

# Українська Католицька Церква

Св. Архистратига Михаїла

St. Michael The Archangel

Ukrainian Catholic Church



125-135 Wethersfield Ave., Hartford, CT 06114

Rectory (860)-525-7823; School (860)-547-0858;

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Online Bulletins, Announcements & More: [www.smucc.org](http://www.smucc.org)

Very Rev. Pawlo Martyniuk о. Павло Мартинюк

Trustees : Julie Nesteruk and Adrian Mishtal

Art and Music Directors: Julia Nesteruk and Lesya Rudyk

Children's First Holy Communion Program Director: Irene Bobriwnyk

**СЛАВА ІСУСУ ХРИСТУ!**  
**PRAISED BE JESUS CHRIST!**

September 8, 2019

**13-та НЕДІЛЯ ПО ЗІСЛАННІ СВЯТОГО ДУХА**  
**13<sup>TH</sup> SUNDAY AFTER PENTECOST**

*Tone 4 An./Ep. 1 Кор./1 Corinth. 16:13-24; Єв./Gospel Мт./Math. – 21:33-42*

## SERVICE SCHEDULE

**WEEKDAYS:** MONDAY–FRIDAY 9:00AM or 7:00PM TBA

**SATURDAY:** 9:00AM; 4:00PM (Vigil Sunday-Eng)

**SUNDAY:** 8:30 AM; 10:30 AM (Ukrainian)

**CONFESSIONS** are heard before each Divine Liturgy by req.

**Baptism** – Arrangement for baptism to be made Personally at the Parish Office. Please call rectory for an appointment.

**Marriage** – Arrangements for marriage are to be made at least 6 months prior to the Wedding date.

Please call rectory for an appointment.

**Sick Calls** – To arrange for Sacraments for the elderly and sick at home, please call Parish Office.

Please advise the rectory of any hospitalization.

**Bulletin Notices** – Notices for the bulletin must be e-mailed or **in writing** by Wednesday @8PM to be included in that week's bulletin.

**Stewardship** – Remember St. Michael's Ukrainian Catholic Church in your will.

**Office hours** – by Appointment Only! Please Call 860-525-7823

**Special Share in the Eucharist** \*– bread & wine offered for a day, week, month, or year. Donations: one week - \$20. Donors/intentions will be listed.

**Eternal Light** \*– offering to light for a week \$10.00.

**Altar Candles** \*– offering to light for a week \$10.00.

**Bulletin Sponsorship**\* - \$5 per week



**13-та НЕДІЛЯ ПО ЗІСЛАННІ СВЯТОГО ДУХА**  
**13<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS**  
**НЕДІЛЯ перед Воздвиженням Чесного Хреста**  
**РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ The Nativity of Mother of God**



*Tone 4 An./Ep. 1 Кор./1 Corinth. 16:13-24; Єв./Gospel Мт./Math. –21:33-42.*

- Sat. 09/07 4:00PM †Pelagia “Pearl” PAWSHUK,(40<sup>th</sup> Day Memorial) - req.  
 by Patricia Mokrycki
- Sun. 09/08 8:00AM †Патріарх Йосиф Сліпий †Patriarch Josyf Slipyj (35th Anniv. of death)  
 10:00AM For Parishioners and for the repose of the †Souls who departed and  
 God's Blessing and Health for the Survivors and First Responders due to  
 the tragedy of September 11, 2001.



*Bread & Wine offered this week:*

*In memory of †Pelagia “Pearl” Pawshuk, by Walter and Henry Hornat and Family*

- 09/09 Monday 8:00AM Private Intention  
 09/10 Tuesday 8:00AM Private Intention  
 09/11 Wednesday 8:00AM Private Intention  
 09/12 Thursday 8:00AM Private Intention  
 09/13 Friday 8:00AM God's Blessings & Health for Families – req. by Anonymous  
 09/14 Saturday

**ВОЗДВИЖЕННЯ ЧЕСНОГО І ЖИВОТВОРНОГО ХРЕСТА**  
**THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS**

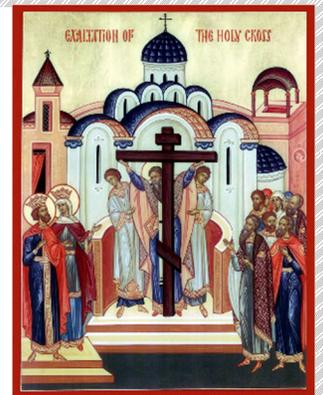
Note: Today is a day of fasting from meat. Піст від м'яса та м'ясних страв  
 9:00AM За парафіян \* For Parishioners

**14-та НЕДІЛЯ ПО ЗІСЛАННІ СВЯТОГО ДУХА**  
**14<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**НЕДІЛЯ після Воздвиженням Чесного Хреста**  
**SUNDAY after the Exaltation of the Cross**

