

# Успіння Пресвятої Богородиці

Українська Греко-  
Католицька Церква



## Dormition of the Most Holy Mother of God *Ukrainian Greek-Catholic Church*

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### CLERGY

**Pastor: Rev. Fr. Peter Babej**

**Email: [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com)**

**Telephone: 780-993-8037**

### DIVINE SERVICES

#### ***Sunday Divine Liturgy***

9:00 AM – English (Ukr)

11:30 AM - Ukrainian

#### ***Weekday Divine Liturgy***

5:30 PM – Wednesday

7:30 AM – Thursday & Friday

9:00 AM - Saturday

#### ***Great Vespers***

5:30 PM - Saturdays

### CONFESSIONS

**Sundays: 8:00 AM to 8:45 AM**

**Saturday: 5:00 PM. Upon Request.**

**Sunday, September 21, 2025**

## **SUNDAY AFTER THE EXALTATION OF THE CROSS**

### **DIVINE LITURGY**

#### ***First Antiphon***

O God, my God, hear me; why have You forsaken me?\* The words of my transgressions put salvation far from me.

*Through the prayers of the Mother of God, O Saviour, save us.*

O God, I will call to You by day but You will not listen;\* and by night, yet it will not be foolish of me.

*Through the prayers of the Mother of God...*

But You, the praise of Israel,\* dwell in the holy place.

*Through the prayers of the Mother of God...*

Glory... Now... Only-begotten Son...

### **Entrance Antiphon**

Come, let us sing joyfully to the Lord,\* let us acclaim God, our Saviour.

*Son of God, crucified in the flesh,\* save us who sing to You: Alleluia.*

Let us come before His face with praise, and acclaim Him in psalms.

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

For God is the great Lord, and the great king over all the earth.

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

### **Small Entrance**

Come, let us worship\* and fall down before Christ.

*Son of God, crucified in the flesh, save us who sing to You: Alleluia.*

### **Troparia and Kontakia**

*Troparion, Tone 1:* Save Your people, O Lord, and bless Your inheritance.\* Grant victory to Your faithful people against enemies,\* and protect Your community by Your cross.

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

*Kontakion, Tone 4:* By Your own choice, O Christ our God,\* You were lifted on the cross.\* Grant Your mercies to Your new community\* that bears Your Name.\* By Your power

gladden the faithful people,\* and grant them victory against enemies.\* May they have the help of Your instrument of peace,\* the invincible sign of victory.

### **Prokeimenon, Tone 7**

Exalt the Lord our God,\* and bow in worship at the footstool of His feet, for it is holy.

*Verse: The Lord reigns, let the peoples tremble.*

Exalt the Lord our God,\* and bow in worship at the footstool of His feet, for it is holy.

*Exalt the Lord our God.*

And bow in worship at the footstool of His feet, for it is holy.

### **Epistle - Galatians 2:16-20**

A reading from the holy epistle of the holy Apostle Paul to the Galatians.

Brethren (brothers and sisters), we know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no flesh be justified.<sup>1</sup> But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners<sup>2</sup>, is Christ then an agent of sin? Certainly not!<sup>3</sup> But if I build up again those things which I tore down<sup>4</sup>, then I prove myself a transgressor.<sup>5</sup> For I through the law

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<sup>1</sup> What does it mean to be justified? Faith in Jesus Christ is grammatically parallel to the works of the law and should be translated "the faith of Jesus Christ." The faith of Christ is the gospel. As the source of works is the law, so the source of faith is Christ. It is the faith of Christ— His beliefs, His trust, His obedience—that justifies us, not our faith as such. Christ's faith is seen in His entire life on earth, not in just a few of His crucial works.

<sup>2</sup> **Found to be sinners:** i.e., living like Gentiles, who do not follow the Mosaic Law.

<sup>3</sup> Justification is not merely legal but actual — effected by our real, personal union with Christ in His glorified human

nature. That we could be found sinners shows this union never takes away our free will and explains how some defected to Judaism.

<sup>4</sup> **Which I tore down:** The Torah stood as a protective barrier between Israel and the idolatry of the Gentiles (Lev 15:31; 20:26). This dividing wall of separation has now been dismantled by Christ (Eph 2:14), who bring Jews and Gentiles together in the New Covenant (3:28).

<sup>5</sup> "things that I once tore down" are "the works of the law" (v. 16). Paul destroyed them in the sense of proving their ineffectiveness for salvation. The real transgressor here is one who tries to reinstitute the Jewish Law.

died to the law, that I might live to God.<sup>6</sup> I have been crucified with Christ<sup>7</sup>; it is no longer I who live, but Christ who lives in me<sup>8</sup>; and the life I now live in the flesh I live by faith in the Son of God, who loved me<sup>9</sup> and gave Himself for me.

