

The «Lucan Jump»



The continuous reading of the Gospel of the Holy Evangelist Luke begins on the Monday following the Feast of the Exaltation of the Holy and Precious Cross, this year 22 September. The four Gospels are all read in their entirety in our holy Orthodox Catholic Church and the reading of each begins with a great Feast. **THE GOSPEL OF SAINT JOHN THE THEOLOGIAN** begins with the Feast of Feasts, the Pascha / Passover of our Lord and is read until Pentecost. **THE GOSPEL**

OF SAINT MATTHEW begins with the Feast of Pentecost and is read until the Feast of the Holy Cross. **THE GOSPEL OF LUKE**, then, begins with the Feast of the Holy Cross and is read until the Great Fast / Lent. The first Sundays of the Matthew cycle and in the Lucan cycle are of the call of the apostles Peter, Andrew James, and John, indicating that these Gospels also call US to follow after Jesus our Lord. **THE GOSPEL OF MARK** is read during the Holy and Great Fast before Pascha, but since the Divine Liturgy is celebrated only on Saturdays and Sundays, the remaining sections are read in the last six weeks of the Matthean and Lucan cycles. This is why, no matter where we are in the cycle of Sundays after Pentecost, we begin the course reading of the Gospel of Saint Luke on the Monday that comes after the Feast of the Exaltation of the Holy Cross. The Epistles are read continuously so that there is a discrepancy between the week for the Epistles and the week for the Gospels. This year there will be a discrepancy of two weeks until, 4 January. Likewise, even though the Gospel for the 19th Sunday may be read on the 18th Sunday after Pentecost, that Sunday remains the 18th Sunday and the Tone of the Week does not change. The Greek Church, however, begins to number the Sundays by «Weeks after the Holy Cross.» Of course, an historical factor in this was September 23 (the birthday of the Emperor Augustus Cæsar, very important when the imperial ideals were still living) was the beginning of the New Year, so that the reading of a new Gospel seemed appropriate at this time. Later, for financial reasons, the New Year – also known as ‘The Indiction’ – was moved to 1 September.

Next Sunday, 28 September, our holy Church commemorates the passing of our Blessed Father and Confessor Bishop Nicetas Budka (1949). The Servant of God Bishop **Nicetas Budka** was born on 7 June 1877 in the village of Dobromirka, Zbarazh District. In 1905, after graduating from theology in Vienna and Innsbruck, he was ordained to the priesthood by Metropolitan Andriy Sheptytsky. He was consecrated Bishop in Lviv on 14 October 1912. That same year he was appointed by the Holy See as the Apostolic Exarch in Canada. In 1928, he became Vicar General of the Metropolitan Chapter of Lviv. On 11 April 1945 the Soviet government imprisoned him with a sentence of eight years. He died a martyr on 1 October 1949 in a concentration camp in Karaganda, Kazakhstan. In 1984 the Bishop Budka Charitable Society was established in Edmonton, Canada, to provide financial assistance to various needy Ukrainian communities throughout the world. Bishop Budka was beatified by Pope John Paul II during his June 2001 trip to Ukraine.



Pokrov Bogorodichen

The Feast of the Holy Protection commemorates the appearance of the most holy Theotokos in the Church of Blachernæ in Constantinople in the early sixth century, as recorded in the life of Saint Andrew the Fool for Christ’s sake. While the multitudes of the faithful were fathered in church for an All-night Vigil, Epiphanius, the friend of Saint Andrew, through the Saint’s prayers, beheld the Virgin Mary above the faithful and spreading her veil over them, signifying her unceasing protection over all Christians. Because of this we keep a yearly feast of gratitude, imploring our Lady never to cease sheltering us in her mighty prayers. **In our Slave tradition, this feast is celebrated on 1 October;** among the Greek churches, this feast is celebrated on 28 October.