*Tone 5 An./Ep Гал./Gal. 2:16-20; Єв./Gospel Мк./Mk – 8:34-38;9,1;*

- Sat. 09/14 4:00PM For Parishioners \* Pro Populo
- Sun. 09/15 **8:30AM** Божественна Літургія за парафіян і мир в Україні  
**10:30AM** †Orest DUBNO – req. by Zirka Rudyk

**ХРЕСТУ ТВОЄМУ ПОКЛОНЯЄМОСЬ, ВЛАДИКО**  
**І СВЯТЕ ВОСКРЕСІННЯ ТВОЄ СЛАВИМО**



- 09/16 Monday 8:00AM Private Intention  
 09/17 Tuesday 9:00AM Private Intention  
 09/18 Wednesday 8:00AM Private Intention  
 09/19 Thursday 8:00AM Private Intention  
 09/20 Friday 8:00AM Private Intention  
 09/21 Saturday 9:00AM Private Intention

**15-та НЕДІЛЯ ПО ЗІСЛАННІ СВЯТОГО ДУХА**  
**15<sup>TH</sup> SUNDAY AFTER PENTECOST**

*Tone 6 An./Ep Ep 2 Кор./2 Corinthians. 4:6-15; Єв./Gospel Лк./Luke. – 5:1-11*

- Sat. 9/21 4:00PM For Parishioners \* Pro Populo
- Sun. 9/22 8:30AM †Wolodymyr LEVSKY,(2<sup>nd</sup> Anniversary) – req. by Family  
 10:30AM †Maria YUSCHAK – req. by Teresa Gluch.

◆ **УВАГА!** Починаючи з неділі, 15 вересня, ми переходимо на звичайний розклад богослужень - кожної неділі Служби Божі будуть відправлятися о **8:30** та **10:30** ранку.

◆ **ATTENTION!** On the Sunday, September 15, 2019 we go back to our regular Divine Liturgy schedule: there will be two Divine Liturgies celebrated on Sundays – at **8:30am** and **10:30am**.

### **WELCOME to Our Visitors and Guests**

We, welcome you to our community. We are honored and pleased for your participation at the Divine Liturgies. We invite you to raise your hearts, mind and bodies in praise to God. All Catholics may receive Holy Communion. Infants and children of the Eastern Churches(Canon 710) who have received Communion at the *time of their Baptism and Chrismation may receive Communion through the faith of their parent(s)*. Orthodox Faithful may also receive Holy Communion (Canon 671). If you have any question or would like to be part of our community, please kindly see Fr. Pawlo Martyniuk.



◆ **СЕРДЕЧНО ВІТАЄМО** всіх наших парафіян, що святкуватимуть у вересні місяці свої іменини, уродини та ювілеї. Щиро бажаємо усім Вам щедрих Божих ласк, щасття, здоров'я та благополуччя на Многії та Благії Літа!

**OUR SINCERE PRAYERS AND WISHES** To our parishioners who celebrate their Birthday, Name Day and Anniversary in the month of September. May Our Lord Jesus Christ bestow his blessings of Good Health, Happiness, Peace and Grant You Many Blessed Years to Come!

◆ **ВІЧНА ЛАМПА**  **ETERNAL LIGHT** An offering has been made for the Eternal Light to be lit for one (1) week, beginning Sunday, September 8<sup>th</sup> 2019, through September 14<sup>st</sup> 2019, in Memory of †Nicholas Zien, by daughter Catherine Zastawsky.

◆ **НАПРЕСТОЛЬНА СВІЧКА**  **ALTAR CANDLE** An offering has been made for the Altar Candle Light to be lit for one (1) week, beginning Sunday, September 8<sup>th</sup> 2019, through September 14<sup>th</sup> 2019, in Memory of †Irene Melnyk, by Kolinsky Family.

◆ **ВІЧНА ЛАМПА**  **ETERNAL LIGHT** An offering has been made for the Eternal Light to be lit for one (1) week, beginning Sunday, September 15<sup>th</sup> 2019, through September 21<sup>st</sup> 2019, in Memory of †Tymish Melnyk, by Kolinsky Family.

◆ **НАПРЕСТОЛЬНА СВІЧКА**  **ALTAR CANDLE** An offering has been made for the Altar Candle Light to be lit for one (1) week, beginning Sunday, September 15<sup>th</sup> 2019, through September 21<sup>st</sup> 2019, in Memory of †Dominic J. LaCava, by Patricia Mokrycki.

### ◆ **UKRAINIAN INDEPENDENCE PARISH PICNIC THANK YOU:**

I, sincerely give my blessings and gratitude, to all who participated in the 28th Anniversary of Independence Divine Liturgy, to all who volunteered in setting up, barbecued, brought a dish to share and cleaned up. In the words of our Metropolitan Borys Gudziak " May the gratitude for the gift of freedom fortify our faith and courage. May the witnesses of those who give and live their life for freedom be our example. Let us embrace each other like brothers and sisters sharing the peace and joy that true freedom will be with Our Ukraine.

