

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th Street N.W.

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Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

BISHOP

Most Rev. David Motiuk, Eparch of Edmonton
chancery@edmontoneparchy.com 780-424-5496
Website: www.edmontoneparchy.com

Fr. Julian Bilyj, Vicar General
vicar@eeparchy.com 780-424-5496

CATHEDRAL CLERGY

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

Fr. Mykhaylo Bohun, Assistant Priest
fr.bohun@eeparchy.com | 587-223-8485 (cell)

Fr. Michael Kowalchyk (retired)
kowalchykmichael@gmail.com | 780-718-1159 (cell)

Fr. Terry Cherwick (military chaplaincy)
cherwick7@gmail.com | 780-237-0376 (cell)

PASTORAL COUNCIL

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

DIVINE SERVICES

Mon-Fri: Sixth Hour and Typica, 7:30 AM

Wed & Fri: Presanctified Liturgy, 5:30 PM

Saturday: Div. Liturgy, 9:00 AM

Sat. Vigil: Great Vespers, 4:00 PM

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

Sunday: Great Matins, 6:45 AM

Div. Liturgy (Eng), 8:00 AM

Div. Liturgy (Eng), 9:30 AM

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

Sunday, March 21, 2021

ST. MARY OF EGYPT Fifth Sunday of the Great Fast

St. James, Bishop of Catania (813-20); Tone 1

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 8: The divine image was faithfully preserved in you, O mother,* for taking up the Cross, you followed Christ.* By your deeds you have taught us to see beyond flesh, which passes,* and care for the soul, a thing immortal.* And so, O venerable Mary,* your spirit rejoices with the angels.

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

Kontakion, Tone 3: Once you were filled with every impurity,* now through repentance you have been revealed as a bride of Christ;* following the angelic life, you crushed demons with the weapon of the Cross.* Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

Prokimenon, Tone 1

Let Your mercy, O Lord, be upon us, as we have hoped in You.

Verse: Rejoice in the Lord, O you just; praise befits the righteous. (*Psalm 32:22,1*)

Epistle – Hebrews 9:11-14

A reading from the epistle of the holy Apostle Paul to the Hebrews.

Brothers and sisters, when Christ came as High Priest¹ of the good things that have come, then through the greater and more perfect tent² (not made with hands, that is, not of this creation), He entered once for all³ into the Holy Place⁴, taking not the blood of goats and calves⁵, but His own blood, thus securing an eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit⁶ offered Himself without blemish to God⁷, purify our conscience from dead works⁸ to worship the living God!

¹ **High priest** – While priests entered the holy place of the temple daily, only the high priest could enter the Holy of Holies (most holy place) and only once a year, on the Day of Atonement (Yom Kippur). He entered to sprinkle the Mercy Seat of the Ark of the Covenant with the animal blood of the atonement sacrifice, which was offered first for his own sins (a bull calf) and then for the sins of the people (a goat). In contrast to the OT high priests, Christ is the High Priest of the New Covenant. He enters the heavenly sanctuary, once and for all, as the High Priest and the Perfect Sacrifice (sacrificial Victim). Seated at the right hand of the Father, His own human blood atones for all sin, once and for all. It brings healing to our corrupt humanity (flesh) and restores us to our proper relationship to God.

² **greater and perfect tent (tabernacle)** – Heaven itself, the new “meeting place” of God with His people. The OT tabernacle was an earthly meeting place with God.

³ **Once and for all:** In marked contrast to the “once a year” entrance of the high priests of Israel on the Day of Atonement.

⁴ **Holy Place** – meaning the “most holy place,” the heavenly “holy of holies.” Christ ascends to the very Throne of God with His own blood, where He is seated at the right hand of the Father. His blood and His presence next to the Father secure eternal redemption for all humanity.

⁵ **blood of goats and calves** – the text here is referring to two different liturgical events: the *ratification* of the Mosaic covenant at Mount Sinai, where the Greek OT specifies that young calves were sacrificed (Ex 24:5), and

Alleluia Verses

Verse: God gives me vindication, and has subdued people under me.

Verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. (*Psalm 17:48,51*)

Gospel – Mark 10:32-45

At that time, Jesus took the road, going up to Jerusalem, and Jesus was walking ahead of them⁹; they were amazed, and those who followed were afraid. He took the Twelve aside again and began to tell them what was to happen to him, saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days He will rise again.”¹⁰

the annual *renewal* of the Mosaic covenant on the Day of Atonement, when a bull calf was sacrificed for sins of the high priest and a goat was sacrificed for the transgressions of the people (Lev 16:15). The effect is to show that the sacrificial blood of Christ both ratifies a New Covenant with God and offers perfect atonement for all sins committed. It remains effective for all time.

⁶ **Eternal Spirit** – the Holy Spirit.

⁷ **God** – God the Father.

