

MAJOR HOLY DAY THIS WEEK – this Thursday, September 14 – Exaltation of the Holy Cross - Services in the evening Wednesday, in the morning on Thursday. as listed in the schedule. Please note that a Vigil Service is served on Wednesday evening. Take advantage of this service if you cannot attend Liturgy on Thursday. From 7 pm – 9:45 pm, please stop in and celebrate the feast.

ВЕЛИКЕ СВЯТО ЦЬОГО ТИЖНЯ – в четвер, 14-го вересня, Воздвиження Чесного Хреста. Див. Розклад послуг на першій сторінці бюлетеня. **Зверніть увагу**, що бдіння подається в середу ввечері. Скористайтеся цим богослужінням, якщо ви не можете бути присутнім на Літургію в четвер. З 19:00 до 21:45, приходьте та святкуйте свято.

SEPTEMBER 14TH – A DAY OF FASTING - We observe the feast of the Cross by fasting – not in anticipation of the feast but on the feast itself. Church directives say that September 14 is a strict fast day, on whatever day of the week it falls.

The Church's reason for fasting on this day is not to lament the death of Christ, which as we have seen is a source of blessings. Rather we fast because of our sins, committed despite the fact that we know what Christ has done for us on the cross and still prefer to follow our own egos rather than following His way. We do well to be distressed when we look on the Cross – not for the Lord's sake (He is risen!) – but because our salvation, brought about on the Cross, means so little to us.

GROUNDSKEEPING THANKS! – to Michajlo and Sonia Bien, for almost a week's worth of work in advance of family Baptism!; to Nina and Mykola Maskulka, for work around the bell tower; to the volunteers who came out yesterday to place mulch on our newly-planted trees! Lord, bless those who love the beauty of Your house (and yard!).

ST. ELIAS GOLF TOURNAMENT – Saturday, Sept. 23 – we still have room! Peter Potjewyd after church, pick up flyer there, or call him at 905-460-5458.

MONTHLY PARISH CATECHESIS – begins next Sunday 12:15 to 1:00. The parish has an obligation to offer religious education, and the parents have an obligation to send their children. Please register your children on the lists in the vestibule of the church. There will be a special video presentation for adults at the same time.

МІСЯЧНА КАТЕХИЗАЦІЯ – починаємо в наступну неділю. Парафія має обов'язок вчити, а батьки мають обов'язок дітей приводити на навчання. Прошу записувати дітей на листи при вході церкви.

FROM THE PASTOR

A sincere “welcome back!” to those parishioners who spent most of the summer at their cottage or on holiday. Please be sure to bring your collection envelopes up to date if you haven't done so already. Better still, have you considered “Direct Deposit” through the Ukrainian Credit Union? Even when you are away, the parish you love still has expenses.... (see previous “From the Pastor” on “Benign Neglect”. Welcome back!

Coffee and Fellowship in Courtyard (hall reserved for Reception)

Last Sunday's collection: \$1,225.00

Humanitarian Aid for Invalid Victims of War in Ukraine - \$734.00

Glory to God for all things!



ST. ELIAS CHURCH

Ukrainian Greco-Catholic
Eparchy of Toronto

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Father Roman Galadza
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Saturday:

Great Vespers 7 p.m.

Sunday:

Matins 8 a.m.

Divine Liturgy 10 a.m.

Eves of Great Feasts

(night before):

Vigil 7 p.m.

Great Feast Days:

Divine Liturgy 10 a.m.

Coming up:

September 14th:

Exaltation of the Precious
and Life-Giving Cross.

Sept. 13th – 7 pm Vigil

Breakdown of Service with
approximate times:

Vespers 7:00 pm – 8:00 pm

Matins 8:00 pm – 9:00 pm

Rite of Exaltation, Veneration
of the Cross 9:00 pm – 9:45 pm

Sept. 14th 9 am Hours

10 am Liturgy

Sept. 17th :

Nelly Ann Bednarsky

Baptism: Liturgy 9:45 am

Catechism Sunday



September 10th – Sun. 14 after Pentecost, Tone 5:

Sun. before the Exaltation of the Precious Cross.

Afterfeast of the Nativity of the Theotokos.

Holy Martyrs Menodora, Metrodora, Nymphodora (303-311)

WELCOME visitors and friends. The Divine Liturgy this morning is served primarily in English, next Sunday in Ukrainian. After Liturgy we invite you to stay for coffee and fellowship in the parish hall downstairs.

ВІТАЄМО відвідувачів і друзів. Божественна літургія цього ранку основно в англійській мові, в наступну неділю українською мовою. Після літургії ми запрошуємо Вас на каву та спілкування в парафіяльному залі.

A **SPECIAL WELCOME** to friends and family of **Danika Sonia Komow** daughter of Kalyna and Fraser Komow, the most recent grandchild of our Sonia and Michajlo Bien. May she grow before God and family, bringing joy to all who know her!

Many Years!

The Exaltation of the Cross – Sept. 14

According to tradition, St. Helena's workmen were led to the site of the cross by the fragrant aroma of basil growing there. It is customary to adorn the cross and, in some places, the entire church with sprigs of basil. Some basil would be given to people when they venerate the Cross to take home and adorn their icons. In some parts of Greece basil would be ground and added to the dough used to make prosphora.

