

CATHEDRAL NEWS

VOL.68 No. 9

Sunday, February 26, 2023



UKRAINIAN CATHOLIC CATHEDRAL OF ST. GEORGE

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ALL SAINTS UKRAINIAN CATHOLIC CHURCH - NORTH BATTLEFORD

HOLY EUCHARIST UKRAINIAN CATHOLIC CHURCH - HAFFORD AND DISTRICT

БОЖЕСТВЕННА ЛІТУРГІЯ

В неділю: 9:30 рано

В свято: 10:00 рано

або 6:30 ввечері

Щодня: 7:30 рано

DIVINE LITURGY

Sunday: 9:30 a.m.

Feast day: 10:00 a.m. or
6:30 p.m.

Daily: 7:30 a.m.

CATHEDRAL IS
WHEELCHAIR
ACCESSIBLE



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CATECHETICAL PROGRAMS:

See inside for specifics

BAPTISM: By appointment
(Pre-Baptismal preparation)

CONFESSIONS - СПОВІДЬ:

30 minutes before Liturgy

MATRIMONY: By appointment
(one year in advance)

FUNERALS: By arrangement

VISITATION OF THE SICK:

Call any time

HOLY COMMUNION AT HOMES:

First Friday of the month

Office Hours:

Tuesday

Wednesday

Thursday

Friday

9:00 a.m.-2:00 p.m.

**Monday - office
CLOSED**

Душпастирі:

о. Янко Колошнія

Резиденція: 306-244-2604

Канцелярія: 306-664-2301

chan.skeparchy@sasktel.net

диякон Мирон Ямнюк

Pastoral Team:

Very Rev. Janko Kolosnjaji

Residence: 306-244-2604

Office: 306-664-2301

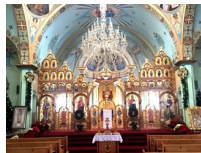
chan.skeparchy@sasktel.net

Deacon Myron Yamniuk

В
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Вітаємо всіх гостей, приятелів та рідних, які з'єдналися сьогодні разом брати участь в цій Службі Божій. Нехай наш Господь благословить Вас і Вашу родину!

We extend a warm welcome to all guests, friends, visiting relatives, and parishioners in celebrating this Divine Liturgy together. May our Lord bless you and your family!



ЦЬОГО ТИЖНЯ В КАТЕДРАЛЬНІЙ ЦЕРКВІ February 26th - March 5th, 2023 THIS WEEK IN THE CATHEDRAL PARISH



SUNDAY, February 26th; First Sunday of Lent

НЕДІЛЯ, 26 лютого; Перша Неділя Посту, John 1:43-51

9:30 a.m. Divine Liturgy for all Parishioners (Bilingual) Свята Літургія за парафіян

Livestream

1:00 p.m. Divine Liturgy (Bilingual) Свята Літургія за парафіян - *Hafford Parish District*

4:00 p.m. Divine Liturgy (Bilingual) Свята Літургія за парафіян

All Saints Ukrainian Catholic Church - *North Battleford*

ПОНЕДІЛОК - MONDAY, February 27th.

Livestream

No Liturgy

ВІВТОРОК - TUESDAY, February 28th

Livestream

7:30 a.m. Divine Liturgy, +Marry PatrickLarmour Family

СЕРЕДА - WEDNESDAY, March 1st

Livestream

6:30 p.m. Divine Liturgy of the Presanctified Gifts; Health of UCBC.....

ЧЕТВЕР - THURSDAY, March 2nd

Livestream

7:30 a.m. Divine Liturgy; +Andrew Burg.....Barney Sullivan

П'ЯТНИЦЯ - FRIDAY, March 3rd

Livestream

6:30 p.m. Divine Liturgy of the Presanctified Gifts, +Souls in PurgatoryGerald Lashyn

СУБОТА - SATURDAY, March 4th

Livestream

10:00 a.m. Divine Liturgy; Sorokousty. All Souls #2.....

SUNDAY, March 5th; Second Sunday of Lent

НЕДІЛЯ, 5 березня; Друга Неділя Посту, Mark 2:1-12

9:30 a.m. Divine Liturgy for all Parishioners (Bilingual) Свята Літургія за парафіян

Livestream

1:00 p.m. Divine Liturgy (Bilingual) Свята Літургія за парафіян - *Hafford Parish District*

4:00 p.m. Divine Liturgy (Bilingual) Свята Літургія за парафіян

All Saints Ukrainian Catholic Church - *North Battleford*

СОРОКОУСТИ

Це особливі молитви за померлих в часі Великого Посту. Заупокійні суботи цього року будуть: 11-го лютого, 4-го, 11-го, 18-го березня та 27-го травня.

Віднова згадки про померлих—10 доларів.

SOROKOUSTY

Special Memorial Services for deceased this year will be on the following 5 Saturdays:

February 11th, March 4th, 11th and 18th, and May 27th. Renewal: \$10.

