

# 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:* 780-489-8868  
*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, September 3, 2023**

### 14<sup>th</sup> Sunday After Pentecost

Tone 5. Holy Priest-Martyr Anthimus, Bishop of Nicomedia  
(303); Venerable Father Theoctistus (467)

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### DIVINE LITURGY

#### *Troparia and Kontakia – Anthology, p.345*

*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 impassable door of the Lord!\* 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**

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

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

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

L.: You, O Lord, will guard us and will keep us,

All: From this generation and for ever.

## **Epistle (2 Corinthians 1:21-2:4)**

A reading from the second letter of the Holy Apostle Paul to the Corinthians.

Brothers and sisters! It is God Who establishes us with you in Christ and has commissioned us; He has put His seal<sup>1</sup> upon us and given us His Spirit in our hearts as a guarantee.<sup>2</sup> But I call God to witness<sup>3</sup> against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit.<sup>4</sup> For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote<sup>5</sup> as I did, so that when I might not suffer pain from those who should

have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction 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.<sup>6</sup>

## **Апостол – 2 Коринтян 1,21-2,4**

До Коринтян другого послання святого апостола Павла читання.

Брати і сестри! Той, хто утверджує нас з вами у Христі, і хто помазав нас, то Бог, який поклав на нас свою печать і дав у наші серця завдаток Духа. Я ж закликаю Бога на мою душу, що я, щадячи вас, не прийшов більше у Корінт. Не наче б ми панували над вашою вірою, але ми хочемо співпрацювати з вашою радістю, бо щодо віри ви міцно стоїте.

Я постановив не приходити до вас знов у смутку; бо коли я вам завдаю смуток, хто мене розважить, як не той, що зазнає від мене смутку? Написав я, отже, щоб, коли прийду, не мати смутку від тих, від кого мені належала б радість; бо я щодо вас певний, що моя радість, радість усіх вас. З великого бо горя та туги серця писав я вам, і крізь ревні

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<sup>1</sup> **His seal:** An inward stamp of divine ownership. Seals in the ancient world were often impressed in clay or wax by a king, queen, or royal official as a sign of authority, identifying the owner of property or the sender of a letter (1 Kings 21:8; Esther 8:8-10; Dan 6:17). Paul's teaching points to the indelible "character" imprinted on souls who receive Baptism and Confirmation. This spiritual mark entitles them to God's grace and protection, while its permanent effect makes it impossible to receive these Sacraments of Initiation more than once.

<sup>2</sup> **guarantee:** A commercial term for a "pledge" or "first installment" given in advance of full payment. On earth, believers share in the "first fruits" of the Spirit (Romans 8:23) as they await the full inheritance of divine life and blessing in heaven (2 Cor 5:5; Eph 1:14).

<sup>3</sup> **I call God to witness:** An oath formula calling on God to confirm the reliability of personal testimony (Rom 1:9; Phil 1:8). Even God could bear witness that Paul's decision to cancel one of his scheduled visits to Corinth, was motivated by love, i.e., it was to spare them an inevitable confrontation by giving them time to repent and to be reconciled with him.

<sup>4</sup> **another painful visit:** Paul made a hurried and unpleasant visit to Corinth between writing 1 Corinthians and sending 2 Corinthians. This must have been the apostle's second visit to Corinth since he expects to come again for a "third" time (12:14; 13:1).

<sup>5</sup> **I wrote:** Several times Paul refers to a previous letter of "anguish" and "tears" that he sent to reprimand the Corinthians (2 Cor 2:4, 9; 7:8, 12). This may have been 1 Corinthians but is more likely a personal letter that has not survived. Some think the substance of this correspondence is preserved in chapters 10-13, although arguments for this view remain conjectural.

<sup>6</sup> **Much affliction and anguish of heart with many tears:** True pastoral correction brings both agony for the overseer—affliction, anguish of heart, many tears—and abundant love to the one being disciplined. The purpose of church discipline is never for the leader to exercise dominion or harsh authority; rather it is to call for repentance, reconciliation with the Church, and renewal in the joy of the Spirit.

