



HOLY EUCHARIST

UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, August 28, 2022

Church Address
505 Watt Street

Office & Mailing Address
460 Munroe Avenue
Winnipeg, MB R2K 1H4

Office Hours
Mon-Fri 9:00 am - 3:00 pm

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Parish Website
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Facebook
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Archeparchy Website
archeparchy.ca

LITURGICAL SERVICES

Sunday Services
6:00 pm (Sat) - Great Vespers
8:00 am - Ukrainian
10:00 am - English

HOLY MYSTERIES

Confessions
4:30-6:00 pm Saturdays
or by appointment

Marriage
Please make arrangements with
the Pastor

Baptism, Chrismation, Eucharist
Please make arrangements with
the Pastor

Twelfth Sunday after Pentecost. Octoechos Tone 3

Our Venerable Father Moses the Black

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

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

Kontakion, Tone 3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now and for ever and ever. Amen.

Theotokion, Tone 3: Today the Virgin stands before us in the church* and together with the choirs of saints invisibly prays to God for us.* Angels are worshipping with hierarchs,* Apostles exult with prophets,* for the Mother of God prays in our behalf to the eternal God.

Prokeimenon, Tone 3

Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy. (Psalm 46:7,2)

Epistle - 1 Corinthians 15:1-11

Brothers and Sisters, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was bur-

ied, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed.

Alleluia, Tone 3

verse: In You, O Lord, have I hoped that I may not be put to shame forever.

verse: Be a protector unto me, O God, and a house of refuge to save me.

Gospel - Matthew 19:16-26

At that time, a young man came and said to Jesus, “Good Teacher, what good thing shall I do that I may have eternal life?” So He said to him, “Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.” He said to Him, “Which ones?” Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’” The young man said to Him, “All these things I have kept from my

Anointing of the Sick

Please make arrangements with the Pastor

Funerals

Please make arrangements with the Pastor

Divine Liturgy Intentions

Please make arrangements with the Pastor

Catechism

Contact forthcoming

Pastor

Fr. Michael Winn

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204-667-8866

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Parish Bookstore

204-334-2081

ORGANIZATIONS

Parish Pastoral Council

Curtis Shupenia

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UCWLC

Emily Hawrysh

204-668-8013

Travelling Icon

Evelyn Tymchak

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Millennium Seniors' Club

Bernice Hrehirchuk

204-669-2068

Young Adults (18-35)

Contact forthcoming

youth. What do I still lack?" Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a

camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

Communion Hymn

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

ANNOUNCEMENTS

We will return to our regular schedule for Sunday Divine Liturgies on Sunday, September 11. We will also begin on this date our usual coffee house after the 10 am Divine Liturgy.

Adult Faith Classes will be starting again on September 6 at the Parish Centre. All are welcome.

Mark your calendar! **A course on liturgical singing (how to be a cantor)** will be offered for our parish beginning November 22 and running through to the end of January 2023. All are welcome! Invite others from other parishes!

LAST CALL! Gather your items for our annual **Thrift Sale** on September 10! Drop your items to the Parish Centre, Tues.-Fri 9am to 3pm. No furniture or clothing please.

The **Holy Eucharist UCWLC Bursary Committee** is once again accepting applications. Any student who is a member of our Parish and is enrolled in a university, college or catholic high school may apply. Applications are available at the parish office. *Please note changes to eligibility have changed.* The deadline for the applications is **September 30, 2022.**

For those wishing to **donate to Ukraine**, you can do so through the Ukrainian Canadian Congress Manitoba Branch at gofundme.com and search #HelpUkraineNow, or through the Catholic Near East Welfare Association (cnewa.org/ca/campaigns/

ukraine). There are direct links on the parish website. Or you can donate to our parish and earmark for Ukraine. We will forward your donation to CNEWA.

There is a pressing need for the following for our Newcomers for Ukraine. If you can help with the following, please do. Leave at the entrance of the church:

1. NEW pillows
2. Pasta
3. Pasta Sauce
4. Shampoo
5. Deodorant
6. Body Wash
7. Canned Tomatoes
8. Size 4/5 Diapers
9. Baby Food
10. Salt and Pepper
11. New Backpacks
12. Forward facing car seats and booster seats

Some sad news... we will have to shut our bingo down due to low turn out of volunteers to run the program. We will have **one final bingo** to disperse all prizes sometime in October.

Remember that on September 1 we will start to use exclusively the **Prayer to the Mother of God** as shown below:

Rejoice, Mother of God, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb; for you have borne Christ, the Saviour and Redeemer of our souls.

