

Катедро Святого Йосафата

Української Католицької Єпархії Едмонтону

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Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

BISHOP

Most Rev. David Motiuk, Eparch of Edmonton
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Very Rev. Stephen Wojcichowsky, Vicar General
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CATHEDRAL CLERGY

Fr. Peter Babej, Parish Pastor
fr.babej@eeparchy.com | 780-993-8037 (cell)

Fr. Mykhaylo Bohun, Assistant Priest
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Fr. Roman Kobyletsky, Assistant Priest
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Fr. Michael Kowalchyk (retired)
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PASTORAL COUNCIL

Rick Doblanko, Chair
rmdoblanko@shaw.ca | 780-473-5092

DIVINE SERVICES

Mon-Fri: Div. Liturgy, 7:30 AM

Saturday: Div. Liturgy, 9:00 AM

Sat. Vigil: Great Vespers, 4:00 PM

Div. Liturgy (Bilingual), 5:00 PM.

Sunday: Matins, 7:30 AM | Rosary, 9 AM

Div. Liturgy (Eng), 9:30 AM

Div. Liturgy (Ukr), 11:15 AM.

Sunday, October 11, 2020

Fathers of the 7th Ecumenical Council

The Holy Apostle Philip, One of the Seven Deacons;
Our Venerable Father Theophanes the Branded,
Composer of Canons (845); Tone 2.

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DIVINE LITURGY

Troparia and Kontakia

Troparion, 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.

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

Kontakion, Tone 6: The Son who ineffably shone from the Father* was born two-fold 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.

Prokeimenon, Tone 4

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

Verses: For You are righteous in everything that You have done to us. (*Daniel 3:26-27*)

Epistle – Hebrews 13:7-16

A reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Brothers and sisters: Remember your leaders¹, those who spoke the word of God to you; consider the outcome of their life; and imitate their faith. Jesus Christ is the same² yesterday and today and for ever.

Do not be led away by diverse and strange teachings; for it is well that the heart to be strengthened by grace, not by foods³, which have not benefited their adherents. We have an altar⁴ from which those who serve in the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So, Jesus also suffered outside the city gate⁵ in order to sanctify the people by His own Blood.

¹ **Remember your leaders:** the original pastors of the community.

² **the same:** Jesus Christ is unchanging because He is divine, i.e., He is the Lord, the Son of God, eternally begotten of the Father, and through Him all things were made.

³ About food

⁴ **An altar:** Many interpret this as a reference to the Cross or to the sacrifice of Jesus in general. More likely, however, it refers to the Eucharistic altar of the Church from which we partake divine food, and which is off-limits even to the priests serving at the sanctuary altar in the Temple in Jerusalem. In favour of this reading, several considerations suggest that the Eucharist is a significant, albeit submerged, element in the theology of Hebrews. (1) The towering importance of the New Covenant throughout the letter points in this direction, since Jesus mentioned “the new covenant” only in the context of the Last Supper. This would not go unnoticed by readers familiar with the Gospels’ traditions. (2) At one point, the author seems to allude to the Eucharistic words of Jesus “this is the blood of the Covenant” (Heb 9:20). Not only so, but the allusion leads to a significant point about the relationship between shedding blood and the forgiveness of sins (9:22), a point that Jesus Himself also made in the words of institution (see Mt 27:27-28). (3) A reference to the Eucharist probably occurs in 6:4, where Christian initiation involves tasting a “heavenly gift.” (4) The typology in 7:1-3 invites us to consider the links between Jesus and the priest

Therefore, let us then go forth to Him⁶ outside the camp, and bear the abuse He endured. For here we have no lasting city, but we seek the city which is to come.⁷ Through Him, let us continually offer up a sacrifice of praise to God⁸, that is, the fruit of lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Alleluia Verses

Verse: The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting. *Verse:* Gather to Him His devout ones, who with sacrifice make covenant with Him. (*Psalms 49:1,5*)

Gospel – John 17:1-13

At that time Jesus looked up to heaven and said, “Father, the hour⁹ has come; glorify Your Son so that the Son may glorify You, since You have

Melchizedek. Christian readers would naturally see a prefiguration of the sacrament in the “bread and wine” offered by Melchizedek (Gen 14:18). (5) Hebrews teaches that we draw near to God and actually enter His heavenly sanctuary “by the blood of Jesus” (10:19) and “through His flesh” (10:20). It is difficult to know how the humanity of Christ enables us to accomplish this in the present apart from Eucharistic Communion.

⁵ **outside the city gate:** A final connection is made between the sacrifice of Jesus and the Day of Atonement liturgy developed in Heb 9-10. After the sin offerings were slain in the outer court of the Tabernacle, the carcasses of the victims were dragged outside the camp of Israel to be burned (Lev 16:27). This signifies how the body of Jesus was disgraced outside the city walls of Jerusalem (Mk 12:8; Jn 19:17-20). Readers are challenged to follow him out, leaving behind the city and sanctuary of the Old Covenant and ready to suffer for the gospel as he did.

