



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

**Please register
online or by
phone to attend
services.**

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
for June: (English) at 12 noon
& soon to return Melkite (Arabic)
D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

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Eparchial Website:

www.eeparchy.com

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August 30, 2020

Thirteenth Sunday after Pentecost, Tone 4; Our Holy Fathers and Patriarchs of
Constantinople Alexander (336), John (577), and Paul the Younger (784)

Welcome!

**It's a good idea to register for any Sunday Liturgy to make sure
you get a spot. Just go to our website or call Fr. Bo.**

HAPPY NEW YEAR?

YES, On September 1 we celebrate the new Church Year.

The Church Year

By Fr. Thomas Hopko

Although the first of September is considered the start of the Church year, according to the Church calendar, the real liturgical center of the annual cycle of worship is the feast of the Resurrection of Christ. All elements of liturgical piety point to and flow from Easter, the celebration of the New Christian Passover. Even the "fixed feasts" of the Church such as Christmas and Epiphany which are celebrated according to a fixed date on the calendar take their liturgical form and inspiration from the Paschal feast.



The Easter cycle of worship begins with the season of Great Lent, preceded by the special pre-lenten Sundays. The lenten order of worship fulfills itself in Holy Week and the Great Day of Christ's Resurrection. Following Easter there are the fifty days of paschal celebration until the feast of Pentecost. Every week of the year is then considered in the Church's worship as a "Sunday after Pentecost." The weeks are counted in this way (First Sunday, Second Sunday, etc.) until the pre-lenten season begins again when the weeks are given their name and central content of worship in view of the annual return of Easter.

There are two special liturgical books for the Easter cycle of worship, the Lenten Triodion and the Easter Triodion (literally the Flower Triodion), which is also called the Pentecostarion. These books are called Triodions because of the "three odes" which are often sung during the church services of these seasons.

Continued on next page...

Fr. Thomas' The Church Year Continued

The Sundays and weeks following Pentecost also have their special book called the Octoechos which literally means the "eight tones." The Octoechos contains the services for each day of the week. Sunday is always dedicated to the Resurrection of Christ. Wednesdays and Fridays commemorate Christ's suffering and crucifixion. Monday's theme is the "bodiless powers" the angels. Tuesday is dedicated to the memory of John the Baptist, Thursday to the apostles and Saint Nicholas, and Saturday to the Theotokos with the memory of the departed.

On each day of the week, beginning with the eve of the Lord's Day, the services are sung in the same "tone" or musical melody. There are eight sets of services in eight different "tones" (hence, the name Octoechos), sung in a revolving pattern throughout the year. Thus, for example, on the 2nd Sunday after Pentecost there would be Tone 1; the 3rd Sunday after Pentecost, Tone 2; the 4th Sunday after Pentecost, Tone 3, and so on until the 10th Sunday which is again Tone 1. This cycle of "tones" exists for every week of the year, although when the lenten season approaches the emphasis falls once more upon the preparation for the celebration of Easter.

In addition to the Easter cycle of worship with the "weeks after Pentecost," and existing together with it, is the Church's worship for each particular day of the year, each of which is dedicated to certain saints or sacred events. Each month has a special liturgical book called the Menaion which contains the specific service for each day of that month. The solemnity of the day is proportionate to the importance and popularity of the given saints or events to be commemorated.

There are twelve major feast days of the Church which are universally celebrated: the Nativity, Epiphany, Presentation to the Temple (called the "Meeting of the Lord") and Transfiguration of Christ; the Nativity, Annunciation, Presentation to the Temple and Dormition of Mary; the Exaltation of the Cross; and, from the Paschal cycle, the feast of the Lord's entry into Jerusalem, the feast of the Lord's Ascension and the feast of Pentecost. Easter is not counted among the twelve major feasts of the Church since it is considered by itself as "the feast of feasts."

Different churches emphasize the other days of the year according to their particular relevancy and significance. Thus, the day of Saint Sergius would be greatly celebrated in Russia, Saint Spiridon in Greece, and Saint Herman in America. Some days, such as Saints Peter and Paul, Saint Nicholas, and Saint Michael, also enjoy a universal popularity in the church.

