

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

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

Tel: 780-422-3181 | Office Email:

josaphat@telus.net

Parish Hall: hall@josaphat.ca

Website: www.stjosaphat.ab.ca

Office: Monday-Friday, 9 AM to 4:00 PM



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. Janko Herbut, Parish Pastor
fr.herbut@eeparchy.com | 780 951-6126 (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)

PARISH COUNCIL

Damein Zakordonski
dameinzak@yahoo.ca | 780-906-1549 (cell)

DIVINE SERVICES

Mon-Fri: Divine Liturgy, 7:30 AM

Saturday: Divine Liturgy, 9 AM
Great Vespers, 4:00 PM
Divine Liturgy (Bilingual), 5:00 PM

Sunday: Great Matins, 8 AM
Divine Liturgy (English), 9:30 AM
Divine Liturgy (Ukrainian), 11:00 AM

Sunday, October 15th, 2023

COMMEMORATION OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Tone 3; Our Venerable Father Euthymius the Younger, the Holy Venerable-Martyr Lucian, Priest of Great Antioch (312)

DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

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.

Kontakion, Tone 3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the

patriarchs* unceasingly acclaim the divine might of Your power.

Now and forever 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.

verse: 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.

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life; and imitate their faith. Jesus Christ is the same¹ yesterday and today and forever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them. We have an altar² from

¹ **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.

² **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

which those who officiate 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. Therefore, Jesus also suffered outside the city gate³ in order to sanctify the people by His own Blood. Let us then go to Him⁴ outside the camp and bear the abuse He endured. For here we have no lasting city, but we are looking for the city that is to come.⁵ Through Him, then, let us continually offer a sacrifice of praise to God⁶, that is, the fruit of lips that confess His name. Do not

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 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.

³ **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.

⁴ **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.

⁵ **The city that is to come:** The heavenly Jerusalem, the final and eternal dwelling place of God among His people.

⁶ **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.

neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Alleluia Verses, Tone 1

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. (Psalm 49:1,5)

Gospel (John 17:1-13)

AT THAT TIME, Jesus looked up to heaven and said,⁷ “Father, the hour⁸ has come; glorify Your Son so that the Son may glorify You, since You have given Him authority over all people, to give **eternal life**⁹ 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

⁷ The high priestly prayer of Jesus, who turns attention from His disciples (chaps. 13–16) to His heavenly Father (chap. 17). The prayer has three parts: Jesus offers up his approaching sacrifice to the Father (17:1–5), pleads for the preservation of his disciples (17:6–19), and prays for the unity of the universal Church (17:20–26). This is the longest extended prayer recorded in the Gospels.

⁸ **the hour:** The hour or time of Christ’s glorification – His passion, death and resurrection.

⁹ **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).

made Your Name known¹⁰ 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.¹¹ 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,¹² 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.

Gospel – Luke 7:11-16

At that time, Jesus went into a city called Nain;¹³ and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man

¹⁰ **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.

¹¹ **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.

¹² **The one destined to be lost:** Judas Iscariot, whose betrayal of Christ was foretold.

¹³ Nain: A small Galilean village about six miles southeast of Nazareth.

was being carried out,¹⁴ the only son of his mother; and

she was a widow.¹⁵ And a large crowd from the city was with her. When the Lord¹⁶ saw her, He had compassion on her and said to her, “Do not weep.” Then He came and touched the open coffin,¹⁷ and those who carried him stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, “A great prophet¹⁸ has risen up among us”; and, “God has visited His people.”

Communion Hymn

Praise the Lord from the heavens,* praise Him in the highest.* Rejoice in the Lord, O you just;* praise befits the righteous.* Alleluia, alleluia,* alleluia. (Psalms 184:1; 32:1)

¹⁴ **Being carried out:** A funeral procession that probably involved the young man’s relatives and neighbours as well as hired mourners and musicians.

¹⁵ **A widow:** The bereaved mother faces great hardship. With the death of her only son, she is left without family or economic security. Her livelihood would depend upon the charity of others in Israel. According to St. Ambrose, the widow signifies Mother Church, weeping for those who are dead in sin and carried beyond the safety of her gates. The multitudes looking on will praise the Lord when sinners rise again from death and are restored to their mother.

¹⁶ **The Lord:** One of many uses of this title for Jesus in Luke.

