

12TH SUNDAY AFTER PENTECOST

August 28, 2022

8:40 AM Rosary
9:00 AM **Health/Blessings for all Parishioners**

Monday, August 29th *Beheading of John the Baptist*

9:30 AM + Anna Chrapko – by Michael Mosyjowski

Tuesday, August 30th

NO SERVICES

Wednesday, August 31st

NO SERVICES

5:00 PM Confessions in the Sacristy (or by appointment)

5:30PM Rosary

6:00PM **Moleben in Times of War: For the Suffering Land of Ukraine and her Children**

No Bible Studies until

September

Thursday, September 1st NO SERVICES

Friday, September 2nd

9:30 AM + **Members of BVM Sodality** – by the Crookston Family

Saturday, September 3rd

5:00 PM **For the restoration of peace in Ukraine and for all the Victims who died**

because of the war – by Fr. David Misbrener

Sunday, September 4th 13th Sunday after Pentecost

8:40 AM Rosary

9:00 AM **Health/Blessings for all Parishioners**

ST. JOSAPHAT FESTIVAL:

St. Josaphat Festival which will take place on Saturday & Sunday, August 27 & 28, 2022.

Parade – Saturday, August 27th @ 11am

Festival at St Josaphat:

Saturday 11-11pm

Sunday 12-9pm

Berezhany Orphanage Donations:

For the next 3 weeks we will accept any donations to the special needs orphanage for women in Berezhany, Ukraine. Please place your donation in the collection basket in an envelope

DONATIONS – August 21st:

Sunday:	\$1,184
Priests in Ukraine:	\$640
Ukraine War relief:	\$90
Assumption:	\$80
Post-Festival Sales:	\$21
Total:	\$2,057.00

CONGRATULATIONS:

This week **Fr. Vsevolod & Halyna Shevchuk (8/29)** celebrate their wedding anniversary. We wish you a wonderful celebration, and a year of health and blessings flavored with pure joy, and **many blessed years... mnohaya i blahaya lita!**

Beginning of the Indiction:

In our Ecclesiastical year, September 1 is called the “beginning of the indiction.” It marks the first day of the Ecclesiastical year in the Church. The word “indiction” is a Latin word meaning “impose.”

We celebrate September 1st as the first day of our ecclesiastical year because of the following reasons:

1. The month of September was, for the Hebrews, the beginning of the civil year (Exodus 23:16).
2. In the first church communities, September was the month of gathering the harvest of summer to prepare for the beginning of the winter months ahead. Therefore, people offered their harvest to God, in thanksgiving, to bless their winter ahead.
3. The tradition tells us that the Hebrews finally entered the Promise land during the month of September.
4. In September, our Lord Jesus first entered the synagogue in Nazareth (Luke 4:16-21) to preach his mission to save Mankind.
6. The First Ecumenical Council [Nicaea, 325] decreed that the Church year should begin on September 1.

Our Church History:

The Ukrainian Catholic Church has a complicated history. This is evident even in its very name, which is a combination of several profound, complex, and multi-layered concepts. This name did not appear in an instant, even more so, it was not always as we know it today. The only unchanging term that has ever expressed the identity of this group of people is the word “Church.” This community has always felt itself to be a group of Christ’s disciples who, united by the hierarchy, are on the pilgrimage through history breaking and consuming the Bread of the Eucharist and the Word of God, sharing the joys and sorrows of this life. The other words in the name reflect other traits of this community’s identity and appeared at different historical moments until their configuration has become as we know it today. It seems sometimes that the name of this Church and its changes reflect the very historical path of the Ukrainian people whom God has set at the crossroads of various influences: East and West, South and North. The Ukrainian Greek Catholic Church is a clear example of how the uncertainty of proper to “life at the crossroads” can be creatively directed in a positive direction. This Church sprouted in the souls of people who first identified themselves with the people of Rus’, or simply as Ruthenians (not to be confused with the modern terms “Russia” or “Russian”. The first use of the word *Ruteni* in reference to the inhabitants of Rus’ was in the *Annales Augustiani* of 1089. For centuries thereafter *Rutheni* was used in Latin as the designation of all East Slavs, particularly Ukrainians and Belarusians. In the 16th century the word more clearly began to be associated with the Ukrainian and Belarusians of the Polish-Lithuanian Commonwealth as distinct from Muscovites.

DIRECT TO YOUR EMAIL BOX:

Don't miss the weekend bulletin because you are out of town, ill, or unable to come to Holy Ghost. Fr. Sal will be happy to deliver your bulletin via email. Just send your request to info@hgucc.org.

UGCC OFFICIAL WEBSITE:

If you would like to obtain more information about our Ukrainian Greek Catholic Church (UGCC) in Ukraine and worldwide, read different articles on our Church, listen to the radio “Resurrection,” and get up to date news, please visit the UGCC website: <http://news.ugcc.org.ua/en/news/>