Major Feasts of the Church

- September 8
The Nativity of Mary the Theotokos
- September 14
The Exaltation of the Cross
- November 21
The Presentation of the Theotokos to the Temple
- December 25
The Nativity of Christ
- January 6
The Epiphany: The Baptism of Christ
- February 2
The Meeting of Christ in the Temple
- March 25
The Annunciation
- August 6
The Transfiguration of Christ
- August 15
The Dormition of the Theotokos

Calculated according to the Spring Equinox and the Jewish Passover

- Palm Sunday
- The Entry into Jerusalem
- PASCHA
- Christ's Resurrection
- Ascension
- The Ascension of Christ
- Pentecost
- The Descent of the Holy Spirit

The feast of Christmas has its own cycle of prayer patterned after Easter. There is a forty-day lent preceding it and a post-feast celebration following it. The feasts of Mary's Dormition and Saints Peter and Paul also have traditional lenten preparations of shorter duration. Most of the major feasts have a pre-festal preparation of liturgical prayer, and a post-festal glorification. This means that the feast is called to mind and is glorified in the Church's liturgical services in anticipation of its coming and is also celebrated in songs and prayers for some days in the Church after its passing.

Saints Alexander, John and Paul, Patriarchs of Constantinople, lived at different times, but each of them happened to clash with the activities of heretics who sought to distort the teachings of the Church.

Saint Alexander, Patriarch of Constantinople

Saint Alexander (325-340) was a vicar bishop during the time of Saint Metrophanes (June 4), the first Patriarch of Constantinople.

Because of the patriarch's extreme age, Alexander substituted for him at the First Ecumenical Synod at Nicea (325). Upon his death, Saint Metrophanes left instructions in his will to elect his vicar to the throne of Constantinople. During these times His Holiness Patriarch Alexander had to contend with the Arians and with pagans. Once, in a dispute with a pagan philosopher the saint said to him, "In the Name of our Lord Jesus Christ I command you to be quiet!" and the pagan suddenly became mute. When he gestured with signs to acknowledge his errors and affirm the correctness of the Christian teaching, then his speech returned to him and he believed in Christ together with many other pagan philosophers. The faithful rejoiced at this, glorifying God Who had given such power to His saint.

The heretic Arius was punished through the prayer of Saint Alexander. Arius had apparently agreed to enter into communion with the Orthodox. When the Emperor asked him if he believed as the Fathers of Nicea taught, he placed his hand upon his breast (where he had cunningly concealed beneath his clothes a document with his own false creed written upon it) and said, "This is what I believe!" Saint Constantine (May 21), unaware of the deceitful wickedness of Arius, set a day for receiving him into the Church. All night long Saint Alexander prayed, imploring the Lord not to permit this heretic to be received into communion with the Church.

In the morning, Arius set out triumphantly for the church, surrounded by imperial counselors and soldiers, but divine judgment overtook him. Stopping to take care of a physical necessity, his bowels burst forth and he perished in his own blood and filth, as did Judas (Acts 1:18).

His Holiness Patriarch Alexander, having toiled much, died in the year 340 at the age of 98. Saint Gregory the Theologian (January 25) mentioned him afterwards in an encomium to the people of Constantinople.

Saint John, Patriarch of Constantinople

Saint John IV the Faster, Patriarch of Constantinople (582-595), is famed in the Church as the compiler of a penitential Nomokanon (i.e. rule for penances), which has come down to us in several distinct versions, but their foundation is one and the same. These are instructions for priests on how to hear the confession of secret sins, whether these sins have been committed, or are merely sins of intention.

Ancient Church rules address the manner and duration of public penances which were established for obvious and manifest sinners. But it was necessary to adapt these rules for the secret confession of things which were not evident. Saint John the Faster issued his penitential Nomokanon (or "Canonaria"), so that the confession of secret sins, unknown to the world, bore witness to the good disposition of the sinner and of his conscience in being reconciled to God, and so the saint reduced the penances of the ancient Fathers by half or more.