сльози, не щоб ви сумували, але щоб знали мою до вас надмірну любов.

### *Alleluia Verses*

1. Your mercies, O Lord, I will sing for ever; from generation to generation, I will announce Your truth with my mouth. 2. 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)*

Jesus spoke in parables,<sup>7</sup> saying, “The kingdom of heaven may be compared to a king who gave a marriage feast<sup>8</sup> for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again, he sent other servants, saying, ‘Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves<sup>9</sup> are killed, and everything is ready; come to the marriage feast.’ But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them

shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city.<sup>10</sup> Then he said to his servants, ‘The wedding is ready, but those invited were not worthy. Go therefore to the streets and invite to the marriage feast as many as you find.’ And those servants went out into the streets and gathered all whom they found, both bad and good; so, the wedding hall was filled with guests.<sup>11</sup> But when the king came in to look at the guests, he saw there a man who had no wedding garment<sup>12</sup>; and he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

### *Євангелія – Від Матея 22, 1-14*

Сказав Господь притчу оцю: Царство Небесне схоже на царя, що справив своєму синові

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<sup>7</sup> **Parable of the Marriage Feast:** This parable is an allegory of salvation history culminating in Jesus. The king is God the Father, Who prepares a heavenly banquet for His Son. The servants are the Old Testament prophets called to summon Israel. Because some of the invited guests ignored the prophets and others killed them, God will destroy their city, Jerusalem, and send other servants as apostles to invite Gentiles, bad and good, to the celebration. Those lacking proper attire are cast into the darkness of eternal punishment. The parable highlights God’s impartial treatment of all who are called – Jews and Gentiles. He rewards and punishes on the basis of one’s acceptance or rejection of his call.

<sup>8</sup> **marriage feast:** An image of rejoicing and communion with God. The background is probably Isaiah 25:6-9, where the salvation of God’s people is portrayed as a joyful banquet. Its fulfillment takes shape at two levels: 1) Present Liturgical. The Holy Eucharist is Christ’s banquet of sacramental food and drink. 2) Future Eschatological. Ultimate communion with Christ takes place in heaven with the unending union of God and his saints.

<sup>9</sup> **oxen and fat calves:** The oxen represent the sacrifices of the Old Covenant, while the fatted calves represent the eucharistic bread of the New Covenant. “Fatted” is better translated “wheat-fed,” or even more literally, “formed

from wheat”. Thus, both the Old and New Covenants are fulfilled at the wedding of Christ and His Church.

<sup>10</sup> **burned their city:** St. John Chrysostom teaches that Christ is prophesying the destruction of Jerusalem by the Romans in A.D. 70, and thus attributes this destruction to an act of God rather than simply to that of men. Nevertheless, God showed His patience by waiting some 40 years from the time of Christ, giving the entire generation a chance to repent.

<sup>11</sup> **servants:** The repeated sending out of servants shows the Father’s great desire to have His people with Him in the Kingdom. The first group is understood to be Moses and those with him, while the second group is composed of the prophets. These groups call those initially invited—the Jews. The third group represents the apostles sent to the Gentiles, those not initially invited, but now called.

<sup>12</sup> **no wedding garment:** The wedding garment would have been provided by the king, and therefore the man had no excuse for not wearing one; thus, he is speechless. His refusal to wear the garment that was provided is an illustration of those who refuse God’s hospitality, or who want His Kingdom on their own terms. Specifically, the garment refers to the baptismal garment, and by extension, a life of faith, repentance, virtue, and charity. Without these, a person will ultimately be cast into the outer darkness.