### ***Alleluia Verses***

*Verse:* Remember Your congregation which You acquired from the beginning.

*Verse:* But God is our king before the ages; He has wrought salvation in the midst of the earth.

### ***Gospel - Mark 8:34-9:1***

At that time, Jesus called to Him the multitude with His disciples, and said to

them, “If any man would come after Me, let him deny himself and take up his cross<sup>10</sup> and follow Me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel’s will save it. For what will it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for their life?<sup>11</sup> For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when He comes<sup>12</sup> in the glory of His Father with the holy angels.” And He said to them, “Truly I say to you, there are some standing here who will not taste death<sup>13</sup> before they see the kingdom of God come with power.”

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<sup>6</sup> We die **through the law**, not bypassing or dishonouring it, but by recognizing that it is holy; that we deserve its consequence, death; and that we voluntarily die **to the law** through our death with Christ. Being crucified with Christ through baptism, we come alive to the law of the Spirit, which perfects the intention of the OT law. There is no contradiction between law and gospel. The law is “holy and just and good” (Rom 7:12). However, the law is “weak” (Rom 8:3) and “obsolete” (Heb 8:13), for it is fulfilled in the gospel, in Christ Himself.

<sup>7</sup> **Crucified with Christ:** United with the Cross, Paul has died to an old order of things, namely, the slavery of sin and the regime of the Old Covenant. He describes this elsewhere as a sacramental union with Jesus effected through Baptism (Rom 6:3-8). I have been crucified with Christ means our sinful “passions and desires” (5:24) have been crucified. This is not the crucifixion of human nature, but of the flesh, the corruption into which human nature has fallen. This crucifixion must be willingly and freely accepted, just as Christ freely accepted His death. Living *in the flesh* (Gr. *en sarki*) is contrasted with living “in the faith” (Gr. *en pistei*), translated here by faith. Just as living *in the flesh* involves the whole person, body and soul, so living “in the faith” involves the whole person. Justification therefore constitutes substantial union with Christ, not just an abstract position of the believer with respect to God.

<sup>8</sup> **lives in me:** Believers possess life that is natural and biological (human life) as well as supernatural and theological (divine life). While it is no longer I who live under the dominion of sinful passions and desires, I do live a crucified life in Christ. As we are not saved by works alone, nowhere does the NT say we are saved by faith alone. We are saved by faith, but not faith *alone*.

<sup>9</sup> **who lived me:** Jesus endured the torture and shame of the Cross for the entire world collectively and for every person – individually.

<sup>10</sup> **take up your cross:** a graphic image of suffering. It refers to the Roman custom of forcing criminals to carry on their shoulders a crossbar to the site of their crucifixion. Jesus warns that disciples must be so committed to Him that they are willing to endure persecution, hardship, and even death. The faithful, He assures them, will find resurrection and glory beyond the hardships of this life. The **cross** is also a symbol of suffering by Christians in imitation of Christ. We practice self-denial for the sake of the love of God and the gospel. Accepting this suffering is not a punishment, nor is it an end in itself, but a means to overcome the fallen world for the sake of the Kingdom and to crucify the flesh with its passions and desires (Gal 5:24).

<sup>11</sup> This question emphasizes the utter foolishness of accumulating worldly wealth or power, for none of this can redeem man’s fallen soul, nor benefit a person in the life to come.

<sup>12</sup> **When He comes:** The Father has given Christ the authority to judge the living and the dead. At the appointed time He will reward the righteous with eternal life and punish those who are ashamed of him with eternal fire.

<sup>13</sup> **Not taste death:** Jesus promises in inaugurate His kingdom within the lifetime of His apostles. This begins with His Resurrection, Ascension, Enthronement in Heaven, and the birth of the Church on Pentecost day. Its authority is manifest with the termination of the Old Covenant, when Jerusalem and the Temple are destroyed with fire. The kingdom, while present in mystery in the Church, will be fully manifest at the consummation of history.

## ***Hymn to the Mother of God***

*Verse:* O my soul, magnify the most precious cross of the Lord.

*Irmos, Tone 8:* You are a mystical Paradise, O Mother of God, who though untilled, have brought forth Christ. He has planted upon earth the life-giving Tree of the Cross. Therefore, today as we raise it on high, we bow low and we magnify you.

## ***Communion Hymn***

Praise the Lord from the heavens;\* praise Him in the highest. (Psalm 148:1)\* Let the light of Your countenance, O Lord,\* shine upon us.\* Alleluia, alleluia,\* alleluia.

