

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th Street, Edmonton AB, T5H-2M4

Tel: 780-422-3181 | Fax: 780-425-7517

josaphat@telus.net | www.stjosaphat.ab.ca



Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

BISHOP

Most Reverend David Motiuk
chancery@edmontoneparchy.com 780-424-5496
Website: www.edmontoneparchy.com

CLERGY

Fr. Peter Babej, Rector
peterbabej@telus.net 780-993-8037 (cell)

Fr. Michael Bombak, Associate
fr.bombak@eeparchy.com 780-885-8056 (cell)

Fr. Michael Kowalchuk, Rector-Emeritus
lembergm@telus.net 780-718-1159 (cell)

DIVINE SERVICES

Weekdays

8 AM – Divine Liturgy (Monday-Friday)

The Lord's Day

Sat 4 PM – Great Vespers

Sat 5 PM – Divine Liturgy (Ukr/Eng)

Sun 7:30 AM – Great Matins

Sun 9:00 AM – Rosary Prayer

Sun 9:30 AM – Divine Liturgy (English)

Sun 11:00 AM – Divine Liturgy (Ukrainian)

Major Feasts

9:30 AM & 7 PM – Divine Liturgy (Bilingual)

CONFESSIONS

Before each Sunday Divine Liturgy

PARISH OFFICE

Tuesday-Friday: 9:30 AM - 4:30 PM

Sunday, March 5, 2017

SUNDAY OF ORTHODOXY First Sunday of Lent

Holy Martyr Conon (249-251); **Tone 1**

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 2: We bow before Your most pure image, O kind Lord,* and beg pardon for our sins, O Christ our God.* Of Your own will You consented to ascend the Cross in the flesh* to free Your handiwork from enslavement to the enemy.* In thanksgiving we cry aloud to You:* By coming to save the world, our Saviour, You filled all things with joy.

Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

Kontakion, Tone 8: The uncircumscribed Word of the Father* became circumscribed when He took flesh of you, O Mother of God;* and when He restored the divine image to its ancient glory,* He suffused it with the beauty of God.* Therefore, confessing our salvation* in deed and word, we portray it in images.

Prokimenon, Tone 4

ALL: Blessed are You Lord God of our fathers,* and praised and glorified is Your Name forever.

SOLOIST: For You are righteous in everything You have done to us.

Epistle - Hebrews 11:24-26,32-40; 12:1-2

Brothers and Sisters, by faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures¹ of sin. He considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions,² quenched raging fire,³ escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection.⁴ Others were tortured,⁵ refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death,⁶ they were sawn in two,⁷ they were killed by the sword; they went about in skins of sheep

and goats,⁸ destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive⁹ what was promised, since God had provided something better so that they would not, apart from us, be made perfect. Therefore, since we are surrounded by so great a **cloud of witnesses**,¹⁰ let us also lay aside every weight¹¹ and the sin that clings so closely, and let us run with perseverance¹² the race that is set before us, looking to Jesus the pioneer and perfecter of our faith,¹³ who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Alleluia Verses

SOLOIST: Moses and Aaron are among His priests and Samuel among those who call upon His name. *SOLOIST:* They called on the Lord, and He heard them.

Gospel - John 1:43-51

At that time, Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now

faithful departed cheering us on hints at the communion and intercession of the saints. It shows that the Church in heaven is neither cut off from nor disinterested in the pilgrim Church on earth but is actively solicitous of her salvation.

¹¹ **Every weight:** As a runner sheds whatever might restrict his movements or hamper his performance, so the believer must rid himself of every encumbrance in life that will jeopardize his chances for winning the eternal prize.

¹² **Run with perseverance:** Life is more like a distance race than a short sprint. Endurance is therefore necessary to keep moving toward the finish without losing faith along the way.

¹³ Christ is both the author, that is, the initiator and the finisher, that is, the perfecter of faith. His joy was to do God's will. He endured the cross in that He voluntarily accepted humiliation and death. We are to imitate His determination and perseverance.

¹ **Fleeting pleasures:** The luxuries of life open to Moses in the royal palace of Pharaoh.

² Daniel stopped the mouths of lions (Dan 6:16-24).

³ Shadrach, Meshach and Abednego stood unharmed while fire danced around them (Dan 3:23-27).

⁴ The widow of Zarephath and the Shunammite woman received their children back from the dead (1 Kings 17:17-24; 2 Kings 4:32-37).

⁵ Maccabean martyrs were tortured as they professed faith in the resurrection.

⁶ The priest Zechariah was stoned in the Temple.

⁷ Isaiah the Prophet was sawn in two.