весілля. Він послав своїх слуг кликати запрошених на весілля, але вони не хотіли прийти. Тоді він знову послав інших слуг, кажучи: Скажіть запрошеним: Ось я зготував обід мій; зарізано волів та годовану худобу, все готове, ідіть на весілля. Та вони ним знехтували і пішли геть, хто на власне поле, хто до свого крамарства; інші ж, схопивши слуг, знущалися з них і вбили. Розгнівався цар і вислав військо, яке вигубило тих убивців, а їхнє місто спалило. Тоді він мовив своїм слугам: Обід готовий, але запрошені були негідні. Підіть, отже, на роздоріжжя і, кого лише здибаєте, кличте на весілля. Вийшли ці слуги на дороги і зібрали всіх, кого тільки спіткали, і злих і добрих, так що весільна світлиця була повна гостей. Якже ввійшов цар, щоб подивитися на гостей, побачив там чоловіка, що не був убраний у весільну одіж, і сказав до нього: Як ти ввійшов сюди, друже, не маючи весільної одежі? Той мовчав. Тоді цар промовив до слуг: Зв'яжіть йому ноги й руки і киньте геть у темряву кромішню. Там буде плач і скрегіт зубів. Багато бо покликаних, але мало вибраних.

### ***Communion Hymn***

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

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## **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 Khristina Dochinets, Olga Wasarab, 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!!!

**PRAYERS AND SINCEREST CONDOLENCES** – to Vasylyna Semchyshyn and family on the passing of her father, +Oleksander Semchyshyn, in Ukraine. We will pray for his repose today, and a Divine Liturgy and Panakhyda will be offered on the 9<sup>th</sup> Day, Wednesday, September 6, at 5:30 pm.

**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. **Beginning today, Sunday, September 3, 2023, Divine Liturgy will be celebrated at 9:30 am.**

**SEPT 10: PARISH FEAST DAY (PRAZNYK)** – will be celebrated next 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 be sold today in the vestibule (narthex) after Divine Liturgy. NOTE: NEXT SUNDAY, TICKETS WILL NOT BE SOLD AT THE DOOR.

**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, or slip it under the parish office door.

**CONFESSIONS** – Confession times are as follows: Wednesdays at 5:00 pm; Saturdays at 8:00 am, and 8:00 pm (after Vespers). Sundays, from 8:30 am to 9:20 am. Also, by request or appointment.

**VOLUNTEERS FOR SUNDAY SOCIALS** – We are in need of volunteers to assist with Sunday Coffee and Lunch Socials on a rotational basis. If you are willing to assist, please contact Fr. Peter at 780-993-8037 or by email at peterbabej@telus.net

**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. It has been delivered and is now functional. Any donations to offset the purchase cost would be greatly appreciated!

**PARISH WEBSITE** – The information on the parish website is currently being updated. The website should be functional by the end of this week.

**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.

**WEEKDAY DIVINE LITURGIES** – are celebrated at 5:30 pm on Wednesdays; and 7:00 am on Thursdays, Fridays, and Saturdays.

**GREAT VESPERS** – in preparation for Sunday, Great Vespers is celebrated every Saturday at 6:00 pm.

**FRI. SEPT 8: FEAST OF THE NATIVITY OF THE MOTHER OF GOD** – Major Feast Day of Obligation. Great Vespers and Lytia will be celebrated on Thursday, September 7, at 6:00 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 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: PARISH LUNCH SOCIAL** – will take place after Divine Liturgy. We will host a Lunch Social for all parishioners on the last Sunday of each month.

**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 and the lunch social.

**NEXT FIRST FRIDAY – OCTOBER 6.** The practice of the devotion to the Sacred Heart came from a series of visions to St. Margaret Mary Alacoque from 1673 to 1675. During these visions, Christ asked that this devotion spread, and He gave the following Twelve Promises to those who expose and honour the image of His Sacred Heart.