### ◆ **ЕПАРХІАЛЬНИЙ ХАРИТАТИВНИЙ ФОНД 2019**

З місяця Травеня ми починаємо збірку на харитативний фонд нашої Епархії - що є надзвичайно важливою та найбільш відповідальною збіркою для усіх наших парафій Стемфордської Дієцезії. Фінансовий фонд з цієї збірки є основою утримання цілої

Епархії та усіх її інституцій (Епархіальної канцелярії, семінарії, музею, бібліотеки та інших церковних та громадських організацій.) З цього фонду наша Епархія також дає пожертви на потреби Української Католицької Церкви та українських організацій в Україні, Європі, Азії і Південній Америці. Щиро просимо бути жертвенними та допомогти виконати наш парафіальний обов'язок для Епархії. Просимо взяти Ваші форми у церкві та виписувати Ваші чеки на церкву **Св. Архистратига Михаїла**

◆ **STAMFORD DIOCESE CHARITIES APPEAL 2019**

The month of May is the start of the Stamford Diocese Charities Appeal for 2019 This fund is collected to provide financial support of our Eparchy and its many institutions (i.e., seminary, museum, library and offices which promote and support our church and community). The funds raised from this appeal also help the many needs of our Ukrainian Catholic Church, as well as our needy brothers and sisters in Ukraine, Europe, Asia and South America. Please help this fund as you have in the past. Please send/bring all donations to our St. Michael's church. Do not send them to Stamford. We need to get proper credit for our parish's pledge. Please take your Bishop's Appeal form in Church and make your checks payable to St. Michael's Church

**DONATION TO THE DIOCESE APPEAL PAST TWO WEEKS**

*\$125.00 Ms. Christine Jakymiw; \$100.00 Mr. Richard Marshall & Mrs. Nadia Jakymiw;  
\$300.00 Mr. & Mrs. Borys Krupa; \$100.00 Mr. & Mrs. Andrew Rokysky;  
Year-to-date Total \$4,750.00*



Lets make our goal of \$9,000.00!

***Thank You for Your kind generosity***

◆ **ПОЖЕРТВА НА ЦЕРКВУ / CHURCH DONATION**

A donation has been made to recoup expences for parish picnic.

*\$100.00 Patricia Mokrycki*

*Нехай Вселаскавий Господь відплатить Вам сторицею!*

**Thank You for Your kind generosity and love for Your Parish Church!**

◆ **BULLETIN ADVERTISING:** A reminder to those who provide advertisements who would like to renew or update their announcements to please do so by calling the parish office at 860-525-7823 or see Fr. Pawlo after each Divine Liturgy.

**ADVERTISE  
WITH US**

**ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА ГОСПОДНЬОГО.**

Празник Воздвиження Чесного Хреста належить до дуже старовинних празників, але, як історія знайдення св. Господнього Хреста, так і історія установаження празника, покриті серпанком різних легенд і нелегко тут відрізнити історичну дійсність від звичайної побожної легенди.

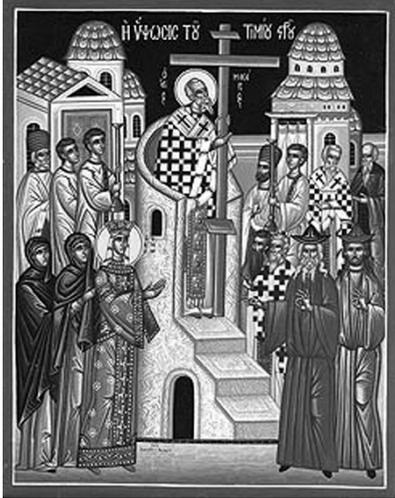
Треба завважити, що у святкуванні цього празника не йдеться про звичайне почитання-поклоніння св. Хрестові, яке буває в Хрестопоклінну неділю. Тут ідеться про те, що властиво становить цей празник та про що говорить сама назва празника: Воздвиження, що значить Піднесення, цебто осібний урочистий обряд почитання і прославлення св. Хреста.

Історики Східньої Церкви загально годяться в тому, що передусім дві події дали мотив до

установлення цього празника: віднайдення св. Господнього Хреста в 4 ст. і його повернення з перської неволі в 7 столітті.

Початок празникові Воздвиження дало посвячення храму Господнього Воскресіння, що його збудував св. Костянтин Великий на Голготі в Єрусалимі. Це посвячення відбулося дуже врочисто за єрусалимського єпископа Макарія 13 вересня 335 року. Наступного дня після посвячення храму було врочисте воздвиження віднайденого св. Хресного Дерева. В часі воздвиження нарід багато разів взивав „Господи помилуй”. Відтоді Східня Церква щорічно святкує пам'ять посвячення храму Господнього Воскресіння 13 вересня, а празник Воздвиження Чесного Хреста 14 вересня.