⁸ The prophet Elijah wore animal skins (2 Kings 1:8).

⁹ **Did not receive:** Not until Jesus opened the way to glory did the righteous of the OT enter the inheritance they saw from a distance.

¹⁰ **Cloud of witnesses:** The heroes of biblical history enumerated in Hebrews 11. They are pictured crowded into a stadium, looking down on believers still running the race of faith and urging them on to victory. At the finish line stands Jesus, waiting to reward us. Images of the

Philip was from **Bethsaida**,¹⁴ the city of Andrew and Peter. Philip found Nathanael¹⁵ and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from **Nazareth**.¹⁶” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward him, he said of him, “Here is **truly an Israelite**¹⁷ in whom there is no deceit!” Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!”¹⁸ Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Amen, amen, I say to you, you will see heaven opened and the angels of God **ascending and descending**¹⁹ upon the Son of Man.”

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.

Alternate Ambo Prayer

O Master and Lord our God, we entreat You: in Your goodness listen to Your unworthy servants. Enable us to reach the desired end of

¹⁴ **Bethsaida**: A village on the northern edge of the Sea of Galilee.

¹⁵ **Nathanael**: Called “Bartholomew” in the Synoptic Gospels.

¹⁶ **Nazareth**: A small secluded Galilean village considered unimportant to many in Israel.

¹⁷ **Truly an Israelite**: i.e., a descendent of the patriarch Jacob, who was renamed “Israel” (Gen 32:28). Ironically, Jacob himself was known for his beguiling ways, especially when he intercepted the family blessing intended for his older brother.

¹⁸ **Son of God... King of Israel**: Titles closely connected in ancient Israel, where King David and his successors are called “sons” of the Lord God. Unlike his Davidic predecessors, however, Jesus is the Son of God by nature and not by a covenant of divine adoption. Nathanael

these days of fasting given to us for our correction. Lead us, who have started this present contest, to the crowns of victory for which we hope. Remove from us the armor of darkness and clothe us with the armor of Your light. O Lord, grant us self-denial without hypocrisy, prayer in secret, which is more acceptable to You, and humble almsgiving, which is pleasing to You. Through the mercies of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and for ever and ever.

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ANNOUNCEMENTS

READERS

Next Sunday – Sunday, Mar 5

5:00 pm (Sat) – Anastasia Babej
 9:30 am (Sun) – Lucy Brodniansky
 11:00 am (Sun) – Zenon Wojnowskyj

Next Sunday – Sunday, Mar 12

5:00 pm (Sat) – Theodosia Babej
 9:30 am (Sun) – Dan Papirnik
 11:00 am (Sun) – Michael Pecuh

THANK YOU! - Thank you very much to all St. Josaphat parishioners for all your thoughts and prayers for our daughter, Kelly Misko over the last three months. She is on the mend now and

speaks from his knowledge of the Old Testament. That he was “called” while sitting “under the fig tree” recalls how neighbors will “invite” one another under their “fig tree” in the messianic age (Zech 3:10). Judaism linked this hope with the coming of the royal “Branch,” a messianic figure mentioned by Zechariah.

¹⁹ **Ascending and descending**: An allusion to Jacob’s dream in Gen 28:11-15. Jacob dreamed of a ladder spanning heaven and earth that enabled the angels to pass in and out of the world. Moved by the experience, he renamed the place where he slept “the house of God” and “the gate of heaven” (Gen 28:17). Jesus puts himself in the centre of this vision, claiming that He is the place where heaven touches down to earth; he is the true house of God; and he is the mediator through whom the angels exercise their ministry.

will be able to go back to work in March. Prayers Work! - Noelle and Al Misko.

HAPPY BIRTHDAY AND BEST WISHES to Taras Kichma, who celebrated his birthday on Friday, February 24th; and to Maria Varshavska, who celebrated her birthday on February 25th. Many Happy Years! Mnohaya Lita!

DAY-LIGHT SAVINGS TIME – one hour forward on Sunday morning, March 12th, 2:00 AM.

LENTEN PRESANCTIFIED LITURGY – will be celebrated twice a week during the Great Fast: Wednesdays (English) at 5:00 PM, and Fridays (Ukrainian) at 7:00 PM.

PRAYER FOR THE DEPARTED (SOROKOUSTY) – will take place at both Presanctified Services during the Great Fast: Wednesdays and Fridays.

LENTEN SIXTH HOUR – with distribution of Holy Communion at the end, will be celebrated Monday to Friday at 8:00 AM during the Great Fast.

