

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th Street N.W.

Edmonton, Alberta, T5H-2M4

Tel: 780-422-3181

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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 Kowalchuk (retired)
kowalchukmichael@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: 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: **Great Matins (Eng), 8:00 AM**

Div. Liturgy (Eng), 9:30 AM

Div. Liturgy (Ukr), 11:00 AM.

Sunday, September 12, 2021

SUNDAY BEFORE THE EXALTATION OF THE CROSS

Sixteenth Sunday after Pentecost, Tone 7; Leave-taking of the Feast of the Nativity of the Most Holy Mother of God; Sunday before the Exaltation; The Holy Priest-Martyr Autonomus (284-305)

DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 4: Your nativity, O Virgin Mother of God,* has made joy known to all the world,* for from you dawned the Sun of Righteousness, Christ our God.* He abolished the curse and gave the blessing;* and by making death of no effect He bestowed on us eternal life.

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

Kontakion, Tone 4: By your birth, O immaculate one,* Joachim and Anna were freed from the reproach of childlessness,* and Adam and Eve* from the corruption of death.* And your people, redeemed from the guilt of their sins,* celebrate as they cry out to you:* “The barren one gives birth to the Mother of God* and nourisher of our life.”

Prokeimenon, Tone 6

Save Your people, O Lord, *and bless* Your inheritance.

Verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence. (Psalm 27:9,1)

Epistle – Galatians 6:11-18

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

Brothers and sisters, see with what large letters I have written¹ to you with my own hand! As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ². For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me³, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.⁴ And as

many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God⁵. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus⁶. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Alleluia, Tone 1

Verse: I have exalted one chosen from the people and with my holy oil anointed him.

Verse: My hand shall always be with him and my arm shall make him strong. (Psalm 88:20-21,22)

Gospel – John 3:13-17

The Lord said, “No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven. And as Moses lifted up the serpent⁷ in the wilderness, even so must the Son of Man be lifted up⁸, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son⁹, that whoever believes in Him should not perish but have

¹ **I have written:** Paul penned the postscript of Galatians himself, whereas the body of the letter was dictated to a secretary. He writes with large letters either for emphasis or because of poor eyesight.

² The Judaizers were driven by fear of persecution, probably from Jewish nationalists who pressured them to make circumcision the focus of their missionary efforts. Paul accuses them of abandoning the true gospel, not out of conviction, but out of cowardice.

³ **crucified to me:** Paul reiterates what he said in 2:20 and 5:24, that in Christ our sins and worldly passions are put to death. Paul thus emphasizes that the Cross—not circumcision—is the sign of our salvation.

⁴ **new creation:** the indwelling of the Spirit renews us from within and makes us sharers in the divine life. The regenerating grace of the New Covenant will eventually permeate the entire cosmos.

⁵ **the Israel of God:** Paul calls the Church Israel.

⁶ **the marks of the Lord Jesus:** Property and slaves in the ancient world were branded with a mark of ownership. Paul views himself as a slave of Christ who bears physical scars from the many persecutions that accompanied his apostolic work. Paul is no hypocrite or coward. He has persevered through much for what he is teaching, and he bears in his body the marks to prove it.

⁷ **the serpent:** A reference to the episode in Numbers 21:4-9. Moses hoisted a bronze serpent upon a pole as a remedy for faithless Israel. Although God punished them with poisonous serpents, he promised to save everyone who looked to the bronze serpent in search of his mercy. Jesus sees this relic as an image of his own Crucifixion and the healing it will bring to a rebellious world. As believers behold the crucified Christ in faith, the power of sin and death is overthrown in them. Just as the image of a serpent was the weapon that destroyed the power of the serpents, so the instrument of Christ’s death becomes the weapon that overthrows death itself.

⁸ **be lifted up:** A shorthand reference to the Paschal Mystery, when Jesus is lifted up on the Cross, from the grave, and into heaven.

⁹ **Gave his only-begotten Son:** The earthly mission of Jesus is part of the heavenly plan of the Father, who displays the depth of his love through the sacrifice of his Son. Jesus declares God’s great love not only for Israel, but for the world. This single verse expresses the whole of the message of John’s Gospel, and indeed, of salvation history. This verse marks a transition from the dialogue between Jesus and Nicodemus to an extended monologue by either Jesus or the evangelist himself.

everlasting life¹⁰. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Hymn to the Mother of God

Verse: O my soul, magnify the Virgin Mary, born from a barren womb.