¹⁷ **He touched the open coffin:** A shocking gesture. Although the Mosaic Law warns that contact with the dead renders Israelites unclean for an entire week, Jesus reverses this expected outcome with his powerful word, arise. By bringing the dead to life again, he eliminates the very cause of legal defilement and therefore its undesired effects. Jesus elsewhere raises Jairus’ daughter and Lazarus as signs of the Messiah’s arrival.

¹⁸ **A great prophet:** A popular view of Jesus by his contemporaries. Jesus’ miracle parallels the mighty works of the prophets Elijah and Elisha. In 1 Kings 17:17-24, Elijah resuscitates the son of the widow of Zarephath. Luke’s expression, “he gave him to his mother (7:15),” is taken verbatim from this episode. In 2 Kings 4:32-37, Elisha likewise restores life to the son of a Shunammite woman.

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 and God’s blessings to Darek Lesyk, Fr. Michael Kowalchuk, Anatoliy Baluchynskyy, Anna Kordos, Ivone Shewchuk, Anna Grendowicz, Nicholas Berry, Yuriy Lizvinskyy, and to all who celebrate their birthdays. May God bless you and grant you peace, health, and happiness! Many happy years!

DIVINE LITURGY AND COMMUNION

SPOONS – The Covid-19 pandemic required our parishes to find alternate ways to distribute the Divine Eucharist in order to ensure the health and well-being of our faithful, namely, using individual “single-use” Holy Communion spoons. For some time now, most Ukrainian Catholic Churches throughout the world have returned to our regular practice in distributing the Divine Eucharist, using a single common spoon for all. It is time for our Eparchy to do the same. However, to allow some time for communities to transition, pastors may implement either of the following practices wherever some of the faithful still wish to receive Holy Communion with individual spoons. 1) In parishes where only one priest distributes Holy Communion, he begins by distributing Holy Communion with “single-use” spoons to those who desire this, before using the common spoon for others. 2) In parishes where the Eucharist is distributed from several chalices, some ministers use one common spoon while others use individual “single-use” spoons. The manner in which the Divine Eucharist is distributed should not be an obstacle to those desiring to be nourished by the life-giving Body and Blood of Our Lord. May the Holy Eucharist be our strength and nourishment in our journey towards holiness.

PARISH HALL WORKBEE
October 17th, 2023

Please, consider volunteering to help your church community, no baking skills required.

Tuesday, October 17th, 2023 - Pyrohy Making, starting at 5 PM (supper included).

For more information or to volunteer, please contact Lori at 780-619-9517.

REGISTRATION OF MEMBERSHIP – We encourage any person who desires to become a member of our parish to call the office, (780) 422-3181, to register their name, address, and phone number. Sharing this information with the office will enable us to supply you with envelopes for the year and to contact you if there is a need. The envelope number will also facilitate be used for year-end Tax Receipt purposes.

TODAY – COFFEE SOCIAL RESUMES
October 15th, in the Cathedral basement. Please join us for coffee and fellowship after the 9:30 AM and the 11:00 AM Sunday Divine Liturgies.

UCWLC MEETING – Women’s league monthly meeting on **October 19th, at 7:00 PM in the Parish Hall.**

PRAZNYK (Feast Day) NOVEMBER 12TH, 2023. Our Parish Feast Day, Liturgy and Banquet will take place on Sunday, November 12th, 2023. The Hierarchal Divine Liturgy with Bishop David will be celebrated at **10:00 AM** in the morning, followed by the Feast Day Banquet at the Parish Hall. Before November 12th: Tickets: \$25 for adults; \$15 for children 12 – 6 years old, children 5 and under – free. **Tickets at the door: \$30 for adults.** Tickets can be reserved or purchased through the parish office.

CHILDREN'S/YOUTH CHOIR – Children and young people over the age of 5 are invited to join the children’s and youth choir of the Cathedral. The next rehearsal will be on October 27 at 18:30-19:30. For more information and a complete rehearsal schedule, please contact Denise Lucyshyn at

ds.lucyshyn@gmail.com or Kasia Antoszko - kasiaant21@gmail.com

OCT. 19 – BIBLE STUDY – HEBREWS – Come and join us as we examine the authorship of the letter to the Hebrews as well as the theological background of the Old Testament priesthood and worship, and the connections with the visions of several prophets and St. John in the Book of Revelation. We will look at the question: “What are the key spiritual insights that help us on the way to holiness?” We will use the book and study guide :The Letter to the Hebrews (2nd Edition); Ignatius Catholic Study Bible, Hahn Ph.D, Scott. **DATES AND TIMES:** Beginning Oct 19th, and every Thursday evening from 7:00 PM to 8:30 PM and will end December 14th, 2023. **LOCATION:** St. Josaphat Cathedral Church Basement. Call Ed for further information: (780) 483-4707 or email: e_hecker@telus.net.