*At the end of Divine Liturgy:* To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection. (3)

## ***READERS***

### ***Sunday, Sept. 21 (Sun. After the Exaltation)***

9:00 am (English-Ukr) – Ihor Holinka  
11:30 am (Ukr) – Volodymyr Makohin

### ***Sunday, Sept. 28 (16<sup>th</sup> Sun. After Pentecost)***

9:00 am (English-Ukr) – Rony Romaya  
11:30 am (Ukr) – Marta Lopatii

## ***ANNOUNCEMENTS***

### ***Dormition Parish***

**BULLETIN BY EMAIL** – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**MANY HAPPY YEARS!** – Best wishes and God's blessings to Catherine Tamsett, Thomas Sokolowski, Maria-Marta Tymchyna, Marko Matkovskiy, and to all who celebrate their birthdays. May God bless you with

health, happiness and peace, for many happy years!

**SINCEREST THANKS** – to all who volunteered to host Sunday Coffee Fellowship! We currently have a total of 12 teams. Each team is free to bring whatever they wish on their assigned Sunday. We still need to create two more teams to fill two Sundays: November 16 and November 23. If you are able to host on either of these Sundays, please sign-up on the list posted in the parish hall.

**NEXT BOTTLE DRIVE FUNDRAISER** – will take place on Sunday, **October 5, 2025**. Bring your bottle donations before Divine Liturgy and leave them with Roman Ostapiak in the parking lot, at the silver Ford F-150 truck.

**ADULT CATECHISM** – no class this Thursday, September 25, due to the scheduled Men's Night. We will continue to following week, on Thursday, October 2, at 7:00 pm.

**SEPT. 25: MEN'S NIGHT** – Our next Men's Night will take place on **Thursday, September 25, 2025, at 7:00 pm**. We will begin with the Jesus Prayer, followed by a presentation on the life of Blessed Omelian Kowch (a priest who was martyred in the Majdanek Nazi Concentration Camp), and an introductory presentation on "Men's Spirituality" by Deacon Harold Burke-Sivers (video). Our program for the 2025-2026 year will be based on the book "Behold the Man – Spirituality for Men," written and published by Deacon Harold Burke-Sivers. Refreshments and fellowship to follow. If you are planning to attend our first Men's Night on Thursday, September 25, please send an email notice to Fr. Peter Babej at [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**BLESSING OF STUDENTS, TEACHERS AND CATECHISTS** – will take place on Sunday, September 28, after each Divine Liturgy.

**OCT. 1: ADULT BIBLE STUDY** – will resume on Wednesday, October 1, at 7:00 pm. This year, over the course of five sessions, we will study the First Book of Samuel. English Bible Study will take place ever second Wednesday (alternating with Ukrainian) at 7:00 pm, in the parish hall. If you wish to participate in our English Bible Study, we register by sending an email message to Father Peter Babej at [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com) or leave a message at 780-993-8037. There is no cost associated with the Bible Study. However, you will need to have your own Bible. In preparation for the first session, please **read 1 Samuel 1-7**, and consider the following questions:

- 1) Where are the Tabernacle and the Ark of the Covenant during the time of Judges?
- 2) Can you name any other women in the Holy Scriptures who were blessed with a child in a special way?
- 3) How does the child Samuel respond to the voice of God? What is the faith lesson here?
- 4) Why did the Israelites lose the battle against the Philistines?
- 5) Why was the Ark of the Covenant captured? When and how was it returned? Where did it remain?
- 6) What happened to the sanctuary at Shiloh?

**OCT. 4: FIRST SATURDAY OF THE MONTH** – Rosary Prayer at 8:30 am; Divine Liturgy at 9:00 am. Church will be open for prayer and confession from 8:00 am.

**OCT. 5: SUNDAY CATECHISM** – for children and youth will begin on Sunday, October 5, 2025, after the first Divine Liturgy. Our program is delayed this year due to the church renovations taking place in September. For catechesis, children will be divided into three groups:

- 1) Sunday Pre-School (ages 3-4)
  - 2) Sunday Catechism Group 1 (ages 5-7)
  - 3) Sunday Catechism Group 2 (ages 8 & up)
- Registration forms are available in the church narthex (vestibule).

**OCT. 11: CANTORING COURSE** – An eight-week course will begin with “Tone 1” on Saturday, October 11, 2025, at 5:00 pm (before Great Vespers at 5:30 pm). Each Saturday, will review the Tone for the Week (Resurrectional and Samohlasen). The course will end on Saturday, November 29<sup>th</sup>. There are two requirements for the course: you need to be able to properly sing a scale (one octave), and to read music notation. To register, please contact Fr. Peter Babej at 780-993-6037 or [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**OCT. 25: PYROHY SUPPER FUNDRAISER** – will take place on **Saturday, October 25, 2025**, in the parish hall, from 5:00 pm to 7:30 pm. Tickets: Adults (13+) – \$25; children (6-12) – \$10; children 5 and under – free. Frozen homemade perogies will be available for sale. 50/50 draw. For tickets, please contact Irene at 519-589-4730.