PASTORAL COUNCIL MEETING – will take tomorrow, Monday, March 6th, 6:30 pm, in the parish hall (Verkhovyna). All reports for the AGM need to be submitted by Tuesday, March 7th. Thank you to those who have already submitted their reports!

PARISH ANNUAL MEETING (AGM) – will take place on Monday, March 13th at 7:00 pm in the parish hall or the cathedral basement (to be announced). **Akathist to the Passion of Christ at 6:30 pm**, in the Cathedral. In a parish of over 400 families or households (1,000 faithful), only 50 people on average attend the AGM. That's only 5% of the parish. A mere 5% gathers annually to pray for their parish family, to hear reports on activities and events, to discuss and make decisions on important issues concerning the future of the parish. Let your renewed interest and love give life to our parish. Come to pray at 6:30 pm and attend the AGM at 7:00 pm on Monday, March 13th.

PYROHY WORKBEE – on Wednesday, March 8th and March 29th. Please come out and support our community!

CABBAGE ROLL WORKBEE – on Wednesday, March 22nd. Please come out and support our community!

2017 RENOVATION PROJECT – the work on the sewage system in the cathedral basement continues ahead of schedule! The damaged pipes have been replaced, the trenches have been filled and concrete has been poured. The replacement of the floor planking begins on Monday. Further good news – the source of the smell in the washrooms has been found – a cracked hole in a venting pipe within the space above the men's washroom. This will be repaired this week. Our hope is that the basement will be operational by next weekend.

CONTRIBUTIONS TO THE PRESERVATION FUND – Please be generous in your contributions to the Preservation Fund! Your generosity makes it possible for us to complete the restoration so urgently required.

SHROUD OF TURIN PRESENTATION – at St. Josaphat's Cathedral, 97th St. And 108 Av. Sunday, March 26 and Sunday, April 30 from 2:00 p.m. to 4:00 p.m. Come learn about the most amazing relic owned by the Catholic Church—the cloth in which Jesus was wrapped after his death. Discover the mysteries that have puzzled scientists and faithful alike. It has been called the 5th Gospel because the image and the blood stains clearly tell the story of Christ's suffering and death. This picture is worth more than a thousand words and it closely corroborates the story as it is told in the Gospels. The presentation includes an authentic full size cloth replica of the Shroud of Turin which has been obtained by the Ukrainian Catholic Eparchy of Edmonton. There are also 4 upright images which are enhanced for easier detection of the features on the Shroud. The session concludes with a PowerPoint presentation that gives an overview of the

history of the cloth and the most important scientific discoveries. Is it the real thing or is it a fake? You'll be in a better position to decide after you have seen and heard the evidence.

EASTER YARMAROK – The UCWLC will holding their annual Paska Sale on Sunday, April 2th and April 9th, following the 9:30 am Divine Liturgy. Please plan to join us for our Bake Sale, fellowship and much, much more! NOTE: There will be NO pre-sales. If you would like to join us in baking the paska or require more information, call Carol at 780-476-5834.

40 DAYS OF LIFE – March 1 – April 9, 2017 – is a community-based campaign that takes a determined, peaceful approach to showing local communities the consequences of abortion in their own neighborhoods. Participants take an hour or more (even every week of the Campaign) to pray, fast and witness outside of the abortion clinic. For more information on how you can get involved, call Melody at 780-710-5188 or visit 40daysforlife.com/Edmonton.

GRIEF SHARE – Grief recovery support group. An 11-week program for those searching for support in their grief at the loss of a loved one will be held at the Edmonton Eparchy Pastoral Centre, 9645 – 108 Ave, March 16 – June 1. The sessions will run from 6:30 – 8:30 pm., Thursday evenings. Each session will include a video and group discussion. Our goal will be to build community with others who have experienced loss, gain a better understanding of what we are experiencing, and give and receive support and encouragement while journeying through mourning. A GriefShare workbook will be provided for note taking, journaling and grief study. Cost: \$25.00 to cover materials. For further information, or to register email education@edmontoneparchy.com or call 780 – 424-5496.

BI-ANNUAL YARMAROK – The Verkhovyna Ukrainian Song & Dance Ensemble is hosting

their biannual Yarmarok on March 18 & 19 at the Ukrainian Youth Complex. This is a family event that offers a bake sale, penny carnival, petting zoo, Ukrainian dance showcase, Baba's Kitchen, and a trade/craft show. With the approval of our Chancellor, Fr. Stephen, they would like to ask you if you can include the announcement about that event in your parish bulletin? If you have any questions, please contact directly Tetiana Hlus (Yarmarok Committee 2017) at tetiana.hlus@live.ca

EDMONTON PRAYER BREAKFAST – Morning prayer for our city, mayor and councilors: Wednesday, April 26, 2017 7:25-9:00 AM at the Shaw Conference Centre. Together we can make an impact on our city! Your attendance is evidence to our mayor and civil leaders that the Christian community is active and interested in our city and that we are upholding them in prayer. To book tickets or for more information, contact Mona Bouchard: 780-328-7882 or go to www.edmontonprayerbreakfast.ca.

