

Успіння Пресвятої Богородиці

Українська Католицька
Церква



Dormition of the Most Holy Mother of God Ukrainian Catholic Church

DORMITION DISTRICT

Office

Telephone: **780-489-8868**

Email: dormition.edm@gmail.com

Website: dormition.eeparchy.com

Clergy

Pastor: Rev. Fr. Peter Babej

Email: fr.babej@eeparchy.com

Emergencies: 780-993-8037

Dormition Parish, Edmonton

15608-104 Ave, Edmonton, AB

Sunday Liturgy – **9:30 am**

Weekday Liturgy – Wed. 5:30 pm

Thursdays, Fridays, 7 am

Great Vespers – Saturdays, 6 pm

St. Nicholas Parish, Carvel

AB-770, Carvel, Parkland County

Sunday Liturgy – Oct. 15, Nov. 19,
Dec. 17, 12 noon

St. George Parish, Manly

53032 Hwy #770, Parkland County

Sunday Liturgy – Nov. 12, 12 noon

Holy Eucharist Parish

Township Rd. 562, Cherhill, AB

Christmas Divine Liturgy – Dec. 25,
12:30 pm.

Sunday, October 15, 2023

20th Sunday After Pentecost

Fathers of the Seventh Ecumenical Council

Tone 3. Our Venerable Father Euthymius the Younger, the
Holy Venerable-Martyr Lucian, Priest of Great Antioch (312)

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DIVINE LITURGY

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.

Troparion, Tone 8: Christ our God, You are glorified above all,* You established our fathers as beacons on earth* and through them guided all of us to the true faith.* Glory to You, most compassionate Lord.

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Kontakion, Tone 6: The Son who ineffably shone from the Father* was born two-fold of nature from a woman.* Beholding Him, we do not reject the image of His form;* but depicting it, we revere it faithfully.* Therefore the Church, holding the true faith,* kisses the icon of Christ's becoming man.

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)

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

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

Epistle – Galatians 1:11-19

A reading from the second Epistle of the holy Apostle Paul to the Galatians.

Brethren (brothers and sisters), I make known to you that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.¹ For you have heard of my former conduct in Judaism, how I persecuted the church² of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.³

¹ **The revelation of Jesus Christ:** Paul received his gospel directly from Christ, independent of apostolic tradition and instruction. It is thus impossible that his message would conflict with that of the Jerusalem apostles who were also instructed by Christ, and in any case, Paul has verified it with them. Notice that Paul is focusing on the foundational message of faith and salvation in Christ; other things, such as creeds and liturgical traditions, were indeed passed along to him by others.

² **Persecuted the church:** A dark chapter in Paul's pre-Christian life, of which he was later ashamed. His zeal for traditional Judaism spurred him to adopt violent and aggressive tactics that included harassing, imprisoning, and even executing early Christians. After his conversion, Paul's fiery enthusiasm was not lessened but give new direction by Christ.

³ **Traditions of my fathers:** i.e., everything that comprises the Jewish way of life. This included biblical customs and institutions as well as Pharisaic practices that were devised to supplement and intensify the demands of the written Law. Paul studied under the famed Rabbi Gamaliel and prided himself on a strict adherence to Jewish law.

But when it pleased God, who set me apart⁴ from my mother's womb and called me through His grace, to reveal His Son⁵ in me, that I might preach Him among the Gentiles, I did not immediately confer⁶ with flesh and blood,⁷ nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years⁸ I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James,⁹ the Lord's brother.

Апостол - Галатів 1:11-19

ЧТЕЦЬ: До Галатів послання святого апостола Павла читання.

Брати і сестри в Христі! Сповідую вас, що Євангеліє, яке я вам проповідував, не від людей; бож я його не прийняв, ні навчився від людини, а через об'явлення Ісуса Христа. Ви чули про мою поведінку колись у юдействі, про те, що я жорстоко переслідував Церкву Божу та руйнував її. Я визначався серед багатьох ровесників з

⁴ **Set me apart:** Paul's apostolic mission was pre-determined before his birth. His language recalls Isaiah 49:1 and Jeremiah 1:5, where the messianic Servant and the prophet Jeremiah were consecrated before birth to be God's messengers. Paul's similar calling places him within this prophetic tradition.

⁵ **To reveal His Son:** In a vision on the road to Damascus. It was then that Christ commissioned Paul to announce the gospel to the Gentiles and the sons of Israel.

⁶ **I did not immediately confer:** Paul does not deny that he consulted the original apostles about his gospel; he simply underscores that his certainty about its truth exempted him from the need to do so immediately after his conversion.