On the other hand, he set more exactly the character of the penances: severe fasting, daily performance of a set number of prostrations to the ground, the distribution of alms, etc. The length of penance is determined by the priest. The main purpose of the Nomokanon compiled by the holy Patriarch consists in assigning penances, not simply according to the seriousness of the sins, but according to the degree of repentance and the spiritual state of the person who confesses.



Saint Paul the New, Patriarch of Constantinople

Saint Paul, by birth a Cypriot, became Patriarch of Constantinople (780-784) during the reign of the Iconoclast Emperor Leo IV the Khazar (775-780), and was a virtuous and pious, but timid man. Seeing the martyrdom which the Orthodox endured for the holy icons, the saint concealed his Orthodoxy and associated with the iconoclasts.

After the death of the emperor Leo, he wanted to restore icon veneration but was not able to accomplish this, since the iconoclasts were still quite powerful. The saint realized that it was not in his power to guide the flock, and so he left the patriarchal throne and went secretly to the monastery of Saint Florus, where he took the schema.

He repented of his silence and association with the iconoclasts and spoke of the necessity for convening the Seventh Ecumenical Council to condemn the Iconoclast heresy. Upon his advice, Saint Tarasius (February 25) was chosen to the patriarchal throne. At that time, he was a prominent imperial counselor. The saint died as a schemamonk in the year 804.

Do you have questions you want answers to but are afraid to ask them?



If so, you are not alone.

You can go to EPPARCHY.COM and submit any question in the “Ask a Priest” section **totally anonymously**. The answer will be posted online, (and probably in this bulletin too)

This week’s questions:

“Is it a sin if a practicing Ukrainian Catholic takes Holy Communion at an Orthodox Divine Liturgy?”

Answer from: Father Rendy

I would say “no!” Why? First, our liturgical worship, our scripture, our sacraments, our liturgical calendar and the expression of our faith are very similar. Secondly, many families are in a mixed marriage religion relationship – Ukrainian Catholic and Ukrainian Orthodox. There is nothing wrong if they (the family) attend the Orthodox Liturgy and receive Holy Communion, especially on Christmas or Easter or some other special function. Whether the Orthodox priest will give you Holy Communion is another matter. They tend to want to know the person and if he or she went to confession first. On the other hand, we never ask.

I was also told in my studies way back, that if a person (Ukrainian Catholic) wanted to attend the Sunday Liturgy and if there was no Ukrainian Catholic Church, a person should attend a Roman Catholic mass, rather than the Ukrainian Orthodox Liturgy. This was told in a Roman Catholic University. And if there was no Roman Catholic Church, it was alright to attend the Orthodox Church.

In addition, why should our faithful present, pay for some history that happened way back in some dispute over what ever reasons, that divided rather than united.

As long as a person comes up to receive Holy Communion, making an act of contrition first, and with faith in the Body and Blood of Jesus – it is not a sin.

“Is it appropriate to use praise & worship music in our Ukrainian Catholic tradition?”

Answer from: Father Bo

Is there ever a bad way to pray? The answer is no. Singing in church is prayer (assuming you are singing about or to God).

Certainly, the Eastern Churches have developed their own styles of musical as people’s prayers evolved over the centuries.

Different villages and even different parishes within the same town sung differently. Regions of the world have completely different musical styles altogether. This diversity is beautiful.

We no longer sing the songs that were popular 400 years ago, and they did not likely sing the songs that were popular 400 years before them.

Prayer is not and should never be something that is static.

Music can not remain the words and melodies of our forefathers and mothers, but rather they must be our present words to God. If we don’t naturally grow and evolve then we are not a living Body of Christ, but a museum piece. The “traditional” songs of today were often the new songs of yesteryear, and almost certainly people back then asked, “Are these new songs appropriate?”

With this natural need for change in mind let us not throw out the baby with the bathwater. St. John Paul 2 wrote an encyclical called “*Orientalis Lumen*” [The Light of the East], and in this document, he encouraged us all to carefully maintain our own spirituality and theology. He warned that the influences of other church traditions will water down our unique understanding of God, and if this uniqueness is lost then the whole Church is impoverished. In light of this, I would certainly make sure that whatever new music is introduced into our liturgical space is complementary to our spirituality and theology. Most “Praise and Worship” music is lovely, much of it is scripturally based, much of it likely would fit in fairly well, but this does not mean we should accept everything without due care.