⁸ **Dead works** – With the New Covenant, the ritual sacrifices of the OT and the strict following of the Law are now dead works. At one time, they had their purpose, but they could never obtain perfect forgiveness and eternal salvation. Now, only faith in the sacrifice of Jesus Christ and Baptism bestows grace upon grace, the forgiveness of all sins and eternal salvation. *Any attempt to find favour, earn acceptance or be made righteous before God by one’s own effort, ability or willpower is now a dead work.* Everything done with faith in Jesus Christ and with God’s grace (i.e. we do not rely on our own efforts) is a good work.

⁹ **Ahead of them:** a vivid picture of Jesus’ determination, despite the sufferings which await Him at Jerusalem. He is going to His death of His own will and choosing.

¹⁰ Christ’s repeated predictions of His Passion were intended to encourage and strengthen the disciples for the terrifying events they would face. They also confirm that Christ was going to His death of His own will and choosing.

James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What is it you want me to do for you?” And they said to him, “Grant us to sit, one at Your right hand and one at Your left, in Your glory.¹¹” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup¹² that I drink, or be baptized with the baptism¹³ that I am baptized with?” They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized¹⁴; but to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared.¹⁵” When the ten heard this, they began to be angry with James and John.

So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all.¹⁶ For the Son of Man came not to be served but to serve, and to give His life a ransom for many.”¹⁷

¹¹ **glory:** This quest for temporal power and glory is unfitting for a disciple and shows an earthly misunderstanding of the Kingdom of God.

¹² **drink the cup** – this is a reference to Jesus’ forthcoming passion and crucifixion. He will drink it willingly. Although Jesus is innocent and pure, He consumes the cup that was filled for sinners to drink. The OT uses this image to depict the misery that God compels the unfaithful to drink (see Ps 75:8; Is 51:17; Jer 25:15).

¹³ **baptism** – Jesus calls His death a baptism. His death is baptism, for He was completely immersed in it, yet it will cleanse the world.

¹⁴ Christ’s prophecy of John and James participating in the same cup (suffering) and baptism (martyrdom) reveals they will lead after Pentecost.

¹⁵ **to sit at right and left:** Sitting at Christ’s declaring that the places of honour in the Kingdom are not His to give does not mean that He lacks authority. Rather, it means that they are not His to give arbitrarily. Instead, He will give them to those for whom God has prepared them. Note

Hymn to the Mother of God

In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you!

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia

Alternate Ambo Prayer

O Christ our God, in Your wisdom and power beyond understanding, You give riches as well as poverty. You became poor for our sakes, so that in your poverty we might become rich. Pour out Your rich mercy upon us sinners, for we are poor in good deeds and beggars for Your love. Though we have been rich in sins, make us poor in everything that is evil, while revealing us who had been beggars in virtues to be rich in good deeds. Deliver us from the fearful judgment of the

also with regards to sitting as equals at the right and left hand of Christ in His Kingdom, St. John Chrysostom teaches that no one could possibly occupy such a position. With regards to the highest places of honour that can be given to man (i.e. humanity), the Virgin Mary (on the right) and John the Baptist (on the left) hold these places.

¹⁶ **slave of all:** The ambitions voiced by James and John lead Jesus to clarify the true nature of Christian leadership. His disciples are not to imitate the pomp and tyranny of Gentile rulers but the humility and service He was been modelling for them during His ministry.

¹⁷ **for many:** The phrase *for many* is an Aramaic expression meaning “for all.” The expression is used idiomatically to mean “for all.” It indicates that Jesus will die, not just for some, but for the sins of the entire world. Jesus interprets His Passion as the fulfillment of the Isaiah prophecy about the Suffering Servant (Is 52:13-53:12). Pour out His life “for many” recalls how the messianic Servant will make “many” righteous and remit the sins of “many” by bearing their afflictions (Is 53:11-12).

heartless rich man, and make us partakers of blessed rest in the bosom of Abraham together with the poor man Lazarus. Do not let our defilements be unto condemnation for us who have been clothed in the spiritual purple, which is the sanctification flowing from Your Blood, and in the mystical fine linen, which is our enlightenment by the gift of Baptism. Instead, make us worthy to be clothed like kings and priests with dominion over passions and purity of life, so that we may be deemed worthy of Your incorruptible kingdom. For You are the Lover of Mankind, and Your all-holy, good and life-giving Spirit, now and for ever and ever. Amen.

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For Further Reflection

The Day of Atonement

Leviticus 16:1-34

The LORD spoke to Moses, after the death of the two sons of Aaron, when they drew near before the LORD and died; ² and the LORD said to Moses, "Tell Aaron your brother not to come at all times into the holy place within the veil, before the mercy seat which is upon the ark, lest he die; for I will appear in the cloud upon the mercy seat. ³ But thus shall Aaron come into the holy place: with a young bull for a sin offering and a ram for a burnt offering. ⁴ He shall put on the holy linen coat, and shall have the linen breeches on his body, be girded with the linen girdle, and wear the linen turban; these are the holy garments. He shall bathe his body in water, and then put them on. ⁵ And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

⁶ "And Aaron shall offer the bull as a sin offering for himself, and shall make atonement for himself and for his house. ⁷ Then he shall take the two goats, and set them before the LORD at the door of the tent of meeting; ⁸ and Aaron shall cast lots upon the two goats, one lot for the LORD and the other lot for Aza'zel. ⁹ And Aaron shall present the goat on which the lot fell for the LORD, and offer it as a sin offering; ¹⁰ but the goat on which the lot fell for Aza'zel shall be presented alive before the

LORD to make atonement over it, that it may be sent away into the wilderness to Aza'zel.