⁶ **Let us go to Him:** The celebration of the Eucharist, makes present the perfect sacrifice of Christ on the Cross. We stand beneath the Cross.

⁷ **The city that is to come:** The heavenly Jerusalem, the final and eternal dwelling place of God among His people.

⁸ **sacrifice of praise:** the Eucharist is the greatest sacrifice of praise that can be offered to God the Father, through the Son, and in the Holy Spirit.

⁹ **the hour:** The hour or time of Christ’s glorification – His passion, death and resurrection.

given Him authority over all people, to give **eternal life**¹⁰ to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on earth by finishing the work that You gave Me to do. So now, Father, glorify Me in Your own presence with the glory that I had in Your presence before the world existed. I have made Your Name known¹¹ to those whom You gave Me from the world. They were Yours, and You gave them to Me, and they have kept Your word. Now they know that everything You have given Me is from You; for the words that You gave to Me I have given to them, and they have received them and know in truth that I came from You; and they have believed that You sent Me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom You gave Me, because they are Yours. All Mine are Yours, and Yours are Mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, protect them in Your Name that You have given Me, so that they may be one, as We are One.¹² While I was with them, I protected them in Your name that You have

given me. I guarded them, and not one of them was lost except the one destined to be lost,¹³ so that the Scripture might be fulfilled. But now I am coming to You, and I speak these things in the world so that they may have My joy made complete in themselves.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (Psalm 148:1)* Alleluia, alleluia,* alleluia.

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19th Sunday After Pentecost
Gospel Reading – Luke 6:31-36

The Lord said, “Do to others as you would have them do to you.¹⁴ If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High;¹⁵ for he is kind to

¹⁰ **eternal life:** To possess life is to know the living God in his triune glory. Although this knowledge has a cognitive and intellectual dimension, it also includes a relational bond of love, friendship, and communion with God that grows steadily until our union with him is complete in heaven (Eph 1:17; 1 Jn 4:7). ● Personal knowledge of God is a sign of the New Covenant, according to Jer 31:33–34. the only true God: The NT doctrine that God is a Trinity is built on the OT doctrine that Yahweh alone is God (Deut 6:4; 32:39). This ancient belief, held dear both in Israel and in the Church, stands in sharp contrast to the pagan notion that many gods exist and deserve our recognition (Ex 20:3–6; Is 43:10; 1 Cor 8:5–6).

¹¹ **I have made Your Name known:** Possibly the divine name “I AM” which is shared by Jesus. Or, too, it may refer to the general revelation of the Father. Jesus, as the perfect image of Father, in His incarnation and dwelling upon earth as a man, reveals the Father to all people.

¹² **As we are one:** The family unity of the apostles (and the Church) is to reflect the oneness of the Divine Persons in the Trinity.

¹³ **The one destined to be lost:** Judas Iscariot, whose betrayal of Christ was foretold.

¹⁴ The “Golden Rule” summarizes the moral law of the New Covenant and is a sure test to distinguish virtue from vice. Similar statements are found in the OT. This “Golden Rule” is a minimum of Christian virtue, as it places man’s desire for goodness (the natural law of self-love) as a basic standard of how to treat others. It is but the first step on the path to the perfection of virtue; this perfection is found I v. 36, where God’s mercy, rather than man’s desire, is the standard.

¹⁵ **children of the “Most High”:** From a Hebrew perspective, parents reproduce character traits in the children who bear their image. Jesus applies this same logic to the family of God: as the Father is forgiving and loving, even toward the unfaithful and undeserving, so his children must imitate his kindness toward all without discrimination.

the ungrateful and the wicked. Be merciful,¹⁶ just as your Father is merciful.”

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FOR FURTHER MEDITATION

Deuteronomy 8:1-6

[1] "All the commandment which I command you this day you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore to give to your fathers. [2] And you shall remember all the way which the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments, or not. [3] And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know **that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the LORD.** [4] Your clothing did not wear out upon you, and your foot did not swell, these forty years. [5] Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. [6] So you shall keep the commandments of the LORD your God, by walking in his ways and by fearing him.