**PYROHY MAKING WORKBEES** – We will need volunteers to assist with preparation and pyrohy making on the following days:

- Fri. Oct. 3, 5 pm – Potato and dough preparation (7 volunteers required).
- Sat. Oct. 4, 9:30 am – Pyrohy making.
- Fri. Oct. 17, 5:00 pm – Potato and dough preparation.
- Sat. Oct. 18, 9:30 am – Pyrohy making.

The volunteer sign-up sheets are in the Parish Hall. For further information please contact Irene Ostapiak at 519-589-4730.

### *Dormition District*

**PLEASE PRAY FOR** – We continue to pray for the health and intentions of Bob and Angie

Coulter. May God grant a quick recovery to good health!

**SEPT. 21: FIRST CONFESSION AND SOLEMN COMMUNION** – will take place on Sunday, September 21, 4:00 pm, at St. Nicholas Church in Carvel. This year, Ruslana Bodnar will be making her First Confession and Solemn Holy Communion. We extend our best wishes to Ruslana and her family. May God bless and grant many happy years. Mnohaya Lita!!!

**OCT. 3: PYROHY SUPPER** – will take place on Friday, October 3, 2025, 4:30 pm to 7:30 pm, at the Community Hall in Carvel (next to the church). Dine-in and take-out available. Cost: \$25 for ages 13+, \$10 for ages 6-12, kids 5 and under are free. Tickets will be sold at the door (cash only). 50/50 Draw. Also, frozen homemade perogies for sale!

*Eparchy and Community*

**ORDINATION TO THE DIACONATE** – Peter Pitchko will receive the laying on of hands in the sacred rite of Ordination to the Diaconate by Bishop David Motiuk at 10:00 am on Saturday, October 11, at St. Josaphat Ukrainian Catholic Cathedral. All are welcome to attend. The ordination will be followed by a light luncheon in the Parish Hall. If you are planning to attend the luncheon, you may RSVP by September 29<sup>th</sup> to petepitchko@yahoo.ca or 780-655-3717.

**EPARCHIAL FALL PROGRAM GUIDE** – is available for pick-up at the entrance to the parish hall.

**“CALLED TO BE HOLY” MEN’S CONFERENCE** – will take place on November 7-8, 2025. The conference theme is “Self-Mastery for Self-Gift, What Is It and Why Do We Need It?” **Fr. Michael Winn** will be our Keynote speaker.

**Presentation 1 – Friday.** *The Inner Battlefield: Mastering the Passions in Christ. A call to serious ascetical struggle as the precondition for true self-gift.*

**Presentation 2 -Saturday.** *The Kenotic Man: Living Self-Emptying Love in a Fallen World. Moving from inner mastery to outward, Christ-like sacrificial love.*

**Brian Holdsworth** a popular Catholic speaker will present on Saturday and will also join us for our discussion panel. Brian will talk to us about: *How to be Human in an Inhuman World.*



**REGISTER:** Scan the QR code or go to: <https://tinyurl.com/Calledtobeholy25>

**LOCATION:** Holy Spirit Seminary, 12909 - 113 Avenue NW., Edmonton.

**COST:** Before Oct 1 - \$85.00 - commute, \$145.00 - live in. After Oct 1 - \$95.00 - commute, \$155.00 - live in. Price includes Saturday continental breakfast, lunch and snacks. Optional Friday supper available for \$20.00.

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**Sunday After the Exaltation of the Holy Cross**

Galatians 2:16-20; Mark 8:34-9:1

As we continue to celebrate the Elevation of the Holy Cross, we must remain on guard against the temptation of viewing our Lord’s Cross as merely a religious symbol that requires nothing of us. Through His Self-Offering on the Cross, Christ has conquered death and brought salvation to the world. But in order for us to share personally in His eternal life, we must take up our own crosses, deny ourselves, and follow Him. If we refuse to

do that, then we will show that we are ashamed of our Lord and want no part in Him or His Kingdom. We will show that we prefer to continue in the old way of death rather than to enter by His grace into the heavenly reign.

Peter was in precisely such a state when he tried to explain to Christ that dying on the Cross had nothing to do with being the Messiah. That is when the Lord famously said to Peter, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.” That is the context for today’s gospel passage as Christ teaches that following Him is not a way to gain anything at all according to the standards of this world, but a calling to offer ourselves without reservation, no matter the cost. Our vocation is to lose our lives in this world for Christ and His Gospel in order to share in His victory over death.

The calling to take up our crosses stands in stark contrast to the persistent temptation to try to use religion to exalt ourselves. Across the centuries to the present day, some have tried to use the Cross to gain earthly power by identifying some version of an earthly kingdom with our Lord’s heavenly reign. Others have tried to use the Cross as a way to justify their own religious or moral superiority over their family members, friends, or neighbors. The problem is not so much in the particulars of how anyone has used the Cross as in the very idea of using it, of making it an instrument for serving our passions in achieving anything at all in this world. Quite to the contrary, our Lord’s Cross calls us to turn away from addiction to gratifying our self-centered desires as we offer ourselves in union with His great Self-Offering for the salvation of the world.