¹¹ "Aaron shall present the bull as a sin offering for himself and shall make atonement for himself and for his house; he shall kill the bull as a sin offering for himself. ¹² And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small; and he shall bring it within the veil ¹³ and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat which is upon the testimony, lest he die; ¹⁴ and he shall take some of the blood of the bull, and sprinkle it with his finger on the front of the mercy seat, and before the mercy seat he shall sprinkle the blood with his finger seven times.

¹⁵ "Then he shall kill the goat of the sin offering which is for the people, and bring its blood within the veil, and do with its blood as he did with the blood of the bull, sprinkling it upon the mercy seat and before the mercy seat; ¹⁶ thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins; and so he shall do for the tent of meeting, which abides with them in the midst of their uncleannesses. ¹⁷ There shall be no man in the tent of meeting when he enters to make atonement in the holy place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. ¹⁸ Then he shall go out to the altar which is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat, and put it on the horns of the altar round about. ¹⁹ And he shall sprinkle some of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleannesses of the people of Israel.

²⁰ "And when he has made an end of atoning for the holy place and the tent of meeting and the altar, he shall present the live goat; ²¹ and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness

by the hand of a man who is in readiness. ²²The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness.

²³“Then Aaron shall come into the tent of meeting, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there; ²⁴and he shall bathe his body in water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. ²⁵And the fat of the sin offering he shall burn upon the altar. ²⁶And he who lets the goat go to Aza’zel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. ²⁷And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth outside the camp; their skin and their flesh and their dung shall be burned with fire. ²⁸And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

²⁹“And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves, and shall do no work, either the native or the stranger who sojourns among you; ³⁰for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before the LORD. ³¹It is a sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. ³²And the priest who is anointed and consecrated as priest in his father’s place shall make atonement, wearing the holy linen garments; ³³he shall make atonement for the sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. ³⁴And this shall be an everlasting statute for you, that atonement may be made for the people of Israel once in the year because of all their sins.” And Moses did as the LORD commanded him.

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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](mailto:josphat@telus.net)

HAPPY BIRTHDAY & BEST WISHES – to Yaroslava Wyshynska, Greg Warwa, Clarence Zazulak and 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!!!

THANK YOU! – **MEEST Edmonton** donated a Ukrainian flag for our Cathedral (outside). May God bless you!

NOTE: LITURGY OF THE PRESANCTIFIED GIFTS (ENG) – will resume this Wednesday, March 24, 2021, at 5:30 PM.

THURS. MARCH 25: FEAST OF THE ANNUNCIATION. 9:30 am – Divine Liturgy (English); 11:15 am – Divine Liturgy (Ukrainian); 7:00 PM – Divine Liturgy (Bilingual).

SUNDAY SCHOOL – we are offering a catechetical class for children in the church basement auditorium on **Sundays, at 9:30 am**. Bring your child (or children) downstairs for the lesson!

SUNDAY SCHOOL LIVESTREAM – The weekly Sunday Catechism class will be broadcasted via livestream on **Mondays, at 5:30 PM**, (YouTube and Facebook). Once posted, the Sunday School lessons can be viewed at any time.

ADULT BIBLE STUDY – BIBLE STUDY IS POSTPONED UNTIL FURTHER NOTICE.

REGISTRATION WILL BE REQUIRED – for Divine Services on Palm Sunday, Holy Friday, Holy Saturday, and Holy Pascha.

PUSSY WILLOWS – will be handed out on Palm Sunday as the faithful leave the church.

BLESSING OF EASTER BASKETS – will take place in the church parking lot on Holy Saturday (3:00 pm, 4:00 pm, and 5:00 pm), and after each Divine Liturgy on Easter (Holy Pascha). Pre-registration is required.

A PASKA AND BABKA BAKE SALE - will be held on **Sunday, March 28th**, in the staff parking lot, after every Divine Liturgy. All covid protocols will be followed. Three sizes of Paska are available: small - \$5.00, medium - \$8.00, and large - \$11.00. Babka will be: small - \$4.00, medium - \$7.00, and large \$10.00. Beet horseradish - \$5.00. Contact person: Maxine Zakordonski: 780-470-4741.