⁷ **Flesh and blood:** A Semitic idiom meaning "human beings."

⁸ **After three years:** Corresponds to the "many days" that passed before Paul was forced to flee Damascus. I was then that he traveled to Jerusalem for the first time as a Christian.

⁹ **James:** Tradition reveres James as the first bishop of Jerusalem, being appointed to this position by the apostles. Early Christians called him "the Just" on account of his disciplined, prayerful, and virtuous life.

мого роду, бувши запеклим прихильником передань моїх предків. Та коли той, хто вибрав мене вже від утроби моєї матері і покликав своєю благодаттю, зволив об'явити в мені Сина свого, щоб я проповідував його між поганями, я нехайно, ні з ким не радившись, не пішов у Єрусалим до тих, що були апостолами передо мною, але пішов в Арабію і потім повернувся в Дамаск. Три роки після того пішов я в Єрусалим відвідати Петра. Іншого ж з апостолів я не бачив, крім Якова, брата Господнього.

Alleluia, Tone 3

Verse: In You, O Lord, have I hoped that I may not be put to shame for ever.

Verse: Be a protector unto me, O God, and a house of refuge to save me. (*Psalms 30:2,3*)

Gospel – Luke 7:11-16

At that time, Jesus went into a city called Nain;¹⁰ and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out,¹¹ the only son of his mother; and she was a widow.¹² And a large crowd from the city was with her. When the Lord¹³ saw her, He had compassion on her and said to her, “Do not weep.” Then He

came and touched the open coffin,¹⁴ and those who carried him stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, “A great prophet¹⁵ has risen up among us”; and, “God has visited His people.”

Євангеліє - Луки 7:11-16

В ТОЙ ЧАС пішов Ісус у місто, що зветься Наїн, і з Ним ішли Його учні й сила народу. Коли вони наблизились до міської брами, аж ось виносили мертвого сина, єдиного в матері своєї, що була вдовою. І було з нею чимало людей з міста. Побачивши її, Господь зглянувся над нею і сказав до неї: Не плач. І, приступивши, доторкнувся до мар, а ті, що несли, зупинились. Тоді Ісус сказав: Юначе, кажу тобі, встань! І мертвий підвівся, і почав говорити. Він віддав його матері. Страх огорнув усіх, і вони прославляли Бога, кажучи: Великий пророк встав між нами, і Бог навідався до народу свого.

Communion Hymn

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

¹⁰ **Nain:** A small Galilean village about six miles southeast of Nazareth.

¹¹ **Being carried out:** A funeral procession that probably involved the young man's relatives and neighbours as well as hired mourners and musicians.

¹² **A widow:** The bereaved mother faces great hardship. With the death of her only son, she is left without family or economic security. Her livelihood would depend upon the charity of others in Israel. According to St. Ambrose, the widow signifies Mother Church, weeping for those who are dead in sin and carried beyond the safety of her gates. The multitudes looking on will praise the Lord when sinners rise again from death and are restored to their mother.

¹³ **The Lord:** One of many uses of this title for Jesus in Luke.

¹⁴ **He touched the open coffin:** A shocking gesture. Although the Mosaic Law warns that contact with the dead renders Israelites unclean for an entire week, Jesus reverses this expected outcome with his powerful word, arise. By bringing the dead to life again, he eliminates the very cause of legal defilement and therefore its undesired effects. Jesus elsewhere raises Jairus' daughter and Lazarus as signs of the Messiah's arrival.

¹⁵ **A great prophet:** A popular view of Jesus by his contemporaries. Jesus' miracle parallels the mighty works of the prophets Elijah and Elisha. In 1 Kings 17:17-24, Elijah resuscitates the son of the widow of Zarephath. Luke's expression, “he gave him to his mother (7:15),” is taken verbatim from this episode. In 2 Kings 4:32-37, Elisha likewise restores life to the son of a Shunammite woman.

ANNOUNCEMENTS

General 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.