SHEVCHENKO CONCERT – will take place on Sunday, March 12, 2017, 2:30 pm, at the Ukrainian Youth Unity Centre, 9615 153 Avenue. Tickets: \$15 for adults; \$5 for students; children 12 and under – free. Available at Ukrainian Social Services, Meest, and Orbit. Also from UCC Executive members or at the door. For more information, please contact Luba Boyko-Bell at 780-469-4890 or Orysia Boychuk at 780-983-1349.

SPRING TEEN RETREAT – March 24th – 27th, 2017. Ages; 13 – 17. Start your Spring Break right! Unwind, recharge and share some prayers and fun at this year's Eparchial Spring Break Retreat. Bring a friend and spread the word! Sunday Zip-lining at Camp Warwaw included in registration fee. Drop off: 5:00 -7:00 pm Friday, March 24th at Camp Oselia. Pick-up: 6:00 pm Monday, March 27th at Camp Oselia. COST: \$75.00. **Register with payment by Friday, March 17th.** Contact Millie Schietzsch for more

information at youth@eepearchy.com, 780-424-5496 or 780-446-1061

FIRST SUNDAY OF GREAT LENT

“Orthodox Sunday”

CAMP OSELIA SPRING/SUMMER PROGRAMS

Family Retreat (Living Laudato Si at home) –

April 21-22, 2017: This retreat focuses on the teachings of Pope Francis’ encyclical message about caring for our environment and the poor. Join us as we explore the teachings behind this encyclical message and how we can participate with our children at home.

Spring Work Bee – May 6, 2017: Help us as we prepare Camp Oselia for the upcoming camping season. This is a great way to enjoy God’s creation as a family and an excellent way to volunteer. Christian Service Hours can be awarded to students for volunteer service needs. Food and drink will be provided for all volunteers. Please register by May 1st, so we can make sure we have enough food.

C.O.A.S.T. Camp Oselia Academy for Superhero

Training – July 9- August 4, 2017: This year we are proud to offer 4 weeks of summer camp as we train to become heroes of the Catholic faith. This superhero themed camp will challenge your children to be the best versions of themselves, as well as learn responsibility as stewards of God’s creation. Registration Deadline: June 30th, 2017. NO LATE REGISTRATIONS WILL BE ACCEPTED.

Please visit the Camp Oselia website for details on ALL our programs or contact Damian Rudiak (Camp Director) for more information.

www.camposelia.com 780-424-5496 780-619-0639 oselia@edmontoneparchy.com

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LAST SUNDAY: FEBRUARY 26, 2017

SUNDAY COLLECTION \$3,515.15

COLLECTION FOR THE NEEDY \$694.50

PRESERVATION FUND

UCBC – St. Josaphat Branch \$4,000.00

Connelly & McKinley Ltd. \$500.00

Willaim Brasko \$100.00

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Today is the first Sunday of Great Lent, also known as “the Sunday of the Veneration of Icons.” Today we commemorate the victory of the Church over Iconoclasm and the final restoration of the veneration of icons in Constantinople in the year 843 AD. At the seventh ecumenical Council, which took place in Nicea, in the year 787 A.D., the Church made it very clear that as Christians, we do not worship icons; for God alone is worshipped and praised. However, we do venerate and revere icons, because they are visible signs of God and His Kingdom. When we venerate an icon of Christ, by kissing or touching it, our love and devotion is not given to the icon itself, but is always transferred to God alone. When we venerate an icon of a saint, we also worship God alone, for the saints in heaven keep nothing for themselves. Mother Mary keeps nothing for herself. St. Josaphat also keeps nothing for himself. All glory, praise and honour is always passed on by them to God alone, Who dwells in His saints and Who is the source of all holiness and divine life.

Icons in our Churches or in our homes are very important for several reasons. First of all, they are windows into heaven, (we are looking from this world into the kingdom of God) and therefore, they create a sense of reverence in our worship of God. Secondly, icons are the Word of God, Holy Scripture, written down not with ink or letters on paper, but with colour on wood. So, wherever they are mounted, icons always silently proclaim the Gospel, and they can be very useful in teaching the faith to others. Finally, icons help to establish a personal link between ourselves and God. When we pray before an icon, it becomes easier to focus our attention on God and to make our prayer more personal and intimate.