Our Liturgical Year

O Author of all created things Who has established the seasons and the years, bless the crown of the year with your goodness, O Lord. (Troparion of the Indiction)

Our Eastern Rite is a priceless heritage and treasure of the Eastern Church and our Ukrainian people. It is noted for its venerable antiquity, its profound content, its mysticism, symbolism, and magnificent liturgical ceremonies. Developed by the greatest and most gifted of the faithful of the Eastern Church of different ages, countries and peoples, it has been sanctified by the prayers, tears, and sacrifices of the saints, as well as by the blood of martyrs. Our Rite, a faithful reflection of our holy faith, beautifully harmonizes with the soul, mentality and character of our people.

An integral part of our Rite and its most beautiful expression is the Liturgical Year. It resembles a grand panorama in which we find painted in radiant and vivid colours the whole history of man's redemption. During the Liturgical Year we have the opportunity to meditate upon and relive the glorious mysteries and events in the life of Jesus Christ and his most Holy Mother. It places before us, for our admiration and imitation, the heroic deeds and virtues of an immense throng of saints, martyrs and holy people. The Liturgical Year calls us to experience days of spiritual joy, jubilation and triumph as well as days of fasting, penance and holy sorrow for our sins.

For many long centuries our Rite has preserved our Church and people in our native land. It can do the same for us and our children now in the various settlements throughout the world. Obviously, therefore, we should not only know our Rite, cherish it and live according to its precepts, but also we should bring up our children in such a manner that they too will know and cherish it.

With this in mind, we wish to present in this book, "A Byzantine Rite Liturgical Year", a series of outlines of the history, meaning, content, and practices of our Liturgical Year. We shall begin by considering our Liturgical Year in general.

What is the Liturgical Year?

In a pastoral letter issued at the close of the Second Vatican Council (1965), our Bishops, together with Major Archbishop Cardinal Joseph Slipyj, defined the Liturgical Year as: "A liturgical cycle of the Universal or some particular Church, that consists of Sundays, weekdays, the feasts of our Lord, the Mother of God, the saints and the periods of fasting and forbidden times."



We call the Liturgical Year the Ecclesiastical or Church Year, because it contains the Church Calendar, which in some respects is similar to and in others differs from the civil calendar. In the Eastern Church the Church Year differs from the civil calendar in that it does not begin the New Year with the first of January as does the civil year, but begins it with the first day of September, which is called the Beginning of the Indiction. This means that the whole cycle of our Church Year begins with the first of September and ends with the thirty first of the following August.

What is Meant by Indiction?

The word "indiction" comes from the Latin word *indictio* which literally means "institution, proclamation, appeal, announcement." The "indiction" was an edict of the Roman Emperors used to determine the land tax throughout the Roman Empire. Such edicts began to appear during the reign of Diocletian (284-305) in the year 297 A.D. At first, they were issued every five years, then later every fifteen years. Gradually the word "indiction" came to denote not only an imperial proclamation, but also a fifteen year cycle as well as the first day of this cycle. Originally, the indiction was used exclusively for fiscal and tax purposes. But slowly it began to be used in determining the various dates of civil life. This fiscal year did not coincide with the astronomical year which, since the reform of Julius Caesar in the year 46 to the coming of Christ, began with the first day of January. The first day of the indiction was originally the twenty-third of September because that was the day on which Caesar Augustus was born, but under Constantine the Great (306-337) it was the first day of September.

The Beginning of the Indiction – The New Liturgical Year

The Fathers of the First Ecumenical Council in Nicea in the year 325 adopted the first of September as the opening of the New Church Year and this day has been observed in the Eastern Church to the present time. The Latin Church opens its Liturgical Year on the first day of Advent, i.e., the beginning of the preparation for Christmas.

The indiction of which we are speaking – for there were other indictions – is called the Byzantine (or Constantinopolitan or also the Constantinian) indiction which, except for Egypt, became mandatory throughout the Roman Empire. Justinian I (527-565) made dating by indiction compulsory for all legal documents. The Roman Church dur-

ing the reign of Pope Pelagius II (579-590) adopted the indiction for establishing the dates of documents, and this practice was not abandoned until the year 1097.