Друга важлива подія, що зробила загальним празник Воздвиження на Сході й на Заході це повернення св. Господнього Хреста з перської неволі. Перський цар Хозрой у 614 р. був здобув Єрусалим і забрав Господній Хрест до своєї столиці в Ктесифоні. Чотирнадцять літ пізніше цар Іраклій (610-641) по своїй перемозі над персами відзискав св. Хрест і приніс його до Єрусалиму, де 14 вересня відбулося друге врочисте воздвиження-піднесення св. Хреста. Відтепер празник носить назву: „Всемірне - це є всесвітнє - Воздвиження Чесного й Життєдайного Хреста”. Тому, що празник Воздвиження нагадував Христове розп'яття і смерть і ставився нарівні з Великою П'ятницею, то від найдавніших часів стало звичаєм св. Церкви в цей день зберігати строгий піст.



### THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

On September 14th, the priest brings the precious and life-bestowing Cross of Christ, adorned with flowers, to the tetrapod for all to venerate. Our faith teaches us that the Cross is a sign of salvation. If you think about it, in times of peril and great need or thanksgiving, we are drawn to make the sign of Christ, the sign of the cross when beginning our prayers. Since Christ rose from the dead, the cross itself becomes a sign of our salvation, for by it, Christ destroys the record of our sins and grants great mercy to the world. The strong connection of salvation through the tree (cross) in our faith takes us back to the Garden of Eden where man committed the first sin by eating from the tree. We recall this as we sing during Vespers:

*Come all you people, let us venerate the blessed Cross of the Lord through which eternal justice came to us. He who deceived Adam, the first man, was conquered by the tree, and the same who fettered the royal creation by his cunning has been cast down into nothingness. The venom of the serpent has been washed away by the divine blood of Christ. The curse of the rightful sentence was lifted when the just Christ was condemned unjustly. By God's plan, death that had come from a tree would be conquered by a Tree, and suffering would be healed by the suffering of the Lord. Glory to the active presence of your providence in our lives, O Christ, our King. Through it, You have brought salvation for all, for You are gracious and the Lover of mankind.*

As we follow the Vespers and Matins services, we notice a continuum through the Old Testament, the world of the fallen who suffered because of the tree (in the Garden of Eden), that continues into the New Testament, the world of those who were saved because of the Tree (the Cross on which Christ died to redeem man of his sin). Satan, who used the tree to his benefit to deceive Adam in Genesis, is defeated by Christ, the second Adam, and His Cross.

Apart from many other occasions on which the precious Cross of Christ is venerated in the Ukrainian Church, there are two particular feasts completely devoted to its veneration. The first is the Third

Sunday of the Great Fast, and the second is the feast of the Raising (Exaltation) of the Cross, September 14. The second occasion on which the precious Cross is venerated is connected with an historic event that took place early in the 7th century. Emperor Heracleios, after defeating the Persians in 628, recovered from them the precious Cross and on September 14, humbly dressed and wearing no shoes, brought the Cross in procession to the Church of the Resurrection that Constantine the Great had built on the site where his mother, St. Helen, had found it, and surrendered it to Patriarch Zacharias. The Patriarch raised the Cross before the people, which is where the name "The Raising of the Cross" comes from. This Raising of the Cross is commemorated on September 14 at a special ceremony at which the Cross is raised in church, the people are blessed with it, and are invited to venerate it.

### **МОЛИТВА ДО ЧЕСНОГО ХРЕСТА ПРОТИ ЗЛИХ ДУХІВ**

Нехай воскресне Бог, і розвіються вороги Його, і нехай біжать від Лиця Його ненависники Його. Як щезає дим, нехай щезнуть. Як тане віск від лица вогню, так нехай згинуть біси від тих, хто любить Бога і хто осіняє себе хресним знаменням і в радості промовляє: радуйся, Пречесний і Животворчий Хресте Господній, що проганяєш бісів силою розп'ятого на тобі Господа нашого Ісуса Христа, що до пекла зійшов, і подолав силу диявола, і дарував нам тебе, Хрест Свій Чесний, на прогнання всякого супротивника. О, Пречесний і Животворчий Хресте Господній, допомагай мені зі Святою Владичицею, Дівою Богородицею, і з усіма святими навіки. Амінь.



### **ЯК ПОЗБУТИСЬ РОЗСІЯНОСТІ ПІД ЧАС МОЛИТВИ?**

Пон, 10/09/2018

Часто, мабуть, у кожного з нас бувають моменти неуважності під час молитви – коли



думки наче навмисне снуються в голові і не дають зосередитись. Це не унікальна проблема декількох, а швидше універсальна, людська. Чи є неуважність на молитві свідченням незрілості чи невміння молитися? Чт і Як можна побороти неуважність?