YOUNG ADULT BOOK CLUB – We are continuing our discussion of “Introduction to the Devout Life” by St. Francis de Sales. Time: After the 9:30 AM Divine Liturgy. Facilitator: Lauren Girard.

COFFEE SOCIAL VOLUNTEERS NEEDED! – Volunteers are needed for the Sunday Coffee Social **on a rotational basis.** The aim is to have different groups take charge of the setting up and clean up according to a set schedule as much as possible so that the responsibility doesn’t fall onto one person only. Please call Lori at 780-619-9517 if you can help.

VERKHOVYNA SOCIETY – With St. Michael’s Health Group taking over the property management of St. Josaphat’s Senior Residence and other Eparchial Seniors Residences (Feb. 1, 2023), the Verkhovyna Society no longer serves as the acting Board for property management. However, we would like to keep this organization in existence, and to maintain the Casino associated with it. To do this, we will need a minimum of 30 voting members. There will be no meetings for this organization, other than an AGM, to elect an executive and to determine how Casino funds are to be distributed for cultural and community needs. If you would be willing to

support the existence of this organization as a member, please submit your name, address, and contact information to josaphat@telus.net. Thank you in advance for your support!

MOTHERS IN PRAYER (in Ukrainian) – For the next and subsequent months, Mothers in Prayer will continue every first Sunday of every month after the 11:00 AM Divine Liturgy. Here are the upcoming Sundays for the Mothers in Prayer meetings: **November 5th, and December 3rd, 2023.** *No Panakhyda allowed on the first Sunday of the month.*

PYROHY AND HOLUBTSI AND OTHER ITEMS FOR SALE – frozen pyrohy (cheddar, cottage cheese, sauerkraut, and onion), frozen cabbage rolls, frozen soups and other items are available for sale and pick-up through the parish office, Monday to Friday, 9:00 am to 5:00 pm. Please call the parish office at (780) 422-3181.

DIRECT DEPOSIT – If you are interested in transferring your Sunday donations to a monthly direct deposit, please contact Ivone at the parish office, (780) 422-3181 or email at josaphat@telus.net.

Eparchy & Community

EPARCHIAL SOCIAL COMMISSION – If you have a passion for protecting human rights, especially for the poor and marginalized, ethical consumption, taking care of our environment, reconciliation between all people, and promoting the sanctity of human life - then we are excited to meet YOU! The Eparchial Social Mission Commission is searching for two new members to join our team of passionate parishioners hoping to make a difference. Please contact socialjustice@eeparchy.com

WOMEN OF DIGNITY CONFERENCE – October 20-21, 2023. The Catholic Women's Conference would like to invite all women, from teen to granny, single, married and mothers, to attend the Women of Dignity Conference on October 20-21 weekend at Holy Trinity Parish in Spruce Grove. You can expect a weekend filled with prayer, uplifting music, adoration, confessions, Mass, fellowship,

inspiring speakers with engaging talks to help women affirm their faith in God. It is an opportunity to find meaning and purpose in life's challenges. Invite family and friends to make this a special faith-building journey and experience! Register Online today and take advantage of the Early Bird Discount before September 30th, at midnight: www.catholicfamilyministires.com.

MEN'S CONFERENCE AND RETREAT – OCT. 27 & 28, 2023. Join other men of faith to learn, laugh, and pray as you grow in faith. Keynote speaker: Fr. Matthew Hysell. DATES AND TIMES: Oct 27, 6:30 PM – 8:15 PM; Oct. 28, 8:30 AM to 4:30 PM. LOCATION: Holy Spirit Seminary, 12909 – 113 Avenue NW, Edmonton. COST: Before Oct. 1st: \$85.00 – commute; \$145.00 – Live-in. After Oct. 1st: \$95.00 – commute; \$155.00 – Live-in. Prices include Saturday breakfast, lunch and snacks. Optional Friday supper available for \$20.00. CONTACT: Bernadette Mandrusiak (780) 424-5496 or email education@edmontoneparchy.com REGISTRATION DEADLINE: Oct. 21th, 2023. Late registrations not accepted. To Register: <https://tinyurl.com/Calledto beholy2023>.

Register early, limited number of rooms available for overnight stay.