The Beginning of the Indiction – A Church Feast

Later, when the first day of September was designated as the beginning of the Church Year, or as it was called in the Church Calendar, the beginning of the “New Year”, it assumed a religious character and became a feast of the Church, i.e., a day which had its own special liturgical service. On this day our Church commemorates the day on which Christ entered the synagogue in Nazareth and read from the scrolls the words of the prophet Isaiah: “The Spirit of the Lord has been given me, for He anointed me...to proclaim the Lord’s year of favour” (Luke 4:18-19). No reliable evidence exists to indicate when the beginning of the Indiction became a feast of the Church; we do know, however that it already existed in the eight century.

The Character and Content of the Liturgical Year

The Liturgical Year is so arranged that its central place is occupied by our Divine Saviour; around him are gathered all the angels and saints. In the decree of the Second Vatican Council on the “Constitution on the Liturgy” we read: “Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the year. Every week, on the day which she has called the Lord’s day, she keeps the memory of the Lord’s resurrection, which she also celebrates once a year, together with His Blessed passion, in the most solemn festival of Easter. Within a cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of Blessed hope and the coming of the Lord.”

The Most Pure Virgin Mary, who has been accorded the most prominent place after Christ in the work of redemption, also stands nearest to Christ in the Liturgical Year. This is evident in the various feasts in honour of the Mother of God. The decree on the “Constitution on the Liturgy” declares that: “In celebrating this annual cycle of Christ’s mysteries, holy Church honours with special love the Blessed Mary, Mother of God, who is jointed by an inseparable bond to the saving work of her Son. In her, the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.”

Around the persons of our Lord Jesus Christ and His most holy Mother we see the grand choir of the Church Triumphant in heaven, that is, all the saints of the Old and New Testaments: “The Church,” says the same Council, “has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold graces of God and already in possession of eternal salvation, they sing God’s perfect praise in heaven and offer prayers for us.”

Holy Church, like a good Mother, also commemorates during the Liturgical Year her children who have departed into eternity, and who are in purgatory. For this reason, she has designated certain special days, called “Souls Days”, on which she offers prayers and special memorial services for the faithful departed. Finally, the Church Militant also dedicates special times in the Church Year in which the living are asked to engage in spiritual works, prayer, fasting and penance in order to develop their spiritual life more fully. “Finally,” we read in the decree on the “Constitution on the Liturgy”, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.”

In summary, our Liturgical Year is a mighty hymn of honour and glory to God, in which the threefold Church takes part – the Church Triumphant in heaven, the Church Suffering in purgatory, and the Church Militant on earth. In the Church Year, the entire content of our holy faith finds its most beautiful expression. Like a colourful rainbow our Liturgical Year joins earth to heaven, and enlightens, purifies, sanctifies and lifts us up to God.

Spiritual Significance of the Liturgical Year

In the pastoral letter written by our bishops and the Archbishop Major Cardinal Joseph Slipyj at the conclusion of the Second Vatican Council (1965), we read: “The Liturgical cycle of our Church is very rich. Our Liturgical Constitutions guide the faithful throughout the whole year and continuously place before their eyes the mysteries of the life, passion, death, and resurrection of our Divine Saviour, the grandeur of the Divine Motherhood and powerful intercession of the most Holy Virgin Mary, the lives of holy men and women, who by their heroic imitation of Christ glorified God and the whole human race. The seasons of fast and abstinence from boisterous entertainment are to help the faithful exercise more self-control and better prepare them for the sacramental encounter with Christ in the Holy Eucharist and that face-to-face encounter with Christ on the day of his Second Coming at the end of the world.”

From what has been said, it is evident that our Liturgical Year resembles a great spiritual book that teaches us in a practical manner how to praise, love and serve God and thus save our souls. It speaks to us not only of the great love and mercy of God towards us, but also of His strict justice. This spiritual book predisposes us for prayer, sacrifice and penance.

Holy Church desires that the cycle of the Liturgical Year be for us an ever-present preacher and teacher of God’s love and the love of His most holy Mother. She desires that it serve as a school of spiritual life, virtue, and holiness, and that it be our sure and faithful guide to heaven. Great indeed then, is the significance of the liturgical Year for our spiritual life, especially for the following reasons:

The Liturgical Year – Is Christ Living and Active

For us the festivals of the Liturgical Year, according to the Church, should not be mere commemorations of past historical events, but should rather be opportunities, here and now, to re-live these events and participate in them as though they were just now taking place. The person of Jesus Christ in whom the whole cycle of the Ecclesiastical Year is centred is not a dead person, who once lived, worked, and passed into history. Jesus Christ is eternally alive and active. Just as he once did on earth, so he does now. He teaches and admonishes us, sanctifies, and forgives us, offers Himself up for us, saves us, and draws us to Himself by His example. “Jesus Christ,” says St. Paul, “is the same today as He was yesterday and as He will be forever.” (Heb. 13:8) The Liturgical Year, then, is a continuation of Christ’s life, work, and doctrine among us today. It is the mystical repetition of the mysteries of Christ’s life in the hearts of the faithful.