DOMESTIC HELP WANTED – Daytime Help (Full-time: Monday to Friday from 10:00 am to 6:00 pm) and Evening Help (Part-time: Flexible Hours). Seeking an energetic Catholic lady who would like to babysit two children under the age of 3 for \$15-16 per hour. Duties would include childcare and household tasks including laundry, deep cleaning and food preparation for the whole family. A working knowledge of English is required. If you are interested, please contact: **Racquel Hung ASAP at 587-501-5500.**

PRIVATE VISIT, CONFESSION AND HOLY COMMUNION – if you are at high risk and are unable to attend Sunday or weekday Divine Liturgies, please call the parish office or one of the priests directly to make arrangements for a private visit to the church: for prayer, confession, and to receive Holy Communion. We are very flexible. A private schedule can be arrangements for weekday mornings, afternoons, or evenings.

CONFESSIONS – take place on Saturdays, during Vespers and into the first part of the Divine Liturgy (from 4:00 pm – 5:20 pm); on Sundays, from 9:00 am to 9:50 am; and from 11:00 am to 11:35 am. Please, no confessions during the epistle, gospel, and homily. Confessions will continue after the homily.

CURRENT GUIDELINES

1. **In Edmonton, face masks are mandatory for entry into places of worship.** You must wear a face mask to enter the church. However, if you have a medical condition and a doctor's note, you are exempt from wearing a mask.

2. **Hand-sanitization at the entrance to the church is required.**

3. **The faithful are required to sign in upon entry. You will need to answer the 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.

4. **Face masks are mandatory.** Free masks are available as you enter the cathedral. Those with a medical condition are exempt.

5. **Maintain physical distancing.** Families or members of the same household may sit in the same pew.

6. **No policing or judging.** If you have any concerns, please inform THE PASTOR. Please keep in mind that some people are exempt due to health issues.

7. No congregational singing.

8. No veneration of icons.

9. Children are to remain **in pews with parents.**

10. **Approach Holy Communion** – to closest station to you, maintaining physical distancing.

11. **Exit** – by north or south doors.

BALLOTS FOR THE AGM – If you did not receive a voting ballot for the AGM, please contact the parish office. We will mail you a ballot or forward it by email. Ballots are also available at the main entrance. NOTE: EACH BALLOT ALLOWS FOR EVERY ADULT IN YOUR HOUSEHOLD TO VOTE. You are voting “YES” or “NO” for the proposed slate of officers: Rick Doblanko, Chair; Lidia Wasylyn, Vice Chair; Andrea Szabo, Vice Chair; Kathy Tachynski, Secretary; Andriy Cherwick, Treasurer.

ST. JOSAPHAT BOOKSTORE – is open upon request. To make arrangements, please contact Ivone Shewchuk at 587-709-5193 or ivoneshewchuk@yahoo.ca

DIRECT DEPOSIT –You may have your church donations regularly transferred to the Cathedral on a monthly basis. If you are interested in beginning in March, please fill out a form and have it into the office no later than **March 28, 2021**. 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).

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SUNDAY, MARCH 14, 2021

SUNDAY COLLECTION

Sunday Envelopes	\$6,584.03
Loose Donations	\$85.00
Candles	\$148.60
Donations to the Church	\$1,302.12
TOTAL SUNDAY:	\$8,119.75

PRESERVATION FUND

N.N.	\$20.00
Evan Ritchie	\$100.00
Diane & Walter Korowalec	\$100.00
Mary Adamoski	\$200.00
Darlene Adamoski	\$100.00
Leo & Theresa Fedoriw	\$100.00

Lidia Wasylyn	\$200.00
<i>(in memory of Wilfred Prokop)</i>	
Bohdan & Sylvia Kuzyk	\$150.00
Nadia Mazurok	\$50.00
TOTAL:	\$1,020.00

CHURCH DONATION	
Nick & Amelia Danilak	\$50.00
<i>(in memory of Wilfred Prokop)</i>	

INITIAL OFFERING & MEMBERSHIP	\$214.00
EPARCHIAL COLLECTION – GREAT LENT	\$150.00
EASTER FLOWER	\$370.00
LENTEN MISSION	\$200.00

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St. Mary of Egypt: A Profile in Courage

We sometimes forget that it takes a particular kind of courage to accept the truth about ourselves, especially when that truth is painful or requires something of us that we do not want to give. No one can force us to make true spiritual changes in our lives, so all the more do we need the clarity and fortitude to recognize and respond to the truth.

Today we remember St. Mary of Egypt for having the courage to acknowledge the obscene mess she had become and then to do what it took to set things right. When an invisible force prevented her from entering the Church of the Holy Resurrection in Jerusalem, she asked for the help of the Theotokos, entered the church to venerate the Holy Cross, and obeyed a divine command to spend the rest of her life in repentance and strict asceticism as a hermit in the desert. When the monk Zosima stumbled upon her almost 50 years later, he was amazed at her holiness. But like all the saints, she was aware only of her sins and her ongoing need for God’s mercy.