UKRAINIAN YOUTH UNITY COMPLEX – 50TH ANNIVERSARY CELEBRATIONS. – 9615 – 153 Ave., Edmonton. Friday, Nov. 3: Champagne Gala Reception. Doors open at 6:15 pm. Program at 7:15 pm. Semi-Formal. Tickets: \$30. Sat. Nov. 4: Reunion Zabava. Doors open at 7:00 pm. Music by Zabava v Koli. Late lunch, cash bar. Tickets: \$25 for adults; \$20 for students (17 and under). Sun. Nov. 5: High Tea and Concert. Doors open at 2:30 pm. Tickets: \$20. All tickets are available on [Eventbrite.com](https://www.eventbrite.com) (October 1-31, 2023).

GRIEF AS A JOURNEY – is a 10-week support group for those searching for support in their grief over the loss of a loved one. The program runs on **Tuesdays, from Sept. 26 to Nov. 28th**. Times will be determined according to the group's preference. Location: Edmonton Eparchy Pastoral Centre, 9645-108 Avenue. Cost: \$20 to cover materials. For more information or to register: (780) 424-5496 or Bernadette.mandrusiak@eeparchy.com.



**Statement by the Most Rev.
William T. McGrattan,
Bishop of Calgary and CCCB
President,**

**to the Catholic Faithful in Canada
on the Recent Escalation of Conflict in the
Holy Land**

Over these last few days, the world has witnessed a rapid escalation of armed conflict in the Holy Land, with reports of a growing number of wounded or dead, including innocent civilians. As the Holy Land is immersed in this violence and bloodshed, we remember that Jesus, the Son of God, who lived and walked there as Love Incarnate, through His teaching by word and deed, calls us as brothers and sisters to be always united by the bond of charity. I invite the Catholic faithful in Canada to join other people of good will, here and around the world, in imploring God to move the hearts of those leaders engaged in the present conflict in order to deescalate the acts of terrorism, cease violence and war, and resume constructive efforts that are aimed at establishing lasting peace and concord. As we pray for peace, let us remember all the families and individuals suffering because of this most recent outbreak of violence. As Christians we are compelled by the teachings and example of Jesus to pray for peace throughout the world. In a fraternal spirit of solidarity with Christian, Jewish, and Muslim brothers and sisters, let us join together in recalling God's desire for peace in the land that Jesus Christ called home.

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SUNDAY, OCT. 8, 2023

SUNDAY COLLECTION

Sunday Envelopes	\$2,341.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$325.00
Loose Donations	\$285.70
Candles	\$81.85
TOTAL:	\$4,231.05

VOCATIONS AND SEMINARY COLLECTION

Ed and Olga Hecker	\$100.00
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PRESERVATION FUND

Ed and Olga Hecker	
<i>"In Memory of +Lina Smal"</i>	\$100.00
Mikhail Shablya	\$50.00
Lydia Hodgson	
<i>"In Memory of Zenia Boyko and Natalia Boyko Handy"</i>	\$250.00

CHURCH DONATION

Jerry Lysyk	
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<i>"In Memory of Ken Kitlarchuk"</i>	\$100.00
PRESERVATION FUND – PARISH HALL KITCHEN RENO	
Taras Zakordonski	\$100.00
TOTAL PRESERVATION FUND	\$600.00

Sincere thanks to all those who made donations online, sent by mail, or left in our mailbox.

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**PROLIFE
REFLECTIONS**

**"You are at my side,
with your rod and your
staff that comfort me"
(Psalm 23:4).**

Reflection: Some want "living wills" in order to make their wishes known regarding medical treatment. But the better solution is a health care proxy, that is, a person you appoint to speak for you if you cannot speak for yourself. Such a person can consult doctors and clergy when the actual circumstances arise. This eliminates the need to try to predict the future by making treatment decisions today for circumstances of a tomorrow nobody can foresee.

Prayer: Lord, you are already in our future; be our protection and comfort each day. Amen.

<https://www.priestsforlife.org/pro-life-reflections/>

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**Memory of the Holy Fathers of
the Seventh Ecumenical Council**

Dear brothers and sisters!

Memorable events are always marked on our calendars in a different color or font. For us, it is a sign to pay attention and remember what it commemorates. And today the Church commemorates the Holy Fathers of the Seventh Ecumenical Council, because they confirmed the truth of the veneration of icons.