In our epistle reading from Galatians, Saint Paul opposes fellow Jewish Christians who relied too much on their own ability to obey the Old Testament law and would have required the same of Gentile converts. Refusing to trust in his own ability to obey religious rules, he writes that, “I have been crucified with Christ, nevertheless I

live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself up for me.” Paul took up his cross by enduring many struggles and difficulties out of faithfulness to the Lord, ultimately dying for him as a martyr. He wrote to the Colossians that “I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church.” (Col. 1:24)

There is obviously nothing deficient in our Lord’s great Self-Offering. All that is lacking is our taking up our own crosses in obedience to the Lord’s calling to deny ourselves and follow Him. Because of our own passions and the brokenness of our world of corruption, the struggle for faithfulness inevitably requires suffering, but not as though pain were somehow pleasing to God in and of itself. Such suffering results from the inevitable tension we experience in embracing the struggle to offer ourselves fully to Christ. Truly taking up our crosses means fighting the difficult battle of confronting our own personal brokenness each day as we reject thoughts, feelings, and habits that would keep us focused on serving ourselves and the false gods of this world.

Christ prayed the night before His crucifixion, “Father, if You are willing, take this cup from me; yet not my will, but Yours be done.” (Luke 22:42) He ascended the Cross in free obedience, and no one forces us to take up our crosses either. Many problems and pains come upon us without our asking for them in this life, even to the point of death, and it is so easy to refuse to suffer in a spiritually health way. As Job’s wife suggested, we can “Curse God and die!” (Job 2:9) in response to losses, obstacles, and disappointments. We can refuse to offer our wounds to Christ for healing by ignoring them or convincing ourselves that we are still better off spiritually than the people we like to condemn. Of course, doing so will simply fuel our passions, blind us with spiritual pride, and corrupt our relationships with others. No one can keep us from refusing to take up our crosses, as

freedom is an intrinsic dimension of being in God's image.

Only we can unite ourselves to Christ in His Great Self-Offering for the salvation of the world. Regardless of the circumstances, we have the freedom to refuse to fall into despair, for any instance of struggle, pain, disappointment, or suffering provides an opportunity to purify the desires of our hearts as we learn to entrust ourselves more fully to the Lord. Difficulties by their nature present challenges to which we may respond in a Christlike way or according to our passions. He offered up Himself fully upon the Cross and refused to respond in kind to those who hated and rejected Him. Likewise, we may unite ourselves to Him in every dimension and circumstance of our lives, including those in which we are sorely tempted not to respond as He did. Illness, broken relationships with others, worries about the future, regrets about the past, crushed hopes, and even the worst losses imaginable all present opportunities to grow in "love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control." Saint Paul wrote that "those who are Christ's have crucified the flesh with its passions and desires." (Gal. 5:22-24)

Our self-centered and distorted desires usually rear their ugly heads quickly when we face trying circumstances. If you are like me, you sometimes react like Jonah when the vine that gave him shade was eaten by a worm. That was a very small thing, but Jonah became so angry that he literally wished he would die. (Jonah 4:5-11) Other times we face circumstances so grave that they rattle us to the depths of our souls and we must struggle mightily not to fall into despair about life itself. Whether in matters small or great, there is no lack of opportunity to take up our crosses as we struggle to find healing for our souls.

Doing so usually does not require anything particularly dramatic or extraordinary. It is normally a matter of focusing on the basic

disciplines of the Christian life, such as refusing to accept sinful thoughts into our hearts, forgiving those who have wronged us, and trusting that nothing "will be able to separate us from the love of God that is in Christ Jesus our Lord." (Rom. 8:39) The more that we open our souls to the Lord's healing strength through prayer, repentance, and serving our neighbors, the less time and energy we will have for stirring up and embracing the impassioned thoughts that lead to sinful actions. The less that we worry obsessively or run our mouths thoughtlessly, the more we will be able to pray to God from our hearts to grant what is best for us, our loved ones, and our world. We must follow the Apostle's teaching, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Philippians 4:6-7) This is the path for gaining the strength to take up our crosses, deny ourselves, and follow Christ.

In order to take up our crosses, we must choose to embrace the struggle of dying to our vain illusions about ourselves, other people, and our world. Our hope is not in spiritual or moral perfection acquired merely by our own willpower, but in the gracious mercy of the One Who offered up Himself for our salvation purely out of love. Through the Cross, He has brought life in the midst of death, light in the midst of darkness, and joy in the midst of despair. We will receive His healing as we persistently offer ourselves to Him in humble faith, no matter what challenges and pains life brings us. That is how we may die to the corrupting power of sin and enter into the blessedness of His Kingdom, which remains not of this world. The only way to truly elevate the Holy Cross is by denying ourselves and taking up our own crosses to follow the Savior each day of our lives.