PRAYER PETITION - *We pray for the people of Israel and Palestine, that they may be delivered from this violent conflict; for the deliverance of hostages, recovery of the wounded, and comfort for those who mourn; that those who foster violence may repent, forsaking all hatred and terror; and that those who labour for peace receive divine assistance, courage, and perseverance; we pray you, Lord, hear us and have mercy.*

NOV. 1: RETURN TO REGULAR PRACTICE OF DISTRIBUTING HOLY COMMUNION. “The Covid-19 pandemic required our parishes to find alternate ways to distribute the Divine Eucharist in order to ensure the health and well-being of our faithful, namely, using individual “single-use” Holy Communion spoons. **For some time now, most Ukrainian Catholic Churches throughout the world have returned to our regular practice in distributing the Divine Eucharist, using a single common spoon for all. It is time for our Eparchy to do the same.**

However, to allow some time for communities to transition, pastors may implement either of the following practices wherever some of the faithful still wish to receive Holy Communion with individual spoons. 1) In parishes where only one priest distributes Holy Communion, he begins by distributing Holy Communion with “single-use” spoons to those who desire this, before using the common spoon for others. 2) In parishes where the Eucharist is distributed from several chalices, some ministers use one

common spoon while others use individual “single-use” spoons. The manner in which the Divine Eucharist is distributed should not be an obstacle to those desiring to be nourished by the life-giving Body and Blood of Our Lord. May the Holy Eucharist be our strength and nourishment in our journey towards holiness.” It would be best for us to take the month of October to prepare our faithful for this change, including a reminder of the manner in which we receive the Holy Eucharist, taking care to avoid unnecessary contact with the spoon. While remaining respectful of each parishioners’ individual experience, pastors should reassure them of 1) the reduced threat from the Corona Virus, no longer considered a pandemic, and 2) of the value of distributing the Eucharist to the faithful via a single spoon, reorienting them to this long-standing tradition and the reverence for the Holy Mysteries that it helps to foster.

Dormition Parish

HAPPY BIRTHDAY & BEST WISHES – to all who have celebrated birthdays in October: Grace Kunysz, Victor Lirette, Anastacia Ostapowich, Svitlana Maruschak, Louis Pewar, and Joseph Paziuk. May God bless you with health, happiness and peace! Many happy years!

CHILDREN’S LITURGY – The sermon today will be directed towards the children.

COFFEE FELLOWSHIP – Coffee fellowship today, after the Divine Liturgy, in the Parish Hall.

BIBLE STUDY – every Thursday evening, at 7:00 pm. Please review the commentary notes for Genesis, Chapter 4-5. In preparation for the next session, please read Genesis, Chapter 6-8, along with commentary notes.

District Parishes

BOOK CLUB – meets today, in the parish hall. We are reading *The Art of Living: The Cardinal Virtues and the Freedom to Love* by Edward Sri. We will meet weekly after the 9:30 AM Liturgy in the parish hall. To join, contact Joel Sych at joel.e.sych@gmail.com. It is a great opportunity to grow in your faith and build community.

CHILDREN OF MARY – we are forming a group of girls, ages 8 and up. Meetings will take place once a month. If you wish to register your daughter(s), please contact Theodosia Sych at 587-936-0068 or theodosia.babej@gmail.com.

NOV 4: FIRST SATURDAY – Divine Liturgy will be celebrated at 9:00 am.

NOV 11: REMEMBRANCE DAY – Divine Liturgy and Panakhyda will be offered on Saturday, November 11, at 9:00 am.

NOV. 21: ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE – On this major feast day, Divine Liturgy will be celebrated at 7:00 am and 7:00 pm.

ST. NICHOLAS SUNDAY – will take place on Sunday, December 10, 2023.

DIRECT DEPOSIT – if you are interested in making monthly donations by means of DIRECT DEPOSIT, please contact Sheila Leiding at <sheilaleiding@hotmail.com>. To make this possible, we need at least 10 people.

CHURCH FLOOR AND CARPET PROJECT – As you can see, our church carpet and flooring need to be replaced. This month, we begin our fundraising for this project. We need to raise at least \$10,000 in order to begin this renovation project. All donations are welcome!

HAPPY BIRTHDAY & BEST WISHES – to all who have celebrated birthdays this past week or in the next few days. May God bless you with health, happiness and peace! Many happy years!

CARVEL: DIVINE LITURGY – will be celebrated today, Sunday, October 15th, at 12:00 noon. A brief catechetical lesson for children and youth will take place in church, after the Divine Liturgy. The next Divine Liturgy is scheduled for Sun. November 19th, 12 noon.

MANLY: DIVINE LITURGY – at St. George's Parish in Manly has been tentatively been scheduled for Sunday, November 12, 12:00 noon.

CHERRILL: DIVINE LITURGY – Christmas Divine Liturgy will be celebrated at Holy Eucharist Church in Cherhill on Monday, December 25, at 12:30 pm. The annual Liturgy and blessing of graves is scheduled for Sunday, May 26, 2024.