The Holy Fathers, whose memory we celebrate, condemned the heresy of iconoclasm, the destruction of icons. This heresy dates back to the beginning of the 8th century, when the Byzantine Emperor Leo issued a decree requiring the removal of holy icons from churches and houses and ordering them to be burnt in the city squares. The decree was motivated by the accusation that the worship of icons was idolatry. Only during the reign of the pious Empress Irina, was the veneration of icons restored.

Through the works of this Empress, and with the support of the Patriarch of Constantinople Tarasius, the Seventh Ecumenical Council was convened in 787. More than three hundred bishops were in attendance. This council affirmed that iconography is a special form of revelation of the Divine reality.

The history of the Council shows that the Holy Fathers believed that the sole Head of the Church is the Lord Jesus Christ Himself. There were at the time of the Council many saints and teachers, martyrs and confessors who had been persecuted by the iconoclasts and bore on their bodies the wounds of their suffering for the faith. As did many ascetics and miracle workers. But none of them had sought supremacy, all kept themselves in humility and obedience.

St. Andrew of Crete said: "Many holy fathers faithfully adhered to the Holy Scriptures and Tradition. They fought valiantly against the iconoclasts, for which reason they were tortured in various ways. Everywhere there were dungeons, shackles, and deep ditches filled not with robbers, not thieves, but with bishops, priests, monks and other pious people."

St. John of Damascus, who lived during the early decades of the iconoclast movement, wrote many works that raised the ire of the iconoclasts. It is even said that in retribution, his right hand was cut off! But the Lord did not abandon his beloved: St. John, praying before an icon of the Blessed Virgin, was healed.

Defending icons, St. John of Damascus wrote: "The devil is jealous that we might see the image of our Lord and through Him be sanctified. The devil will envy that we see His salvific sufferings, and he will envy the honor of the saints, which they have bestowed on God. He does not want us to become zealous for courage and their faith."

Holy icons have a special effect on a person. They sanctify our minds. In the heart they enkindle love for God and for the saints, and they strengthen the will of people to do good.

Dear believers, let us try to be grateful to God for His great Divine love. After all, it was this love that gave us everything we have now—the Church of God with its sacraments and saints, who were able to live with God in such a way

that the light of Divine love sanctified them and which they radiate to us. We pray that we, following their example, may constantly glorify our heavenly Father, who is in us, and that we may be in Him.

stgregoryofnyssa.net

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СЛУЖБА БОЖА

Тропарі і Кондаки

Тропар (глас 3): Нехай веселяться небесні, нехай радуються земнії,* бо сотворив владу рукою своєю Господь,* подолав смертю смерть, первенцем мертвих став,* з безодні аду ізбавив нас і подав світові велику милість.

Тропар Отців (г. 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.

Кондак (глас 3): Воскрес Ти днесь із гробу, Щедрий,* і нас возвів Ти із врат смертних,* днесь Адам ликує і радується Єва,* а разом пророки з патріархами неперестанно оспівують* божественну могутність влади Твоїї.

І нині, і повсякчас, і на віки вічні. Амінь.

Кондак Отців (г. 6): Ти – із Отця несказанно возсіявший Син* – з 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 3):

Співайте Богові нашому, співайте; співайте цареві нашому, співайте (Пс. 46,7). Стих: Всі народи, заплещіте руками, воскликніть Богові голосом радості (Пс. 46,2)

Прокімен Отців (глас 4):

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

Апостол: (Євр 13,7-16):

Браття і Сестри, пам'ятайте про наставників ваших, які звіщали вам слово Боже, і дивлячись уважно на кінець їхнього життя, наслідуйте їхню віру. Ісус Христос учора й сьогодні – той самий навки. Не піддавайтеся різним та чужим наукам: воно бо добре укріпити серце благодаттю, не стравами, які не принесли ніякої користі тим, що віддавалися їм. Є у нас жертovníк, з якого не мають права їсти ті, що при наметі служать. Бо котрих звірят кров архиерей заносить у святиню за гріхи, тих м'ясо палиться за табором. Тому й Ісус, щоб освятити народ власною своєю кров'ю, страждав поза містом. Тож виходьмо до нього за табір, несучи наругу його, бо ми не маємо тут постійного міста, а майбутнього шукаєм. Через нього принесім завжди Богові жертву хвали, тобто плід уст, які визнають його ім'я. Добродійства та взаємної допомоги не забувайте: такі бо жертви Богові приємні.