We often forget, however, that not all icons are objects, made of wood, cloth and paint. There are such things as ‘living icons’, which move and

breathe and have life in them. These 'living icons' are you and me -- human beings. God Himself has called us 'icons'. In the Book of Genesis, just before creating human beings God said, "Let us make man in our image and likeness" (*Gen. 1:26*). *And so God made man in His image and likeness, male and female He created them.* Well, the word "icon" is a Greek word, which means "image." So, to be created in the image of God, is to be an icon of God.

If we met someone on the street who knew nothing about God, how would we describe God to that person? We would probably begin by saying that God is an infinite and eternal Being, the Creator of all things. We would try to paint a picture, or image, with words. We would say that God is all-powerful, all-knowing, everywhere present, all loving and merciful, infinite in goodness and wisdom, and the fountain of all truth and eternal life.

All these wonderful attributes, which are infinite in God, are also reflected in humans, but only in a finite and limited way. As humans, we have been endowed with free will, finite beauty, knowledge and wisdom; we have been created to love and to be loved, and to live for eternity in God. This is what it means to be an 'image of God.' When we look at a human being, we are looking at a created reflection of God Himself. God, as the Master Iconographer, has created us in His own image and likeness.

When the priest (or deacon) incenses during church services, he not only censes the icons on the walls and doors, but he also censes the 'living icons' assembled before him - each of us present in the church. To show respect only to icons made of wood, and to disrespect the living ones, would be hypocritical on our part. All people - regardless of colour, gender, class, or nationality, -- all are icons of the living God. Some may be tarnished and darkened because of sin, some in the process of being restored by the hand of God; and others may already be bright and radiant with Divine Light -- but all are icons nevertheless!

If we have a sense of awe and reverence for human beings as icons of God, we will have a deep respect and love for God. If we strive to love our neighbor, to show kindness and mercy, then our love and devotion will always be transferred to God. He who loves His neighbor, loves God. In his first letter, St. John writes the following: "If someone says, 'I love God' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also." (*1 Jn 4:20*)

According to the spiritual theology of the Christian East, the ultimate goal of human life is "Theosis" or "Deification," which literally means 'to become like God.' We are called to become like God, not by our own effort and merit, but only by the grace of God. (If you remember, Adam and Eve sinned against God because they wanted to become 'like God', not by God's grace, but on their own, in pride and rebellion. True holiness is to become like God, through humility and obedience. This process of 'becoming like God' began on the day of our baptism and must continue throughout our lifetime. If we strive to cooperate with God, to become transparent, then God will fill us with His Light. He will shine through us and we will become a light in the world we live in.

A little girl with her family in a tour group, were being shown around one of the great cathedrals of Christendom. As the guide was explaining an historic tomb nearby, the girl was staring at a great stained glass window, through which the sun was streaming, bathing the cathedral floor with beautiful colours.

As the group was about to move on, the girl interrupted the guide with her new question: "Who are those people in the pretty windows?"

"Those are the saints" -- the tour guide replied.

That night as she was preparing for bed, the little girl suddenly felt inspired by something important. She turned to her mother and said, "I

know who the saints are!" "Do you dear?" –
replied the mother. "Who are they?"
They are people who let the light shine through!"

Fr. Peter Babej

Historical Background

lent.goarch.org/sunday_of_orthodoxy/learn

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year, the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Council decided on a doctrine by which icons should be venerated but not worshipped. In

answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God. The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".



A Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy."

LENTEN MISSION

In English

Given by Fr. Mark Zazula, O.S.B.M.