Eparchy and Community

EPARCHIAL SOCIAL COMMISSION – If you have a passion for protecting human rights, especially for the poor and marginalized, ethical consumption, taking care of our environment, reconciliation between all people, and promoting the sanctity of human life - **then we are excited to meet YOU!** The Eparchial Social Mission Commission is searching for two new members to join our team of passionate parishioners hoping to make a difference. Please contact socialjustice@eeparchy.com

2023 WOMEN OF DIGNITY CONFERENCE – **October 20-21.** WHERE? At Holy Trinity Parish, Spruce Grove, AB. "Carry on Bravely." All women, from teen to granny, single,

married and mothers, are invited to attend the Women of Dignity Conference on October 20-21 weekend at Holy Trinity Parish in Spruce Grove. You can expect a weekend filled with prayer, uplifting music, adoration, confessions, Mass, fellowship and a weekend of inspired speakers with engaging talks to help women affirm their faith in God. It is an opportunity to find meaning and purpose in life's challenges. Invite family and friends to make this a special faith-building journey and experience! Check out the web site for conference information. Register online today at www.catholicfamilyministries.com

2023 MEN'S CONFERENCE AND RETREAT – October 27-28. Join other men of faith to learn, laugh, and pray as you grow in faith. Keynote speaker: Fr. Matthew Hysell. DATES AND TIMES: October 27, 6:30 pm to 8:15 pm; October 28, 8:30 am to 4:30 pm. LOCATION: Holy Spirit Seminary, 12909 – 113th Avenue NW, Edmonton. COST: \$95 – commute; \$155 – live-in. Prices include Saturday breakfast, lunch, and snacks. Optional Friday supper available for \$20. CONTACT: Bernadette Mandrusiak (780) 424-5496 or email education@edmontoneparchy.com. Registration deadline is October 21, 2023. Late registrations will not be accepted. Limited number of rooms available for overnight stay. Online registration: <https://tinyurl.com/Calledtobeholy2023>.

UKRAINIAN YOUTH UNITY COMPLEX – 50th Anniversary Celebrations. 9615 – 153 Ave., Edmonton.

Friday, Nov. 3: **Champagne Gala Reception.** Doors open at 6:15 pm. Program at 7:15 pm. Semi-Formal. Tickets: \$30.

Sat. Nov. 4: **Reunion Zabava.** Doors open at 7:00 pm. Music by Zabava v Koli. Late lunch, cash bar. Tickets: \$25 for adults; \$20 for students (17 and under).

Sun. Nov. 5: **High Tea and Concert.** Doors open at 2:30 pm. Tickets: \$20.

All tickets are available on [Eventbrite.com](https://www.eventbrite.com) (October 1-31, 2023).

HORIZON OF HOPE: A TOOLKIT FOR CATHOLIC PARISHES ON PALLIATIVE CARE – *How does our faith in Christ help us to understand the human experience of dying and death?* You are invited to join this 4-part program **OCT. 16, 23, 30 Nov. 6, 7:00 - 9:00 pm** focusing on Catholic teaching regarding end-of-life care. We will share and discuss the importance of palliative care and learn more about how we can respond to our Christian call to provide compassionate care for our loved ones at the end of life. Parishes and church groups across Alberta will connect virtually and in person. There will be two in person centres: St. Stephen Protomartyr parish hall, 4903 – 45 St., SW, Calgary AND St. Josaphat's Cathedral basement, 10825 97th Street N.W. Edmonton. WHO SHOULD ATTEND? Those seeking to learn about palliative care in the Catholic Church, caregivers, persons diagnosed with a terminal illness, family members who need guidance, parishioners & pastoral care teams. REGISTER AT: <https://tinyurl.com/Eparchyhorizonofhope2023> or find the link on the Edmonton Eparchy website. If you cannot attend in person, you are welcome to join virtually. You will receive the Zoom link when you register online. CONTACT: socialjustice@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.babey@eeparchy.com.

МНОГАЯ ЛІТА! – Складаємо найщиріші побажання всім, хто святкує свої уродини. Нехай Господь Бог благословить щастям та здоров'ям, на многи і благи літа!

КЛУБ ЧИТАННЯ КНИГ – Ми почали спільне читання книжки *The Art of Living: The Cardinal Virtues and the Freedom to Love*. Автор - Edward Sri. Сходини клубу відбуваються щонеділі під час спільної кави, в парафіяльній залі. Щоб стати членом нашого клубу, просимо звернутися до Джол Сич через електронну адресу joel.e.sych@gmail.com.