The main “problem” with introducing new music in our Ukrainian Catholic Church is that people have different opinions. Some argue that musical instruments are not permitted in our tradition, because the voice is the perfect instrument that God provided us, and therefore we should give Him nothing but the best. Others point to parishes and communities that do use instruments on a regular basis and with great success, and even the fact that the Bible in the book of Psalms tells us to “play on the Lute and Harp” and to glorify God with the “clashing of symbols”. Arguing about what is acceptable and what is not acceptable is certainly part of our church tradition. The success of new music ultimately comes down to the character of the church community and how it is introduced. New music must be made beautifully and sincerely. Keep in mind however that operatic style might please some auditory pallets, while rap will excite others. Some people relate to music with a good old rock beat, while others mysteriously prefer country music.

I personally think that introducing new music is natural and to some extent necessary, however, it needs to be done prayerfully, beautifully, with pastoral sensitivity and with theological integrity... ..and... ..in “my” parish... ..it should never be in Country nor Western style. (Don’t tell my wife I said that, she likes country.)

“Did Jesus have a brother?”

Answer from: Father Stephen

Thank you for your question. It is one that comes up often, especially as we come across verses such as the one in Mark 6:3 when Jesus preached in the synagogue in his hometown of Nazareth. The people there were astounded at his wisdom and miracles and asked, “Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?”

Other examples can be found at Matthew 12:46-47 and 13:55-56; Mark 3:31-32; Luke 8:19-20; John 2:12, 7:3, 7:5 and 7:10; Acts 1:14; and 1 Corinthians 9:5. Then there is the reference to “James, the Lord’s brother” in Galatians 1:19. These references make a compelling case for answering your question with a resounding “Yes!”

Yet from the early days of Christianity the Church (East and West) has taught overwhelmingly that Mary is the Ever-Virgin. To put it in the words of the prayer of the Eastern Churches, Mary is “Virgin before childbirth, and Virgin in childbirth, and still a Virgin after childbirth” (see <https://www.goarch.org/-/the-ever-virginity-of-the-mother-of-god>). In addition, in Eastern Christian iconography the three golden stars on Mary’s veil depict her virginity before, during, and after the birth of her son Jesus. As such, we believe that Jesus had no brothers or sisters from Mary.

This is the official belief even today for Eastern Orthodox, Eastern Catholics, Roman Catholics and some Anglicans and Lutherans. It is interesting to note that the primary Protestant Reformers of the 16th century (Martin Luther, John Calvin and Huldrych Zwingli) believed in Mary’s’ perpetual virginity, as did the 18th century founder of Methodism, John Wesley (see <https://aleteia.org/2013/10/10/a-protestant-defense-of-marys-perpetual-virginity/>).

So what do we make of this use of the term “brothers and sisters”? Catholic and Orthodox commentators explain that the Greek word for brother (*adelphos*) does not only mean blood brother born from the same mother. It is often used to describe extended family relationships such as cousins, step-brothers, half-brothers, nephews and, in its feminine form, step-sisters, half-sisters and nieces. The same is true for Hebrew and Aramaic, and many modern languages as well.

This understanding is supported, among other Church writings, by a highly respected work from the mid-2nd century called

the *Protoevangelium of James* (“the first proclamation of James”). Although it is not found among the books of the Bible, it is the basis for the feasts of Mary which we celebrate: her conception by St. Anne, her birth, her entrance into the temple.

According to the *Protoevangelium*, St. Joseph was an elderly widower with children, and it is these who are called the “brothers and sisters of the Lord.”

For your further reflection, I would offer you a passage from Luke 8:19-21. When Jesus is told by a crowd gathered to hear him speak, “Your mother and your brothers are standing outside, wanting to see you,” Jesus responds: “My mother and my brothers are those who hear the word of God and do it.”

As you and I are called to hear God’s word, to act upon it and to be faithful to it, we too are numbered among the “brothers and sisters” of Our Lord.