*Father Philip LeMasters*



# СЛУЖБА БОЖА

## Перший антифон

Боже, Боже мій, зваж на мене, чому Ти оставив мене?\* Далеко від спасіння слова гріхопадінь моїх.

*ВСІ:* Молитвами Богородиці, Спасе, спаси нас.

Боже мій, закличу вдень і не вислухаєш,\* і вночі, і не в безумство мені.

*ВСІ:* Молитвами Богородиці...

А Ти у святому живеш,\* хвало Ізраїлева.

*ВСІ:* Молитвами Богородиці...

*Слава Отцю... І нині... Єдинородний Сину...*

## Вхідний антифон

Прийдіте радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

*ВСІ:* Спаси нас, Сину Божий, що плоттю розп'явся, співаємо Тобі: Алилуя.

Прийдім з похвалами перед обличчя Його, і псалмами воскликнім Йому.

*ВСІ:* Спаси нас, Сину Божий, що плоттю розп'явся, співаємо Тобі: Алилуя.

Бо Бог великий Господь і цар великий по всій землі.

*ВСІ:* Спаси нас, Сину Божий, що плоттю розп'явся, співаємо Тобі: Алилуя.

## Малий вхід

*диякон:* Премудрість, прості!

Прийдіте, поклонімся і припадім до Христа.

*ВСІ:* Спаси нас, Сину Божий, що плоттю розп'явся, співаємо Тобі: Алилуя.

## Тропарі й Кондаки

*Тропар, глас 1:* Спаси, Господи, людей Твоїх\* і благослови насліддя Твоє, \* перемоги

благовірному народові на супротивників даруй\* і хрестом Твоїм\* охорони люд Твій.

Слава Отцю, і Сину, і Святому Духові,\* і нині, і повсякчас, і на віки вічні. Амінь.

*Кондак, глас 4:* Вознісся Ти на хрест волею Своєю.\* Новому людові Твоєму, що Твоє ім'я носить,\* даруй щедроти Твої, Христе Боже.\* Возвесели силою Твоєю благовірний народ,\* перемоги на супротивників дай йому,\* що за посібник має Твоє оружжя миру, непоборну перемогу.

## Прокімен, глас 7

*ВСІ:* Возносіть Господа Бога нашого\* і поклоняйтеся підніжжю ніг Його, бо святе воно.

*ЧТЕЦЬ:* Господь воцарився, нехай гніваються люди.

## Апостол – Галатів 2,16-20

*ЧТЕЦЬ:* До Галатів послання святого апостола Павла читання.

Браття! Довідавшись, що людина оправдується не ділами закону, але вірою в Ісуса Христа, ми увірували в Христа Ісуса, щоб виправдатися нам вірою в Христа, а не ділами закону, бо ділами закону не виправдається ніхто. Коли, отже, шукаючи виправдання в Христі, виявилось, що й ми самі грішники, невже тоді Христос служитель гріха? Не бути цьому! Бо коли я знову відбудовую те, що був зруйнував, я сам себе визнаю переступником. Я бо через закон для закону вмер, щоб жити для Бога: я з Христом розп'ятий. Живу вже не я, а живе в мені Христос. А що живу тепер у тілі, то живу вірою в Сина Божого, який полюбив мене і видав Себе за мене.

## Алилуя, глас 1

*Стих:* Пом'яни соньм Твій, що його придбав Ти іздавна.

Стих 2: Бог же – цар наш перше віку, вчинив спасення посеред землі.

### **Євангеліє – Марко 8,34 – 9,1**

Сказав Господь: «Коли хто хоче йти за мною, хай зречеться себе самого, візьме на себе хрест свій і йде слідом за мною. Бо хто хоче спасти свою душу, той її погубить; а хто погубить свою душу мене ради та Євангелії, той її спасе. Бо яка користь людині здобути світ увесь, а занепасти свою душу? Що бо людина може дати взамін за власну душу? Хто, отже, бажає соромитися мене й моїх слів перед цим родом перелюбним та грішним, того посоромиться і Син Чоловічий, коли прийде у славі Отця свого з святими ангелами. І сказав їм: «Істинно кажу вам: Є деякі з отут присутніх, що не зазнають смерті, аж поки не побачать Царства Божого, що прийде у могутності.

### **Замість «Достойно»**

*ЧТЕЦЬ:* Величай, душе моя, пречесний хрест Господень.

*Ірмос, глас 8:* Таїнственний рай ти, Богородице, що невоздільно виростила Христа. Він на землі насадив хресне життєносне древо. Йому, що його нині возносять, поклоняючися, тебе величаємо.