And the Irmos, Tone 8: Virginity is alien to mothers* and childbearing is foreign to virgins;* yet in you, O Mother of God, both of them came together.* Therefore we and all the nations of the earth* without ceasing magnify you.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (*Psalm 148:1*)* I will take the cup of salvation;* and I will call upon the name of the Lord. (*Psalm 115:13*)* Alleluia, alleluia,* alleluia.

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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 Adrian Maszczak, Maria Ferbey, Elizabeth Sereda, Genevieve Zakordonski, Madeleine Zakordonski, Taras Zakordonski, Mary Porochiwnyk, and all who celebrated birthdays or anniversaries this past week, or in the next few days. May God bless you with health, happiness and peace! Mnohaya Lita!!!

HAPPY ANNIVERSARY & BEST WISHES – to Mary and Steve Ferenc who celebrate their wedding anniversary, and to Ed and Natalia Schrader, who have recently celebrated their 60th wedding anniversary. May God bless you

with peace, health, and joy, for many happy years! Mnohaya Lita!

BLESSING OF CHILDREN AND TEACHERS – will take place at all Divine Liturgies today, September 12th.

SEPT. 12: SUNDAY SCHOOL PROGRAM – begins today, September 12, for all children who attend the Parish. Registration forms are available at the church entrance.

SEPT. 14: THE EXALTATION OF THE HOLY CROSS. A feast of holy obligation. Schedule of Services for Tuesday, Sept. 14, is as follows:

7:30 AM – Festal Matins, First Hour

9:30 AM – Divine Liturgy (English)

11:00 AM – Divine Liturgy (Ukrainian)

7:00 PM – Divine Liturgy (Bilingual)

Great Vespers and Lytia will be offered on Monday, September 13th, at 5:30 pm.

ALTAR CLOTHES – On Monday, September 13th, at 9:00 am, we will be changing the altar cloths from blue to red, for the feast of the Exaltation of the Holy Cross. If you are available to assist, please call the parish office at 780-422-3181, or contact Fr. Peter.

BOOKCLUB UPDATE: Book Club will resume on Sunday, September 19, 2021 in the Church basement after the 9:30 AM English Divine Liturgy. We will be reading "The End of the Present World and the Mysteries of the Future Life" by Fr. Charles Arminjon. If you would like more information, please email Lauren Girard at lcgirard@ualberta.ca

ADULT BIBLE STUDY – will resume on Wednesday, September 15, 7 PM. Topic: The Second Book of Kings (on-line only).

TOTAL CONSECRATION TO JESUS CHRIST THROUGH THE IMMACULATE HEART OF MARY. Please join us as we prepare to consecrate ourselves to Jesu through the Immaculate Heart of Mary. Our main resource

¹⁰ **everlasting life:** The expression refers both to the divine quality of new life in Christ as well as its duration. We

receive this gift already on earth in the hop that we will possess it irrevocably in heaven.

will be “True Devotion to Mary” by Louis de Montfort. We give meet in the basement of St. Josaphat’s Cathedral on Thursdays, from 7:00 pm to 8:30 pm., beginning Thursday, September 16, and ending December 9th, with the Consecration. For more information or to register, please contact the facilitator, Ed Hecker, at 780-483-4707, or by email e_hecker@telus.net

SUN OCT. 3: PARISH FAMILY BRUNCH – will take place at St. Josaphat Parish Hall, after each Divine Liturgy. Everyone is welcome!

ST. JOSAPHAT BOOKSTORE – is open upon request. Please contact Ivone Shewchuk at 587-709-5193 or ivoneshewchuk@yahoo.ca

YOUNG MOTHERS GROUP – If anyone is interested in joining our “Young Mothers Group,” please contact Rachael at rachaelwirachowsky@gmail.com.

CHILDREN’S LITURGY – will take place on Sunday, September 26th, at the 9:30 am Liturgy.

COLLECTION FOR THE NEEDY – will take place on the last Sunday of the month, September 26, at all Divine Liturgies.