Неуважність – це складова духовності, як би це не звучало. Часто, особливо молоді люди

намагаються віднайти ідеальну молитву – місце тиші, яке буде сприяти цьому тощо. Однак такі ідеалістичні прагнення можуть привести до розчарування, якщо молитва так і не вдасться бездоганною. Можна піти у пустелю, однак і там є свої спокуси, які відвертатимуть людську увагу.

Але Бог знає про нашу неуважність. Ми створені так! З вухами, наприклад, які не можна просто вимкнути.

І тут вирішення таке: слід докласти усіх зусиль, щоби помолитись зосереджено, однак не бичувати себе за кожну мимовільну думку під час молитви.

Бог не хоче бачити нас ідеальними молільниками, але хоче, щоби ми були з Ним на цій

розмові. Бо ця розмова подібна до будь-якої іншої, яку неможливо ідеально спланувати, бо завжди знайдеться якийсь фактор – терміновий дзвінок, термінова справа, яка може повністю відволікти.

Бог хоче, щоби ми любили себе, і це дійсно важко, такими недосконалими, якими є, якими Він нас любить.

Чи можна зменшити свою неухважність? Так, можна! Якщо розумієш, що молитва була неухважна – подякуй Богові за неї, мовлячи, що я знаю, що сьогодні був неухважний, але хочу щоб завтра було по-іншому. А що зробити, щоби ставало краще? Готуватись до молитви! Про це говорить також Ігнатій Лойола і це справді дієвий метод.

Перед Літургією – зупинитись, прочитати Псалми, захотіти зустрітись з Богом у Євхаристії, налаштуватись на особливу зустріч, перед молитвою на вервиці – 5 хвилин побути думками із Богородицею, пояснити собі, що зараз робитимеш. І цей час приготування допоможе бути бульш зосередженим.

Ще однією порадою може бути також – уявити собі образ. Ісуса на хресті, як Він стоїть поруч зі мною, як Він ділить хліб і вино між учнями. Це дуже добрий спосіб зосередити свою молитву, оскільки уявлений образ допомагає переживати по-особливому.

А Ви маєте свої способи, як бути уважним під час молитви? Пишіть нам в коментарях!

Автор: Тетяна **ТРАЧУК** За матеріалами: [deon.pl](http://deon.pl) <https://dyvensvit.org/top/1016488/>

## Marian pilgrimage draws hundreds to abandoned town in Pennsylvania

**Catholic News Service** 2 September, 2019

About 500 pilgrims came to a small church on the side of a Pennsylvania mountain on August 25 to pray for peace.

They gathered at Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Centralia, which overlooks the remains of an area mostly evacuated more than 30 years ago because of a mine fire. The church, built on rock, still stands.

“We need to be brought together in this world that we’re living in, for sure. We need the prayers,” said Mary Ellen Koval-Steeves, originally from the area, who drove down from Massachusetts for the event.

“This is our tradition to keep alive. It’s incumbent upon us for what our people passed down to us to keep it going. I feel very strongly about that,” she told the Republican Herald, daily newspaper in Pottsville.

Michael O’Connor, supreme secretary of the Knights of Columbus, came to the pilgrimage from Connecticut and told the local newspaper, the Reading Herald, that the small Pennsylvania church exuded holiness.

“People are really drawn here,” he said. “This is holy ground.”

Centralia’s former mayor, Anne Marie Callahan Devine, who lived through seeing her hometown destroyed and all the buildings in the town, including her house, demolished, also told the Reading Herald: “We’re here by the grace of God. You can really feel God’s presence in this beautiful place.”

The fourth annual pilgrimage, in honor of the Feast of the Assumption of the Blessed Virgin Mary, drew participants to the only structure to have survived the mine fire, which resulted in the demolition of the town around 35 years ago.

In 1984, the federal and state governments allocated \$42 million for the demolition of the town, once a center of anthracite mining. An underground mine fire's fumes made the town uninhabitable.

The church was filled to standing room only for the Divine Liturgy. To accommodate the crowd, an outside area was set with a large TV monitor and speakers for people to watch the service. Metropolitan-Archbishop Borys Gudziak, head of the Ukrainian Catholic Archeparchy of Philadelphia, spoke about the need to live by faith and urged the congregation to use the Centralia mine fire as a metaphor and not to allow the devastation that surrounds the church to cloud their mission.

"We come together to be whole, to receive the sacraments, to live a fruitful life and serve with generosity," he said. "Let us go from this beautiful place with a new hope."

After the Divine Liturgy, a procession took place with a copy of the Icon of Our Lady of Pochaiv, which was placed in the outside chapel for veneration.