Isaiah 44:1-8

"But now hear, O Jacob my servant, Israel whom I have chosen! [2] Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshu'run whom I have chosen. [3] For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring. [4] They shall spring up like grass amid waters,

like willows by flowing streams. [5] This one will say, 'I am the LORD's,' another will call himself by the name of Jacob, and another will write on his hand, 'The LORD's,' and surname himself by the name of Israel." [6] **Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: "I am the first and I am the last; besides me there is no god.** [7] Who is like me? Let him proclaim it, let him declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. [8] Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? **There is no Rock; I know not any.**"

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ANNOUNCEMENTS

PARISH

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office (780-422-3181) or send your email request to josaphat@telus.net

HAPPY BIRTHDAY & BEST WISHES – to Father Michael Kowalchuk, Anatoliy Baluchynskyy, Ivone Shewchuk, Anna Grendowicz, Nicholas Berry and to all who celebrated their birthdays or anniversaries this past week, or will celebrate this upcoming week. May God bless you with health, happiness and peace! Mnohaya Lita!!!

CONGRATULATIONS AND MANY HAPPY YEARS – to Sharon and Ihor Holinka, who celebrate their 40th Wedding Anniversary. May God continue to bless you with health, joy and peace, for many many happy years!!!

¹⁶ **be merciful:** Mercy is the towering rule of Christ's kingdom. Jesus reformulates the teaching of Lev 19:2, replacing the command to initiate God's holiness with a command to imitate his mercy. The subtle difference between these divine attributes points to the difference between the Old Covenant and the New. The quest for holiness in ancient Israel meant that God's people had to

separate themselves from everything ungodly, unclean, and impure, including Gentiles and sinners (Lev 15:31; 20:26). Jesus gives holiness a new focus, defining it as mercy that reaches out to others and no longer divides people into segregated camps or disqualifies some and not others to enter the family of God.

THANKSGIVING DAY – Monday, October 12, 2020. Divine Liturgy will be celebrated at 9:00 AM. Happy Thanksgiving!!!

40 DAYS FOR LIFE – continues until November 1. Please consider praying outside the abortion clinic (Women’s Health Options) 12409 – 109 A Avenue, Edmonton. Vigil hours are 7:00 am to 7:00, daily. If you would like to participate, you can sign up for vigil hours at www.40daysforlife.com/edmonton. Campaign details are available under “Resources” on the website. You can also contact us at info@edmontonprolife.org or 780-425-1637.

MON. OCT 12: CATECHISM FOR ALL AGES – The second session in our catechetical series will be livestreamed on Monday, October 12, at 6:00 PM. Topic: **GOD AS TRINITY.**

WED. OCT 14: ADULT BIBLE STUDY – our bible study will continue with the Book of Deuteronomy, the *Second Law*. To watch: visit our website, our YouTube Channel (St. Josaphat Cathedral) or our Facebook page (St. Josaphat’s Cathedral). Also, you are able to access all session videos and notes on our parish website. Click the tab **TEACHING** and proceed to **BIBLE STUDY.**

NEXT SUNDAY! OCT. 18: SOLEMN HOLY COMMUNION – Regular Sunday schedule: Divine Liturgy at **9:30 am** (Eng) and at **11:15 am** (Ukr). An additional Divine Liturgy for Solemn Holy Communicants and their families and friends will be celebrated at **1:00 PM**. Renewal of Baptismal Vows and First Confessions for the children, followed by a rehearsal, will take place on Saturday, October 17th, at **2:30 PM**.

REGISTRATION FOR SUNDAY SCHOOL – Our catechists would like to keep in contact with their children to provide them materials that they can work through at home. Please register your children for our virtual Sunday School program. Registration forms are available at the entrance to the cathedral.

OCT. 22: UKRAINIAN CATHOLIC UNIVERSITY – BEYOND COVID – UCU STRONG! You are invited

CURRENT GUIDELINES

- 1. Please answer health questions.** You may enter the church for Divine Liturgy if:
 - a. You are in good health, with no serious medical conditions.
 - b. You have not been tested for COVID and you are not awaiting test results.**
 - c. You have not been in contact with someone who has COVID.
 - d. You have not travelled outside of the country in the past two weeks.
 - e. You do not have cold symptoms such as: a runny nose, a sore throat, persistent cough, sneezing, headache, feel weak or exhausted.
- 2. Please sign-in.** After signing in, please disinfect the pen you used.
- 3. Sanitize hands** – before entering.
- 4. Please wear a mask as you enter.** Free masks are available as you enter the cathedral.
- 5. Maintain physical distancing.** Families or members of the same household may sit in the same pew.
- 6. Please refrain from congregational singing.**
- 7. Please refrain from physical veneration of icons.**
- 8. Children are to remain in pews with parents.**
- 9. Approach Holy Communion** – to closest station to you, maintaining physical distancing.
- 10. Exit** – by north or south doors.

to take part in an on-line Virtual Soiree in support of UCU to be held on Thursday, October 22. The 75-minute program will start at 7:00 PM (Mountain time). To view the video invitations and to register for the event, visit the UCEF Canada website: www.ucef.ca.