2021 LIFE CHAIN: SUNDAY, OCT. 3 – Life Chain is a peaceful and silent witness to the injustice of abortion and the harm it inflicts on mothers, fathers, and the community at large. It is a simple but powerful reminder to our fellow citizens of the sanctity of human life and our duty to defend the weakest members of our society. This year, Life Chain will be held on Sunday, October 3, 2021. For Edmonton, the location and time is: 104th Avenue, from 109th Street to 124th Street, 2:00 pm to 3:00 pm.

CALLED TO BE HOLY MEN’S CONFERENCE AND RETREAT – Mark the dates: October 29-30, 2021. The conference this year will be held at the Holy Spirit Seminary in Edmonton. Theme: St. Joseph, Patron of the Universal Church. The focus of our conference will be on this quiet, righteous man; a man of humble, trusting, self-giving obedience to God. More information is forthcoming.

ON-LINE UKRAINIAN LANGUAGE CLASSES FALL 2021 FOR ADULTS AND YOUTH: This fall, St. Stephen's Protomartyr Ukrainian Catholic Church, Calgary, is offering Ukrainian language classes via Zoom for adults and youth. Classes start on Sept 21 & 22. To register: <https://www.saintstephencalgary.ca/ukrainian-language-classes.html> or contact Deborah Johnson at lornejn@telusplanet.net or phone 403-201-6225.

UKRAINIAN LANGUAGE CLASSES FOR ADULTS – are resuming at St. Andrew’s Cultural Centre for the Fall 2021 and Winter of 2022. For more information or registration, please contact Lesia Perrit at lesiadp@shaw.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 October, please fill out a form and have it into the office no later than **September 25, 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 the parish office 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 SEPTEMBER 5TH, 2021

SUNDAY COLLECTION	
Sunday Envelopes	\$4,447.50
Loose Donations	\$100.00
Candles	\$92.00
TOTAL SUNDAY:	\$4,639.50
EPARCHIAL COLLECTION (SEMINARY)	
	\$1,295.00
PRESERVATION FUND (CORRECTED)	
Florence Woywitka	\$200.00
NN	\$1,000.00
Walter Konowalec	\$100.00
TOTAL	\$1,300.00

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Total Consecration to Jesus Christ through the Immaculate Heart of Mary



“Jesus wants to establish in the world devotion to my Immaculate Heart.” (Mary to Sr. Lucia, Fatima 1917)

“My Immaculate Heart will be your refuge and the way that will lead you to God.” (Mary to Sr. Lucia, Fatima 1917)

Please join us as we prepare to consecrate ourselves to Jesus through the Immaculate Heart of Mary. Our main resource will be “True Devotion to Mary” by Louis de Montfort.

We will come together in the basement of St. Josaphat’s Cathedral to participate in a guided study

on **Thursdays from 7:00 – 8:30 p.m.**

beginning on September 16, and ending December 9, with the Consecration to Jesus through the Immaculate Heart of Mary.



Sessions will be divided into 4 main parts:

1. Emptying ourselves of the spirit of the world
2. Coming to knowledge of ourselves
3. Growing in knowledge of Mary Most Holy
4. Growing in knowledge of Our Lord Jesus Christ

Participants are encouraged to

- † Spend 20 minutes of spiritual reading each day
- † Daily examination of conscience
- † Offering small sacrifices to God in reparation for past sins
- † Pray a decade of the rosary or the full rosary each day
- † Recite the canticle of Our Lady, the Magnificat, each day

Those who have already done the Consecration to the Immaculate Heart of Mary are very welcome to join us for a refresher.

Please register with the facilitator, Ed Hecker, at 780 483 4707,
or by email, e_hecker@telus.net

Homily on the Gospel of John

By St. John Chrysostom (John 3:12-13)

If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? And no man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.

1. What I have often said I shall now repeat, and shall not cease to say. What is that? It is that Jesus, when about to touch on sublime doctrines, often contains Himself by reason of the infirmity of His hearers, and dwells not for a continuance on subjects worthy of His greatness, but rather on those which partake of condescension. For the sublime and great, being but once uttered, is sufficient to establish that character, as far as we are able to hear it; but unless more lowly sayings, and such as are near to the comprehension of the hearers, were continually uttered, the more sublime would not readily take hold on a groveling listener. And therefore, of the sayings of Christ more are lowly than sublime. But yet that this again may not work another mischief, by detaining the disciple here below, He does not merely set before men His inferior sayings without first telling them why He utters them; as, in fact, He has done in this place. For when He had said what He did concerning Baptism, and the Generation by grace which takes place on earth, being desirous to admit them to that His own mysterious and incomprehensible Generation, He holds it in suspense for a while, and admits them not, and then tells them His reason for not admitting them. What is that? It is, the dullness and infirmity of His hearers. And referring to this He added the words, If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things? so that wherever He says anything ordinary and humble, we must attribute this to the infirmity of His audience.

