеться в суботу, 14-го січня, 2024, від 1:00 до 3:00 год. п.п. Відтак, що суботи до 23 березня, 2024. Дальші інформації будуть подані у віснику або на нашому вебсайті.

**КАТЕХУМЕНАТ УГКЦ** – Це є програма УГКЦ для підготовки дорослих кандидатів до тайн Хрещення, Миропомазання та Євхаристії. Якщо хтось не хрещений і бажає стати членом Української Греко-Католицької Церкви, просимо звернутися до о. Петра на телефон 780-993-8037, або через електронну пошту, [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**БЛАГОСЛОВЕННЯ СТУДЕНТІВ ТА ВЧИТЕЛІВ** – відбудеться в неділю, 17-го вересня, при кінці Святої Літургії. Служба Божа відправиться за здоров'я та потреби всіх наших дітей, вчителів, та катехитів.

**БІБЛІЙНА НАУКА** – почнеться в четвер, 21-го вересня, о год. 7:00 вечора. Програма відбуватиметься що четверга, в англійській мові. Почнемо науку з читання Книги Буття. Щоб зареєструватися або в справі інформації, просимо звернутися до о. Петра на тел. 780-993-8037 або [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**СХОДИНИ ПАРАФІЯЛЬНОЇ РАДИ** – відбудуться в середу, 20-го вересня, о год. 6:30 вечора, в парафіяльній залі. Служба Божа відправиться о год. 5:30 п.п.

**СХОДИНИ ЛУКЖК** – відбудуться в неділю, 24-го вересня, після Служби Божої, в парафіяльній залі. Панахида за упокій душ членів що відійшли у вічність відправиться перед сходинами.

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**Very Rev. Michael Kwiatkowski**  
**Appointed Bishop of the Eparchy of New Westminster**

The Vatican announced on Thursday, 24 August 2023, that the Holy Father, Pope Francis, has appointed Very Rev. Michael Kwiatkowski, Eparchial Bishop of the Ukrainian Catholic Eparchy of New Westminster (Canada). Father Michael Kwiatkowski, until now the Chancellor of the Ukrainian Catholic Archeparchy of Winnipeg, becomes the 4<sup>th</sup> Bishop for Ukrainian Catholics in the Province of British Columbia and the Yukon since the Eparchy was created in 1974.

Fr. Michael was born 21 November 1961 in Hamiota, MB. The son of Edward Kwiatkowski and Phyllis Zemliak, he is the 3<sup>rd</sup> of 7 children. He attended elementary and secondary schools in Brandon MB, completing his high school at St. Vladimir's College and Minor Seminary in Roblin MB. After initial University studies and some work experience, Michael began his seminary formation on 7 September 1980. He resided at St. Josaphat Seminary in Rome, attending courses at the Angelicum, where he earned a BA in Philosophy (1980-1982) and a BA in Theology (1982-1985).

He made his Profession of Faith on 13 September 1985, and was ordained to the Diaconate on 14 September 1985 in Roblin MB by Metropolitan Maxim Hermaniuk CSsR. He was ordained a priest on 28 July 1986 in Brandon MB, also by Metropolitan Hermaniuk. After serving as assistant pastor at Protection of the BVM Church (Boyd) in Winnipeg, he returned to Rome to undertake studies in Canon Law. He completed these studies, earning a Doctorate in Canon Law from the Pontifical Oriental Institute in Rome (JCD).

Fr. Michael lived in Ukraine from 1996-2006, while the Church was reestablishing itself after years of underground existence. There he became chancellor of the Archeparchy of Lviv, and served as Judge and head of the Major Archbishopric Tribunal. He served as Vice-Rector of the Ukrainian Catholic University in Lviv, taught courses in Canon Law and directed the

University's department of pastoral life for six years.