“BRIDGE OF HOPE” BACKPACK CAMPAIGN. Bridge of Hope, a charitable arm of Ukrainian Catholic Eparchy, Edmonton, is running

programs for the last 20 years for poor and orphaned children in Ukraine. The program is completely operated by volunteers in Canada and in Ukraine. Sister Servants of Mary Immaculate of Ukraine are personally delivering shoeboxes to 14 Bridge of Hope centers and 9 orphanages throughout Ukraine during Ukrainian Christmas holidays. For the easier handling and cost-effective shipping, we have decided to use bags or backpacks instead of shoeboxes. Also, if we may suggest a monetary donation towards shipping cost, our suggestion is \$5.00 per bag but any donation would be much appreciated. Instead of a backpack or Christmas bag we are accepting a monetary donation of \$30.00 Canadian dollars which will cover the cost of making one gift-backpack.

Suggested Gift Items for Christmas bags or Backpacks for children 2 to 16 years old.

- Toothbrush, toothpaste, dental floss
- plastic container for toothbrush
- Face cloths, hand towels, and bath towels
- Hairbrush, hair combs, hair pins
- hair bands, lip balm
- plastic bag or plastic cosmetic bag in which to store and carry these items
- candies, gum,
- thermal lunch bags
- plastic bottles for water
- pencils, erasers, and pencil cases
- pens or variety colored pack
- solar powered calculator
- toys for boys and girls
- T-shirts for boys and girls
- socks boys and girls
- gloves, mits
- scarfs, hats, sweaters

Please do not include any liquid's (soaps, shampoos), playing cards or sharp objects. **Deadline for all donations is NOVEMBER 1.**

MON. NOV. 11: REMEMBRANCE DAY – Divine Liturgy and Panakhyda will be offered in remembrance of those who sacrificed their lives in the defence of freedom on Wednesday, November 11, at 10:30 am.

SUN. NOV. 15: PARISH FEAST DAY – On Sunday, November 15th, we will celebrate the Feast of our Cathedral patron saint, the Priest-Martyr Josaphat of Polotsk (transferred from November 12th).

MON. NOV. 23: PARISH “TOWN HALL MEETING” – in person and virtual, at 7:00 PM. More information to follow!

DIRECT DEPOSIT –You may have your church donations regularly transferred to the Cathedral on a monthly basis. If you are interested in beginning in November, please fill out a form and have it into the office no later than **October 23, 2020.** The form is available: 1. online at our website, 2. you may request one from the parish office, or 3. you may send an email addressed to Andrea Szabo with your request to josaphat@telus.net. All pre-authorized direct deposits are withdrawn on the first business day of each month to help defray the cost of processing fees for the Cathedral. To calculate your monthly donation amount, simply take your weekly donation and multiply it by 52 (weeks) and divide by 12 (months).

RETRouvaille – HELP FOR STRUGGLING MARRIAGES – helpourmarriage.com or 587-598-4357; info@helpourmarriage.ca. The next Retrouvaille Program: **Nov. 13-15, 2020.**

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SUNDAY, OCTOBER 4, 2020

SUNDAY COLLECTION

Sunday Envelopes	\$4,418.35
Loose Donations	\$121.00
Candles	\$54.25
Donations to the Church	\$195.99
TOTAL SUNDAY:	\$4,789.59

Sincere thanks to all donors! The annual operation cost for the Cathedral is approximately \$380,000 dollars per year. This works out to cost of \$1,100 dollars per day. How can I help? If you are working, donating one hour of your income per week will safeguard the finance future of our parish!

PRESERVATION	\$40.00
CHARITY (BRIDGE OF HOPE)	\$35.00

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Is it okay to venerate icons or not?

Certain Christian communities today continue to insist that venerating icons, kissing them or even praying before them, is a form of idol-worship or idolatry. **Well, there is nothing new under the sun....**

The issue of whether we should or should not venerate icons goes back almost 1,300 years. It was a huge controversy in the 8th and 9th centuries, which started in the year 726 (under Emperor Leo II) and lasted for about 120 years. During that time, countless holy icons and images were smashed, defaced, and destroyed by those who believed them to be idolatrous. They were called “Iconoclasts” or “icon-smashers.” Many of those who defended the use of icons, known as the “Iconodules” or “venerators of icons” were persecuted, imprisoned, tortured, and even put to death.

The Iconoclasts may have been influenced by Jewish and Muslim ideas (who reject the use of images in worship). It is important to note that in 723, three years before the first outbreak of Iconoclasm in Byzantium, the Muslim Caliph Yezid ordered the removal of all icons within his dominions. However, Iconoclasm was not totally imported from outside. Within Christianity itself there were circles who were opposed to the use of images in prayer or worship, believing them to be a form of latent idolatry.