1. I will give them all the graces necessary in their state of life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life, and above all, in death.
5. I will bestow abundant blessings upon all their undertakings.
6. Sinners will find in My Heart the source and infinite ocean of mercy.
7. Lukewarm souls shall become fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place in which an image of My Heart is exposed and honored.
10. I will give to priests the gift of touching the most hardened hearts.
11. Those who shall promote this devotion shall have their names written in My Heart.
12. I promise you in the excessive mercy of My Heart that My all-powerful love **will grant to all those who receive Holy Communion on the First Fridays in nine consecutive months the grace of final perseverance;** they shall not die in My disgrace, nor without receiving their sacraments. My divine Heart shall be their safe refuge in this last moment.

**NEXT FIRST SATURDAY – OCTOBER 7.** Renewal of Consecration to Mary and Rosary Prayer (Glorious Mysteries) will take place after the 7:00 am Divine Liturgy.

*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>, at 12 noon.

**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** – 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.

**МНОГАЯ ЛІТА!** – Складаємо найщиріші побажання Христині Дохінець, Олі Васараб, та всім, хто святкує свої уродини або річницю тайни Подружжя. Нехай Господь Бог благословить щастям та здоров'ям, на многи і благі літа!

**НАЙЩИРИШЕ СПІВЧУТТЯ** – Відійшов у вічність слуга Божий Олександр Семчишин (в Україні), батько Василини Семчишин. Складаємо найщиріше співчуття Василині та родині. Служба Божа відправиться за упокій душі Олександра сьогодні, та в цю середу (9-ий день). Нехай вічна буде йому пам'ять.

**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 що 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; або до Гелен Сірман на телефон 780-435-2017 або електронну адресу hsirman@shaw.ca. Також, квитки можна закупити при вході до храму, після Служби Божої.

**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).

**ПОТРІБНА ДОПОМОГА** – Потребуємо допомоги з підготовкою недіЛЬНОЇ кави та недіЛЬНИХ обід (раз в місяць). Якщо ви готові допомогти, просимо звернутися до о. Петра на тел. 780-993-8037 або електронно на адресу peterbabej@telus.net

**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 поладиться 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.

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

**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** – відправляється 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@eepararchy.com](mailto:fr.babej@eepararchy.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@eepararchy.com](mailto:fr.babej@eepararchy.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.

**24 ВЕРЕСНЯ: ОБІД І СПІЛКУВАННЯ** – відбудеться після Служби Божої, в кожну останню неділю місяця.

**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 сходами.

**НАСТУПНА ПЕРША П'ЯТНИЦЯ – 6-ГО ЖОВТНЯ.** Підчас приватних появ Ісуса монахині Марії Алякок від 1673 до 1675 року, Ісус заявив бажання, щоб Його Пресвяте Серце вшановувалося, і щоб ця набожність ширилася. Ісус дав св. Маргариті Марії Алякок, дванадцять обіцянок щодо шанувальників Його Серця:

1. Я дам їм благодаті, необхідні в їхньому стані.
2. Я встановлю мир у їхніх родин.
3. Я потішатиму їх в усіх труднощах.
4. Я стану їх безпечним портом у житті, а особливо в годину смерті.
5. Я благословлятиму їх у їхніх починаннях.
6. Грішники знайдуть у Моєму Серці джерело та океан милосердя.
7. Холодні душі стануть ревними.
8. Ревні душі незабаром досягнуть досконалості.
9. Я благословлятиму оселі, в яких будуть вшановувати образ мого Серця.
10. Імена тих осіб, які поширюватимуть це богослужіння, будуть написані у Моєму Серці.
11. Я дам священикам дар зворушити найбільш закам'янілі серця.
12. У надмірі милосердя Мого Серця я обіцяю всім, хто прийматиме Святе Причастя у Перші п'ятниці місяця дев'ять місяців поспіль з метою винагороди за гріхи, що Моя любов дасть їм благодать покаяння, що вони не помруть у гріхах, ні без Таїнств, і Моє Серце буде їм впевненим прибіжищем в останню годину життя.