The expression earthly things, some say is here used of the wind; that is, If I have given you an example from earthly things, and you did not even so believe, how shall you be able to learn sublimer things? And wonder not if He here call Baptism an earthly thing, for He calls it so, either from its being

performed on earth, or so naming it in comparison with that His own most awful Generation. For though this Generation of ours is heavenly, yet compared with that true Generation which is from the Substance of the Father, it is earthly.

He does not say, You have not understood, but, You have not believed; for when a man is ill disposed towards those things which it is possible to apprehend by the intellect, and will not readily receive them, he may justly be charged with want of understanding; but when he receives not things which cannot be apprehended by reasoning, but only by faith, the charge against him is no longer want of understanding, but unbelief. Leading him therefore away from enquiring by reasonings into what had been said, He touches him more severely by charging him with want of faith. If now we must receive our own Generation by faith, what do they deserve who are busy with their reasonings about that of the Only-Begotten?

But perhaps some may ask, And, if the hearers were not to believe these sayings, wherefore were they uttered? Because though they believed not, those who came after would believe and profit by them. Touching him therefore very severely, Christ goes on to show that He knows not these things only, but others also, far more and greater than these. And this He declared by what follows, when He said, And, no man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.

And what manner of sequel is this? asks one. The very closest, and entirely in unison with what has gone before. For since Nicodemus had said, We know that You are a teacher come from God, on this very point He sets him right, all but saying, Think Me not a teacher in such manner as were the many of the prophets who were of earth, for I have come from heaven (but) now. None of the prophets has ascended up there, but I dwell there. Do you see how even that which appears very exalted is utterly unworthy of his greatness? For not in heaven only is He, but everywhere, and He fills all things; but yet He speaks according to the infirmity of His hearer, desiring to lead him up little by little. And in this place, He called not the flesh Son of

Man, but He now named, so to speak, His entire Self from the inferior substance; indeed, this is His wont, to call His whole Person often from His Divinity, and often from His humanity.

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**“For God So Loved the World”:
Sunday Before the Exaltation of
the Cross**

Fr. Philip LeMasters

If you go to a football game, you’ll see fans hold up signs, waving towels, and wearing the colors of their team. And you might even see someone holding up a sign with a Bible verse, a sign that says, “John 3:16.” That’s because this verse is such a clear summary of the very heart of our faith. “For God so loved the world...”

Some of us memorized this verse of the Bible as children in Sunday School or Vacation Bible School. Perhaps we’ve heard it so often that we can’t understand how anyone wouldn’t get it, how anyone wouldn’t understand that the Father loves us so much that He sent the Son to bring us into His eternal life. We often forget that this verse was first spoken by the Lord to Nicodemus, a Pharisee, a teacher of the Jewish law, who had absolutely no idea what the Christ was talking about.

When He spoke of being born again, Nicodemus was confused, for he understood only physical birth; and obviously that happens only once. But Christ was speaking of a new life in Him, a rebirth through water (meaning baptism) and the Holy Spirit whereby we enter into the eternal life of God. Nicodemus was shocked because he believed that people were made right with God simply by obeying His laws. And at some level, he must have known from experience that that kind of religion doesn’t give you a new life. It may make you more law-abiding or moral,

but it doesn’t change who you are; and it certainly doesn’t seem like a re-birth into a new existence.

So, the Savior gave Nicodemus a practical example from the Old Testament that might get the point across. Moses once lifted up a bronze serpent on a rod to cure the Israelites from poisonous snake bites. Through this act by Moses, the giver of the law, the Jewish people were spared from death on a particular day. But when Jesus Christ is lifted up on the cross, He gives eternal life to those who believe in Him. For our Lord is not merely a prophet or the giver of the law, He is the One Who came down from heaven, the only-begotten Son of the Father. Out of love for us, He went to the cross, not to condemn us, but to give us new life, to make it possible for us to be born again in the joy and blessing of life eternal. The Son of God condemns no one but Himself, enduring the full consequences of all human sin and corruption to the point of death, burial, and descent to Hades; and then He arose victorious, bringing us into the salvation of the kingdom of God.