The Iconoclast controversy ended in 780, when the Empress Irene official suspended the persecution of iconodules. To clarify the position of the Universal Church on the use of icons (images, etc), she convoked the Seventh Ecumenical Council, which took place in the city of Nicaea (not far from Constantinople), from September 24 to October 13, 787. There were 350 bishops in attendance.

On the issue of venerating holy icons (images), the Fathers (Bishops) of the Seventh Council clarified the position of the Universal (Catholic) Church and promulgated the following declaration:

*“As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them. For the more they are contemplated, the more they move to fervent memory of their prototypes. Therefore, it is proper to accord to them a fervent and reverent adoration, not, however, the veritable worship which, according to our faith, belongs to the Divine Being alone — **for the honor accorded to the image passes over to its prototype, and whoever adores the image adores in it the reality of what is there represented.**”*

In other words, **whenever we kiss or venerate an icon of Jesus or a cross with love, Jesus immediately receives our kiss and the warmth of our love.** The same applies to icons of Mary and the Saints.

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“I do not worship matter, but the Creator of matter, who for my sake became material and deigned to dwell in matter, who through matter effected my salvation...” — *St. John of Damascus*

“Concerning the charge of idolatry: Icons are not idols but symbols, therefore when an orthodox Christian venerates an icon, he is not guilty of idolatry. He is not worshipping the symbol, but merely venerating it. Such veneration is not directed toward wood, or paint or stone, but towards the person depicted. Therefore, relative honor is shown to material objects, but worship is due to God alone. We do not make obeisance to the nature of wood, but we revere and do obeisance to Him who was crucified on the Cross... When the two beams of the Cross are joined together, I adore the figure because of Christ who was crucified on the Cross. But if the beams are separated, I throw them away and burn them.” — *St. John of Damascus*

Thankfulness

We may not mind being ungrateful to others, but we are surely peeved when we are faced with someone else's ingratitude with respect to us.

According to the Bible, most people fall into the category of being "ungrateful" – angry at God when things go wrong but forgetting Him completely when things go well.

God faces the same problem that we face: hearing more gripes and complaints than thank-you's.

If being grateful for the good times comes hard for most of us, imagine the difficulty of thanking God for the bad times. Yet some amazing and saintly people have learned to do so, finding that the worst of times do teach us patience and humility.

Interestingly, the Bible presents thankfulness to God as the best motivation for living a good life. Fear of hell or other punishment motivates some people, but what pleases God most is people who live moral lives not because they fear Him, but because they love Him. Of the three kinds of giving – grudge giving, duty giving, and thanksgiving – God prefers the last.

"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be known To God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus" (Phil 4:6).

"Rejoice always. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess 5:16-17).

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Prayer of Thanksgiving

God of all blessings,
Source of all life, giver of all grace:
We thank You for the gift of life:
for the breath
that sustains life,
for the food of this earth
that nurtures life,

for the love of family and friends
without which there would be no life.

We thank you for the mystery of creation,
for the beauty
that the eye can see,
for the joy
that the ear may hear,
for the unknown
that we cannot behold filling the universe with
wonder,
for the expanse of space
that draws us beyond the definitions of ourselves.

We thank you for setting us in communities:
for families
who nurture our becoming,
for friends
who love us by choice,
for companions at work,
who share our burdens and daily tasks,
for strangers
who welcome us into their midst,
for people from other lands
who call us to grow in understanding,
for children
who lighten our moments with delight,
for the unborn,
who offer us hope for the future.

We thank you for this day,
for life
and one more day to love,
for opportunity
and one more day to work for justice and peace,
for neighbors
and one more person to love
and by whom be loved,
for your grace
and one more experience of your presence,
for your promise:
to be with us,
to be our God,
and to give salvation.

For these, and all blessings,
we give you thanks, eternal, loving God,
through Jesus Christ we pray. Amen.

СЛУЖБА БОЖА

Тропарі й Кондаки

Тропар, глас 8: Препрославлений Ти, Христе Боже наш,* світила на землі - отців наших - оснував Ти* і ними до істинної віри всіх нас направив Ти.* Багатомилосердний, слава тобі.

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

Кондак, глас 6: Ти — із Отця несказанно возсіявший Син* — із жени родився подвійний еством.* Його видячи, не відрікаємося виду зображення,* але його, благочесно написавши, вірно почитаємо.* І ради того Церква, держачи істинну віру,* цілує ікону вочоловічення Христового.

Прокімен, глас 4

Всі: Благословен еси, Господи, Боже отців наших, * і хвальне, і прославлене ім'я Твоє на віки (*Дан. 3:26*).

Стих: Бо праведний еси в усьому, що сотворив Ти нам (*Дан. 3:27*).

Апостол – до Євреїв 13:7-16

До Євреїв послання св. апостола Павла читання.