He returned to Canada to serve as Spiritual Director at Holy Spirit Ukrainian Catholic Seminary in Ottawa from 2006 – 2010. From 1 August 2010 – 2021, he undertook parish ministry at Holy Eucharist Parish in Winnipeg, and from 2021 until the present has been parish priest at Protection of the BVM Parish in Winnipeg. He serves on the Winnipeg Tri-Diocesan Pro-Life Committee as well as the Tri-Diocesan Prison Ministry Committee. He was State Chaplain for the Manitoba Knights of Columbus from 2016-2019.

Fr. Michael has served as the Chancellor of the Archeparchy of Winnipeg from 1 August 2014, also representing the Archeparchy on the Patriarchal Ukrainian Greek Pastoral Council since its establishment in 2019 in Ukraine.

Metropolitan Lawrence, Bishop Andriy, the clergy, religious sisters and lay faithful of the Archeparchy of Winnipeg extend prayerful best wishes to Bishop-Elect Michael Kwiatkowski as he begins this new ministry to the People of God in the New Westminster Eparchy. We wish to assure him of our solidarity and support, through the prayers of Blessed Bishop Nykyta Budka, Bishop and Martyr.

Plans for his episcopal ordination and installation are yet to be finalized.

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**Всечесніший отець Михайло**  
**Квятковський обраний єпископом Нью**  
**Вестмінстерської єпархії**

У четвер, 24 серпня 2023 року, Ватикан оголосив про рішення Святішого Отця, Франциска призначити всечеснішого отця Михайла Квятковського єпископом Української Греко-Католицької єпархії Нью Вестмінстеру. Отець Михайло Квятковський, дотепер канцлер Вінніпезької Української Греко-Католицької Архиепархії, стане четвертим єпископом для українських греко-католиків в провінції Британська Колумбія та Юкон від часу створення у 1974 році.



Отець Михайло народився 21 листопада 1961 року в місті Гаміота, Манітоба. Отець Михайло був третьою дитиною у родині його батьків Едварда Квятковського та Філіс Земляк, яка виховала семеро дітей. Він отримав неповну середню освіту у школі міста Брендон, і повну середню освіту закінчив у коледжі св. Володимира та Малій Семінарії в Робліні, Манітоба. Розпочавши навчання на університеті та працюючи паралельно, отець Михайло вступив до семінарії 7 вересня 1980 року. Він проживав в семінарії св. Йосафата і навчався в університеті Анджелікум в Римі, де отримав ступінь бакалавра у філософії (1980-1982) та бакалавра у богослов'ї (1982-1985),

Після складання Ісповідання Віри 13 вересня 1985 року, він був висвячений на дякона митрополитом Максимом Германюком 14 вересня 1985 року у Роблін, Манітоба. Іерейські свячення прийняв також від митрополита Максима Германюка 28 липня 1986 року. Послуживши сотрудником в парафії Покрови Пресвятої Богородиці у Вінніпезі, він повернувся до Риму вивчати канонічне право у Східному Інституті в Римі, здобувши докторат по закінченні.

З 1996 по 2006 рік отець Михайло проживав в Україні, у час коли наша Церква зміцнювалася після довгих років підпілля. Він служив канцлером Львівської Архиепархії та суддею і головою Верховно-архиепископського трибуналу. Він також був віце-ректором Українського Католицького Університету у Львові, викладав канонічне право та очолював душпастирський відділ університету протягом шести років.

Повернувшись до Канади, він був призначений духівником Української Греко-Католицької семінарії Св. Духа в Оттаві у 2006 до 2010 року. З 1 серпня 2010 року до 2021 отець Михайло служив в українській греко-католицькій парафії Пресвятої Євхаристії, а з 2021 і дотепер - парох церкви Покрови Пресвятої Богородиці у Вінніпезі. Він служить у комітеті за збереження життя та пенітенціарному комітеті, організованих двома

римо-католицькими архидієцезіями Вінніпегу та Вінніпезькою Архиепархією. Отець Михайло був капеланом для Лицарів Колумба провінції Манітоба з 2016 - 2019.