Marian Apparitions And Messages for Our Times

March 19-21, 2017

St. Josaphat Cathedral
10825 97th Street N.W. Edmonton

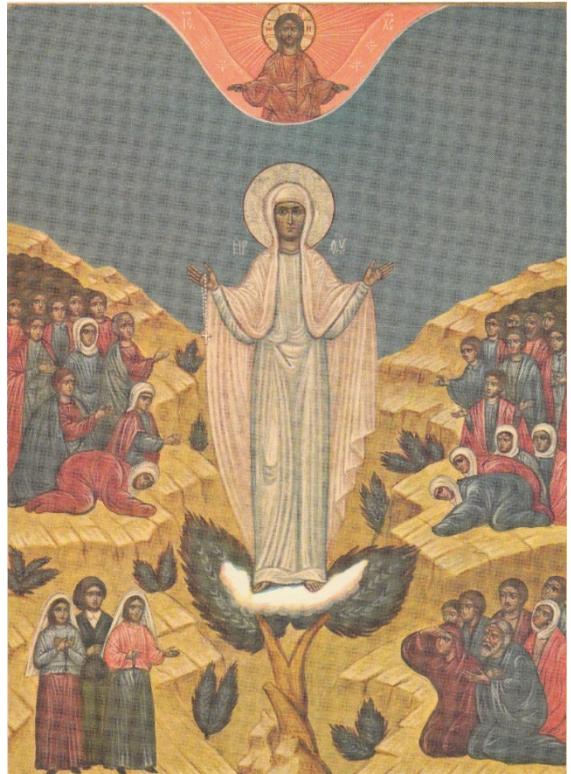
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Fr. Mark Zazula was ordained a priest in 1962 in Rome and belongs to the Order of St. Basil the Great (O.S.B.M.), popularly known as the “Basilian Fathers.” He studied at the Basilian House of Studies in Mundare, Alberta, then went on to receive his degree in theology from the Pontifical University Gregorianum in Rome. He continued his theological studies at the University of Ottawa. Later, he attended the Centre for Biblical Formation in Jerusalem. Fr. Mark entered the Basilian Order in 1953 and has since been active in all aspects of life in the Order. He was assistant superior at their house in Ottawa, teacher and principal of St. Basil’s College in Toronto, and was very active in the “Ukrainian Catholic Youth” (U.C.Y.). Fr. Mark currently resides in Edmonton and serves as an associate pastor of St. Basil the Great Parish.

Sunday Schedule

Great Vespers (Sat. March 18) – Fr. Mark will be available for confession during Great Vespers, from 4:00-5:00 pm

Divine Liturgies (Sun. March 19) – Fr. Mark will preach at the 5:00 pm (Sat), 9:30 am (Sun) and 11:00 am (Sun) Divine Liturgies. He will also be available for confession before and after each Divine Liturgy.



Mission Schedule

Sunday, March 19: Akathist to the Mother of God & Mission I – 7:00 pm. We will begin the Mission with the Akathist Hymn in honour of Mary, the Mother of God. Fr. Mark will be available for confession from 6:00 pm.

Monday, March 20: Akathist to the Passion of Christ & Mission II – 7:00 pm. Fr. Mark will be available for confession from 6:00 pm.

Tuesday, March 21: Rosary to the Mother of God & Mission III – 7:00 pm. We will conclude the Lenten Mission with the Rosary and a *Consecration to the Blessed Virgin Mary*. Fr. Mark will be available for confession from 6:00 pm. The Mission will conclude with refreshments and fellowship in the church basement.

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 2: Пречистому образіві Твоєму поклоняємося, Благий,* просячи прощення прогрішень наших, Христе Боже,* бо волею благоволив єси плоттю зійти на хрест,* щоб ізбавити тих, що їх створив єси, від неволі ворожої.* Тому благодарственно кличемо Тобі:* Ти радістю сповнив усе, Спасе наш, прийшовши спасти світ.

†Слава Отцю, і Сину, і Святому Духові,* і нині і повсякчас і на віки вічні. Амінь.

Кондак, глас 8: Неописане Слово Отче* із тебе, Богородице, воплощенням описалося* і, осквернений образ у давнє зобразивши,* з божественною добротою з'єднало,* та ісповідуючи спасіння,* ділом і словом ми це являємо.

Прокімен, Глас 4

Всі: Благословен єси, Господи, Боже батьків наших,* і хвальне і прославлене ім'я Твоє на віки. *Стих:* Бо праведний єси у всьому, що вчинив Ти нам.

Апостол (До Єв 11,24-26, 32-40; 12,1-2)

ЧТЕЦЬ: До Євреїв послання святого апостола Павла читання.

Браття і сестри! Вірою Мойсей, коли був виріс, відрікся зватися сином дочки фараона; волів радше страждати разом з людом Божим, ніж зазнавати дочасно гріховної втіхи, бо, дивлячись на нагороду, вважав за більше багатство наругу вибраного народу від скарбів Єгипту. І що ще скажу? Часу не вистачить мені, коли почну розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, обітниць осягнули, загородили пащі левам, силу вогню гасили, вістря меча уникали, ставали сильні, будши недолугі, на війні проявляли мужність, наскоки чужинців відбивали. Жінки діствали своїх померлих,

які воскрешали. Інші загинули в муках, відкинувши визволення, щоб осягнути ліпше воскресіння. Інші наруг і бичів зазнали та ще й кайданів і в'язниці; їх каменовано, розрізувано пилою, брано на допити; вони вмирили, мечем забиті; тинялися в овечих та козячих шурах, збідовані, гноблені, кривджені; вони, яких світ був невартий, блукали пустинями, горами, печерами та земними вертепами. І всі вони, дарма що мали добре засвідчення вірою, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас осягли досконалість. Тому і ми, маючи навколо себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко обмотує, і біжимо витривало до змагання, що призначене нам, вдивляючися пильно в Ісуса, засновника й завершителя віри.

