Українська Греко-Католицька Церква Св. Софії
St. Sophia Ukrainian Greek-Catholic Church

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о. Матей Шрьодер, Парох

Rev. Matthew Schroeder, Pastor

Слава Ісусу Христу!/ Glory to Jesus Christ!

11 жовтня 2026/11 October 2026

20-а Неділя після Зіслання Св. Духа; Свв. Отців 2-ого Нікейського Собору

20th Sunday After Pentecost; Holy Fathers of the 2nd Council of Nicaea

ОГОЛОШЕННЯ

ЗАПОВІТИ НА КОРИСТЬ ЄПАРХІЇ ТА ПАРАФІЇ

Церква є вашою Матір'ю в земному житті, дбаючи про ваші духовні потреби;

будь ласка, згадайте Єпархію святого Йосафата в Пармі та парафію святої Софії у своєму заповіті.

МОЛИТОВНІ НАМІРЕННЯ

Просимо молитися за здоров'я пані Володимири, пані Анни, нашого отця пароха, Олі, за пана Паладійчука, пана Роберта Речіньєло, Джанит Гемингвей, Павла Фернандез, Джо-Ан Нагірної, Ольги Бодурінової та за всіх у парафії і в наших сім'ях, які потребують молитов.

Також у своїй любові моліться за здоров'я нашого ближнього, Дена Тауера.

Якщо у Вас особливі наміренння, прошу подати їх до бюлетеню, і ми всі як парафіяльна родина зможемо молитися за Вашу потребу.

ЩИРО ДЯКУЄМО НАШИМ ЖЕРТВОДАВЦЯМ...

Нехай Господь Бог пом'яне вашу добросердечність у Його Царстві!

ANNOUNCEMENTS

BEQUESTS FOR THE EPARCHY AND PARISH

The Church is a Mother to you in life, providing for your spiritual needs;

Please remember the Eparchy of Saint Josaphat in Parma and the parish of St. Sophia in your estate plan.

PRAYER INTENTIONS

* Please continue to pray for the health our parishioners and friends: pani Volodymyra Paladiychuk, pani Anna, Mr. Paladiychuk, Robert Reciniello, Janet Hemingway, Paul Fernandez, JoAnn Nahirny, Olga Bodurinova, and for all our parishioners and their needs.

Also, in your charity, pray for the health of our neighbor, Dan Tower.

Also, if you have a special intention, consider placing a prayer request in the bulletin, so we as a parish family may pray for you.

HEARTFELT THANKS TO ALL OUR DONORS…

May the Lord remember your kindness in His Kingdom!

Weekly Donation Report / Тижневий звіт пожертв

Income/Прибуток	4 October 2026
Недільна Збірка/ Sunday Collection	$2,964
Свічки/Candles	$44
Сума/ Total	**$3,008**
Тижневий бюджет/ Weekly Budget	$1,460
Відмінність/ Difference	**$1,548**

Relief for Ukraine:

Розклад Богослужіння/ Schedule of Divine Services

11.X.2026 Неділя/ Sunday	

20-а Неділя після Зіслання Св. Духа (Глас 3)/ 20TH Sunday after Pentecost (Tone 3) **Divine Liturgy** **Служба Божа**	 **8:30 AM** **10:30**
17.X.2026 субота/Saturday Служба Божа/Divine Liturgy Vespers/ Вечірня	 10 AM 5:30 PM
18.X.2026 Неділя/ Sunday **21-а Неділя після Зіслання Св. Духа (Глас 4); Св. Апостола та Євангелиста Луки/ 21ST Sunday after Pentecost (Tone 4); Holy Apostle and Evangelist Luke** **Divine Liturgy** **Служба Божа**	 **8:30 AM** **10:30**

Сповідь/ Confession: 20 хвилин до кожної Літургії/ 20 minutes before each Liturgy.

Тропарі 20-ої Неділі після Зіслання Святого Духа (Глас 3); Святих Отців Сьомого Вселенського Собору

Tropars of the 20th Sunday After Pentecost (Tone 3); The Fathers of the Seventh Ecumenical Council

Тропар, Глас 3
Нехай веселяться небесні, нехай радуються земляни, бо показав владу рукою Своєю Господь, Він смертю смерть подолав, первістком з поміж мертвих встав, визволив нас із глибин аду, і подав світові велику милість.