Well, this was too much for Nicodemus to understand fully. He had probably never heard such things in his life. But by the end of the gospel of John, we read that Nicodemus helped Joseph of Arimathea prepare the Lord’s body for burial after His crucifixion. He became Saint Nicodemus and is believed to have given his own life for Christ, following Him in the way of the cross as a martyr.

Why would Nicodemus have done that? He had a respectable position among his own people as a Pharisee. He surely had what was thought of as a good life in that time and place. But perhaps he sensed in Jesus Christ something completely new, not simply another set of laws to obey, another wise rabbi to follow, or another way to

become prominent in society. Instead, in Him he found God; and not a distant, remote deity waiting to condemn those who didn't measure up. He found a God Who took the condemnation upon Himself; a Father Who would offer His own Son to death; a Lord Who would be slaughtered as a Passover lamb. Who could force or require such sacrifices from the Almighty? Obviously, no one could. But out of a divine love, more selfless, and humble, and forgiving, that we can possibly conceive, the Father, the Son, and the Holy Spirit have brought us into their divine, eternal, everlasting life. We are born again in our Lord Who has conquered sin and death on our behalf.

Nicodemus is a lot like the Apostle Paul, for like him he didn't understand at first the way of Jesus Christ. But also, like Nicodemus, he changed completely and then became an unparalleled evangelist and missionary and the author of so much of the New Testament. Also, a Pharisee, Paul knew the Old Testament law inside and out; he knew its limitations and weaknesses; he knew the temptation to self-righteousness that legalism brings. But in Christ Jesus, Paul experienced something completely different from the law; he experienced what he called "a new creation." For our Lord is the new Adam in which all that has gone wrong with human beings and the world since the fall of our first parents has been set right. He has taken the condemnation of the old Adam—of sin, death, and corruption—upon Himself with His cross. He has brought us all up from the pit of hades to the heights of heaven.

A legal code cannot do that, but the God-Man Jesus Christ can and did. So, Paul learned, as had Nicodemus, to boast in nothing except the cross of Christ; in other words, the unfathomable love of the Father Who gave His only-begotten Son, the great Mystery of the Eternal Word of God who became a Passover Lamb, became the basis of a new life for these former Pharisees, a new life that was worth dying for as martyrs.

Some people reject Christianity because they think that our faith is too judgmental, that we focus too much on the wrath of God; perhaps they may have known Christians who looked down on others

self-righteously or hypocritically; or perhaps they have known people who turned the good news of salvation into just another form of legalism. But when we remember the fundamental truths of our faith that became life-changing for Nicodemus and Paul, we see that such interpretations of Christianity are terrible distortions. Judgment, condemnation, legalism, and wrath, these are dimensions of life that we all know far too well. But Christ did not come to judge, condemn, or punish with wrath or to burden us with new regulations; instead, He came to save, bless, and heal. Look at Him when He is lifted up on the cross. We do not see a God eager to distribute hell, fire, and brimstone to others; instead, we see Him selflessly bearing the full brunt of all the evil of the universe for our sake.

And anyone who is a new creation in Him, who has been re-born into the life of the Kingdom through His cross and resurrection, has no basis whatsoever for the self-righteous judgment of anyone else. For it is not our morality, social respectability, legal observance, or political options that have made us partakers of the Divine Nature; instead, it is the mercy of the God-Man Who went to the cross for us. Paul was as zealous a Pharisee as ever lived, but his eyes opened to the truth that his only righteousness, his only hope, was in the crucified and risen Lord in whom he had become part of a new creation.

Our calling, then, is to live out this new life that Christ has brought to the world. The same sacrificial, humble, forgiving love that is our salvation must become evident in our lives, must become characteristic of who we are. For to be born again through Christ is not merely a feeling or a one-time event; instead, it is the reality of sharing in His life, of participating in His salvation, of living as His faithful disciples each day. It is the joy of being part of a new creation, the New Adam, the Body of Christ. It is the joy of life everlasting, of the salvation of God, which the cross of Christ has brought into the world.

"For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish, but have everlasting life."