Браття і сестри! Пам'ятайте про наставників ваших, які звіщали вам слово Боже, і, дивлячись на кінець їхнього життя, наслідуйте їхню віру. Ісус Христос учора і сьогодні – той самий і повіки.

Не піддавайтеся різним чужим наукам; воно бо добре укріпити серце ласкою, а не стравами, які не принесли ніякої користі тим, що ними займалися. У нас є жертвник, з якого не мають права їсти ті, що служать при наметі. Бо м'ясо тих звірят, яких кров архиерей заносить у святиню за гріхи, спалюється за табором. Тому й Ісус, щоб освятити народ Своєю Кров'ю, страждав поза містом.

Тож виходьмо до Нього за табір, несучи Його наругу, бо ми не маємо тут постійного міста,

але майбутнього шукаємо. Тому, отже, через Нього приносимо завжди Богові жертву хвали, тобто плід уст, які визнають Його ім'я.

Не забувайте добродійства взаємної допомоги, такі бо жертви є милі Богові.

Стихи на «Алилуя»

Стих: Бог богів, Господь мовив, і призвав землю від сходу сонця до заходу (*Пс. 49:1*).

Стих 2: Зберіть йому преподобних його, що заповідують завіт його в жертвах (*Пс. 49:5*).

Євангеліє - Від Івана 17:1-13

В той час Ісус, підвівши очі до неба, сказав: Отче, прийшла година. Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, яку ти дав йому над усяким тілом: дати життя вічне тим, яких ти дав йому. Це - вічне життя, щоб пізнали тебе, єдиного істинного Бога, та Ісуса Христа, якого ти послав.

Я прославив тебе на землі: виконав діло, яке ти дав мені виконати. Тепер, отже, прослав мене, Отче, у себе, тією славою, яку я мав у тебе, перше ніж постав світ. Я об'явив твоє ім'я людям, яких ти дав мені зо світу. Вони були твої, і ти дав їх мені, і вони зберегли твоє слово. Тепер вони зрозуміли, що все, що ти дав мені, від тебе походить; слова бо, що ти дав мені, я дав їм, і вони прийняли і справді зрозуміли, що я від тебе вийшов, і увірували, що ти мене послав.

Я молюся за них, не за світ молюся, а за тих, яких ти дав мені, бо вони твої. І все моє - твоє, а твоє - моє, і я прославився в них.

Я більше не у світі, але вони у світі, і йду до тебе. Отче святий, ради імени твого бережи їх, тих, яких ти дав мені, щоб вони були одно, як і ми. Коли я був з ними у світі, я беріг їх у твоє ім'я; я стеріг тих, яких ти дав мені, і ніхто з них не погіб, крім сина погібелі, щоб збулося Писання. Тепер же йду до тебе і говорю це у світі, щоб вони мали у собі радість мою повну.

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19-та Неділя по Зісланні Святого Духа
Евангеліє - Луки 6:31-36

Сказав Господь: Як бажаєте, щоб вам чинили люди, чиніть їм і ви так само. Коли ви любите тих, що вас люблять, яка ваша заслуга? Таж бо й грішники люблять тих, що їх люблять. І коли чините добро тим, що вам чинять, яка ваша заслуга? І грішники те саме чинять. І коли ви позичаєте тим, від кого маєте надію назад узяти, яка ваша заслуга? Адже і грішники грішникам позичають, щоб відібрати від них рівне. Ви ж любіть ворогів ваших, добро чиніть їм і позичайте, не чекаючи назад нічого, і велика буде ваша нагорода, і будете синами Всевишнього, бо він добрий для невдячних і злих. Будьте милосердні, як і Отець ваш милосердний.

Причасний

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

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ОГОЛОШЕННЯ

ПАРАФІАЛЬНИЙ ВІСНИК – Якщо ви бажаєте отримати вісник що тижня через е-пошту, зверніться до церковної канцелярії або вишліть нам вашу е-адресу на нашу адресу: josaphat@telus.net.

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання о. Михайлові Ковальчик, Анатолію Балучинському, Івоні Шевчук, Анні Грендович, Миколі Бері, та всім хто справляють уродини сьогодні або справляв уродини протягом минулого тижня, або справлятиме цього тижня. Нехай Господь Бог благословить на многі і благі літа!

НАЙЩИРІШІ ПОБАЖАННЯ – З нагоді 40-ліття тайні Вінчання та подружнього життя, складаємо найщиріші побажання Ігореві та Шарон Голінка. Нехай Господь Бог благословить щастям, миром, та здоров'ям, на многі і благі літа!!! Многая Літа!!!

ДЕНЬ ПОДЯКИ – В понеділок, 12-го жовтня, Служба Божа відправиться о год. 9:00 ранку.