До тепер отець Михайло служив канцлером Вінніпезької Архиепархії з 1 серпня 2014 року, а також представником Вінніпезької Архиепархії у Душпастирській Раді Української Греко-Католицької Церкви з моменту її заснування у 2019 році.

Митрополит Лаврентій, Владика Андрій, духовенство, монашество та вірні Вінніпезької Архиепархії складають щирі та сердечні вітання нововибраному Владіці Михайлові Квятковському як він розпочинає нове служіння Божому народові у Нью Вестмінстерській єпархії. Ми запевнюємо його у наших молитвах підтримці та допомозі через заступництво блаженного священика Никити Будки.

Деталі щодо єпископської хіротонії та інтронізації будуть розголошені згодом.

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## **Cultivating the Fruit of our Souls: Thirteenth Sunday after Pentecost**

*Fr. Philip LeMasters*

Most of us today buy our food in supermarkets and rarely think about the soil from which it grows. Things were very different in biblical times, when abundant crops, milk, honey, wine, and oil were signs of God's blessing to people who knew how dependent they were on the fruits of the earth. This is the case from the beginning of Genesis, when God planted the garden of Eden and gave Adam the responsibility to care for it. But the soil became cursed when he and Eve disobeyed; full of thorns and thistles, it would sustain them only through the hard and frustrating work that farmers have known all too well across generations.

We find that many times in the Holy Scriptures, cultivated land is a sign of our relationship with God. For example, the prophet Isaiah spoke of God planting a vineyard. Because of the sins of the

people, God said of what He had planted: “I will forsake My vineyard. It shall not be pruned or cultivated, but thorns shall sprout forth as in a barren land. I will also command the clouds not to rain on it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah His beloved plant” (Isaiah 5:6-7).

Jesus Christ used stories about planting seeds, harvesting crops, as well as other similar examples, to proclaim the good news of salvation. In today’s gospel lesson, the Lord told a parable about a landowner who had workers take care of the vineyard he had carefully planted. When the grapes were ready, he wanted the fruit and sent servants to get it. But the workers beat and killed whomever he sent. Even when the landowner sent his own son, they killed him also. These wicked servants brought destruction upon themselves, and the landowner then found new tenants who would give him his fruit in due season.

As in Genesis and Isaiah, this story is not simply about agriculture, but ultimately about our relationship with God. St. Matthew tells us that the chief priests and Pharisees knew that Christ was speaking this and other parables against them. The parable of the vineyard reminds us that religious and political leaders so often rejected and killed the prophets whom God had sent them in the Old Testament. And that is also how they responded to the Son of God, their own Messiah, refusing to accept His teachings and handing him over to the pagan Romans for death on a cross.

The Lord concludes this parable with a quotation from the Psalms about a stone, rejected by builders, that became the chief cornerstone, the most crucial part of the foundation of a building. He shifts the imagery here from a vineyard, the people of Israel, to a temple that includes all who are members of the Body of Christ. As St. Paul wrote to the Gentile Christians of Ephesus, “you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone. In him the whole building is

joined together and rises to become a holy temple in the Lord.” (Eph. 2:19-21)

Likewise, St. Peter wrote in his first epistle that Christians are “living stones...being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:4-5) In other words, the Church is the temple of God by the power of the Holy Spirit, “a chosen generation, a royal priesthood, a holy nation.” (1 Peter 2:9) This blessed identity is shared by all who are members of Christ’s own Body, regardless of ancestry or ethnicity. There is neither Jew nor Greek in Him. By the Savior’s grace, all may become branches of His vine and communicants of His own Body and Blood. He is the Groom and we are His Bride, the Church.