What is the difference between the Roman Catholic Church and the Ukrainian Catholic Church and the Orthodox Church which I know isn’t fully in union with the Catholic Church right now. As I understand it the Roman church uses the Latin rite The Ukrainian Catholic Church uses the byzantine rite. But they’re both still the same and believe the same things it’s just a different rite?

Answer from: Father Jim

Thanks for your question. It is a great one, and one that many people ponder, especially when they are visiting a Ukrainian Catholic church for the first time. There are several layers that you should know in order to fully understand the difference and similarities between these churches: 1) The Catholic Church and the Orthodox Church; and 2) The Roman Catholic and the Ukrainian Catholic Church. Since there are many scholars on these subjects (who are much wiser than me) I refer to them.

The Roman Catholic Church and The Catholic Communion

The early church spoke of its fellowship of believers as “catholic,” a word which means “universal.” Today, the whole Christian church still affirms “one holy, catholic, and apostolic church” in the Nicene Creed. However, the term Catholic with a capital “C” also applies in common parlance to the Churches within the Catholic Communion, centered in Rome. The Church of Rome is one of the oldest Christian communities, tracing its history to the apostles Peter and Paul in the first century. As it developed, it emphasized the central authority and primacy of the bishop of Rome, who became known as the Pope. By the eleventh century, the Catholic Church broke with the Byzantine Church of the East over issues of both authority and doctrine. Particularly in response to this division, several attempts were

made to restore union and to heal the wounds of division between the Churches.

During the early 15th century, many in the Roman Church regarded the impending Turkish invasion of the Byzantine Empire as a “work of Providence” to bind divided Christianity together. In response, the [Council of Florence](#) envisioned union on a grandiose scale not only with the Greek Byzantine churches, but also with the Copts, Ethiopians, Armenians and [Nestorians](#). Despite the presence of nearly 700 Eastern representatives and 360 Latin representatives and the energetic debates that ensued, reunion was not achieved.

Though disappointed with the failure of the Council of Florence, the Roman Church began to pursue an attractive alternative inspired by the unexpected union with the [Maronite Church](#) in the twelfth century. This alternative consisted in the creation of [Uniate churches](#) – Eastern in ritual and law but Roman in religious allegiance. Though the term “uniate” has some derogatory connotations, the reconciliation that this term signifies is an important historical development. (<https://rlp.hds.harvard.edu/religions/christianity/roman-catholic-church-and-catholic-communion>)

The Eastern family of churches, today called the Oriental Orthodox and Eastern Orthodox churches, go back to the very earliest days of Christianity. During the first four centuries of the Common Era, Christianity had spread not only into the Roman and Byzantine Empires, but also into the present-day Middle East, North Africa, and India. They were united through a [pentarchy](#) that revered [patriarchal sees](#) in Antioch, Alexandria, Constantinople, Jerusalem and Rome. Following the Council of Chalcedon in 451, however, the [Christological controversies](#) led by [Nestorius](#) and [Cyril](#) influenced the first major schism in the Church. A group of communities that eventually became known as comprising the Oriental Orthodox Church rejected the decree that the nature of Christ was united as one and instead promoted the idea that Christ’s human and divine natures remained distinct. Christians of Egypt, Ethiopia, Syria, Armenia, India, Iraq, and Iran either formally followed these men into schism or quietly fell off the Greco-Roman radar due to vast distances and difficult terrain. Furthermore, in the centuries that followed, the growing estrangement between the Roman and Greek Christians eventually led to the second major schism of 1054, which culminated in a crisis as the Pope of Rome and the Patriarch of Constantinople [excommunicated](#) each other. The institutions headed by each became known respectively as the (Roman) Catholic Church and the (Eastern) Orthodox Churches. (<https://rlp.hds.harvard.edu/religions/christianity/orthodox-christian-churches>)

The Ukrainian Catholic Church

We as Ukrainian Catholics, belong to the Universal Catholic Church. There are twenty-three distinct Churches which together form the Catholic Church: the Western or “Latin” Church, which nearly all Canadians are familiar with, and the

Eastern Churches, of which there are a total of twenty two. As Vicar of the Universal Church, the Pope is shepherd of the rites of the West and the East. The eastern rites which have a separate code of canon law are completely equal in dignity with the rites of the West. Ukrainian Eastern Christianity took a firm root in Ukraine in 988 when Vladimir, prince of Kyivan Rus’, embraced the Christian Faith and was baptized. Soon afterwards many missionaries from the Byzantine Empire were sent by the Patriarch of Constantinople to preach the Gospel.