In his encyclical letter of November 1947, “Mediator of God”, Pius XII wrote: “The Liturgical Year devoutly fostered and accompanied by the Church is not a cold and lifeless representation of the past, nor a simple, bare record of a former age. Rather, it is Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life ‘going about doing good’ with the design of bringing men to know His mysteries and in a way live by them. These mysteries are ever present and active...they are shining examples of Christian perfection as well as sources of divine grace.” Similarly, the decree of the Second Vatican Council on the “Constitution on the Liturgy” states that: “Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord’s powers and merits, so that these are in some way made present for all times, and the faithful are enabled to lay hold upon them and become filled with saving grace.”

The Liturgical Year – A Source of Profound Veneration of the Mother of God

The Liturgical Year is not only a very rich source of the love of Jesus Christ but is also a fountain of the profound veneration of His most holy Mother. Jesus and Mary are so closely united, that one cannot love Jesus Christ without, at the same time, loving the all-pure Virgin Mary. “Whoever honours Christ,” says St. Epiphany of Cyprus (403) “honours also Mary; whoever does not honour Mary, does not honour Christ.”

The Liturgical Year gives us a wonderful opportunity to study the role and significance of the most holy Mother of God in the work of redemption, to admire her most beautiful virtues and learn to love her as our Mother, Mediatrix and Protectress. “For Mary,” says the decree on the “Constitution on the Church”, “who, since her entry into salvation history, unites in herself and re-echoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son, His sacrifice and to the love of the Father...This most Holy Synod deliberately teaches this Catholic doctrine and at the same time ad-

monishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin be fostered...”

The Liturgical Year of our Eastern Church is particularly remarkable for its profound and sincere veneration of the Mother of God, expressed in all our church services.

The eminent scholar and authority on the tradition of the Eastern Church, a Catholic priest and Prince, Maximilian of Saxony, in his “Lectures on the Eastern Liturgies”, makes the following remark about the devotion to the most Pure Virgin Mary in the Eastern Church: “Above all, is the veneration of the Mother of God especially a characteristic of the Eastern Liturgies...The cult of the Mother of God in the East is ancient. All the great Marian feasts began in the East, so that devotion to Mary permeated the blood and bone of all the faithful of the Eastern Church...They were so reared in the veneration of the Mother of God that whosoever did not venerate her was simply regarded as an unbeliever and non-Christian. Thus, for example, a well known Greek song declares, ‘Those who do not kiss your holy icon, O Virgin Mother of God, consider them as infidels and deliver them over to the fires of hell.’ – All the Slavic peoples, especially the Ukrainians, inherited this love for the Mother of God from the Greeks.” Our Kyivan Metropolitan George (1069-1072) in his canonical collection “Precepts to the Confessing Sons and Daughters” says: “He who does not pray to the holy Mother of God with trust, let him be cursed.”

The Liturgical Year – is the Gospel in Practice

During the Liturgical Year, besides the festivals of our Lord and His most Pure Mother, we also celebrate the memory of the different saints. Their names fill a very great part of the Church Calendar. Every day in the year is dedicated to one or more saints. By their lives they have clearly demonstrated that they attained sanctity solely because they followed the example of Christ and His most holy Mother and lived according to the teachings of the Holy Gospel. Their example and heroic virtues speak to us in a language that is understood by all – the language of the Holy Gospel. Hence, their lives are for us the Holy Gospel in action.

Pope Pius XII in his above-mentioned encyclical says: “In the course of the Liturgical Year, besides the mysteries of Jesus Christ, the feasts of the Saints are celebrated...we should imitate the virtues of the saints just as they imitated Christ, for in their virtues there shines forth under different aspects the splendour of the Divine Redeemer.”

The Saints by their holiness of life continually remind us of our duty to become saints – a duty we assumed by our baptismal commitment. Sanctity is not the privilege of only a few. The words of Christ apply to all of us: “Be you perfect as your heavenly Father is perfect,” (Mt. 5:48); so too, do the words of the Apostle Paul: “The will of God is your sanctification.” (1 Thes. 4:3)

The Second Vatican Council, in many places of its decrees, reminds all the faithful of this obligation to strive for holiness of life, for sanctity: “All the faithful, whatever their condition or state, are called by the Lord each in his own way, to that perfect holiness whereby the father Himself is perfect...Therefore, in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness...Therefore, all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state.” (*Constitution on the Church*, 11, 39, 42)

By their own example, the saints teach us that sanctity is within the reach of people of all ages and all walks of life. All one has to do is love God, please Him in all things, and fulfil His holy will as the saints did.