Priests were available during the early afternoon for the sacrament of reconciliation and participants took part in a living rosary. Later in the day, there was a candlelight procession with the icon of Our Lady of Pochaiv back to the church for celebration of a "moleben," a service asking for God's intercession.

The day of prayer was led by bishops from three Catholic traditions: Ukrainian Catholic, Roman Catholic and Ruthenian Byzantine Catholic.

Five bishops joined Archbishop Gudziak in celebrating the Divine Liturgy: Bishop Paul P. Chomnycky of the Ukrainian Catholic Eparchy of Stamford, Connecticut; Bishop Ronald W. Gainer of the Latin-rite Diocese of Harrisburg, Pennsylvania; Bishop Alfred A. Schlert of the Latin-rite Diocese of Allentown, Pennsylvania; and auxiliary bishops John Bura and Andriy Raby of the Ukrainian Catholic Archeparchy of Philadelphia.

The first pilgrimage to the Centralia church was held in 2016 and the story of this unique pilgrimage site has been told throughout the world. It was the cover story for the Christmas 2018 edition of Reader's Digest and BBC News did a feature story in February 2018.

During a 2015 visit, Major Archbishop Sviatoslav Shevchuk of Kyiv-Halych, Ukraine, the head of the worldwide Ukrainian Catholic Church, marveled at the continuing presence of the church in Centralia. He also noted how this coal region parish fostered vocations of four men to the priesthood and three sisters to religious life.

With the visit of Major Archbishop Shevchuk and the encouragement of now-retired Metropolitan-Archbishop Stefan Soroka of the Ukrainian Catholic Archeparchy of Philadelphia, the place was designated a holy site of pilgrimage.

<https://catholicherald.co.uk/news/2019/09/02/marian-pilgrimage-draws-hundreds-to-abandoned-town-in-pennsylvania/>

## *We came here because we aspire to be a Synod, - Head of the UGCC at the meeting of Pope Francis with the Synod of Bishops of the UGCC*

*On September 2 at 11:30 the bishops of the Synod of the UGCC met with Holy Father Francis at the Apostolic Palace in the Vatican (Sala del Concistoro). On behalf of the Synod of Bishops, the Blessed Svyatoslav, the Head and Father of the UGCC, addressed the Holy Father.*

*"Every time our bishops gather for synodal work, we are aware that our work, our reflections and pastoral ministry are carried out in full and visible unity with the Holy Father," said His Beatitude to the Pope at the beginning of his speech.*



*"Usually our communion is expressed in the so-called" letters of communion, "said the Head of the UGCC," but this time we are experiencing it in the context of a personal meeting, thus proving that this communion is not a dead letter, but a breath of the Holy Spirit, living and living. ; hearing the Word of the Father; the personal experience of the Pope's parental concern for the Ukrainian Church. "*

*His Beatitude Sviatoslav introduced to Pope Francis the members of the Synod who "came from all over the world" and the guests who took part in the work of the Synod. He also thanked the Holy Father for the creation of an Apostolic Exarchate for Ukrainian Greek Catholics in Italy.*

*Quoting the words of the Holy Father that "it is not enough to have a Synod, but to be a Synod," which the Bishop of Rome said at a meeting with metropolitans and members of the Permanent Synod on July 5, His Beatitude said: "We came here for this."*

*"Each bishop and our community members brought with them to Rome the pain and hope of the people of God entrusted to our pastoral care. We want to be a Synod not only during our working meetings, but also when we return to our communities! "- said the Head of the UGCC.*

*This desire to "be a Synod" is blessed by His Beatitude Svyatoslav in "a synodal walk with the clergy, our faithful, men and women, children and youth, who live in different cultures and countries, speak different languages and belong to different peoples."*

*"Walking together, however, as the Eastern Catholic Church of its own right, the Church is global, alive and open to all," - said His Beatitude Sviatoslav, the theme of this year's Synod: "Communion and unity in the life and testimony of the Ukrainian Greek Catholic Church today" .*

*The head of the UGCC assured Pope Francis that our Church is aware that "it is not enough to have a good and rich tradition that preserves the millennial memory of the Church of Kiev, the undivided Church of the first millennium in communion with the Roman Church. It is necessary to live this tradition in an authentic way and to be able to convey to modern man its essence, the heart of the Apostolic tradition is the possibility of a personal meeting with the living Christ, who through the action of the Holy Spirit is still present in the Church today and walks with us the paths of the modern world. "*

*His Beatitude Sviatoslav also assured the Holy Father that our Church throughout the world prays for him, supports him, listens to him and awaits his visit to Ukraine.*

*It is also worth noting that after the meeting with the Holy Father Pope Francis, members of the Synod of Bishops visited the altar of St. Basil the Great, which holds the relics of the Holy Martyr Josaphat Kuntsevich, Archbishop of Polotsk. There, the bishops jointly prayed "God, the Great One" for peace in Ukraine and the end of the war, which continues to continue and bring suffering to the Ukrainian people.*

September 8  
2019

13<sup>TH</sup> SUNDAY AFTER PENTECOST

Tone 4

☼ **Sunday before the Exaltation** ☼  
**The Nativity of the Most Holy Theotokos**



**TROPAR** (*Tone 4*): When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: 'Death has been plundered! Christ our God is risen, granting to the world great mercy.'