МАРІЙСЬКА ДРУЖИНА – формуємо групу дівчат від 8-15 років життя. В справі інформації та реєстрації, просимо звернутися до Теодосії Сич на тел. 587-936-0068, або theodosia.babej@gmail.com.

DIRECT DEPOSIT – Хто бажає скласти пожертву на церкву раз у місяць, через прямий депозит, просимо звернутися до Шіли Лейдінг, sheilaleiding@hotmail.com.

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SEPTEMBER 2023 DONATIONS

Sunday Collections	\$4,239.60
General Donations	315.00
Bingo Replacement	<u>40.00</u>
Total Donations	4,594.60

So far in September we have had \$255 in donations for the Seminary collection.

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CHURCH FLOOR AND CARPET PROJECT

Fr. Peter and Dobr. Donna Babej	\$250.00
TOTAL DONATIONS	\$250.00

Our goal is to fundraise a total of \$10,000 so that we can begin and complete this most-urgent project!

Understanding the Divine Liturgy

“Amen”

After the opening blessing, “Blessed be the kingdom...,” the faithful respond to the priest by singing, “Amen.”

The word “Amen” is a Hebrew word, which means “Let it be so,” or “May that which was said come true,” or “Would that it might be so.” It is an expression that is both a wish and an affirmation.

Liturgically, “Amen” is a solemn ratification of prayer. In other words, by saying “Amen,” the faithful give their assent, their consent, and signify their total and complete acceptance of what has been said or proclaimed. The *Amen* not only signifies approval, but also the fervent desire that the words said be adhered to and accomplished. Let us strive to be in church at the beginning of the Divine Liturgy to seal the words of the celebrant with our *Amen* and thus stress our fervent desire to enter the Kingdom.

During the celebration of the Divine Liturgy, the response *Amen* will be repeated many times, and the Liturgy will end with *Amen*.

Our Lord taught us to “seek first His Kingdom and His righteousness” (Mt. 6:33). Our *Amen* expresses our agreement and our desire to put God’s Kingdom and His righteous first, to make it the goal of our lives.

Early Christians expected the fullness of God’s Kingdom to come at any time, and they made themselves ready for its coming by saying: “Amen. Come, Lord Jesus! (Rev. 22:20). With our *Amen* we say that we shall live in eager expectation of God’s Kingdom,

not with words, but with our life. Jesus said: "Not everyone who says to Me, 'Lord, Lord,' shall enter the Kingdom of heaven, but he who does the will of My Father Who is in heaven" (Mt. 7:21). The Kingdom of God belongs to those who depend on God, as small children depend entirely on their parents (see Mk. 10:14-15).

May God's Kingdom be established in our hearts, in our lives, in our communities, and in the whole world. *Amen.*

From the book "The Heavenly Banquet – Understanding the Divine Liturgy" by Fr. Emmanuel Hatzidakis. If you wish to have a copy of this book, please contact Fr. Peter.

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"I Will Not Leave You!" Message of the Synod of Bishops of the Ukrainian Greek Catholic Church in 2023

13 October 2023

The bishops of the Synod of the Ukrainian Greek Catholic Church addressed the clergy, monastics and laity of the UGCC and all people of good will with a post-synodal Message. The Pastoral Fathers were instructed to read it after each Divine Liturgy on Sunday, October 22, 2023.

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**"I WON'T LEAVE YOU!" (Hebrews 13:5)
Message of the Synod of Bishops
of the Ukrainian Greek Catholic Church in
2023 to the clergy, monastics and laity of the
UGCC and all people of good will**

The Lord Himself will go before you, He Himself will be with you; He will not let you down or forsake you, so do not be afraid or anxious (Deut. 31:8).

Beloved in Christ!

This year's synodal conferences were held from September 3 to 13 at the premises of the Pontifical College of St. Josaphat in Rome. We, the bishops of the UGCC, have come from all corners of the

world against the backdrop of a full-scale war that has been going on for 18 months – Russia's criminal and deadly aggression against the independent state of Ukraine and against the Ukrainian people, who have their own history, culture, spiritual identity and their own natural and spiritual gifts. We called our meeting the "Synod of Hope" because, despite all the trials, sufferings, and losses, we have felt and continue to feel God's constant presence and closeness, witnessing the fulfillment of His infallible promise upon us: "I will not forsake you, I will not forsake you" and also "The Lord is my helper: I am not afraid. What can a person do to me?" (cf. Hebrews 13:5-6).