Much less attuned to the truth about themselves were the disciples James and John when they asked to have privileged places of power in the Kingdom proclaimed by Jesus Christ. The Lord had just told the disciples that He would suffer, die, and rise again, but these two continued to think in worldly terms of a political kingdom on this earth and were grasping for power. The Savior corrected them by saying that they did not know what they were asking, for the way of His Kingdom requires making a selfless offering of oneself to God,

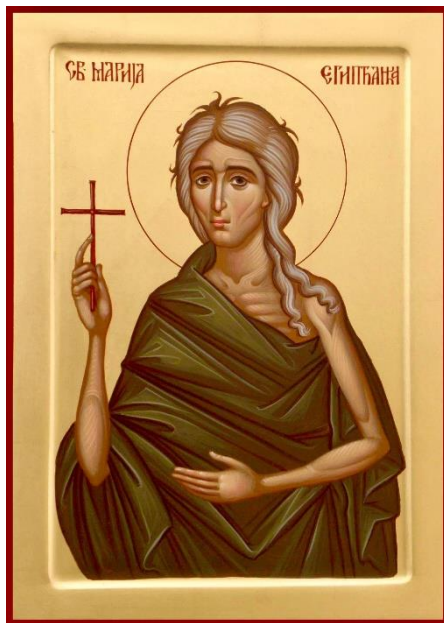
drinking the cup and undergoing the baptism of suffering and death. This is the way of Christ, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

It takes deep spiritual courage to confront the truth that we have been living in ways contrary to God’s will. It was not easy for power-hungry disciples to give up their dreams of political success and learn how to follow a Lord Who brings salvation to the world through His cross and empty tomb. It was not easy for a grossly immoral person like St. Mary of Egypt to renounce her comfortable and pleasure-filled life in order to repent in the desert. And it is not easy for any of us to recognize the truth about our own failings, weaknesses, and habits of word, thought, and deed that have put roadblocks on our pathway to holiness.

It takes a particular kind of courage to do so, but we must undertake the hard work of opening the eyes of our souls to reality and taking the steps that are necessary for us to participate personally in Christ’s healing and strength. Of course, we never earn or deserve the Lord’s mercy, but we must cooperate with Him by recognizing what we have done to ourselves and repenting in humility as best we can. He enables us all to do that; and the more humbly we repent, the more we open ourselves to His grace and transforming power.

A Church that makes great saints out of former prostitutes, murderers, and adulterers is both realistic about the corruption of our lives and optimistic that there is hope for every one of us to set things right and live faithfully because of the mercy of Jesus Christ. But we must have the courage to recognize honestly our brokenness, sickness, and imperfection, and then have the fortitude to take the often painful steps that are

necessary to reorient our lives toward the Kingdom. We may not have to spend fifty years in the desert like St. Mary of Egypt or be corrected face-to-face like James and John were by the Lord, but like them we must have the humble strength necessary to recognize the tension between our present spiritual sickness and the goal of the blessed life to which we are called. It is in that tension and struggle that we will find our salvation if we have the courage to accept the truth about ourselves and then do what we must in order to turn things around by participating more fully in the life of Christ.



As we stand near the end of Great Lent, we have all learned at least something about our spiritual state. Perhaps we have wrestled with our passions and they have gotten the better of us. Perhaps we have not even tried to pray, fast or otherwise deny ourselves, or become more generous to the needy. Maybe we have not really pursued forgiveness, reconciliation, and repentance. Regardless, it should be clear to us all by now that we need healing and strength beyond our own power, for we are all weak, sick, and so easily distracted. To recognize that is no shame,

but simply the lesson learned by all the great sinners who have come to their senses and begun the journey home.

Before we begin the journey to the cross on Palm Sunday, there is still time to examine our souls with brutal honesty, confess and repent, and take the steps we can to follow in the way of Jesus Christ. He made holy people out of prostitutes and power-mongers and He will do the same with us, if we will only repent with courageous honesty and humility. Yes, there is hope even for you and me through humble repentance that opens us to the mercy of the Lord.

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 8: В тобі, мати, дбайливо зберігся образ, бо, прийнявши хрест, ти пішла слідом за Христом і ділом навчала ти погорджувати тілом, бо воно проминає, а дбати про душу – єство безсмертне. Тим-то з ангелами разом радується, преподобна Маріє, дух твій.

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

Кондак, глас 3: Перше блудами всякими сповнена, як Христова невіста через покаяння днесь явилася, ангельське життя наслідуючи, демонів оружжям хреста ти убиваєш. Ради цього як невіста царева ти явилася, Маріє преславна.

Прокімен, Глас 1

Милість Твоя, Господи, хай буде над нами,* бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

Апостол – До Євреїв 9,11 -14

ЧТЕЦЬ: До Євреїв послання святого апостола Павла читання.

