BISERICA ROMÂNĂ UNITĂ CU ROMA GRECO-CATOLICĂ

BUNAVESTIRE ✠ ANNUNCIATION

BYZANTINE ROMANIAN CATHOLIC MISSION – TORONTO, CANADA

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Duminica / Sundays:
Sf. Spovedanie – **12:15 pm** – *Reconciliation*
Sf. Rozar – **12:15 pm** – *Holy Rosary*
Sfânta Liturghie – **12:45 pm** – ***Divine Liturgy***
Duminica a 6-a a Sfintelor Paşti,
a Orbului din naştere
Sixth Sunday of Pascha
of the Blind Man
Glas / Tone 5

La Antifonul 3: **B**ucură-te biserica lui Dumnezeu cea însufleţită, şi uşă neumblată; bucură-te, scaun nears şi în chipul focului; bucură-te, Maica lui Emanuel Hristos Dumnezeul nostru.

Tropar (27): **Cuvântul cel împreună fără de început cu Tatăl şi cu Spiritul, care s-a născut din Fecioară pentru mântuirea noastră, să-l lăudăm, credincioşii, şi să I ne închinăm; că bine a voit a se sui cu trupul pe cruce, şi moarte a răbda, şi a scula pe cei morţi, întru mărită învierea sa.**

***M**ărire Tatălui şi Fiului şi Spiritului Sfânt*

Condac: **C**onstantin astăzi, cu maică-sa Elena, Crucea o a arătat, lemnul cel preacinstit, care este rușinarea tuturor Iudeilor și arma credincioșilor Împărați, asupra celor potrivnici; că pentru noi ea s'a arătat semn mare și în războaie înfricoșător.

şi acum şi pururea şi în vecii vecilor. Amin.

Condac: **L**a ochii sufletului fiind orbit, la tine, Hristoase, vin, ca şi orbul cel din naştere, cu pocăinţă strigând către tine: Tu celor dintru întunerec eşti lumina cea prealuminoasă.

Prochimen: **T**u, Doamne, ne vei păzi şi ne vei feri de neamul acesta în veac. *(Ps. 11, 7)*

Stih: **D**oamne, Dumnezeul nostru, cât de minunat este numele Tău în tot pământul. *(Ps. 8, 1)*

At 3rd Antiphon: **H**ail, living temple of God and unpassed portal; hail, fiery and unconsumed throne; hail, Mother of the Emmanuel, Christ our God.

Troparion: **O** faithful, let us pray and adore the Word who together with the Father and the Spirit is without beginning, who was born of the Virgin for our salvation; for He was pleased to ascend the Cross with his body and endure death, and raise the dead by His glorious Resurrection.

***G**lory be to the Father, and to the Son, and to the Holy Spirit*

Kontakion: **B**linded in the eyes of my soul, I draw nigh unto You, O Christ, like the man blind from his birth, and in repentance I cry to You: You are the exceeding radiant Light of those in darkness.

Now, and always, and forever and ever. Amen.

Kontakion: **T**oday, Constantine with his mother Helen present the Cross, the most precious wood. It shames unbelievers. It is a weapon of faithful kings against their adversaries. A great sign has come forth for us which is awesome in battle.

Prokimenon: **Y**ou, Lord, will watch over us, you will protect us from that brood for ever. *(Ps. 12, 7)*

Verse: **O** Lord, our Lord, how majestic is your name throughout the world! *(Ps. 8, 1)*

Epistle: **A** reading from the Acts of the Apostles: *(16, 16-34)*

In those days, while Paul and Luke were going to prayer, they were met by a slave-girl who was a soothsayer and made a lot of money for her masters by foretelling the future. This girl started following Paul and the rest of them and shouting, "Here are the servants of the Most High God; they have come to tell you how to be saved!" She did this day after day until Paul was exasperated and turned round and said to the spirit, "I order you in the name of Jesus Christ to leave that woman." The spirit went out of her then and there. When her masters saw that there was no hope of making any more money out of her, they seized Paul and Silas and dragged them into the market place before the authorities. Taking them before the magistrates they said, "These people are causing a disturbance in our city. They are Jews and are advocating practices which it is unlawful for us as Romans to accept or follow." The crowd joined in and showed its hostility to them, so the magistrates had them stripped and ordered them to be flogged. They were given many lashes and then thrown into prison, and the gaoler was told to keep a close watch on them. So, following such instructions, he threw them into the inner prison and fastened their feet in the stocks. In the middle of the night Paul and Silas were praying and singing God's praises, while the other prisoners listened. Suddenly there was an earthquake that shook the prison to its foundations. All the doors flew open and the chains fell from all the prisoners. When the gaoler woke and saw the doors wide open he drew his sword and was about to commit suicide, presuming that the prisoners had escaped. But Paul shouted at the top of his voice, "Do yourself no harm; we are all here." He called for lights, then rushed in, threw himself trembling at the feet of Paul and Silas, and escorted them out, saying, "Sirs, what must I do to be saved?" They told him, "Become a believer in the Lord Jesus, and you will be saved, and your household too." Then they preached the word of the Lord to him and to all his household. Late as it was, he took them to wash their wounds, and was baptised then and there with all his household. Afterwards he took them into his house and gave them a meal, and the whole household celebrated their conversion to belief in God.