During the Synodal days, together with fervent prayers for a just and lasting peace, we also thanked God for the fact that our country withstood the most difficult, decisive weeks and months of modern Russian aggression. Indeed, it was only because God did not abandon us in times of trials that we withstood and repelled the enemy's attacks on our very existence and on the foundations of universal civilization. In the words of the Psalmist, we can rightly say: "If it had not been for the Lord, who was with us, when man rose up against us, we would have been swallowed alive, and when their anger was kindled against us, we would have been drenched in water, our soul would have been crossed by the torrent, and our soul would have been crossed by the turbulent



waters. Blessed be the Lord, who has not given us a prey for their teeth." (Ps. 123:2-6).

Indeed, the fact that our state and our people withstood the much larger forces of the enemy, especially in the first weeks of the full-scale invasion of our land by the Russian occupiers, can only be defined by the word "miracle". And by analogy with the "miracle on the Vistula", as the Polish people outline their salvation from the Russian invaders in 1920, our people witnessed and co-created what can be called the "miracle over the Dnieper", which took place when the enemy was driven away from the Ukrainian capital and an unstoppable path to the complete and final liberation of our entire land from the invaders began from the banks of the Dnieper.

It is no coincidence that we call our people the co-creator of this miracle, because Ukrainians have become a sign of God's power and presence in these difficult days and months of trials. Our people have drawn and continue to draw strength for the struggle for their dignity and freedom from above, from their faith in the God of truth, love and life. And today we thank those who did not leave their own country in an evil hour, who stood up for the defense of their land, the life and dignity of their native people, the future of their children and grandchildren. It is in these courageous and sacrificial countrymen — men and women, adults, older and still very young — that the Lord has revealed His presence among us, strengthening them for *podvig* and sacrifice, before which not only every conscious Ukrainian, but people of good will throughout the world bow in reverence. In the face of the courage and strength of love of the defenders of the people, "strangers wither and tremble in their strongholds," because God has manifested in them his greatness and power, "exalted us above those who have come upon us, granting us his mercy and his salvation" (cf. Ps. 17:46-48).

We express our deep gratitude to those of our pastors who did not abandon their flock, but shared with their own people their sufferings,

pains, anxieties and fears, and in the circumstances of mortal threat served as a sign of God's loving and invincible presence among his people. The very presence of a priest in the midst of his own people was the most convincing preaching of the Gospel and the promise of the inevitable victory of light and truth over the darkness of hatred and malice. We thank our pastors who, out of love for their sheep, did not abandon them to the ferocious invading wolves, but following the example of Christ, the Good Shepherd, were ready to lay down their lives for them (cf. Jn 10:1-15).

In times of trial, our hope is also strengthened by the faithfulness and solidarity of millions of brothers and sisters in faith and people of goodwill throughout the world. Almost simultaneously with the explosions of Russian bombs and shells in different parts of our Motherland, an unprecedented and, for many, perhaps unexpected, wave of sympathy and solidarity with us arose throughout the free world. Streams of humanitarian aid poured into Ukraine, and prayers rose to heaven from the hearts of millions for our people, for their unwavering choice of good and for their victory. Being in Rome, in the heart of the Catholic Church, we had the opportunity to express on behalf of the people our heartfelt gratitude to all those who have been and are still with us, starting with the Holy Father Francis, whose help for our people cannot be overestimated, and ending with millions of caring people around the world who extended a helping hand to Ukrainians and welcomed them to their countries with open arms and a sincere heart. And often to the own homes of our countrymen, who were looking for a roof over their heads and safety in the face of a military threat. In this merciful human love, the faithful presence of the Lord in our midst, who often acts in the history of mankind in this way, through other people, through their solidarity, is clearly manifested. He Himself speaks of this through the mouth of the prophet Hosea: "I drew them with human ropes — the rods

of love. I have been to them as they take the yoke from their necks. I bent over them and gave them food. They will not return to the land of Egypt..." (Hos. 11:4-5).

The position of those Ukrainians who have not left their closest, wounded and war-traumatized relatives, friends and acquaintances deserves special respect and support. The faithfulness of wives to their husbands, the faithfulness of brides to their beloved, the faithfulness of families to their sons and daughters, brothers and sisters who have returned from the front, often bearing visible and invisible wounds on their bodies and souls, like the stigma of the Lord Himself, wounded by human sins and lawlessness — this faithfulness touches to tears...

However, this loyalty on the part of the nearest and dearest should be joined by loyalty and gratitude from each of us, so that we do not forget our defenders, do not leave them alone with their sufferings and problems. Let us not abandon them, just as they have not abandoned us or the Motherland! Let us also remember the most vulnerable and vulnerable victims of war, the families of the dead, widows and orphans, who will need to feel God's caring presence for the rest of their lives through the "turns" of human effective merciful love.