**TROPAR** (*Tone 4*): Your nativity, O Mother of God, has made joy known to all the world, for from you dawned the Sun of Righteousness, Christ our God. He abolished the curse and gave the blessing; and by making death of no effect He bestowed on us eternal life.

**Glory be to the Father, and to the Son, and to the Holy Spirit,**

**KONDAK** (*Tone 4*): My Savior and Deliverer from the grave as God has raised out of bondage the children of earth and shattered the gates of Hades; and as Master, He rose on the third day.

**now and forever and ever. Amen**

**KONDAK** (*Tone 4*): By your birth, O immaculate one, Joachim and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death. And your people, redeemed from the guilt of their sins, celebrate as they cry out to you: The barren one gives birth to the Mother of God and mourisher of our life

**PROKIMEN** (*Tone 4*): Save Your people, O Lord, and bless Your inheritance.

**Verse:** To You, O Lord, I call; my God, be not deaf to me.

My soul extols the Lord, and my spirit rejoices in God my Savior.

**Verse:** Because He has looked upon His lowly servant; from this day forward, all generations shall call me blessed.

**A reading from the Epistle of St. Paul to the Galatians** (6:11-18)

Brethren: See with what large letters I am writing to you in my own hand! It is those who want to make a good appearance in the flesh who are trying to compel you to have yourselves circumcised, only that they may not be persecuted for the cross of Christ. Not even those having themselves circumcised observe the law themselves; they only want you to be circumcised so that they may boast of your flesh. But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither does circumcision mean anything, nor does uncircumcision, but only a new creation. Peace and mercy be to all who follow this rule and to the Israel of God. From now on, let no one make troubles for me; for I bear the marks of Jesus on my body. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

**ALLELUIA** (*Tone 4*): I have exalted one chosen from the people; and with My holy oil, I have anointed him. Alleluia. (3)

**Verse:** My hand shall always be with him, and My arm shall make him strong.

Alleluia. (3)

**Verse:** Listen, O Daughter, give ear to my words. Alleluia. (3) 𐄂

**Verse:** The richest of people shall seek your favor. Alleluia, Alleluia, Alleluia. (3)

**IN PLACE OF "It is truly right...":**

O my soul, magnify the Virgin Mary, \* wondrously born!  
Mothers cannot be virgins, nor virgins mothers; \* but in you, O Mother of God, both  
virginity and motherhood were present. \* Therefore, all the people of earth unceasingly  
extol you.

**COMMUNION HYMN:** Praise the Lord from the heavens, praise him in the highest.  
Alleluia(3).

I will take the chalice of salvation; and I will call upon the name of the Lord! Alleluia (3).

## The Nativity of the Blessed Virgin Mary- September 8<sup>th</sup>

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

### Icon of the Feast



The icon of the Nativity of the Theotokos presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle of the icon with her right hand extended toward her daughter. Likewise, Saint Joachim, Mary's father, is gazing upon

the young child with his right hand extended toward her. Anna is surrounded by attendants who have assisted with the birth.

The icon directs attention to Mary as the central figure in this feast. It also acknowledges the joy that was felt by Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast acknowledge this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. In this event, another step is made in sacred history in preparation for the entrance of Christ into the world.

The icon and the feast also acknowledge a transition from barrenness to life. This was but another foreshadowing of what would be offered through Christ, the transformation from death to eternal life.

### A Prayer of Hope and Healing for September 11

#### Dear Heavenly Father!

*Today is a difficult day. The memories are painful and some of the wounds I fear may never heal.*

*Yet I pray you will help me to go on living for truth, firm in my hope of your salvation.*

*May I live for you, Lord, and by doing so, be an example to my friends and family.*

*I pray, just like Jesus, I may learn obedience through these things that I have suffered.*

*Help me not to question why, yet even if I do, give me courage to continue to trust you.*



*Help me take the comfort and strength you've poured into my life and use it to comfort and strengthen others who need hope. I pray I might become a better person and help make the world a better place because of this terrible event. Thank you for the heroes that gave so sacrificially on September 11.*

*Help me to remember their courage and learn from them. I want my life to be worthy of you Lord, so make of it what you desire, and use me to fulfill your purposes.*

*May the evil of that day cause me and my family to work harder to do good on this Earth and to bring your light into the dark places.*

*Help me to never stop believing in you and living my life for you.*

*Lord, heal all those who were crushed and broken on that day.*

*May they come to experience your presence and know your peace. Amen*

### **Why you think what you do**

Have you ever wondered where your thoughts come from, why you think what you think, why some things are so negative or intrusive or obsessive (hear the "hiss")?