Did you notice that these images for our relationship with the Lord are all as organic as a vineyard or a garden? We went from speaking of a cornerstone to envisioning a temple, which sounds like just another architectural structure. Nothing could be further from the truth, however, for this Cornerstone is not a piece of rock or masonry, but our living Lord. As members of His Body, we are also living stones, not inanimate objects, because of our “one flesh” union with Him. By the power of the Holy Spirit, we are a temple organically united to Christ, the prophets, the apostles, and all the other members of His Body, the Church. Through Him, we become full participants by grace in God’s eternal life that overcomes even the grave and Hades itself.

We are also the new workers in today’s parable who have taken over stewardship of the vineyard. Vineyards grow grapes from which wine comes. Abundant wine is a sign of God’s blessing in the Old Testament, but is fulfilled in the New Testament as the Blood of Christ. As He said at the institution of the Eucharist, “Drink from it, all of you; for this is My Blood of the new covenant, which is poured out for many for the forgiveness of sins... But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” (Matt. 26: 27-29) To share in this fruit of the vine is to participate in the fullness of God’s

salvation in the heavenly banquet. It is the completion of God's gracious and life-giving purposes for human beings ever since He first planted the garden of Eden. The Second Adam reverses the curses of the first Adam that subjected the creation itself to futility. Now He makes wheat His Body and enables grapes to become His Blood. In every celebration of the Divine Liturgy, He makes us participants at the heavenly banquet that manifests the salvation of the world, the fulfillment of the entire creation for His intended purpose of bringing us into His blessed eternal life. With this good news comes great responsibility, for we have to ask ourselves whether we are being good stewards of the vineyard of the Lord. Are we offering our fruit, which is really His fruit, to Him? We are not talking simply about grapes, but about our lives in this world, especially what we value and treasure the most, our most cherished abilities and strengths, and the habits and routines most familiar to us. To change the metaphor, are we going through each day as living stones of His temple? Are we grounding ourselves thoroughly on our one true foundation Jesus Christ and turning away from all that is not holy? Our calling is not to escape the world, but to offer our little pieces of it for the healing and fulfillment of the Kingdom. It is through making our life in this world holy that we participate already in the world to come.

If the Pharisees and Sadducees of old brought judgment upon themselves for corrupting the Old Testament law and the teachings of the prophets, then we had better be careful. For we are not accountable merely for instructions and rituals that foreshadowed the fullness of what was to come. No, we have received the fulfillment of all God's promises as a Person with Whom we are united intimately and organically, Who dwells in us by the power of the Holy Spirit. Through Him, we "dare" to call God "Our Father," as we say in the Lord's Prayer. There is no upward limit to the holiness to which our deep personal union with Christ calls us. He planted the vineyard to begin with and is the cornerstone of our life. We must live as those in organic union with Him if we are to

enter into the blessedness to which He calls us, for His life really is ours. Thanks be to God!

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**Head of the UGCC in the Pastoral Letter: From September 1, the UGCC will adhere to the Gregorian style in celebrating fixed holidays**

14 August 2023

By updating the Liturgical calendar, the Church embodies what is long overdue. This is stated in His Beatitude Sviatoslav's Pastoral Letter to the faithful of the UGCC on updating the church calendar.

"From now on," the statement reads, "the UGCC in Ukraine, starting from September 1, 2023, in response to the signs of the times, will adhere to the Gregorian style in celebrating fixed holidays, which we calculate according to the astronomical solar calendar. The days of moving holidays, which are counted according to the lunar calendar, are preserved according to the present Paschal – we expect that soon all Christian Churches will establish a common modernized way of determining the date of Easter."

"We believe that the calendar reform will contribute to the unity of the faithful of our Church in Ukraine and abroad, because most of our foreign dioceses and exarchates have previously introduced a new style. And thanks to the temporary preservation of the old Paschalia, at least for our needs in Ukraine, we will be able to



## THIS WEEK AT DORMITION

continue to experience Holy Easter and the associated liturgical rhythms simultaneously with our Orthodox brethren," the message says.