Tropar, 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 firstborn of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

Тропар Отців, Глас 8
Препрославлений ти, Христе Боже наш,* світила на землі—отців наших оснував ти* і ними до істинної віри нас направив ти.* Багатомилосердний, слава тобі.

Tropar of the Fathers, 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.

Кондак, Глас 3
Воскрес Ти нині з гробу, Щедрий,* і нас вивів із врам смерти;* нині Адам

Kondak, Tone 3
You rose from the tomb, O compassionate Lord, and led us out from the gates of death.

веселиться і радіє Єва,* разом же і пророки з патріяхами безустанно оспівують* божественну могутність влади Твоєї.

Today Adam exults and Eve rejoices, and the prophets together with the patriarchs unceasingly acclaim the divine might of Your power.

Слава...

Glory…

Кондак Отців, Глас 6

Ти—із Отця несказанно возсіявший Син* -- з жени родився подвійний єством.* Його видячи, не відрікаємося виду зображення,* але його, благочесно написавши, вірно почитаємо.* І ради того Церква, держачи істину віру,* цілує ікону вочоловічення Христового.

Kondak of the Fathers, Tone 6

The Son who ineffably shone from the Father* was born twofold 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.

і нині...

Now…

Богородичен, Глас 6

Заступнице християн непостидна,* молитвенице до Творця незамінна,* не погорди голосами молінь грішників,* але випереди як благая з поміччю нам, що вірно співаємо тобі:* Поспішись на молитву і скоро прийди на моління,* заступаючи повсякчас, Богородице, тих, що почитають тебе.

Theotokion, Tone 6

Undaunted patroness of Christians,* O steadfast intermediary with the Creator,* turn not away from the suppliant voices of sinners,* but in your kindness come to help us who cry out to you in faith.* Be quick to intercede, make haste to plead,* for you are ever the patroness of those who honour you, O Mother of God.

Прокімен, Глас 3
Співайте Богові нашому, співайте; співайте цареві нашому, співайте.
С. Всі народи, заплещіть руками, кликніть до Бога голосом радости.

Prokimen, Tone 3
Sing praise to God, sing praise; sing praise to our King, sing praise.
v. All peoples, clap your hands; cry to God with shouts of joy.

Прокімен Отців, Глас 4
Благословен єси, Господи, Боже отців наших, і хвальне, і прославлене ім'я твоє на віки.

Prokimen of the Fathers, Tone 4
Blessed are You, Lord God of our fathers, and praised and glorified is Your Name forever.

ДО ГАЛАТІВ ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:
Браття, повідомляю вам,, що Євангеліє, яке я вам звістив, не від людей. Адже я не прийняв його і не навчився від людини, але – через об'явлення Ісуса Христа. Ви чули про моє життя колись у юдействі, що я несамовито переслідував Божу Церкву та руйнував її; я досягнув у юдействі більших успіхів, ніж багато ровесників мого роду, будучи завзятим прихильником моїх батьківських передань. Коли ж Бог, Який вибрав мене з утроби моєї матері й покликав Своєю

A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE GALATIANS:
Brethren, you to know, brothers, that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when (God), who from my mother's womb had set me apart and called me through his grace, was pleased

благодаттю, уподобав об'явити через мене Сина Свого, щоб я благовістив Його між язичниками, – я не став того часу радитися з тілом і кров'ю і не пішов у Єрусалим до тих, які переді мною були апостолами, але я пішов у Аравію і знову повернувся в Дамаск. Потім, після трьох років, пішов я в Єрусалим, щоби побачити Кифу, і перебув у нього п'ятнадцять днів. Когось іншого з апостолів я не бачив, крім Якова, брата Господнього. (Гл. 1, 11-19)

to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to confer with Cephas and remained with him for fifteen days. But I did not see any other of the apostles, only James the brother of the Lord. (Gal. 1,11-19)

Алилуя, Глас 1
Бог Господь прорік, покликав землю від сходу сонця до його заходу.
С. Зберіть Мені побожних, які над жертвою союз зо Мною учинили.

Alleluia, Tone 1
The Lord God has spoken and summoned the earth from the rising of the sun to it setting
v. Bring to Me devout, who made covenant with Me by sacrifice.