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 4: Різдво твоє, Богородице Діво, * радість звістило всій вселенній, * з тебе бо засяяло Сонце правди – Христос Бог наш.* Він, розрушивши клятву, дав благословення* і, ударемнивши смерть, * дарував нам життя вічне.

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

Кондак, глас 4: Йоаким і Анна з неслави бездітності* і Адам і Єва від тління смерти визволилися, Пречиста, * у святім різдві твоїм.* Його празнують люди твої,* з провини прогрішень ізбавлені, * як кличуть до тебе:* Неплідна родить Богородицю* і кормительку життя нашого.

Прокімен, Глас 6

Спаси, Господи,* людей Твоїх,* і благослови спадкоємство Твое.

Стих: До Тебе, Господи, взиватиму, Боже мій, не відвертайсь мовчки від мене.

Апостол – до Галатів 6,11-18

До Галатів послання святого апостола Павла читання.

Брати і сестри, гляньте, якими буквами пишу вам власною рукою. Ті, що хочуть похвалитися, що вони гарні тілом, силують вас обрізатися, щоб тільки уникнути переслідування за хрест Христа. Бо навіть обрізані, не зберігають закону, але хочуть, щоб ви обрізувалися, щоб їм хвалитися вашим тілом. Мене ж не доведи, Боже, чимсь хвалитися, як тільки хрестом Господа нашого Ісуса Христа, яким для мене світ розп'ятий і я – світові; бо ні обрізання, ні необрізання є чимсь, але нове сотворіння. На всіх тих, що ходитимуть за цим правилом, мир і милосердя на них і на Ізраїля Божого. А втім, віднині нехай ніхто мені не завдає клопоту, бо я ношу на моїм тілі рани Ісуса. Благодать Господа нашого Ісуса Христа нехай буде з вашим духом, брати. Амінь.

Стихи на Алилуя

Стих: Возніс Я вибраного з людей Моїх, єлеєм святим Моїм помазав його. *Стих:* Бо рука Моя заступить його і рама Моя укріпить його.

Євангелія – Від Івана 3, 13-17

Сказав Господь: Ніхто не зійшов на небо, крім того, хто зійшов з неба: Син чоловічий. І як Мойсей підняв змія в пустині, так Син чоловічий має бути піднесений, щоб кожен, хто вірує у нього жив життям вічним. Бог бо так полюбив світ, що дав Сина свого єдинородного, щоб кожен, хто вірує в нього, не загинув, але жив життям вічним. Бо Бог не послав у світ Сина, щоб світ засудити, але щоб ним спасти світ.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* Алилуя, алилуя,* алилуя.

=====

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](mailto:josphat@telus.net).

МНОГАЯ ЛІТА – з днем народження, складаємо найщиріші побажання Адріанові Мащак, Марії Фербей, Елисаветі Середа, Дженовів Закордонській, Маделені Закордонській, Тарасові Закордонський, Марії Порохівник, та всім, хто справляють уродини сьогодні або справляв уродини протягом минулого тижня або справлятиме протягом наступного тижня. Нехай Господь Бог благословить!

МНОГАЯ ЛІТА – з нагоди річниці Святої Тайни Вінчання, складаємо найщиріші побажання Марії та Стефанові Ференс, та Едвардові та Наталі Шрейдер (60 ліття подружжя). Нехай Господь благословить на многі і благі літа!

БЛАГОСЛОВЕННЯ ДІТЕЙ ТА ВЧИТЕЛІВ – відбудеться сьогодні, підчас кожної Служби Божої.

ВІВТОРОК, 14-ГО ВЕРЕСНЯ – ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА. Порядок богослужень:

7:30 ранку – Святочна Утреня

9:30 ранку – Служба Божа (анг.)

11:00 ранку – Служба Божа (укр.)

7:00 вечора – Служба Божа (двомовна)

Вечірня з Литією відправиться в понеділок, 13-го вересня, о год. 5:30 п.п.

КАТЕХИТИЧНА ПРОГРАМА – для дітей починається сьогодні, 12-го вересня.

ОБРУСИ – Міняємо церковній обруси в понеділок, 13-го вересня, о год. 9:00 ранку. Якщо хтось зможе допомогти, просимо звернутися до о. Петра або до церковної канцелярії.

БІБЛІЙНА НАУКА – в англійській мові, починається в цю середу, 15-го вересня, о год. 7:00 вечора (он-лайн). Тема: Друга книга Царів.