ПЕРШЕ СВ. ТОРЖЕСТВЕННЕ СВЯТЕ ПРИЧАСТЯ – відбудеться в неділю, 18-го жовтня. Порядок відправ:

7:30 ранку – Велика Утренья

9:30 ранку – Служба Божа (анг.)

11:15 ранку – Служба Божа (укр.)

1:00 п.п. – Служба Божа (дво-мовна) і Торжественне Святе Причастя.

УКРАЇНСЬКИЙ КАТОЛИЦЬКИЙ УНІВЕРСИТЕТ – Хочемо з Вами поділитися україномовним записом про **онлайн імпрезу 22 жовтня**, а саме закликом від УКУ на нашу підтримку. Щоб зареєструватися, просимо ввійти на вебсайт www.ucef.ca. Понад 80 відсотків донорів з Алберти не володіють українською мовою, але виявляють велику прихильність до УКУ та до розвитку України. І ми стараємося всім якнайкраще догодити в нашій програмі. Надіємося на вашу підтримку!

“МІСТ НАДІЇ” – ДОПОМОГА ДІТЯМ НА РІЗДВО. *Міст Надії*, харетативний відділ Української Католицької Єпархії, який діє вже понад 20 років, допомагаючи сиротам та бідним дітям в Україні різними програмами та збірками. Цей відділ діє у тісному зв'язку з Сестрами Службеницями в Україні. Минулими роками, з допомогою сестер, дарунки дітям на Різдво були передані дітям у 14 центрах «Міст Надії» та 9 сиротинцях. Цього року, для легшої пересилки, ми просимо парафіян підготувати наплечники з дарунками, разом з пожертвою в сумі \$5, щоб покрити кошт висилки. Якщо бажаєте щоб ми підготували наплечник з дарунками у вашому імені з вашою пожертвою, ми з приємністю це виконаємо. Кошт одного наплечника з дарунками – приблизно \$30.

Щодо дарунків для дітей від 2-16 років життя, пропонуємо слідуєчі речі (лише нові, не вживані):

- Щітка до зубей, паста до зубей, дентал флос, торбинка щітки та пасти
- Рушкнички для миття (обличчя та рук), рушники до кипелю
- Щітки до волосся, гребінці, шпильки, стрічки для волосся
- Губний бальзам
- пластикові торбинки для косметичних речей
- цукорки, жувачки
- торбинки для харчів (thermal lunch bags)
- водні контейнери
- олівці, пера, зошити, шкільні речі
- кольорові олівці, калкулатери
- забавки для хлопців та дівчат
- сорочки, під-сорочки, шкарпетки
- рукавиці, шалики, шапки, светери

Просимо не включати мила, шампон та будь-які плини, карти, та гострі речі. **Реченець для всіх пожертв – 1-го листопада.**

ПРЯМІ ПОЖЕРТВИ НА КАТЕДРУ – наш банк «СЕРВУС» дає нагоду парафіянам автоматично що місяця складати пожертви на катедру. Якщо ви зацікавлені, просимо звернутися до Андреї (в понеділок або в суботу) в церковній канцелярії.

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НЕДІЛЯ, 4-ГО ЖОВТНЯ, 2020

НЕДІЛЬНА ЗБІРКА

Недільні ковертки	\$4,418.35
Дрібні пожертви	\$121.00
Свічки	\$54.25
Окремі Пожертви на парафію	\$195.99

РАЗОМ: \$4,789.59

СЕМІНАРІЯ І ПОКЛИКАННЯ \$80.00

МІСТ НАДІЇ \$35.00

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«Хліб наш насущний» означає самого Ісуса Христа, який подає нам Себе в Таїнстві Євхаристії», – Блаженніший Святослав

Важливо щодня приступати до Святого Причастя, його шукати, ним жити. Отці Церкви говорили, що коли ми споживаємо цей наш хліб, щоденний, насущний, небесний, тоді з

CURRENT GUIDELINES

- Please answer health questions.** You may enter the church for Divine Liturgy if:
 - You are in good health, with no serious medical conditions.
 - You have not been tested for COVID and you are not awaiting test results.**
 - You have not been in contact with someone who has COVID.
 - You have not travelled outside of the country in the past two weeks.
 - You do not have cold symptoms such as: a runny nose, a sore throat, persistent cough, sneezing, headache, feel weak or exhausted.
- Please sign-in.** After signing in, please disinfect the pen you used.
- Sanitize hands** – before entering.
- Please wear a mask as you enter.** Free masks are available as you enter the cathedral.
- Maintain physical distancing.** Families or members of the same household may sit in the same pew.
- Please refrain from congregational singing.**
- Please refrain from physical veneration of icons.**
- Children are to remain in pews with parents.**
- Approach Holy Communion** – to closest station to you, maintaining physical distancing.
- Exit** – by north or south doors.