*Many thoughts just won't stop!* They consume us. They're what one author, Barbara Ireland, calls "mind loops": things we play *over and over* in our minds -- a repetitious way of rumination that's a waste of time and energy and emotion and may even redound negatively as far as your afterlife.

Saints called it the "interior life" *and monitored their thoughts closely*. They learned to step back to watch and listen to themselves.

Do you watch *you*? Can you set a distance and observe what and how and why you're thinking whatever it is you're thinking?

For miracles may reside in just such a perspective, in just such detachment.

So many thoughts! *Detach*.

As Barbara notes (in *How To Stop Negative Thoughts*), the average person has 60,000 thoughts every day. Sixty thousand! Subtracting for sleep, that means, on average, 3,750 thoughts every waking hour. And a whopping ninety percent of those thoughts are mental loops: repetitions. We think the same things over and over and over and over!

Next question: how many of those do you think are negative?

Answer: seventy percent. Seven out of ten!

Negative mental loops can be thoughts that are relentlessly pessimistic, depressive, anxious, fearful, paranoid, neurotic, lustful, possessive, valetudinarian, self-condemning, critical, impatient, irritated, hateful, resentful, vindictive, jealous, unforgiving.

Hypochondria? Seething dislike?

They must be banished! They can bring what we fear! Fear can be a magnet. ("Disquieting thoughts," says *Job 20:2*, "because of my inward agitation.")

*Wrong repetition can be like water dripping on rock*: eventually it will cause erosion; eventually it will be permanently etched in.

And they can come from the enemy.

In fact, many of our thoughts are not actually ours, but planted by forces of befuddlement and oppression and obsession: in a word, demons. This of course is the opposite of what the Holy Spirit sends.

What does a loop remind one of if not a snake?

The correct loop is the Rosary and the best way of handling negative thoughts is immediately saying a *Hail Mary* for whoever or whatever pops into mind. This can change your life. Pray without ceasing. "Lord, break that loop. Put a new and right spirit within me" (*Psalms* 51:10).

("When my anxious thoughts multiply within me, Your consolations delight my soul," *Psalms* 94:19.)

Often when you immediately think of the negative instead of the positive, when you think ill of yourself or someone else, as a matter of reflex, a demon is there twisting things. He is causing the obsession, the knot. He wants distress (and high blood pressure).

*Break the loop* in the Name of Jesus, or it will bind you. Our Lady is Undoer of Knots. During the prayer, you'll be amazed to feel love flow toward whomever you are praying for (and no matter how you feel about the person) if you pray as soon as you think of a person (instead of analyzing him, or her).

When we think of ourselves or others in a negative way we insert darkness into God's design instead of the light He desires from us, we let our face "be pale" (*Daniel* 5:10.). If the negativity is directed at ourselves, we hold ourselves back; we don't realize the things -- the joy -- that God planned for us. And when we think negatively of others: this is counter-love; it is also a bit of a curse; it can hold *them* back. It has to be rectified or we answer for it. ("For the Lord searches all hearts, and understands every intent of the thoughts," *1 Chronicles* 28:9).

We wonder why we're oppressed or down or stuck in place and it's mind loops; why we get ill; why we toss and turn at night!

We're caught in negative mind loops instead of going with the flow and celebrations and *celebration* of the Holy Spirit.

*When you have repeated negative* thoughts about something or someone (including and even especially yourself), step back and cast out any spirit that may be behind it; to repeat, say that *Hail Mary*. Soon doing so will be second nature to you.

Soon, you will feel a new level of happiness -- and open the way for the miraculous.

Just *do it*. On the other side you will review your life and see what you missed because you held yourself back.

If the majority of your thoughts were positive -- supportive, optimistic -- where might you go? How far might you rise? Is it really any fun (beyond the initial evil tang) to hover over critical thoughts about or the misfortunes of others?

A powerful tool, this is: erasing every negative inclination through Mary.

Don't be fooled by the enemy. When you have joy, hurdles shrink; you jump higher; life is an exciting challenge instead of drudgery. *Break the hold, in the Name of Jesus*. Let this be the mind loop. ("Wash your heart from evil, O Jerusalem, that you may be saved," says *Jeremiah* 4:14. "How long will your wicked thoughts lodge within you?")

If you have repetitious thoughts that are evil toward others, treat them as coming from evil spirits. Banish every one!

And rest your weary (but content) head in the lap of the Blessed Mother, with thanks, when that's done.



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