### **Причасний**

*Стих:* Хваліте Господа з небес,\* хваліте Його на висотах.\* Знаменувалося на нас,\* світло лица Твого.\* Алилуя, алилуя,\* алилуя.

### **На кінець Літургії**

Хресту Твоєму, поклоняємось, Владико, і святее воскресення Твоє славимо. (3)

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## **ОГОЛОШЕННЯ**

**МНОГАЯ ЛІТА** – з днем народження, складаємо найщиріші побажання Катерині Темсетт, Томі Соколовському, Марії-Марті Тимчина, Маркові Матковському, та всім, хто святкує свої уродини. Нехай Господь Бог благословить на многі і благі літа!

**МАТЕРІ МОЛИТВИ** – Згромадження Матері в молитві сердечно запрошують до спільної Материнської молитви кожної другої неділі місяця опісля Божественної Літургії о год. 11:30. Наступна молитовна зустріч відбудеться в неділю, 12-го жовтня, 2025.

**ЗБІР КОШТІВ ЗА ЗДАЧУ ПЛЕШОК НА ПЕРЕРОБКУ** – Дата наступного збору: **неділя, 5-го жовтня, 2025, перед Службою Божою**, і парковці. Збірку переводитиме Роман Остап'як.

**ПРОГРАМА ДЛЯ ДІТЕЙ «З ХРИСТОМ В КОРАБЛІ»** - в українській мові, почне свою діяльність у п'ятницю, 17-го жовтня, о год. 6:30 вечора. Програма включає: гри і забави, ручні роботи, спів, підготовка то свят та виступів, катехитичні науки. Щоб записати ваших дітей, просимо зголоситися до о. Петра Бабей на телефон 780-993-8037 або [fr.babey@eeparchy.com](mailto:fr.babey@eeparchy.com).

**ХРИСТИЯНСЬКИЙ РУХ СІМЕЙ** – наступна зустріч відбудеться у п'ятницю, 17-го жовтня, о год. 6:30 вечора (в церкві).

**БІБЛІЙНА НАУКА** – в українській мові почнеться в середу, 8-го жовтня, о год. 7:00 вечора. Цього року, протягом 5 сесій, перечитаємо першу книгу Самуїла зі Старого Завіту. Науки в українській мові відбудуться що другого тижня:

Середа, 8-го жовтня– 1 Самуїла 1-7

Середа, 22-го жовтня – 1 Самуїла 8-15

Середа, 5-го листопада – 1 Самуїла 16-18  
Середа, 19-го листопада – 1 Самуїла 19-24  
Середа, 3-го грудня – 1 Самуїла 25-31.

Якщо ви бажаєте взяти участь у нашій біблійній науці, просимо зголоситися до о. Петра на електронну адресу [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com) або подзвонити на телефон 780-993-8037. Обов'язково мати свій особистий примірник Святого Письма. І підготовці до першої сесії, просимо прочитати **1 Самуїла 1-7**.

**БЛАГОСЛОВЕННЯ СТУДЕНТІВ, УЧИТЕЛІВ ТА КАТЕХИТ** – відбудеться в неділю, 28-го вересня, після кожної Служби Божої.

**ВЕЧЕРЯ З ПИРОГАМИ** – відбудеться в суботу, 25-го жовтня, 2025, від 5:00 год. п.п. до 7:30 вечора. Квитки: для дорослих (13+) – \$25; для дітей (6-12) - \$10; діти до 5 років життя – безплатно. Щоб закупити квитки, просимо дзвонити до Ірини на телефон 519-589-4730.

**ВИРОБЛЕННЯ ПИРОГІВ** – Потребуємо допомоги в наступних днях:

- П'ятниця, 3-го жовтня, від 5:00 п.п. – приготування бараболі і тіста (7 волонтерів).
- Субота, 4-го жовтня, від 9:30 ранку – вироблення пирогів.
- П'ятниця, 17-го жовтня, від 5:00 п.п. – приготування бараболі і тіста.
- Субота, 18-го жовтня, від 9:30 ранку – вироблення пирогів.

Просимо волонтерів записатися на листі в парафіяльній залі. За дальшими інформаціями можна подзвонити до Ірини на телефон 519-589-4730.

**ПЕРША СВЯТА СПОВІДЬ І ТОРЖЕСТВЕННЕ СВЯТЕ ПРИЧАСТЯ** – Підготовка для дітей почнеться в

суботу, 17-го січня, 2026. Перша Сповідь відбудеться в суботу, 25-го квітня, і Торжественне Святе Причастя відбудеться в неділю, 26-го квітня, 2026. За дальшими інформаціями або щоб записати вашу дитину, просимо звернутися до отця Петра на телефон 780-993-8037 або електронною поштою на адресу [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

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### Глава УГКЦ привітав учасниць І Всеукраїнського з'їзду «Матері в молитві»

19 вересня у Люрді (Франція) розпочався І Всеукраїнський з'їзд спільноти «Матері в молитві» УГКЦ, який триватиме до 21 вересня. Із цієї нагоди Отець і Глава УГКЦ Блаженніший Святослав привітав учасниць з'їзду й уділив їм архипастирське благословення.