Dear brothers and sisters! Reflecting in prayer on the mystery of God's and man's active presence in our present trials, we, the bishops of the UGCC, also reflected on the pastoral support of the victims of the war, which was identified as the main theme of this year's synodal meetings. At the same time, we paid special attention to the treatment of wounds and healing of traumas as a priority service of the Church to the native people in the current circumstances. A full-scale war causes millions of our compatriots numerous pains and sufferings every day, which have various manifestations, such as: the loss of loved ones and mourning for the dead, the pain of separation from relatives and deprivation of family comfort, the uncertainty of the future and a constant state of

anxiety and a sense of threat, and in a foreign land — difficulties with integration, homesickness and often a painful sense of guilt. In a word, each of us bears the stamp of this terrible war in our souls, and many of us have its signs engraved on their bodies due to severe wounds and injuries. On all these wounds of our souls and bodies, the Lord seeks to pour out the healing myrrh of His merciful love through the service of the Church.

Reflecting on the period that has passed since the beginning of the full-scale Russian invasion of our lands, we affirm with gratitude that our faithful, together with the monastics and clergy in Ukraine and in the settlements, have done a great deal to counter and overcome the consequences of Russian aggression. Obviously, we were not able to meet all the needs and wants, but we did not stand aside from the grief and suffering of our compatriots. With prayer, humanitarian support, psychological support, and often ordinary life nearby, we tried to testify to the maternal nature of the Church, which seeks to accept everyone and envelop those in need with care, care, love, so that everyone can make sure that "Your Church is always with you!".

Today, Ukraine, like the biblical Rachel, weeps for its children who are not there (cf. Jer. 31:15; Mt 2:18): for the dead, for the captives, for the missing, as well as for those millions who were forced to leave their native lands, seeking refuge abroad. But wherever Ukrainians are scattered, the Mother Church will always try to be by her side: by praying to the Lord for deliverance and salvation, by the ministry of the Word and by works of mercy, by mutual support in the Lord, who is the source of hope and strength for her people and the guarantee of rebirth and victory, as the Word of God assures: "The Lord is my strength and my shield. My heart has trusted in Him, and I have been helped" (Psalm 28:7). In our synodal resolutions, we have outlined the directions of this ecclesiastical ministry and this caring closeness of the Mother Church to those in need. We call on all members of the Church, in the

spirit of Christian diakonia, to actively participate in the implementation of these resolutions for the common good of the Ukrainian people.

May the driving force in this struggle for ultimate victory and freedom be God's love for us, stronger than evil, death, and hell itself. And let the first sign of the approach of this victory be the overcoming of our internal enemy, sin, and the ever-increasing faithfulness to God's life-giving law. Yes, the Lord has not forsaken us and will not forsake us, as He Himself assures us: "Behold, I am with you always, even to the end of the age" (Mt 28:20).

However, we will always be in danger of apostasy, in danger of abandoning God and His law, thus depriving ourselves and our posterity of His efficacious and blessed presence, as the Scriptures warn us: "Thus saith God: Why do ye transgress the commands of the Lord? It won't work out for your good! Because you have forsaken the Lord, He has forsaken you" (II Kgs. 24:20). Don't let that happen to us! On the contrary, passing such great trials with dignity, let us hold on to God and His law even more faithfully in order to revive the "cathedrals of human souls", to heal the wounded heart of our people and to renew the face of our land, disfigured by shells and mines of this terrible war. Only in union with God, our loving Heavenly Father, will we be able to build a future worthy of the sacrifice of our defenders and worthy of the best aspirations of our native people.

Dear brothers and sisters! We call on everyone to continue to persevere in goodness, to works of merciful love, and above all, to persevering prayer. May the Lord, who is "a God merciful and gracious, swift to anger, abundant in mercy and faithful" (cf. Exodus 34:6), always be with our defenders, may He bestow wisdom upon our leaders, may He heal the wounds of our people, may He wipe away tears from the faces of the suffering and sorrowful, may He gather those who are scattered and return to our native land, so that we, united in faith, peace and security, looked to the future with hope and built this future under the

maternal care of the Most Holy Theotokos and through the intercession of all the saints and righteous of the Ukrainian land!

The blessing of the Lord be upon you!

On behalf of the Synod of Bishops
of the Ukrainian Greek Catholic Church

† SVIATOSLAV

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**Memory of the Holy Fathers of the
Seventh Ecumenical Council**

Dear brothers and sisters!