Стихи Алілуя

1. Мойсей і Арон між Його священиками, і Самуїл між тими, що Його ім'я прикликають.
2. Вони Господа прикликали, і Він відповів їм.

Євангеліє (Від Йоана 1,43-51)

В той час вирішив Ісус піти в Галилею, і найшовши Филипа, мовив до нього: «Іди за мною». А був Филип з Витсаїди, з міста Андрія та Петра. Зустрів Филип Натанаїла і сказав до нього: «Ми найшли того, про якого писав Мойсей у законі і пророки -- Ісуса, сина Йосифа, з Назарету.» Натанаїл сказав йому: «Що доброго може бути з Назарету?» Мовив до нього Филип: «Прийди і подивися.» Ісус, побачивши, що до нього надходить Натанаїл, сказав про нього: «Ось справжній Ізраїльтянин, в якому нема лукавства.» Натанаїл сказав: «Звідкіль ти мене знаєш?» У відповідь Ісус сказав йому: «Перше, ніж Филип тебе покликав, я тебе бачив, як ти був під смоковницею.» Натанаїл відповів йому: «Учителю, ти -- Син Божий, ти - цар Ізраїля.» Ісус у відповідь сказав йому: «Тому що я мовив до тебе: «Я бачив тебе під

смоковницею» - віруєш; побачиш більше, ніж те.» І сказав до нічого: «Істинно, істинно кажу вам: Побачите небеса відкриті і ангелів Божих, як вони возходять та сходять на Сина Чоловічого.»

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* Аلیلія, аلیلія,* аلیلія!

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ОГОЛОШЕННЯ

ЧИТЦІ

Сьогодні, 5-го березня

5:00 п.п. (суб) – Анастасія Бабей

9:30 рано (нед) – Луція Броднянська

11:00 рано (нед) – Зенон Войновський

В слідууючу неділю, 12-го березня

5:00 п.п. (суб) – Теодосія Бабей

9:30 рано (нед) – Данило Папірник

11:00 рано (нед) – Михайло Пецюх

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МНОГАЯ ЛІТА! З нагоди дня народження, складаємо найщиріші побажання слідуючим особам, а саме: Тарас Кічма (24-го лютого) та Марія Варшавська (25-го лютого). Нехай Господь Бог благословить щастям та здоров'ям на многі і благі літа!

ЗМІНА ЧАСУ – в наступну неділю, 12-го березня, о год. 2:00 рано, одна година вперед.

ЗАГАЛЬНІ РІЧНІ ЗБОРИ – відбудуться в **понеділок, 13-го березня, о год. 7:00 вечором.** Акафіст до Страстей Христових – о год. 6:30 вечора. **ПРОСИМО ВСІХ ДО УЧАСТИ!**

СХОДИНИ ПАРАФІЯЛЬНОЇ РАДИ – відбудуться в **понеділок, 6-го березня, о год. 6:30 вечором,** в парафіяльній залі при «Верховині».

СЛУЖБА ПЕРЕДОСВЯЧЕНИХ ДАРІВ – правиться під час Великого Посту що середи, о год. 5:00 п.п. (в англійській мові), та що

п'ятниці, о год. 7:00 вечором (в українській мові). Хресна Дорога – в п'ятницю, пів-години перед Службою.

МОЛИТВА ЗА ПОМЕРШИХ (СОРОКОУСТИ) – у середу та п'ятницю, підчас відправи Передосвячених Дарів.

ПИРОГИ – Просимо вашої допомоги в середу 8-го березня, та 29-го березня. **ГОЛУБЦІ** – просимо вашої допомоги в середу 22-го березня. Щиро дякуємо!

ВЕЛИКОДНІЙ ЯРМАРОК – що річний продаж пасок, печива та писанок відбудеться в неділю 2-го квітня та в неділю 9-го квітня, після Служби Божої в год. 9:30 год. рано та 11:00 год. рано, в церковній залі при «Верховині». Ярмарок організує наш відділ ЛУКЖК. Просимо всіх до участі! Поза поданих днів, продаж пасок заздалегідь не відбуватиметься. За дальшими інформаціями, просимо звернутися до Карол на телефон 780-476-5834.