«Передовсім дякую вам за запрошення на цей з'їзд, який ви проводите в Люрді, де Матір усього людства — Пресвята Богородиця — всіх вас зібрала й об'єднала в цей Рік надії, — звернувся в листі Предстоятель. — Саме надія, джерелом якої є Христос-Господь, допомагає нам упевнено йти вперед, не озираючись, навіть коли за нами вибухи, руйнування і гіркі сльози».



Глава УГКЦ побажав матерям, щоб після цієї події вони проживали своє покликання з ще більшою надією та передавали її своїм дітям і всьому українському народові. Також він подякував за багаторічну працю, яку учасниці спільнот «Матері в молитві» здійснюють для Божої слави та спасіння людей.

У привітанні Блаженніший Святослав звернув увагу на біблійний приклад Пресвятої Богородиці, яка стояла під Христовим хрестом: «Коли учні у страху розбіглися, коли від Нього відреклися ті, кого Він зіцілював і годував, у Його муках спасіння людського роду залишилася Пресвята Богородиця — Мати, яка молиться, співпереживає, підтримує. Саме на Голготі Христос зробив Її нашою покровителькою і заступницею».

Відтак Глава Церкви наголосив, що місія спільнот «Матері в молитві» — наслідування Богородиці, адже заступницька молитва матері є даром нашого Спасителя для своєї Церкви.

«Належати до спільноти „Матері в молитві“ означає співпрацювати в ділі освячення та спасіння дітей. Це — апостольське служіння! Воно завжди було актуальним, але його годі переоцінити сьогодні, коли українська земля стала Голготою», — акцентує Патріарх.

Предстоятель подякував матерям за молитви й добрі справи та попросив і надалі пам'ятати у молитві про Церкву й народ.

На завершення Глава УГКЦ побажав учасникам з'їзду ревності, посвяти та духовних плодів: «Будьте й надалі для нашого народу та всіх людей, серед яких живете і служите, ясними світильниками Божої правди, благовісниками Небесного Царства, — сказав він. — Як завдаток щедрих Божих дарів, уділяю вам своє архипастирське благословення».

*Департамент інформації УГКЦ*

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## THIS WEEK AT DORMITION

### **SUNDAY, Sept. 21: SUNDAY AFTER EXALTATION. Apostle Codratus.**

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

**9:00 AM – Divine Liturgy (Bilingual)**, for all parishioners; for repose of +Anastasia Telsa; for Ukraine. Panakhyda for +Anastasia.

11:15 AM – Divine Mercy Prayer (Ukrainian).

**11:30 AM – Divine Liturgy (Ukrainian)**; for parishioners; for repose of +Lina Smal. for Ukraine. Panakhyda for +Lina, after Divine Liturgy.

**4:00 PM – Divine Liturgy** (St. Nicholas Church, Carvel).

### **MONDAY, Sept. 22: Hieromrtr Phocas. Prophet Jonah.**

No Divine Service at the Parish Church.

### **Tuesday, Sept. 23: Conception of John the Baptist.**

No Divine Services at the Parish Church.

### **Wednesday, Sept. 24: Protomartyr Tekla.**

5:30 PM – Divine Liturgy; for the health and intentions of Mykola. For health and intentions of Gloria.

### **Thursday, Sept. 25: Ven. Mother Euphrosyne.**

7:30 AM – Div. Liturgy; for +Stepan, +Anna, +Mykola, +Danylo, +Petro, +Mykhaylo, +Maya, +Mykhaylo, +Kateryna, +Mariyka, + Petro, +Mykola, +Ivan.

### **Friday, Sept. 26: Falling Asleep of John the Theologian.**

7:30 AM – Divine Liturgy; for health and intentions of Serhiy; for the repose of +John and +Ludewica Liwczak.

### **Saturday, Sept. 27: Mrts. Callistratus and Others.**

9:00 AM – Divine Liturgy; for the repose of +John and +Ludewica Liwczak.

5:30 PM – Great Vespers

### **SUNDAY, Sept. 28: 16<sup>th</sup> SUNDAY AFTER PENTECOST.**

8:15 AM – Confessions. 8:30 AM – Rosary Prayer.

**9:00 AM – Divine Liturgy (Bilingual)**, for all parishioners; for all students, teachers and catechists; for repose of +Robert Carter; for repose of +Mykhailo Sovtys; for Ukraine.

11:15 AM – Divine Mercy Prayer (Ukrainian).

**11:30 AM – Divine Liturgy (Ukrainian)**; for the needs and intentions of all parishioners; for Ukraine.