Memorable events are always marked on our calendars in a different color or font. For us, it is a sign to pay attention and remember what it commemorates. And today the Church commemorates the Holy Fathers of the Seventh Ecumenical Council, because they confirmed the truth of the veneration of icons.

The Holy Fathers, whose memory we celebrate, condemned the heresy of iconoclasm, the destruction of icons. This heresy dates back to the beginning of the 8th century, when the Byzantine Emperor Leo issued a decree requiring the removal of holy icons from churches and houses and ordering them to be burnt in the city squares. The decree was motivated by the accusation that the worship of icons was idolatry. Only during the reign of the pious Empress Irina, was the veneration of icons restored.

Through the works of this Empress, and with the support of the Patriarch of Constantinople Tarasius, the Seventh Ecumenical Council was convened in 787. More than three hundred bishops were in attendance. This council affirmed that iconography is a special form of revelation of the Divine reality.

The history of the Council shows that the Holy Fathers believed that the sole Head of the Church is the Lord Jesus Christ Himself. There were at the time of the Council many saints and teachers, martyrs and confessors who had been persecuted

by the iconoclasts and bore on their bodies the wounds of their suffering for the faith. As did many ascetics and miracle workers. But none of them had sought supremacy, all kept themselves in humility and obedience.

St. Andrew of Crete said: “Many holy fathers faithfully adhered to the Holy Scriptures and Tradition. They fought valiantly against the iconoclasts, for which reason they were tortured in various ways. Everywhere there were dungeons, shackles, and deep ditches filled not with robbers, not thieves, but with bishops, priests, monks and other pious people.”

St. John of Damascus, who lived during the early decades of the iconoclast movement, wrote many works that raised the ire of the iconoclasts. It is even said that in retribution, his right hand was cut off! But the Lord did not abandon his beloved: St. John, praying before an icon of the Blessed Virgin, was healed.

Defending icons, St. John of Damascus wrote: “The devil is jealous that we might see the image of our Lord and through Him be sanctified. The devil will envy that we see His salvific sufferings, and he will envy the honor of the saints, which they have bestowed on God. He does not want us to become zealous for courage and their faith.”

Holy icons have a special effect on a person. They sanctify our minds. In the heart they enkindle love for God and for the saints, and they strengthen the will of people to do good.

Dear believers, let us try to be grateful to God for His great Divine love. After all, it was this love that gave us everything we have now—the Church of God with its sacraments and saints, who were able to live with God in such a way that the light of Divine love sanctified them and which they radiate to us. We pray that we, following their example, may constantly glorify our heavenly Father, who is in us, and that we may be in Him.

*By Rev. Serhii Deiak from St. Gregory of Nyssa
Byzantine Catholic Church*

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THIS WEEK AT DORMITION

SUNDAY, OCTOBER 15: 20th SUNDAY AFTER PENTECOST; FATHERS OF THE 7th ECUMENICAL COUNCIL.

8:30 AM – Confession.

9:30 AM – Divine Liturgy (Bilingual); for the health and intentions of all parishioners; for Ukraine; for Israel; for the health and intentions of Orest; for health and intentions of Fr. John (birthday blessings).

12 noon – Divine Liturgy (Bilingual) – at St. Nicholas Parish, in Carvel; for intentions of all parishioners.

Mon. Oct. 16: Martyr Longinus, Centurion.
No Divine Services.

Tues. Oct. 17: Prophet Hosea; Ven. Martyr Andrew of Crete
No Divine Services.

Wed. Oct. 18: Apostle Luke, Evangelist.
5:30 PM – Divine Liturgy; for the health and intentions of Orest; for the intentions of Sulochana and Brij.

Thurs. Oct. 19: Prophet Joel; Martyr Varus; Ven. John of Rila
7:00 AM – Divine Liturgy; for the repose of +Don Hucal.
7:00 PM – Bible Study: Reading and Meditation on Genesis, Chapter 6-8 (Noah and the Flood).

Fri. Oct. 20: Great Martyr Artemius.
7:00 AM – Divine Liturgy; for the repose of the soul of the servant of +Don Hucal.
6:00 PM – Baptismal Preparation.

Sat. Oct. 21: Venerable Hilarion the Great.
1:00 PM – Baptism.
6:00 PM – Great Vespers.

SUNDAY, OCTOBER 22: 21st SUNDAY AFTER PENTECOST; Abercius, Bishop of Hierapolis.
8:30 AM – Confession.

9:30 AM – Divine Liturgy (Bilingual); for the health and intentions of all parishioners; for Ukraine; for Israel.

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