ВІД ЛУКИ СВЯТОГО ЄВАНГЕЛІЯ ЧИТАННЯ:
У той час Ісус пішов до міста, яке зветься Наїн. І сталося, що з Ним ішли [численні] Його учні та багато людей. Коли Він наблизився до міської брами, виносили

A READING FROM THE HOLY GOSPEL ACCORDING TO SAINT LUKE:
At that time Jesus went to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the

мертвого – єдиного сина у матері, яка була вдовою; було з нею багато людей з міста.
Побачивши її, Господь змилосердився над нею і сказав їй: Не плач!
Підійшовши, Він доторкнувся до мар; ті, які несли, стали. І Він сказав: Юначе, кажу тобі: встань! Мертвий підвівся і почав говорити. Тож Ісус віддав його матері. А всіх охопив страх. І вони прославляли Бога, кажучи: Великий пророк з'явився між нами, і Бог відвідав Свій народ! (Лк. 6,31-36)

only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." (Lk. 7,11-16)

Причасний
Хваліте Господа з небес, хваліте його на висотах.
Радуйтеся праведні у Господі, правим належить похвала.
Алилуя (3)

Communion verse
Praise the Lord from the heavens, praise him the highest.
Rejoice in the Lord, you righteous ones; praise from the upright is fitting.
Alleluia (3)

Mystagogical Notes #9—Further Reflections on the First Antiphon

Her intense contemplative life made her a tremendous resource to the nascent Church in the formation of the canonical Gospels…

As we pointed out in the last discussion, the First Antiphon, especially but not exclusively in its normative form from Psalm 91, represents the birth and life of the Most Holy Mother of God. She arrives on the scene of human history as the dawn announcing the new day. Thus, the First Antiphon is a good opportunity to meditate deeply on the entire role of the Most Holy Mother of God in New Testament dispensation. That entire role spring from her life of prayer, as St. Luke suggests, since he makes nearly the same words the repeated refrain of her life: "She cherished all these things, pondering them in her heart." Her intense contemplative life made her a tremendous resource to the nascent Church in the formation of the canonical Gospels, since much information contained therein could only have come from her. In fact, we might well imagine that the Most Holy Mother of God's contemplative insights became a help to the Holy Apostles (both the Twelve and the Seventy-Two) even earlier, during the earthly life of the Lord Jesus Himself. Although we have no direct information to support it, it seems likely that the Apostles might go in their turns to bring her news of the Lord's public ministry and sit with her, discussing those things that they had seen and heard. Thus, the Mother of God might well have elucidated their difficulties, explaining to them insights that she had learned from God by means of her life of prayer. It seems almost certain that they learned to retreat to her as to a quiet sanctuary in times of the greatest doubt and uncertainty. It is perhaps, then, her influence, especially on the Holy Apostle Peter, that kept the Twelve faithful to their divine calling in the aftermath of the terribly confusing and disconcerting sermon in the synagogue in Capernaum, when the Lord Jesus had

scandalized so many of his followers by telling them that they had to gnaw on His flesh as a condition for their salvation.

We see in the Most Holy Mother of God the model of a human person, who indeed struggled with her role. Barring this, it would be hard to understand the episode early in the Lord's public ministry, when, apparently under the influence of other family members, she appeared in Capernaum, attempting to have an audience with Him. The other family members were apparently convinced that the Lord Jesus had had some sort of mental breakdown due to the intense amount of pastoral work that the Lord and the disciples were doing during this period, especially reports that they were barely eating as a result of the enormous crowds. On this occasion, the Lord gives a gentle rebuke to all those family members, including His Mother. The Lord Jesus declares that His true family members are precisely the kind of people who "listen to the Word of God and do it." Apparently accepting this gentle remonstration, the Mother of God seems to have retreated to the life of quiet prayer in her home in Nazareth, which was her true vocation. Nevertheless, it is certain that the disciples continued to have resort to her there in her home, just as the members of the Church still resort to contemplative souls, especially in times of great doubt, stress and uncertainty.

> Thus, the Mother of God might well have elucidated their difficulties, explaining to them insights that she had learned from God by means of her life of prayer. It seems almost certain that they learned to retreat to her as to a quiet sanctuary in times of the greatest doubt and uncertainty.

After a long physical absence from her Son, during the years of His public ministry, the Most Holy Mother of God reappears in the pages of the Gospel at the foot of His cross. There is perhaps no greater proof that the Gospel, although coming to us in four different texts, is, nevertheless, one than the very apparent intertextual complementarity created by the scattered references to Christ's Mother. In the Gospel According to St. Luke, for example, St.