Браття і сестри, Христос же, з'явившись як архиерей майбутніх благ, через більший і досконаліший намет, що зроблений не людською рукою, тобто не земної будови, – і не з кров'ю козлів та телят, але з власною кров'ю, – увійшов, раз назавжди у святиню і знайшов вічне відкуплення. Бо коли кров волів і козлів та попіл із телиці, як покропить нечистих, освячує, даючи їм чистоту тіла, то скільки більше кров Христа, – який Духом вічним приніс себе самому Богові непорочним, – очистить наше сумління від мертвих діл, на служіння Богові живому!

Стихи Алілуя

Стих: Бог, що дає відплату мені, і покорив народи мені. *Стих:* Ти, що звеличуєш спасіння царя, і даєш милість помазаннику Своему Давидові і родові його повіки.

Євангеліє - Від Марка 10,32-45

У той час взяв Ісус дванадцятьох і почав їм говорити, що має статися з ним: “Оце йдемо в Єрусалим, і Син Чоловічий буде виданий первосвященикам та книжникам, і засудять його на смерть, і видадуть його поганам; і насміхатимуться з нього, плюватимуть на нього, бичуватимуть його й уб'ють, він же по трьох днях воскресне.” Яків же та Йоан, сини Заведея, підходять до нього та й кажуть йому: “Учителю, хочемо, щоб ти нам зробив те, чого попросим.” Він же їм відповів: “Що хочете, щоб я зробив вам?” “Зволь нам, – ті йому кажуть, – щоб ми сиділи: один праворуч, другий ліворуч від тебе у твоїй славі.” Ісус же сказав їм: “Не знаєте, чого просите. Чи можете пити чашу, яку я п'ю, і хреститися хрищенням, яким я хрищусь?” Ті йому відповіли: “Можемо.” Ісус сказав їм: “Чашу, яку я п'ю, питимете, і хрищенням, яким я хрищуся, хреститиметесь. Сидіти ж праворуч від мене чи ліворуч, – не моя річ вам дати, а кому приготовано.” Почули про те десятеро, тож обурились на Якова та Йоана. Тоді Ісус прикликав їх і сказав їм: “Ви знаєте, що ті, яких вважають князями народів, верховодять ними, а їхні вельможі утискають їх. Не так воно хай буде між вами, але хто з-між вас хоче стати великим, хай буде вам слугою, і хто з-між вас хоче бути першим, хай буде рабом усіх. Бо й Син Чоловічий прийшов не на те, щоб йому служити, лише щоб служити й віддати своє життя як викуп за багатьох.”

Замість Достойно, співаємо:

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храм і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками суцїй Бог наш. Лоно бо Твоє престолом сотворив і утробу Твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава Тобі.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* В пам'ять вічну буде праведник,* злих слухів не убоїться.* Алілуя (3).

ОГОЛОШЕННЯ

ПАРАФІЯЛЬНИЙ 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 Ярославі Вишинській, Григорію Варава, Кларенц Зазуляк та всім хто справляють уродини сьогодні або справляв уродини протягом минулого тижня або справлятиме у протягом наступного тижня. Нехай Господь Бог благословить на многі і благі літа!

СВЯТО БЛАГОВІЩЕННЯ – припадає в четвер, 25-го березня. Служба Божа (анг) о год. 9:30 ранку; Служба Божа (укр) о год. 11:15 ранку; Служба Божа (дво-мовна) о год. 7:00 вечора.

ПРОДАЖ ПАСОК – відбудеться в неділю, 28-го березня, в парковці біля гаражу. Підготовка пасок відбувається згідно зі всіма урядовими законами. В справі замовлення або дальших інформацій, просимо дзвонити до Maxine Zakordonski, 780-470-4741.

РЕЄЦТРАЦІЯ ОБОВ'ЯЗКОВА – на богослуження у Квітну неділю, Велику п'ятницю, Велику суботу та Великдень.

У КВІТНУ НЕДІЛЮ – лоза буде роздаватися для вірних при кінці кожної Служби.

БЛАГОСЛОВЕННЯ ВЕЛИКОДНІХ КОШИКІВ – буде на парковці біля Катедрі у Велику суботу (о 3-ій, 4-ій та 5-ій год. п.п.). У неділю (Великдень) після кожної Літургії.
РЕЄСТРАЦІЯ ОБОВ'ЯЗКОВА!

МАТЕРІ В МОЛИТВІ - Спільнота „Матері в молитві” була заснована для допомоги матерям, які бажають разом молитися за своїх дітей та онуків, дітей парафії та всіх українських дітей і знайти необхідну підтримку. Зібрання і молитва відбудеться в катедрі, **у неділю, 11-го квітня 2021**, після україномовної Божественної Літургії. Для додаткової інформації просимо звертатися

до п. Лесі Бабяк за номером 780-475-7071. Запрошуємо до молитви!

ДЯКУЄМО! – **МІСТ Едмонтон** за подарований прапор України для нашої Катедрі. Хай Бог благословить!