MUSIC NOTES

Divine Liturgy– Anthology, p.97;
Propers (Tropars, Kondak, Prokimen)-White booklet p.30, Anthology pp. 345 & 618
Opening Hymn - Songbook p.13
Communion Hymns - Songbook p.30, 49
Closing Hymn - Anthology p. 1008



ST. GEORGE'S UCWLC EASTER BAKING SCHEDULE: HELP IS NEEDED AND APPRECIATED

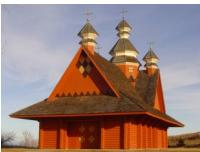
**A SINCERE THANK YOU
TO EVERYONE THAT CAME AND
HELPED WITH THE PEROGY
BEES
ON FEBRUARY 17TH & 18TH.
575 DOZEN WERE MADE.
ALL YOUR HELP IS SO
GREATLY APPRECIATED.
UCWLC**

BABKAS: February 27, 28, & March 1st.
PASKAS: March 6, 7th, 9, & 10th. March 13, 14th & March 16, 17th.
CABBAGE ROLL BEE: March 22nd.
CHIFFONS: March 27, 28th & 29th.
PLEASE NOTE: The dates are tentative and subject to change in the event of any funerals.
CONTACT: GLADYS ROGALSKI @ 306 370-1024

St. George's UCWLC - Donations and Volunteers for Easter Bake Sale

UCWLC would appreciate your donations of Raffle Prizes and baking for the Easter Bake Sale which will be held on April 1, 2023, from 10:30 AM - 1:30 PM in the Cathedral Auditorium
Please contact Marlene Bodnar @ 306-262-1647

**UCBC Bishop Roborecki
Branch Monthly meeting
on Thursday,
March 2, 2023,
7:00 p.m. at St. George's
Cathedral Basement.**



St. Volodymyr Ukrainian Catholic Park Inc.

ANNUAL GENERAL MEETING
TUESDAY, FEBRUARY 28th, 2023 @7pm.
St. George's Cathedral Auditorium
210 Ave M South

Interested in a Director Position! Three year term.

Members of the Eparchy of Saskatoon- This is your park!
"This may be your chance to get on Board "

For Info:

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Bernie Bodnar 306 382-1647 bernie.bodnar99@gmail.com



On February 24, the anniversary of the enemy's full-scale invasion of Ukraine, the Ukrainian Greek Catholic Church began a 12-hour prayer vigil in the Patriarchal Cathedral of the Resurrection of Christ in Kyiv, which will last until midnight. The prayer service was led by the Father and Head of the UGCC, His Beatitude Sviatoslav.

The war did not begin a year ago, the Head of the UGCC emphasizes.

"We remember the sad and tragic beginning of 2014," he stated, "We remember Sloviansk and Kramatorsk. These cities are the onset of the martyrdom of our nation's way of the cross. We remember the illegal annexation of Crimea, the perils and tragedies of our brothers and sisters there, on this unique piece of Ukrainian land, and the tragedy of the entire Crimean Tatar people. We remember Savur-Mohyla, we remember Ilovaisk, we remember Debaltseve. On February 24 last year, the history of the capital, our golden-domed Kyiv, which our princes built as a new Jerusalem, a city where God dwells with his people, was added to this rosary marked with the blood of the sons and daughters of Ukraine."

His Beatitude Sviatoslav explained the importance of prayer, fasting, and almsgiving, especially on this day of tragic anniversaries.

"Prayer, fasting, and almsgiving are one spiritual reality. Fasting is the soul of prayer, and good deeds are the life of true fasting. Therefore, what we ask in prayer as knocking at heaven's door, we can beg for in fasting, and through works of mercy and love we can obtain what we ask for, pray for," said the Primate, quoting St. Peter Chrysologus. Today, according to him, the Church prays for the defenders of Ukraine and all the innocent people killed in Ukraine during this atrocious year.

The Church is also fasting. The Head of the UGCC explained that by fasting, we stand in solidarity with all those who have nothing to eat and drink today, those who remain in the occupied territories, and those in Russian captivity. "When someone today trades Ukrainian territories, we say: No! We cannot trade the bodies and souls of our Ukrainian brothers in the occupied territories," said His Beatitude Sviatoslav.

The Head of the Church added that today Christians also perform works of mercy.

He thanked all those who stood in solidarity with Ukraine over the past year.

We feel that the Lord grants us victory, a victory for which we knock on heaven's door in prayer. The Lord gives us the victory that we receive by fasting. The Lord gives us victory, which we can obtain by performing works of mercy, which we bring closer daily with our work and prayer. Today, Russia has already lost, though we have not yet won," added the Patriarch.



Pope Francis Message for Lent 2023 Lenten Penance and the Synodal Journey

Dear brothers and sisters!