Symeon foretells that a sword will pierce her heart, but we find the fullest description of what that "sword" entailed in the Gospel According to St. John, where the Lord Jesus from the cross gives His Mother into the care of the Beloved Disciple.

The First Antiphon is our opportunity to recall this entire, expansive role, which the Mother of God played during the earthly life of the Lord and into the Apostolic Age. Basically, as we will see again later, she is always leading the members of the Church to her Son in greater and greater understanding. It is no accident that when, according to ancient Tradition, the physician and anatomical painter St. Luke made the first icon of her, it was in the style that is referred to as "Hodegitria" (Directress), in which she can be seen displaying her Son, lying on her left arm, while she summons us to approach Him with her right hand.

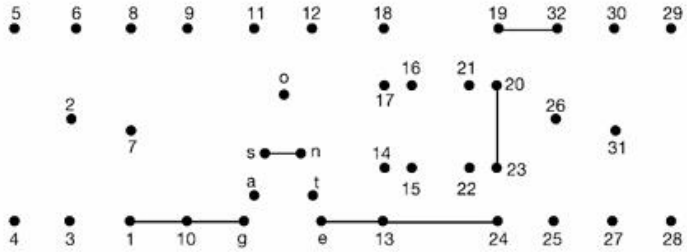
Children's Worship Bulletin™

Ages 7+ **October 11, 2026 • Luke 7:11-17**

Jesus Raises a Widow's Son

Jesus and His disciples came to the gates of a town. The only son of a widow was being carried out for burial.

Connect the numbers 1 through 32, then the words s-o-n and g-a-t-e. You will discover the name of the town.



Jesus had compassion on the grieving woman.

In each group of words, circle the word that is only 1 letter different from the first word. Read the resulting sentence.

1

Hit
How
His
Hop

2

heard
hound
hoped
heart

3

bent
band
wind
went

4

our
out
top
oat

5

go
am
to
at

6

hen
ham
hot
her

7

ant
ask
and
ark

8

we
He
as
is

9

maid,
wait,
gain,
said,

10

"Won't
"Can't
"Isn't
"Don't

11

fry."
cry."
sly."
joy."

Jesus spoke a mighty command.

Unscramble the names of things you might read.
Use the numbered letters to find what Jesus said.

fictional tales in a KOBOYSORT

___ ___ ___ ___ ___ ___ ___ ___ ___
1 2 3

long articles in a GAMENIZA

___ ___ ___ ___ ___ ___ ___ ___
4 5

recent events in a WEAPPNERS

___ ___ ___ ___ ___ ___ ___ ___ ___
6 7

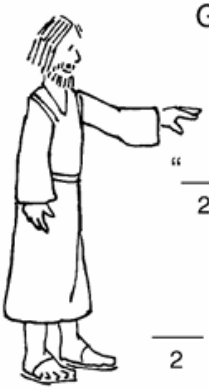
food choices in a NUME

___ ___ ___ ___
8 9

cooking instructions in a CIREEP

___ ___ ___ ___ ___ ___
10

God's words in the LIBBE



___ ___ ___ ___ ___
11 12

“___ ___ ___ ___ ___ ___ ___ ___,
2 3 9 5 4 8 7 5

___ ___ ___ ___ ___ ___
11 6 7 2 1 3

___ ___ ___, ___ ___ ___ ___ ___!”
2 3 9 4 12 1 9 10

What happened next?

Solve the Sudoku puzzle. All numbers 1-9 must be used only once in each row, column and box. Then use the letter code to find what happened when Jesus spoke.

1	D	3	5	T	6	4	9	7
4	5	6	P	9	3	1	T	2
7	8	W	1	4	2	L	6	E
E	9	5	2	6	I	7	1	8
N	A	7	8	3	5	W	D	4
T	4	D	9	A	7	3	5	6
2	7	4	6	L	W	8	3	1
5	3	8	I	2	1	6	P	W
9	N	1	E	7	T	2	4	5

		H									M				S				
8		3		2		3		1		2		1		6		1		8	
	U								B		G					O			
	7			1		6		2		3		1		6		8			
			K.			H					O								
8		1		5			8		3		7		3		7		5		3
		R									F								
9		3		3		1		5		5		4		5		5		3	2
			H																
	9		4		8		1		9		3		1		6		2		
		R			S				GO										
	7		1		4		3		2			2							

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