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НЕДІЛЯ, 14-ГО БЕРЕЗНЯ, 2021

НЕДІЛЬНА ЗБІРКА

Недільні ковертки	\$6,584.03
Дрібні пожертви	\$85.00
Свічки	\$148.60
Окремі Пожертви на парафію	\$1,302.12

РАЗОМ: **\$8,119.75**

ФОНД ЗБЕРЕЖЕННЯ КАТЕДРИ

N.N.	\$20.00
Еван Річі	\$100.00
Діана і Володимир Коровалець	\$100.00
Марія Адамоські	\$200.00
Дарлін Адамоські	\$100.00
Лео і Тереза Федорів	\$100.00
Лідія Василин	\$200.00

(В пам'ять Вільфреда Прокоп)

Богдан і Сильвія Кузик	\$150.00
Надія Мазурок	\$50.00

РАЗОМ: **\$1,020.00**

ПОЖЕРТВИ НА ХРАМ

Нік і Амелія Даниляк	\$50.00
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(В пам'ять Вільфреда Прокоп)

ЧЛЕНСЬКА ВКЛАДКА	\$214.00
ЄПАРХІЯЛЬНА ЗБІРКА – ВЕЛИКИЙ ПІСТ	\$150.00
ПОЖЕРТВА НА КВІТИ	\$370.00
ПОСНА МІСІЯ	\$200.00

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ПРО ПІСТ (Св. Йоан Золотоустий)

Пропонуємо Вам розуми святих отців про піст та його значення для християнина.

«Значення посту полягає не у стриманості від їжі, а в усуненні гріхів. І хто обмежує піст тільки стриманістю в їжі, той властиво безчестить його. Ти постиш? Докажи мені це своїми ділами! Якими, скажеш, ділами? Коли побачиш бідного, дай милостиню. Коли маєш ворога, примирися! Коли побачиш свого друга щасливим, не завидуй! Коли побачиш гарну жінку, пройди мимо. Хай постяться не тільки уста, але слух, зір, ноги, руки та всі члени нашого тіла... Що за користь, коли ми стримуємося від птиць і риби, а гриземо і з'їдаємо братів».

«Батько посту – це закон Божий. Мати його – стриманість, терпіння, чеснота. Дочки його – подвиг, чистота, невинність. Сини його рідні – Мойсей, Ілля, Даниїл, Іван Хреститель і весь хор Святих, особливо пустельників і подвижників. Найближчі родичі його – віра, надія, любов. Друзі його – мир, покора, згода. Слуги його – славослів'я, безнастанний псалмоспів, чиста молитва». «У пості перебуває страх Божий, а плоди його – святість, непорочність, довір'я до Бога, Небесне Царство, життя вічне».

«Можна багато постити і не дістати за це нагороди. Чому? Бо стримуючись від їжі, не здержувалися від гріхів. Не їли м'яса, а з'їдали домі бідних. Не впивалися вином, а п'яніли злою похіттю. Проводячи весь день без їжі, перебували на сороміцьких видовищах... Яка користь з посту, коли ти позбавляєш тіло дозволеної законом їжі, а душі даєш протизаконну поживу».

«Якщо теперішній піст проведемо з такою ревністю, що цього тижня зовсім перестанемо клястися, наступного подолаємо гнів, а ще через тиждень викоринимо обмови, а в подальші тижні поправимося ще в іншому, то йдучи тієї дорогою вище й вище, мало-помалу осягнемо сам вершок чесноти». ««Хліба не їсти, а в гніві перебувати?» Яка користь знемагати від посту і злословити ближнього? Яка користь утримуватися від їжі і красти чуже? Яка потреба виснажувати своє тіло і не нагодувати голодного?».

«... Як нестримність у їжі буває причиною і джерелом численних бід для роду людського, так і піст зневажання плотських насолод завжди були причиною невимовних благ. Бог, створивши спочатку людину і знаючи, що ці ліки дуже потрібні їй для духовного спасіння, відразу ж і на самому початку дав першоствореному таку заповідь: “Від усякого дерева в саду ти будеш їсти, а від дерева пізнання добра і зла не їж від нього” (Бут. 2: 16 – 17). Слова: це їж, а цього не їж, були вже прообразом посту. Але людина замість того, щоб виконати заповідь, порушила її, – і за те була засуджена на смерть. Піст заспокоює тіло і стримує бурхливі пристрасті; навпаки, – душу просвітлює, окрилює, надає їй здатність підніматися вгору і думати про те високе, що вище насолод і радощів повсякденного буття. Як легкі судна скоріше перепливають моря, а обтяжені чималим вантажем тонуть, так і піст

робить розум наш легшим, сприяє йому швидше перепливти море цього хвилинного життя, прагнути до неба і явищ небесних, не упадати за суцям, але вважати його не тривкішим тіні і сонних видінь».