нами відбувається дуже цікава річ, яка дещо відрізняє правила духовного життя від правил земного, фізичного життя. Ми перетворюємося на Того, кого споживаємо. Про це сказав Блаженніший Святослав у суботній катехизі про молитву «Отче наш», в якій пояснив зміст прохання про хліб насущний.

У катехизі Глава Церкви пояснив, про який хліб іде мова у фразі «Хліб наш насущний дай нам сьогодні», чому його нам так потрібно, і чому потребуємо його сьогодні.

Предстоятель поділився думкою святого Кипріяна з Карфагену про певну подібність між словами «Отче наш», які стоять на початку, і «хліб наш», які розташовані немовби в центрі цієї молитви. І ця подібність, виявляється, не випадкова.

На його переконання, у словах «хліб наш», як і в «Отче наш», йдеться про щось дуже глибоке в наших стосунках з Богом.

«Прохаємо не про хліб земний, не про той, який потрібен нам для фізичного життя, розвитку і здоров'я. У молитві кажемо про хліб "насущний"», – підкреслив Блаженніший Святослав і пояснив, що вислів «хліб наш насущний» насамперед вказує на хліб небесний. Він означає самого Ісуса Христа, який подає нам Себе на поживу у вигляді хліба і вина в Таїнстві Євхаристії.

Цей хліб небесний, на думку Глави УГКЦ, має бути нашим щоденним хлібом. Адже без споживання цього небесного хліба немає духовного життя, яким би людина могла перемогти свою смерть, свої гріхи, – немає життя вічного.

У катехизі Блаженніший Святослав пригадав власне глибоке усвідомлення змісту цього прохання, коли, ще як єпископ в Аргентині, представляв душпастиря для громади, яка не мала священника впродовж сорока років.

«Один із представників цієї громади, заможний чоловік, сказав до мене такі слова: "Владико, дякую, що тепер ми будемо мати щодня наш небесний хліб – Таїнство Євхаристії. Нам так його бракувало. Бо на земний хліб ми собі самі заробимо, здобудемо його людськими зусиллями, а хліба небесного нам може дати лише Бог, лише Христос, лише Отець силою і діянням Святого Духа через служіння Христового священника"», – розповів Предстоятель.

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THIS WEEK AT THE CATHEDRAL

SUN. October 11: FATHERS OF THE 7TH ECUMENICAL COUNCIL

5:00 PM (SAT) – **Divine Liturgy** (Bilingual); for the needs and intentions of all parishioners; for birthday blessings, health, and intentions of Olga Wasyliv (90th birthday); for health and intentions of Patricia Worger.

7:30 AM (SUN) – Great Matins | 9:00 AM – Rosary

9:30 AM (SUN) – **Divine Liturgy** (English); for the needs and intentions of all parishioners; for health and intentions of Kathy Tachynski.

11:15 AM (SUN) – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for the health and blessing for Anna Grendowicz on her birthday; for the repose of +Mykhaylo Babiy (40th day memorial).

Mon. October 12: THANKSGIVING DAY. Martyrs Probus, Tarachus and Andronicus

9:00 AM – Divine Liturgy; for health of Kathy Tachynski.

Tues. October 13: Martyrs Carpus, Pappylas and Agathonicus

7:30 AM – Divine Liturgy; for the repose of +Susan Smith.

Wed. October 14: Parasceva of Ternovo

7:30 AM – Divine Liturgy; for the repose of +Maria Nebozuk; for the repose of +John and +Mary Berezanski.

Thurs. October 15: Euthymius the Younger

7:30 AM - Divine Liturgy; for the repose of +Emily Stuhl.

Fri. October 16: Longinus the Centurion

7:30 AM – Divine Liturgy; for health of Kathy Tachynski.

Sat. October 17: Prophet Hosea

9:00 AM – Divine Liturgy (Bilingual); For the repose of +Anna, Fred, Julie, Mike, Jean, Mary, and all members of the Shulhan family.

11:00 AM – Wedding

2:30 PM – First Solemn Confessions

4:00 PM – Great Vespers.

5:00 PM – **Divine Liturgy** (Bilingual); for the needs and intentions of all parishioners; for repose of +Gary Webb.

SUN. October 18: 20TH SUNDAY AFTER PENTECOST

7:30 AM (SUN) – Great Matins | 9:00 AM – Rosary

9:30 AM (SUN) – **Divine Liturgy** (English); for the needs and intentions of all parishioners; for health and intentions of Lori Webb and family.

11:15 AM (SUN) – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for the health of Sophia Pecuh and Vira Pecuh

1:00 PM (SUN) Divine Liturgy (Bilingual); for all children making their first Solemn Holy Communion; all families.