The Church of Rome and the Church of Constantinople severed ties with one another in the 11th century.” Although the Church of Rus’ was under the supervision of the Patriarch of Constantinople, it nonetheless maintained ties with Rome and the West for centuries following the great Schism of 1054. Northern Rus’ would eventually sever its union with the Roman Pontiff. In 1595 at the council in BrestLitovsk, however, the region of southern Rus’ (present-day Ukraine), guaranteed that their Byzantine tradition and Liturgy would be respected and recognized by Rome, was formally re-united with the Pope of Rome. From that time forward, the Kyivan Church – now known as the Ukrainian Church – was divided in two: the Ukrainian Catholic Church and the Ukrainian Orthodox Church.” Father Athanasius McVay in an interview with Zenit, May 2012.

By 1700, two-thirds of Ukraine had become Catholic. But as Orthodox Russia expanded its control into Ukraine, Catholicism was gradually suppressed. In 1839, Tsar Nicholas I abolished the union in all regions under Russian rule, but the Ukrainian Catholic Church thrived in areas under Austrian control. Later, the Soviet Union forced the Ukrainian Catholic Church into the Russian Orthodox Church. Under Communist rule, Catholics in Ukraine were persecuted; many were imprisoned and murdered. The Church became a “Church of the Catacombs”. In 1945, all the Ukrainian Catholic bishops were arrested or killed. It wasn’t until the fall of the USSR, that the Ukrainian Catholics in Ukraine emerged from the catacombs. In the 19th century many Ukrainian Catholics began immigrating to North America, bringing their traditions and Liturgy to Canada and the United States. They supported their brothers and sisters in the catacombs by their prayers and faithfulness to their Eastern Catholic Rite. Today, the Ukrainian Catholic Church is the largest Eastern Catholic Church, with about 4.5 million faithful. It is led by His Beatitude Sviatoslav Shevchuk. His election was confirmed by Pope Benedict XVI on March 25, 2011. Shevchuk is popularly given the title of Ukrainian Patriarch, but this title hasn’t been approved by Rome due to sensitive relations with the Russian and Ukrainian Orthodox. (<https://sspp.ca/wp-content/uploads/2018/02/Who-We-Are-as-Ukrainian-Catholic-Church.pdf>)

Conclusion

The history of the Church was not isolated from the geopolitical forces throughout the centuries, but whether Catholic or Orthodox we are unified in our love of Jesus Christ and our desire to follow HIM. I always appreciated the explanation that

Fr. Andriy Chirovsky would share with his students at Sheptytsky Institute when asked about the Ukrainian Catholic Church and what our identity is. He explained if he was asked: Is the Ukrainian Catholic Church Eastern or Western? His response was: **YES!** Is the Ukrainian Catholic Church Catholic or Orthodox? His response was: **YES!** We, as Ukrainian Catholics have the beauty of both traditions. We follow the Eastern Orthodox rituals and rite, while embracing the authority and unity of being part of the **Holy Catholic Church**. Personally the thing that resonates with me is, regardless of where you are in the world, regardless of what Catholic rite you attend, and regardless of what language you celebrate your Catholic faith in you are still in unity with the Holy Catholic Church and there are no other denominations in the world that can make this claim. The Lord prayed in the Gospel of John that we all may be one. Let us be proud of our rich spiritual history and tradition and continue to follow the Lord.

"I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. (John 17: 20-21)"

How does a Roman Catholic officially become Ukrainian Catholic?

Answer by : Fr. Michael

That's a great question, and there are a couple of ways of going about it. Firstly, you could approach your own bishop and let him know that you feel called to change your Church ascription to the Ukrainian Catholic Church. If there is a Ukrainian Catholic

Church in the same territory (area) as the Diocese of which you are a member now, your bishop and the bishop of the Ukrainian Catholic Church can agree to change your membership in writing.