As the Primate writes in his message, calendar discussions raged in Ukraine in the XVI-XVII centuries. In the early twentieth century, the process of transition to the Gregorian calendar of individual communities of our Church abroad began, but in Ukraine it was stopped for various reasons. And in recent years, controversy has resumed. It has become apparent that the Julian calendar has lost its role as an exponent of our identity and a safeguard against assimilation, instead presenting an obstacle and a problem in this area.

"In order to preserve the originality of Kyivan Christianity in the modern world, its theological and liturgical, spiritual and canonical traditions, we need their true and comprehensive renewal and revitalization, rather than imitation and ossification," His Beatitude Sviatoslav emphasizes.

It is for this purpose, according to the document, that the Bishops' Synod of the UGCC in Ukraine decided in February 2023 to introduce a calendar reform from September 1, 2023. "Now is the right historical moment for our liturgical conversion, for the modernization of our preaching and the renewal of life from faith in Christ's Gospel through the liturgical dimension of our ecclesial existence," the document says.

The Primate recalls that in the chronology the Church did not create her own systems and methods, but used the achievements of science. At the same time, it is emphasized that updating the church calendar should not be just a mechanical shift in dates by 13 days. **The Church wants us to change as the calendar changes.**

Christ's constant call to repentance – to rethink his whole life – is more relevant now than ever. Let us not be afraid to improve, especially when it comes to growing in faith! Because only in this way will we be able to become true Christians, whose vocation is to better and better embody our faith in the present," the Head of the Church convinces.

### SUNDAY, AUG. 27: 13<sup>TH</sup> SUNDAY AFTER PENTECOST; Venerable Father Pimen.

**10:00 AM – Divine Liturgy (Bilingual);** for all parishioners; for Ukraine and its Armed Forces; for the health and intentions of Slavko and Zenia.

### Mon. Aug. 28: Venerable Moses the Black; St. Augustine, Bishop of Hippo.

*No Divine Services.*

### Tues. Aug. 29: BEHEADING OF JOHN THE BAPTIST.

7:00 AM – Divine Liturgy; for all parishioners; for the repose of all who have sacrificed their lives in defense of Ukraine's freedom.

### Wed. Aug. 30: Patriarchs Alexander, John and Paul

5:30 PM – Divine Liturgy; for the needs and intentions of Grace and family.

### Thurs. Aug. 31: Deposition of the Cincture of the Most Holy Mother of God.

*No Divine Services.*

### Fri. Sept. 1: BEGINNING OF NEW CHURCH YEAR

7:00 AM – Divine Liturgy; for the UGCC in Ukraine, and its shift to the New Calendar for all immovable feasts.

7:00 PM – Divine Liturgy; for the needs and intentions of Julian and Solomiia and family.

### Sat. Sept. 2: Martyr Mammias; John the Faster, Patriarch

7:00 AM – Divine Liturgy.

6:00 PM – Great Vespers.

### SUNDAY, SEPT. 3: 14<sup>TH</sup> SUNDAY AFTER PENTECOST; Hieromartyr Anthimus; Venerable Theoktistus.

**9:30 AM – Divine Liturgy (Bilingual);** for the health and intentions of all parishioners; for the needs and intentions of Kyle and Rachael and family (Consecration of their home to the Sacred Heart of Our Lord, Jesus Christ).

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## SACRAMENTAL MYSTERIES

**Baptism & Chrismation** – for infants and adults: by arrangement in advance. Contact the pastor, Fr. Peter Babej.

**Marriage** – please contact the pastor, Fr. Peter Babej, to make an appointment for an interview at least six months in advance.

**Confession** – from 8:30 am to 9:20 am on Sundays (before Divine Liturgy); on Saturdays at 8:00 am and 7:00 pm (after Vespers); upon request.

**Anointing of the Sick** – for healing and recovery, in all cases of surgery and grave illness (spiritual or physical), please call Fr. Peter Babej directly.