ЗБІРКА ДЛЯ ПОТРЕБУЮЧИХ – відбудеться в останню неділю місяця, 26-го вересня.

ПАРАФІЯЛЬНИЙ ОБІД – відбудеться в неділю, 3-го жовтня, після кожної Служби Божої, в нашій парафіяльній залі. Вступ добровільний. Просимо всіх до участі!

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 **СЬОГОДНІ, у неділю, 3-го жовтня, 2021**, після україномовної Божественної Літургії. Для додаткової інформації просимо звертатися до п. Лесі Бабяк за номером 780-457-7071. Запрошуємо до молитви!

ОНЛАЙН КЛАСИ УКРАЇНСЬКОЇ МОВИ ДЛЯ ДОРОСЛИХ І МОЛОДІ: Цієї осені, Українська Католицька Церква Святого Великомученика Стефана (St. Stephen Protomartyr Ukrainian Catholic Church), Калгарі, Альберта пропонує заняття з української мови через Zoom для дорослих та молоді (принаймні 12 років,

бажано разом з мамою або татом). Класи починаються 21 й 22 вересня. Для отримання додаткової інформації та реєстрації: <https://www.saintstephencalgary.ca/ukrainian-language-classes.html> або зв'яжіться з Пані Деборою Джонсон за е-адресою lornejn@telusplanet.net або за телефоном 403-201-6225.

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



Блаженніший Святослав висловив співчуття з приводу смерті владика Северіана Якимишина (розпорядок похоронних богослужінь)

6 вересня 2021 року після хвороби відійшов до дому Небесного Отця владика-емерит Северіан Якимишин, колишній правлячий архиєрей Нью-Вестмінстерської єпархії УГКЦ в Канаді.

Отець і Глава УГКЦ Блаженніший Святослав висловив щире співчуття апостольському адміністраторові вакантного осідку Нью-Вестмінстерської єпархії Давидові Мотюку та всім вірним єпархії, якою довгий час опікувався владика Северіан.

«Із великим сумом сприйняли ми звістку про те, що після хвороби перейшов по вічну нагороду до нашого Господа владика Северіан Якимішин, владика-емерит Нью-Вестмінстерський, другий правлячий архиерей цієї єпархії», – йдеться у листі-співчутті Блаженнішого Святослава, надісланому владичі Давидові.

Владика Северіан Якимішин народився у 1930 році у провінції Альберта, у Канаді. У 1945 році вступив до новіціату отців василіан, довічні монаші обіти склав у Римі в 1953 році. У травні 1955 року в Римі прийняв ієрейські свячення. Служив як парох у церквах у різних провінціях Канади, був наставником у вишкільному домі ЧСВВ в Мундаре, настоятелем монастиря Святого Йосафата в Оттаві, директором Літургійного товариства Святого Василя та директором видавництва отців василіан у Торонто. З 1979 до 1988 року жив у Римі, був настоятелем у вишкільному домі та економом Генеральної курії УГКЦ у Римі. У 80-х та 90-х роках – генеральним консультором. Перебуваючи на служінні у Римі, сім разів відвідував Україну, допомагаючи відновлювати василіанські монастирі. Був духовником сестер служебниць Непорочної Діви Марії в Онтаріо, керував духовними реколекціями для священників, монашества, семінаристів та вірних в Канаді, США, Бразилії, Австралії, Англії, Франції, Німеччині, Італії, Польщі та Україні.

У 1995 році Северіан Якимішин був призначений єпископом Нью-Вестмінстерської єпархії для греко-католиків у Британській Колумбії, Юконі на Північно-Західних територіях Канади. У березні 1995 року у Ванкувері відбулася єпископська хіротонія владика Северіана; головним святителем був преосвящений Максим Германюк. 1 червня 2007 року папа Венедикт XVI прийняв зречення з уряду владика Северіана і його перехід на емеритуру.

«Його служіння відзначалося великою ревністю у проголошенні Доброї новини, турботою про вірних єпархії. Цей архиерей

докладав усіх зусиль, щоб навіть найменші парафії мали свого душпастиря. Чимало покійний владика зробив для належного функціонування парафіяльного життя, запровадивши програму "Проект Надії". Його увагою втішалися діти і молодь єпархії, для яких він у співпраці із сестрами організував просвітницькі табори, школи. Тож можемо ствердити, що життя і служіння новопреставленого єпископа було цінним даром для нашої Церкви», – пише у листі-співчутті Блаженніший Святослав.