**НАСТУПНА ПЕРША СУБОТА – 7-ГО ЖОВТНЯ.**  
Служба Божа о год. 7:00 ранку. Віднова  
посвяти Марії та молитва на вервиці – після  
Служби Божої.

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## **The Wedding Feast, the Lamb, and the Kingdom**

Carl E. Olson

It is impossible to overstate the importance of marriage as both an institution and a metaphor in the Bible. Marriage is depicted as a sacred bond in which a man and woman are joined in a covenantal and nuptial bond; and the “two of them become one body” (Gen 2:24). The relationship between God and his people is often depicted as a marriage, especially in the writings of the Old Testament prophets. As the Catechism of the Catholic Church notes, “Seeing God’s covenant with Israel in the image of exclusive and faithful married love, the prophets prepared the Chosen People’s conscience for a deepened understanding of the unity and indissolubility of marriage” (par 1611).

Many of the prophets—especially Isaiah and Ezekiel—wrote of a future time when God would finally free his people from oppression and suffering and culminate his covenantal love in a joyful marriage feast. Isaiah 24-27 describes the coming of God to destroy the enemies of his people and deliver, once and for all, Israel from the forces of evil. Isaiah described a “feast of rich food and choice wines” on Mount Zion in which “all peoples” partake; nations are united, and all sorrow has ceased. This is the same wedding feast described by John the Apostle in his Apocalypse: “Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready (Rev 19:7ff).

However, in between the Old Testament prophecies and the future fulfillment there is the here and now. Yes, the kingdom is here, but has not yet been fulfilled and completed; the King has come, but has yet to come again in glory for all the world to see and acknowledge as King of kings (Revelation 19:11-21).

The kingdom, Jesus told the chief priests and elders, is like a king who “gave a wedding feast for his son.” This invitation was not just a matter of social interest for Jews, but of immense responsibility. Those invited to such a marriage feast made certain their calendar was clear and that they attended. Failure to do so was not just a grave insult, but grounds for severe punishment. It was common for two invitations to be sent: the first to let guests know of the approaching marriage; the second on the cusp of the celebration, which would usually last a full week.

The guests in the parable, however, were indifferent or, even worse, hostile to the servants delivering the invitation. Those who were indifferent, wrote St. Gregory the Great, were caught up in worldly activities. “One person is concerned with earthly toil”, he wrote, “another devoted to the business of this world. Neither takes notice of the mystery of the Lord’s incarnation.” And, he adds, “They are unwilling to live in accordance with it.” The first guests are the people of Israel, blessed with the witness of the prophets, yet mostly unmoved by their message, if not openly antagonistic to it. The angry king—who is, of course, God—destroyed their city, a reference to the destruction of Jerusalem and the Temple in A.D. 70.

The invitation to the marriage feast is then extended to whomever the servants can find, a reference to the apostles preaching to the Gentiles. The new Israel, the Church, is aptly described as containing “bad and good alike”. But those who think all goes well at this point are in for a surprise. The king angrily questions a guest who is without a “wedding garment”, and then casts the speechless man into “the darkness outside”. Indifference, again, is a problem, but the deeper issue is that of unworthiness.

Many are called, but it is those who are faithful, filled with charity, “holy and without blemish” (Eph 5:27; cf Mt 7:21), who are chosen. The marriage supper of the Lamb awaits, but we must be clothed with “righteous deeds” (Rev 9:8).

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## How to Accept an Invitation to a Great Wedding Feast

*Fr. Philip LeMasters*

2 Corinthians 1:21-2:4; Matthew 22:2-14

It is entirely possible to view participation in the life of the Church as a burden, as just another obligation that we have to fulfill. When we think that way, just about everything else in life seems more appealing than worshipping God. Of course, the more we neglect the spiritual life, the less interest we will have in it. Before we know it, we can easily shut ourselves out of the joy of the Kingdom because we think that we have more important things to do.