The recovery of the Cross is remembered by a great festive act – the one which gives this feast its name. When the victorious Byzantine army returned the Cross to Jerusalem, Patriarch Zachariah “exalted” the Cross, lifting it high for the veneration of the people who continually cried out *Kyrie eleison* as they gazed on the Cross. In our ceremony of the exaltation, the Cross is raised high in each direction – north, south, east and west – to bless the entire world as the people repeatedly chant *Kyrie eleison - Lord have mercy!*

The Vigil service here this coming Wednesday evening is a major service, which has been divided in the schedule into three parts for your convenience. Please plan to attend a portion or all of the service, the climax of which is the procession, lifting-up, and veneration of the Cross at the end. Children are welcome to bring blankets and fall asleep to the hymns. Singers are needed to help, please help to make this a special event.

Order Of Divine Liturgy

Initial Prayers

Exorcism - Renunciation of Sin

Profession of Faith - Procession to the Baptismal Font

We sing the troparion of the feast:

Різдво твоє, Богородице Діво,* радість звістило всій вселенній,* з тебе бо засяяло Сонце Правди – Христос **Бог** наш.* Він, розрушивши клятву, дав благословення* і, ударемнивши смерть,* дарував нам життя вічне.

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.

Order of Holy Baptism

Blessing of Water - Blessing of Oil - The Anointing Before Baptism

The Baptism, the people respond:

Amen, Amen, Amen!

Giving of the Candle and Baptismal Robe. we sing the Irmos, tone 8:

Grant me a robe of **light**,* **You** who are robed in light as with a **garment**,*
O Christ our God so rich in **mercy**.

The Order of Chrismation

“The Seal of the Gift of the Holy Spirit”

Amen.



Baptismal Hymn and Entrance

Єлиці во Хріста крестистєся, во Хріста облекостєся, алилуя!
Всі ви, що в Хріста хрестилися, в Хріста зодягнулися. Алилуя!
All you who have been baptized into Christ
you have put on Christ. Alleluia!

We conclude in English. The Divine Liturgy continues as usual from this point.

Prokimen I, tone 6 (abbreviated Galician chant):



Save Your **people**, O **Lord** * **and** **bless** * Your **inhe**ritance!

Prokimen II, Tone 5:



The Lord is my Light and my **Salva**tion,* **whom** shall I fear?

Браття, гляньте, якими буквами пишу вам власною рукою. Ті, що хочуть показатися гарними тілом, – вони силують вас обрізатися, щоб тільки уникнути переслідування за хрест Христа. Бо й самі обрізані, не додержують закону, а хочуть, щоб ви обрізувалися, щоб їм хвалитися вашим тілом. Мене ж не доведи, Боже, чимсь хвалитися, як тільки хрестом Господа нашого Ісуса Христа, яким для мене світ розп'ятий, а я – світові; бо ані обрізання, ані необрізання є щось, лише – нове створіння. На тих, які поступають за цим правилом, мир на них і милосердя, а й на Ізраїля Божого. На майбутнє нехай ніхто мені не завдає клопоту, бо я ношу на моїм тілі рани Ісуса. Благодать Господа нашого Ісуса Христа нехай буде з вашим духом, брати! Амінь.

Євангеліє: Ів 3,13-17:

Сказав Господь: "Ніхто не ввійшов у небо, крім того, хто зійшов з неба: Син Чоловічий! Тож так, як Мойсей змія підняв у пустині, – так треба Синові Чоловічому бути піднесеним, щоб кожен, хто вірує у нього, жив життям вічним. Бог бо так полюбив світ, що Сина свого Єдинородного дав, щоб кожен, хто вірує в нього, не загинув, а жив життям вічним. Бо не послав Бог у світ Сина світ засудити, лише ним – світ спасти".

In place of the Hymn to the Mother of God, irmos 9 of the feast is chanted.

After the ambo prayer, the blessing of children for the beginning of the school year.

After Liturgy, the Churching of the newly baptized and Many Years.

During the veneration of the icon, we sing the festal kondak in 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 nourisher of our **life**.”

MANY PARISHES ARE PLAGUED by a mechanical celebration of the Liturgy and an equally mechanical reception of the Eucharist. Such abuses are nothing new. St Paul found that Christians in Corinth seemed unaware of the connection of the Eucharist to the saving passion and resurrection of Christ. He described how the Lord instituted the Eucharist (1 Cor 15: 23ff.), then warned against an unworthy reception of it.

St Paul prescribed that the Corinthians should prepare themselves for the Eucharist: “Let a man examine himself and so let him eat...” (v.28). Otherwise he would be guilty of “not discerning the Lord’s body” (v. 29). The Corinthians’ “rite of preparation” was to share the agape meal in a spirit of mutual love as a sign that the community was one in fact as well as in name. This was in the spirit of Christ’s admonition, “If you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar and go your way. First be reconciled to your brother, and then come and offer your gift” (Mt 5:23-24).

In our Byzantine Liturgy mutual love is also a precondition for the celebration of the Eucharist. In the rite of peace before the anaphora the deacon proclaims “Let us love one another so that with one mind we may confess...” Also like the Corinthians we often miss the point of this rite. We say the words but do not act on them.

Over the centuries other practices have come to be associated with a worthy reception of the Eucharist in the apostolic Churches:

- *Repentance and Confession:* dealing with our sinfulness prepares us to experience the saving presence of Christ in the Divine Liturgy.

- *Fasting:* affirming that we are called to live “not by bread alone” (Mt 4:4) heightens our awareness that Christ is our true spiritual food. Traditionally we fast from midnight before a morning Liturgy and several hours before an evening celebration.

- *The Service of Preparation:* a canon of preparation is often read the night before receiving Communion. The service of preparation in the morning helps us focus on what will be the highpoint of our day.

All these practices aim at reminding us of what the Eucharist really means: union with Christ in His Body, the Church. Taken from the explanation for Sunday before the Exaltation - melkite.org