Gospel: ***John 9, 1-38***

At that time, as Jesus went along, he saw a man who had been blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he should have been born blind?" `Neither he nor his parents sinned," Jesus answered, "he was born blind so that the works of God might be revealed in him. `As long as day lasts we must carry out the work of the one who sent me; the night will soon be here when no one can work. As long as I am in the world I am the light of the world." Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, "Go and wash in the Pool of Siloam" (the name means "one who has been sent"). So he went off and washed and came back able to see. His neighbours and the people who used to see him before (for he was a beggar) said, "Isn't this the man who used to sit and beg?" Some said, "Yes, it is the same one." Others said, "No, but he looks just like him." The man himself said, "Yes, I am the one." So they said to him, "Then how is it that your eyes were opened?" He answered, "The man called Jesus made a paste, daubed my eyes with it and said to me, `Go off and wash at Siloam'; so I went, and when I washed I gained my sight." They asked, "Where is he?" He answered, "I don't know." They brought to the Pharisees the man who had been blind. It had been a Sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had gained his sight, he said, "He put a paste on my eyes, and I washed, and I can see." Then some of the Pharisees said, "That man cannot be from God: he does not keep the Sabbath." Others said, "How can a sinner produce signs like this?" And there was division among them. So they spoke to the blind man again, "What have you to say about him yourself, now that he has opened your eyes?" The man answered, "He is a prophet." However, the Jews would not believe that the man had been blind without first sending for the parents of the man who had gained his sight and asking them, "Is this man really the son of yours who you say was born blind? If so, how is it that he is now able to see?" His parents answered, "We know he is our son and we know he was born blind, but how he can see, we don't know, nor who opened his eyes. Ask him. He is old enough: let him speak for himself." His parents spoke like this out of fear of the Jews, who had already agreed to ban from the synagogue anyone who should acknowledge Jesus as the Christ. This was why his parents said, "He is old enough; ask him." So the Jews sent for the man again and said to him, "Give glory to God! We are satisfied that this man is a sinner." The man answered, "Whether he is a sinner I don't know; all I know is that I was blind and now I can see." They said to him, "What did he do to you? How did he open your eyes?" He replied, "I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples yourselves?" At this they hurled abuse at him, "It is you who are his disciple, we are disciples of Moses: we know that God spoke to Moses, but as for this man, we don't know where he comes from." The man replied, "That is just what is so amazing! You don't know where he comes from and he has opened my eyes! We know that God doesn't listen to sinners, but God does listen to people who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of someone born blind; if this man were not from God, he wouldn't have been able to do anything." They retorted, "Are you trying to teach us, and you a sinner through and through ever since you were born!" And they ejected him. Jesus heard they had ejected him, and when he found him he said to him, "Do you believe in the Son of man?" `Sir," the man replied, "tell me who he is so that I may believe in him." Jesus said, "You have seen him; he is speaking to you." The man said, "Lord, I believe," and worshipped him.

Priceasna: (70) **A**scultă Doamne pe servii tăi. Şi nu uita ruga lor. Mântuieşte poporul ce strigă şi caută cu îndurare spre moştenirea Ta. O Doamne, Doamne. Aliluia.

Communion Hymn: **H**ear, O Lord, your servants and despise not their supplication. Save the people who pray to You, and look down with mercy upon your inheritance, O Lord. Alleluia.

83. Eu Dumnezeul vostru

Eu Dumnezeul vostru
Pe toţi cei osteniţi,
Vă chem cu bunătate
La Mine să veniţi.

Refren:
Venim Isuse, venim cu toţii,
Venim la masa Ta.

V-aştept cu nerăbdare
La Sfântul Meu Altar,
Ca viaţa Mea divină
Să vă ofer în dar.

Eu sunt în Taina Sfântă
Şi-atât de mult doresc,
Cu Sfântu-Mi Trup şi Sânge
Pe toţi să vă hrănesc

Doar Eu sunt Pâinea Vieţii
Ce-a coborât din cer,
Cei care vin la Mine
Sunt siguri că nu pier.

Eu sunt al vostru frate,
Sunt cel mai bun păstor,
Şi pentru-a voastră viaţă
N-am pregetat să mor.

O dragoste mai mare
Nu are nimenea,
Ca cel ce pentru alţii
Îşi dă viaţa sa.