The second option would be to contact the Apostolic See (Rome) directly and ask them if you could officially switch.

The third option involves marriage. At the time of the wedding, once the service is concluded the wife may declare her intention to change her membership to the Church of her husband. This must be done in front of the priest and two witnesses and once she does, she becomes a member of the Ukrainian Catholic Church. She is free to return to the Latin Church if her husband were to die.

I hope this answers your question! God bless!

Last Week's Questions:

(these can be found in last week's bulletin, and on the Eparchial Website)

- I want to tithe 10% but if I did I wouldn't be able to pay all my monthly bills. I trust God. How do I get over this?
- What are some practical ways we can allow young children to start praying?
- My brother is marrying a girl ... must be married in the Catholic Church in order for it to be a valid marriage?

Rev Fathers, UCWLC presidents, Parish Pastoral Chairs, Knights of Columbus, Catechists, and friends,

Sept 1 – Oct 4 the international ecumenical endeavor, [Season of Creation](#), begins. [Click here](#) to learn more.

This year's theme is, "Jubilee for the Earth: New Rhythms, New Hope."

This theme reminds us that, we enter a time of restoration and hope, a jubilee for our earth, that requires radically new ways of living with creation. Christians around the world will use this period to renew their relationship with our Creator and all creation through celebration, conversion, and commitment. This year's Season of Creation is a time to consider the integral relationship between rest for the Earth and ecological, economic, social, and political ways of living.

With this in mind, the Social Mission Commission of the Edmonton Eparchy, has registered 2 events as an Eparchy so far:

1. All are welcome to join in the livestream service the Akathist service "Thanking God for all Good things"

celebrated by Bishop David and Fr. Stephen Wojcichowsky, on Sept 1 at 7:00 pm. It will be on the [Eparchy You tube channel](#) – click to get there.

2. Get your crayons sharpened for a poster competition, sponsored by the Knights of Columbus, Fr. Hannas Council! The information is on the Edmonton Eparchy website. [Find it here](#). Please share this with children, teens and young families in your parishes and beyond! Get colouring, painting and drawing!

You may want to register an event in your parish, branch, council or individually. If you would like to celebrate the Akathist service in your own parish, Bishop David has provided the text in his August e-bulletin along with the suggestion that prayers for creation be included in the Divine Liturgy during this season. We have included the text of the Akathist here as well. To register events go to [Season of Creation](#).

You will hear more from us as we get closer to the beginning of the Season of Creation. Watch the Eparchy Website for updates. In the meantime, happy planning!

Thirteenth Sunday after Pentecost, Tone 4;

Our Holy Fathers and Patriarchs of Constantinople Alexander (336), John (577), and Paul the Younger (784)

Troparion: 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: 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: 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:

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

verse: Bless the Lord, O my soul: O Lord my God, You are exceedingly great.

Epistle: I Corinthians 16:13-24 (NRSV)

Brothers and Sisters; keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for

your absence; for they refreshed my spirit as well as yours. So give recognition to such persons. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord. All the brothers and sisters send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. Let anyone be accursed who has no love for the Lord. Our Lord, come! The grace of the Lord Jesus be with you. My love be with all of you in Christ Jesus.

Alleluia:

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.

Gospel: Matthew 21:33-42 (NRSV)

The Lord told this parable: There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’?”

Communion Hymn

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

Parish News & Beyond:

- We pray for the health and well-being of all the servants and handmaidens of God who need our prayers: **Anne Prokop, Fr. Josaphat Turkalo, Edward, Verna Hnatiuk, Miranda Mayko, Jean Miskew, Sarah Komar, Marge Woitas, Katie Bunio, Ann Horsman, Louis Pewar & Rosa Maria Santos.** (If you know any other people who should be on this list: please email me.)
- No Birthdays this week (that I know about) in this parish. But it is Jess’ Baba’s 90th Birthday (Pauline Skybleny).
- A BIG Thank-You to all those who have been supporting our parish with online, sent in, and in person donations. Your support is helping us to keep moving forward in this unprecedented time. You are all the greatest.