The Savior spoke the parable in today's reading today from St. Matthew's gospel against religious leaders who had become so obsessed with their own desires for worldly power that they rejected the Messiah in Whom all God's promises to Abraham were fulfilled. The prophet Hosea envisioned the relationship between God and Israel as a marriage, and weddings were great celebrations of God's faithfulness in blessing the Jews from generation to generation. It is not surprising, then, that Christ often compared the Kingdom of God to a wedding feast. His first miraculous sign in St. John's gospel was at the wedding in Cana of Galilee. He is the Bridegroom; and the Church is the Bride. The book of Revelation also describes the fulfillment of the heavenly reign as a marriage banquet.

How tragic, then, that the religious leaders who should have been in the best position to enter into the joy of spiritual union with Christ refused to do so. They were like the guests invited to the wedding in the parable who "made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them." In the parable, the king then sent his servants out into the streets to invite whomever they could to the celebration, both bad and good; so, the wedding hall was filled with guests.

The Savior points here to the Church in which the distinction between Jew and Gentile is overcome, for He invites everyone to enter into the great joy of the heavenly banquet. His fulfillment of the human person in God's image and likeness is not reserved for those of a particular ancestry or nationality. It is not reserved for those who have never fallen short of doing what is pleasing to God. If that were the case, it would have nothing to do with us. The good news is that, even as the king in the parable wanted the banquet hall to be filled, Christ came to save the entire world and turns no one away who responds to Him with humble faith, love, and repentance.

It is one thing to believe that as a theological concept. It is very different and more difficult, however, to embrace this truth spiritually. The knowledge of God is not a matter of having the right thoughts or words, but of being united with Him from the depths of our souls by participation in His grace. When we find ourselves despairing of God's forgiveness and mercy for our personal brokenness, we must open our hearts to His healing mercy. Instead of being paralyzed by shame, which is simply hurt pride, we must cultivate daily the mindful prayer of the heart: "Lord Jesus Christ, Son of God, have mercy on me a sinner." Instead of allowing obsessive guilt to keep us focused on how we have failed our illusions of perfection, we must focus on His mercy as we become fully present before the Lord through prayer.

The point here is not to feel a certain way or try to get something from God, but to share in His life as we become more fully human. As those created in God's image and likeness, we do that by becoming more like God in holiness. This is a journey of humility in which we do not hide our weakness and pain, but instead use them as opportunities to unite ourselves more fully to Christ as we offer even the dark and corrupt dimensions of our lives to Him for healing beyond our own ability.

"Many are called, but few are chosen." Those words end the parable right after the king ordered that the man without a proper wedding garment be thrown out of the celebration. In that time and place, the host provided guests with the proper

attire. This fellow, after being invited to the great banquet, did not respond with decent gratitude and respect toward his host. He refused to put on the garment, but apparently wanted the benefits of being at the party on his own terms. Thus, he excluded himself from the celebration.

We enter into the Body of Christ through baptism, in which we put Him on like a garment. “As many of you as have been baptized into Christ have put on Christ,” wrote Saint Paul (Gal 3:27). However, that is only the beginning of the Christian life. We must attend mindfully to living each day as those who are participating in the Kingdom of God by grace. If we do not, then the entire life of the Church will leave us cold and we will find basic spiritual disciplines to be burdens we would rather do without. If we define what is truly important in life as fulfilling our usual set of daily obligations, satisfying our self-centered desires, and finding ways to distract ourselves from truths we do not want to hear, then we will always think that we have better things to do than to unite ourselves to Christ. At most, we will become like that man who wanted the benefits of being a wedding guest without accepting even the most basic expectations of the invitation. He was completely focused on himself, and shut himself out of the great celebration as a result.