Aceeaşi Pâine Sfântă
Cu toţii să mâncaţi,
Uniţi la aceeaşi masă
Să vă simţiţi ca fraţi.

Vă dau poruncă nouă:
Să vă iubiţi mereu!
Să vă iubiţi ca fraţii,
Cum v-am iubit şi Eu.

Un singur trup cu Mine
De-a pururi veţi forma,
De veţi trăi-n iubire
Păstrând credinţa Mea.

Eu sunt Învierea

Eu sunt Învierea şi Viaţa
Cel ce crede în Mine viu, viu va fi
De va şi muri, de va şi muri,
Cel ce crede în Mine viu, viu va fi

Refren: Aşa este Doamne, Tu eşti Hristos
Cel ce ai venit în lume.

Tu eşti Învierea şi Viaţa
Cei ce cred în tine vii, vii vor fi
De vor şi muri, de vor şi muri
Cei ce cred în Tine vii, vii vor fi.

Înălţarea Domnului
Ascension of the Lord

Joi / Thursday

***7 pm Sf Liturghie /* Div. Liturgy**

Scurtă biografie a Episcopului Iuliu Hossu

Fiu al lui Ioan, preot greco-catolic, și al Victoriei Măriuțiu, Iuliu Hossu s-a născut la 31.01.1885 la Milașu Mare (azi Milaș, jud. Bistrița-Năsăud). A primit botezul și mirul la 19 martie din același an. Între 1892 și 1896, a frecventat școala elementară confesională din satul natal. A urmat studiile secundare până în 1900 la Gimnaziile din Reghin și din Târgu Mureș. Apoi a urmat cursul superior la Liceul din Blaj, unde și-a luat examenul de maturitate în 1904. Trimis la Roma, la Colegiul Urbanian, a obținut doctoratul în filozofie (1906) și în teologie (1910) la Ateneul De Propaganda Fide. Încardinat la Lugoj, a fost sfințit preot în 1910 la Roma.

A avut diferite funcții la Curia de la Lugoj, iar în timpul Primului Război Mondial a fost capelan militar. În 1917 a fost numit episcop de Gherla. Figură proeminentă în timpul evenimentelor Unirii Transilvaniei cu Regatul României în 1918, a fost renumit și pentru activitatea sa pastorală. În 1930, Eparhia sa devenind „de Cluj-Gherla”, episcopul Hossu și-a stabilit reședința la Cluj.

După instaurarea regimului comunist, împreună cu toți ceilalți episcopi greco-catolici, a respins fără teamă toate manevrele autorităților comuniste care vizau dezorganizarea și, în final, scoaterea în afara legii a Bisericii Greco-Catolice Române. I-a pregătit pe credincioși pentru zilele grele care urmau.

A fost arestat în noaptea de 28/29 octombrie 1948, împreună cu ceilalți episcopi români uniți, în cadrul prigoanei staliniste dezlănțuite împotriva Bisericii Greco-Catolice. Între 1950 și 1954, a fost întemnițat la închisoarea din Sighet, în urma refuzului său repetat de a-și părăsi Biserica.

După așa-zisa eliberare din închisoare, la 4.01.1955, a fost dus în Domiciliu Obligatoriu în două mănăstiri ortodoxe, împreună cu ceilalți doi episcopi supraviețuitori ai închisorii din Sighet. Între 1955-1956, perioada „destalinizării ezitante”, i-a încurajat pe credincioșii greco-catolici să-și declare public apartenența confesională și a susținut reorganizarea structurilor Bisericii Greco-Catolice în clandestinitate.

Începând din august 1956, a fost izolat în Domiciliu Obligatoriu la mănăstirea ortodoxă Căldărușani vreme de aproape 14 ani. Acolo a fost supus până la sfârșitul zilelor sale unor continue presiuni și umiliri care ar fi trebuit să-l determine să renege comuniunea cu Urmașul lui Petru și credința catolică.

În 1969 a fost făcut cardinal in pectore de Papa Paul al VI-lea. În timpul vizitei trimisului papal, Giovanni Cheli, episcopul Hossu i-a cerut respectuos Papei să accepte ca el să-și continue lucrarea pentru Biserică în țară și să nu fie numit cardinal câtă vreme Biserica sa era persecutată.

La 7 mai 1970 și-a pierdut de mai multe ori cunoștința. Din pricina condițiilor severe de izolare, familia sa nu a fost înștiințată, iar spitalizarea s-a făcut cu o săptămână de întârziere, nelăsându-i-se nicio șansă de restabilire. A murit la spitalul Colentina din București la 28 mai 1970.

A fost înmormântat a doua zi după deces la Cimitirul Bellu Catolic din București. La 7.03.2019 s-a desfășurat procedura de deshumare a osemintelor sale. O parte din oseminte au rămas în același mormânt, cealaltă parte fiind transferată în Eparhia sa de Cluj-Gherla.