НАПРАВА КАНАЛІЗАЦІЙНИХ ТРУБІВ – наша праця віднови ще не закінчилася! Під час старань забезпечити катедру від майбутнього заливу водою підчас тяжких дощів, досліджено апаратом, що підземні каналізаційні труби зігнули. Конечно потрібно вставити нові труби. Тимчасом, вхід до церковної аудиторії та кухні закритий.

ЗБІРКА НА ФОНД ЗБЕРЕЖЕННЯ КАТЕДРИ – Наш проєкт реставрації, жаль, продовжується далі! Ваші пожертви необхідні для ремонту та збереження нашої катедри!

ШЕВЧЕНКІВСЬКИЙ КОНЦЕРТ – Конгрес Українців Канади та Українське Музичне Товариство Альберти влаштовують Шевченківський концерт, «Тарас Шевченко – і слово і музика», в неділю, 12-го березня, 2017 р.Б., 2:30 п.п. в Домі Української Молоді, 9615 – 153 Авеню. Квитки можна закупити в слідуючих місцях: Ukrainian Social Services, 780-471-447; Meest, 780-424-1777; Orbit, 780-422-5693. Запрошуємо всіх до участі!

THIS WEEK: MARCH 5-12, 2017

SUNDAY, MARCH 5

5 PM – Divine Liturgy for all parishioners; for the repose of +Anna (Misyk) Fedyna 23rd Year Memorial.

9:30 AM – Divine Liturgy (English); for all parishioners; for the repose of +Philip Zapisocki

11 AM – Divine Liturgy (Ukrainian); for the intentions of all parishioners; for the repose of +Jeamine

MONDAY, MARCH 6

8 AM – Lenten 6th Hour

TUESDAY, MARCH 7

8 AM – Lenten 6th Hour

WEDNESDAY, MARCH 8

8 AM – Lenten 6th Hour

5 PM – Pre-Sanctified Liturgy (English); for the health and intentions of Maria Pastuszenko; for the repose of all the departed (sorokousty)

THURSDAY, MARCH 9

8 AM – Lenten 6th Hour

FRIDAY, MARCH 10

8 AM- Lenten 6th Hour

7 PM- Pre-Sanctified Liturgy (Ukrainian); for the health and intentions of Maria Pastuszenko; for the repose of all the departed (sorokousty)

SATURDAY, MARCH 11

11:00 AM – 1st Year Memorial Liturgy for +Zenon Balaban

4 PM – Great Vespers

5 PM – Divine Liturgy for all parishioners; for the repose of +John Fedyna (51st Year Memorial)

SUNDAY, MARCH 12

9:30 AM – Divine Liturgy (English); for the health and intentions of Victoria Holosney

11 AM – Divine Liturgy (Ukrainian); for the intentions of all parishioners; for the repose of the soul of +Peter Greschuk

SACRAMENTAL MYSTERIES

Baptism & Chrismation – for infants and adults: by arrangement in advance with one of the priests.

Marriage – please make an appointment for an interview at least six months in advance.

Confession – prior to and during Sunday Liturgies; also, upon request or appointment.

Anointing of the Sick – for healing and recovery, in all cases of surgery and grave illness (spiritual or physical), please call one of the priests directly.

COMMITTEES, PROGRAMS

Pastoral Council

Chair: Dan Papirnik 780-474-5193

Adult Faith Directorate

(U.C.I.A, Bible Study, Missions, Presentations)

Director: Ed Hecker 780-483-4707

Bible Study: Don Hucal 780-424-3477

Catechetical Directorate

(Sunday-School, Solemn Communion, Camps)

Director: Andrea Leader 780-433-6839

Children's Choir / Youth Kryllos

Solomia Babiak 780-457-7071

St. Josaphat Youth-Disciple Program

Donna Babej 780-423-9077

St. Josaphat Sadochok 780-421-1769

ORGANIZATIONS

Altar Servers (Boys, ages 8 to 17)

Fr. Michael Bombak 780-885-8056

Knights of Columbus

Grand Knight: Greg Warwa 780-483-5810

St. Josaphat Choir

Director: Melanie Turgeon 780-243-6208

Ukrainian Catholic Brotherhood (UCBC)

President: Ron Zapisocki 780-476-8977

Ukrainian Catholic Women's League (UCWLC)

President: Maxine Zakordonski 780-470-4741

OTHER FACILITIES

Cathedral Auditorium 780-424-7505

St. Josaphat Parish Hall 780-421-9353

For rentals, please call Jenny at: 780-424-9723

Verkhovyna Senior's Home 780-429-3846

Eparchial Chancery Office 780-424-5496

St. Michael's Cemetery 780-424-5493