The Gospels of Matthew, Mark and Luke all recount the episode of the Transfiguration of Jesus. There we see the Lord's response to the failure of his disciples to understand him. Shortly before, there had been a real clash between the Master and Simon Peter, who, after professing his faith in Jesus as the Christ, the Son of God, rejected his prediction of the passion and the cross. Jesus had firmly rebuked him: "Get behind me, Satan! You are a scandal to me, because you do not think according to God, but according to men!" (*Mt 16:23*). Following this, "six days later, Jesus took with him Peter, James and John his brother and led them away to a high mountain" (*Mt 17:1*).

The Gospel of the Transfiguration is proclaimed every year on the Second Sunday of Lent. During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent we are invited to ascend "a high mountain" in the company of Jesus and to live a particular experience of spiritual discipline – *ascesis* – as God's holy people.

Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross. This is precisely what Peter and the other disciples needed to do. To deepen our knowledge of the Master, to fully understand and embrace the mystery of his salvation, accomplished in total self-giving inspired by love, we must allow ourselves to be taken aside by him and to detach ourselves from mediocrity and vanity. We need to set out on the journey, an uphill path that, like a mountain trek, requires effort, sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience.

In his "retreat" on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared. For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travellers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is "synodal", since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Saviour.

And so we come to its culmination. The Gospel relates that Jesus "was transfigured before them; his face shone like the sun and his clothes became white as light" (*Mt 17:2*). This is the "summit", the goal of the journey. At the end of their ascent, as they stand on the mountain heights with Jesus, the three disciples are given the grace of seeing him in his glory, resplendent in supernatural light. That light did not come from without, but radiated from the Lord himself. The divine beauty of this vision was incomparably greater than all the efforts the disciples had made in the ascent of Tabor. During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly something wondrous and amazing, which will help us to understand better God's will and our mission in the service of his kingdom.

The disciples' experience on Mount Tabor was further enriched when, alongside the transfigured Jesus, Moses and Elijah appeared, signifying respectively the Law and the Prophets (cf. *Mt* 17:3). The newness of Christ is at the same time the fulfilment of the ancient covenant and promises; it is inseparable from God's history with his people and discloses its deeper meaning. In a similar way, the synodal journey is rooted in the Church's tradition and at the same time open to newness. Tradition is a source of inspiration for seeking new paths and for avoiding the opposed temptations of immobility and improvised experimentation.

The Lenten journey of penance and the journey of the Synod alike have as their goal a transfiguration, both personal and ecclesial. A transformation that, in both cases, has its model in the Transfiguration of Jesus and is achieved by the grace of his paschal mystery. So that this transfiguration may become a reality in us this year, I would like to propose two "paths" to follow in order to ascend the mountain together with Jesus and, with him, to attain the goal.

The first path has to do with the command that God the Father addresses to the disciples on Mount Tabor as they contemplate Jesus transfigured. The voice from the cloud says: "Listen to him" (*Mt* 17:5). The first proposal, then, is very clear: we need to listen to Jesus. Lent is a time of grace to the extent that we listen to him as he speaks to us. And how does he speak to us? First, in the word of God, which the Church offers us in the liturgy. May that word not fall on deaf ears; if we cannot always attend Mass, let us study its daily biblical readings, even with the help of the internet. In addition to the Scriptures, the Lord speaks to us through our brothers and sisters, especially in the faces and the stories of those who are in need. Let me say something else, which is quite important for the synodal process: listening to Christ often takes place in listening to our brothers and sisters in the Church. Such mutual listening in some phases is the primary goal, but it remains always indispensable in the method and style of a synodal Church.

On hearing the Father's voice, the disciples "fell prostrate and were very much afraid. But Jesus came and touched them, saying, 'Rise, and do not be afraid.' And when the disciples raised their eyes, they saw no one else but Jesus alone" (*Mt* 17:6-8). Here is the second proposal for this Lent: do not take refuge in a religiosity made up of extraordinary events and dramatic experiences, out of fear of facing reality and its daily struggles, its hardships and contradictions. The light that Jesus shows the disciples is an anticipation of Easter glory, and that must be the goal of our own journey, as we follow "him alone". Lent leads to Easter: the "retreat" is not an end in itself, but a means of preparing us to experience the Lord's passion and cross with faith, hope and love, and thus to arrive at the resurrection. Also on the synodal journey, when God gives us the grace of certain powerful experiences of communion, we should not imagine that we have arrived – for there too, the Lord repeats to us: "Rise, and do not be afraid". Let us go down, then, to the plain, and may the grace we have experienced strengthen us to be "artisans of synodality" in the ordinary life of our communities.

Dear brothers and sisters, may the Holy Spirit inspire and sustain us this Lent in our ascent with Jesus, so that we may experience his divine splendour and thus, confirmed in faith, persevere in our journey together with him, glory of his people and light of the nations.

+Franciscus