«Торік ми вітали владика Северіана із славним ювілеєм - 90-річчям від дня народження. У подячному листі він написав прекрасні слова, які сьогодні хочемо процитувати як підсумок його життя та своєрідний приклад для наслідування кожному з нас: "Я старався все зробити якнайліпше для Божої слави, нашої Української Церкви і рідного народу. Я за Вас завжди молюся, щоб добрий Господь благословив Вас ласками, потрібними в патріаршому служінні".

Щиро віримо, що владика Северіан вже перебуває в обіймах люблячого Спасителя, для слави якого Він жив, а до всіх нас промовляє своє останнє слово, що є виявом великої надії на вічну нагороду від Господа Бога для тих, хто вірний Йому. Господь відкриває перед ним небеса, даруючи йому радість споглядати Свою славу, а вашу єпархію наділяє ще одним небесним заступником, який випрошує для всіх вас потрібні ласки. Віддаємо душу новопреставленого владика Северіана в руки безмежного Божого милосердя та з вірою промовляємо: "Несказанної слави Твоїї сподоби, Христе, того, що до Тебе переставився, де є житло тих, які веселяться, і голос чистої радості!". Вічна йому пам'ять!» – йдеться у листі Отця і Глави УГКЦ.

Владика Северіана Якимішина буде поховано на кладовищі святих Петра і Павла в Мундаре, Альберта. Погребенню слідуватиме заупокійна Божественна Літургія. Про день і годину погребення буде повідомлено згодом.

Департамент інформації УГКЦ

THIS WEEK AT THE CATHEDRAL

SUN. SEPT 12: SUNDAY BEFORE THE EXALTATION

5:00 PM (SAT) – Divine Liturgy (Bilingual); for all parishioners; for the repose of +Brian Yaremko.

8:00 AM – Divine Liturgy; for all parishioners.

9:30 AM – Divine Liturgy (Eng); for all parishioners; for repose of +Eva Gatzke; for repose of +Allen, +Frances and +Paul Zazulak.

11:00 AM – Divine Liturgy (Ukr); for all parishioners; for repose of +Myron Stefaniw.

Mon. Sept. 13: Priest-Martyr Cornelius

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for repose of +Allen, +Frances, and +Paul Zazulak.

5:30 PM – Great Vespers and Lytia.

TUES. SEPT. 14: EXALTATION OF THE HOLY CROSS

7:30 AM – Festal Matins.

9:30 AM – Divine Liturgy (Eng); for all parishioners; for repose of +Mary and +John Berezanski.

11:00 AM – Divine Liturgy (Ukr); for all parishioners.

7:00 PM – Divine Liturgy (Bilingual); for all parishioners;

Wed. Sept. 15: Great-Martyr Nicetas

7:00 AM – Devotion to the Holy Face.

7:30 AM – Divine Liturgy; repose of +Rev. Michael Gural.

Thurs. Sept. 16: Great-Martyr Euphemia

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for repose of +Brian Yaremko.

Fri. Sept. 17: Sophia, and daughters Faith, Holy, and Love

7:00 AM – Rosary (Sorrowful Mysteries)

7:30 AM – Divine Liturgy; for intentions of Sophia; for repose of +George Dolan.

10:00 AM – Memorial Divine Liturgy and Panakhyda; for +Alexander Hnatiuk.

Sat. Sept 18: Saturday After the Exaltation of the Cross

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for repose of +Boris Onuferko.

11:00 AM – Memorial Divine Liturgy and Panakhyda; for repose of +Doris Semotiuk.

4:00 PM – Great Vespers.

5:00 PM (FOR SUN) – Divine Liturgy; for all parishioners; for repose of +Olga Bijan.

SUN. SEPT 19: SUNDAY AFTER THE EXALTATION

8:00 AM – Divine Liturgy; for all parishioners.

9:30 AM – Divine Liturgy (Eng); for the intentions of all parishioners; birthday blessings for Olga Lealand.

11:00 AM – Divine Liturgy (Ukr); for all parishioners; for repose of +Boris Onuferko.

1:00 PM – Baptism.



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