«Після Чотиридесятниці звичайно всі запитують проте, скільки хто тижнів постив. Від одних можна почути, що вони постили два, від інших – три, а ще від інших – всі тижні. Та яка користь з посту, якщо ми провели його без добрих діл? Коли хтось скаже: “Я постив цілу Чотиридесятницю”, то ти скажи: “Я мав ворога і примирився, мав звичку злословити й залишив її, мав привычку божитися і позбувся тієї дурної привычки”». «Піст – ліки, але ліки, хоча б були тисяча разів корисними, можуть бути шкідливими для того, хто не вміє ними користуватися». «Піст – захист і непереможна зброя тіла». «Піст – знищення смерті і звільнення від гніву». «Піст і тіло зберігає здоровим: не обтяжує їжею, воно не приймає болячок, але стає легким, укріплюється для прийняття дарів». «Піст, возносить тих, хто любить його на небеса, поставляє їх перед Христом і вводить у спілкування із святими». «Прекрасний труд посту, тому, що він полегшує душу від тягара гріхів і легким робить ярмо заповідей Христових».

«Чого тільки не зціляє піст? Якої душевної хвороби не знищує! Виганяє об'їдання і надмірність та обновляє серце. Знищує розкіш, приборкує гнів, втішає жорстоку ненависть».

«Хто любить здоров'я, нехай усердно віддається посту, який не потребує плати за зцілення, але сам добавляє нагороду. Дає в нагороду блудникам – цнотливість, п'яницям – тверезість, скупим – щедрість, сріблολюбцям – любов, братоненависникам – братерську любов і гостинність. І що важливо, животворить і наближає до Бога».

«Піст звільняє від рабства і дає свободу, повертає з полону на батьківщину». «Із постом, завжди повинна бути з'єднана молитва» (Мф. 17: 21; Діян. 14: 23, 1 Кор. 7: 5). «Піст – мир у оселях, піст – піклується і охороняє дівство, піст – шлях до покаяння і причина сліз. Піст не любить світу і нічого того, що в світі» (1 Ін. 2: 15). «Посту... радіють святі пророки, його прославляють апостоли і мученики тому, що всі вони невтомно із ревністю подвизалися в пості». *ДивенСвіт*

THIS WEEK AT THE CATHEDRAL

SUN. March 21: FIFTH SUNDAY OF THE GREAT FAST

5:00 PM – **Divine Liturgy** (Bilingual); for the repose of +Theodore Oginsky; for intentions of Matthew Frost.

6:45 AM (SUN) – Great Matins.

8:00 AM (SUN) – **Divine Liturgy** (English); for all parishioners; for the health of Teresa Kost; for Matthew Frost.

9:30 AM (SUN) – **Divine Liturgy** (English); for all parishioners; for health and intentions of all the ladies of UCWLC; for health of Harry Musijowski; for intentions of Matthew Frost.

11:15 AM (SUN) – **Divine Liturgy** (Ukr); for the health and intentions of Oleksander, Lesia, Tania, Khrystia; for the repose of +Mollie Podlubny.

Mon. March 22: Priest-Martyr Basil

7:30 AM – Lenten Sixth Hour & Holy Communion.

Tues. March 23: Martyrs Nikon & his disciples

7:30 AM – Lenten Sixth Hour & Holy Communion.

5:30 PM – Akathist Hymn in Honour of the Passion (English).

Wed. March 24: Venerable Zachary

7:30 AM – Lenten Sixth Hour & Holy Communion.

5:30 PM – Presanctified Liturgy (Eng); +Wilfred Prokop.

Thurs. March 25: ANNUNCIATION OF THE MOTHER OF GOD

9:30 AM – Divine Liturgy (Eng); health of Hrubizny Family.

11:15 AM – Divine Liturgy (Ukr); repose of +Maia Denysenko.

7:00 PM – Divine Liturgy (Bil); health of Lucy Brodniansky.

Fri. March 26: Synaxis Archangel Gabriel

7:30 AM – Lenten Sixth Hour & Holy Communion.

5:30 PM – Presanctified Liturgy (Ukr); for the health of Solomiyka, Sofiyka, Markian, Halya, Vadym, Oksana, Stepan, Oleksandra.

Sat. March 27: LAZARUS SATURDAY

7:00 AM – Matins

9:00 AM – Divine Liturgy; for the repose of +Margaret Korpany.

10:30 AM – Christian Initiation for Adults and Children

1:00 PM – First Solemn Confession & Rehearsal

3:30 PM – Great Vespers & Lytia (Blessing of Willows)

5:00 PM – **Divine Liturgy** (Bilingual); for all parishioners; for the health of Teresa Kost.

SUN. March 28: PALM SUNDAY

6:45 AM (SUN) – Great Matins

8:00 AM (SUN) – **Divine Liturgy** (English); for the intentions of all parishioners; for all pregnant women.

9:30 AM (SUN) – **Divine Liturgy** (English); for all parishioners; for the health of Nathaniel; for the health of Annika Lychak.

11:15 AM (SUN) – **Divine Liturgy** (Ukr); for all parishioners; for the health and intentions of Oleksander, Lesia, Tania, Khrystia; for the repose of +Victoria and +Walter Sorochuk.

1:00 PM – Divine Liturgy & Solemn Holy Communion



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