In order to avoid his fate, we must recognize that the Body of Christ is not here to give us what we want on our own terms. Instead, it is in His Body, the Church, that the Savior shares His life with us and makes it possible for us to enter into the joy of heaven even as we live in a world of corruption with all our daily cares. The Divine Liturgy is not a beautiful ceremony for our entertainment or a means of escape from reality, but truly an invitation to participate already in the joy of the heavenly banquet as we struggle to live faithfully each day. We must live out the truth of the Liturgy in everyday life, making our most mundane gifts and challenges opportunities to unite ourselves more fully with the Savior’s great Self-offering for the salvation of the world.

We cannot do that simply by being present for the Divine Liturgy, however. We must offer the daily

liturgy of our lives by: praying and reading the Scriptures each day; fasting regularly as a way of humbling ourselves before God; and reaching out to become a sign of God’s blessing to the needy and lonely. We must keep a close watch on our thoughts, mindfully refusing to allow self-centeredness in any form to capture our hearts. We must open our souls to Christ for healing through regular use of the holy mystery of Confession, for that is how we are assured of the Lord’s mercy as we name and repent of our sins.

If we neglect these disciplines, we should not be surprised when life in the Church seems more like a burden than blessing to us. If we want to enter into the joy of the great wedding feast that is the Kingdom of God, we must prepare our hearts, souls, and minds for something far more profound than a religious or cultural event that gives us what we want on our own terms. We must truly unite ourselves to Christ in holiness if we want to participate in the salvation of the human person that He has brought to the world. That is what it means to become truly human as someone created in God’s image and likeness as we wear the wedding garment of the kingdom of heaven.

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

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 the city of 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: “For some reason, it turned out during the war that the Pope does not understand Ukraine, and Ukraine does not understand the Pope. We can say the same thing about Russia. The Pope does not understand Russia, neither its history nor its current crimes. And 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 400<sup>th</sup> anniversary of the martyrdom of St. Josaphat.

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## THIS WEEK AT DORMITION

**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 Khrystina Dochinets, who celebrates her birthday; for the guidance of the Holy Spirit at the upcoming Synod of UGCC Bishops in Rome; for the needs and intentions of Kyle and Rachael and family (Consecration of their home to the Sacred Heart of Our Lord); for the repose of +Oleksander Semchyshyn; for +Andrew Kuzemka.

**Mon. Sept. 4: Hieromartyr Babylas; Moses the Prophet.**

*No Divine Services.*

**Tues. Sept. 5: Prophet Zechariah, Father of John the Baptist.**

*No Divine Services.*

**Wed. Sept. 6: Miracle of Archangel Michael.**

5:30 PM – Divine Liturgy; 9<sup>th</sup> Day Memorial for the repose of +Oleksander Semchyshyn, with Panakhyda.

**Thurs. Sept. 7: Prefeast of the Nativity. Martyr Sozon.**

7:00 AM – Divine Liturgy; health and intentions of Sulchana Sharma, Brij, and family.

6:00 PM – Great Vespers and Lytia

**Fri. Sept. 8: FEAST OF THE NATIVITY OF THE MOTHER OF GOD (THEOTOKOS)**

**7:00 AM – Divine Liturgy;** for intentions and needs of all parishioners; for intentions of Sulchana Sharma, Brij, and family.

**7:00 PM – Divine Liturgy;** for all parishioners; for health and intentions of Stepan, Yulia, Svitlana and Victor.

**Sat. Sept. 9: Saturday Before the Exaltation; Righteous Joachim and Anna.**

7:00 AM – Divine Liturgy; for health and intentions of Stepan, Yulia, Svitlana and Victor.

6:00 PM – Great Vespers.

**SUNDAY, SEPT. 10: PARISH FEAST DAY (PRAZNYK). SUNDAY BEFORE THE EXALTATION. Mrts. Menadora, Metrodora, Nymphodora.**

**9:30 AM – Divine Liturgy (Bilingual);** for the health and intentions of all parishioners; for the health and intentions of Stepan, Yulia, Svitlana and Victor.

**11 AM – Parish Feast Day Dinner;** in the parish hall. Tickets in advance only. No tickets sold at the door.

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