Our liturgical Year is truly a wonderful school of spiritual life. In this school we learn the simple alphabet not only of the love of God, but also of great holiness, which flows naturally from the veneration and imitation of Jesus Christ, the most Pure Virgin Mary and the saints.

The Liturgical Year, like a beautifully painted iconostas, constantly places before our eyes the sublime history of the redemption of the human race. Let us strive, therefore, to be, not mute but vocal witnesses, and active participators in the sacred events of our Liturgical Year, who exemplify these events in the actions of our daily lives.

The person that is struggling to the best of his abilities, who has no desire to live a disorderly life, but who – in the course of the struggle for faith and life – falls and rises again and again, God will never abandon. And if he has the slightest will not to grieve God, he will go to Paradise with his shoes on. The Benevolent God will, surprisingly, push him into Paradise. God will ensure that he takes him at his best, in repentance. He may have to struggle all his life, but God will not abandon him; He will take him at the best possible time. (Saint Paisios of Athos)

Please remember in your prayers our parishioners!

Lavinia Aftanas, Elizabeth Boychuk, Jane Budzen, Jennie Huchko, Jack Kisil, Nadia Kowal, Olga (Ollie) Kowlaski, Milly Manitowich, Irene Omeniuk, Fr. Victor Yakowchuk.

Offerings	Sunday, Aug 14	Sunday, Aug 21
Envelopes	\$ 1155.00	\$ 2515.00
Open collection	\$ 26.00	\$ 82.00
Candles	\$ 15.00	\$ 21.00
Property	\$ 0.00	\$ 20.00
Lenten Mission	\$ 0.00	\$ 0.00
Charity Fund	\$ 0.00	\$ 0.00
Direct Deposit	\$ 0.00	\$ 0.00
Sacred Art	\$ 0.00	\$ 0.00
CCCB	\$ 0.00	\$ 0.00
Total	\$ 1196.00	\$ 2638.00

Parish Schedule Aug 28 - Sep 4, 2022

*Sunday services are live-streamed
and are available at holyeucharist.ca*

Sunday, August 28

Twelfth Sunday after Pentecost. Octoechos Tone 3.
Venerable Father Moses the Black
1 Cor 15:1-11; Mt 19:16-26
09:15 am Rosary
10:00 am Divine Liturgy (for parishioners)

Monday, August 29

The Beheading of the Honourable and Glorious Prophet, Forerunner and Baptist John. *All-Night Vigil Feast. A day when the faithful are highly encouraged to participate in the Divine Liturgy.*
Acts 13:25-32; Mk 6:14-30
08:00 am Divine Liturgy (for parishioners)

Tuesday, August 30

Our Holy Fathers and Patriarchs of Constantinople Alexander, John, and Paul the Younger
2 Cor 8:16-9:5; Mk 3:13-19
No Services

Wednesday, August 31

Placing of the Precious Sash of Our Most Holy Lady the Mother of God in Calcoprateia. *Polyeleos Feast.*
Heb 9:1-7; Lk 10:38-42; 11:27-28
08:00 am Divine Liturgy

Thursday, September 1

Beginning of the Indiction (New Year); Holy Father Symeon the Stylite and his mother Martha. *Polyeleos Feast.*
1 Tim 2:1-7; Col 3:12-16; Lk 4:16-22; Mt 11:27-30
08:00 am Divine Liturgy

Friday, September 2

Holy Martyrs Mamas; Venerable Father John the Faster, Patriarch of Constantinople
Abstention from meat and foods that contain meat.
2 Cor 11:5-21; Mk 4:1-9
No Services

Saturday, September 3

Holy Priest-Martyr Anthimus, Bishop of Nicomedia; Our Venerable Father Theoctistus, Fellow-Ascetic of the Great Euthymius
1 Cor 2:6-9; Mt 22:15-22
08:00 am Divine Liturgy
04:30 pm Confessions
06:00 pm Great Vespers

Sunday, September 4

Thirteenth Sunday after Pentecost. Octoechos Tone 4.
Priest-Martyr Babylas. Prophet Moses Who Saw God
1 Cor 16:13-24; Mt 21:33-42
09:15 am Rosary
10:00 am Divine Liturgy (for parishioners)