Алилуя (глас 1):

Стих: Бог богів, Господь мовив, і призвав землю від сходу сонця до заходу (Пс. 49,1).
Стих: Зберіть Йому преподобних Його, що заповідують завіт Його в жертвах (Пс. 495).

Євангеліє: (Ів 17,1-13):

У той час Ісус, підвівши очі свої до неба, проказав: «Отче, прийшла година! Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, що її ти дав йому над усяким тілом: дарувати життя вічне тим, яких ти передав йому. А вічне життя у тому, щоб вони спізнали тебе, єдиного, істинного Бога, і тобою посланого – Ісуса Христа. Я тебе на землі прославив, виконавши те діло, яке ти дав мені до виконання. Тепер же прослав мене, Отче, у себе – славою тією, що її я мав у тебе перед тим, як постав світ! Я об'явив твоє ім'я людям, яких ти від світу передав мені. Вони були твої, ти ж передав мені їх, і зберегли вони слово твоє. Нині збагнули вони, що все, тобою дане мені – від тебе; слова бо, тобою мені дані, я їм дав, і сприйняли вони їх, і справді збагнули, що від тебе я вийшов, і увірували, що ти мене послав. Молю ж за них: не за світ молю, лише за тих, яких ти передав мені, бо вони – твої. І все моє – твоє, твоє ж – моє, і в них я прославився. Я вже більш не у світі, а вони у світі, і я до тебе йду. Отче Святий! Заради імені

твого бережи їх, тих, що їх ти мені передав, щоб були одно, як ми! Бувши з ними у світі, я беріг їх у твоє ім'я; тих, яких ти передав мені, я їх стеріг, і ніхто з них не пропав, лише син загибелі, щоб збулося Писання. Тепер же йду до тебе, і кажу те, у світі бувши, щоб вони радощів моїх мали у собі вщерт'я.»

Євангеліє - Луки 7:11-16

В ТОЙ ЧАС пішов Ісус у місто, що зветься Наїн, і з Ним ішли Його учні й сила народу. Коли вони наблизились до міської брами, аж ось виносили мертвого сина, єдиного в матері своєї, що була вдовою. І було з нею чимало людей з міста. Побачивши її, Господь зглянувся над нею і сказав до неї: Не плач. І, приступивши, доторкнувся до мар, а ті, що несли, зупинились. Тоді Ісус сказав: Юначе, кажу тобі, встань! І мертвий підвівся, і почав говорити. Він віддав його матері. Страх огорнув усіх, і вони прославляли Бога, кажучи: Великий пророк встав між нами, і Бог навідався до народу свого.

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). Радуйтеся, праведні, у Господі, правим належить похвала (Пс. 32,1). Алилуя (х3).

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: josphat@telus.net.

З ДНЕМ НАРОДЖЕННЯ! Найкращі побажання та Боже благословення, Дерек Лесикб о. Михайлу Ковальчику, Анатолію Балучинському, Анні Кордос, Івоне Шевчук, Анні Грендовіч, Миколі Беррі, Юрію Лізвінському та всім, хто святкує день народження. Нехай Господь благословить вас і дарує миру, здоров'я і щастя! Многих щасливих літ! Многая Літа!

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членом нашої парафії, зателефонувати до офісу (780) 422-3181, щоб зареєструвати своє ім'я, адресу та номер телефону. Поділившись цією інформацією з офісом, ми зможемо надати вам конверти на рік і зв'язатися з вами, якщо виникне потреба. Номер конверта також полегшить використання для цілей отримання податків за підсумками року.

ПРАЗНИК 12 ЛИСТОПАДА 2023 РОКУ.

Парафіяльне свято, Літургія та бенкет відбудуться у неділю, 12 листопада 2023 року. О 10:00 ранку буде відслужена Архиерейська Божественна Літургія з владикою Давидом, після чого відбудеться бенкет у парафіяльній залі. **До 12 листопада Квитки:** \$25 для дорослих; \$15 для дітей віком від 12 до 6 років, дітей до 5 років – безкоштовно. **Квитки біля дверей: \$30 для дорослих.** Квитки можна забронювати або придбати через парафіяльну канцелярію.

ДИТЯЧИЙ/МОЛОДІЖНИЙ ХОР –

Катедрального Собору Св. Йосафата

Запрошується дітей та молодь віком від 5 років до дитячо-юнацького хору Катедрального собору. Наступна репетиція буде 27 жовтня о 18:30-19:30. Для отримання додаткової інформації та повного розкладу репетицій, будь ласка, зв'яжіться з Деніз Луцишин за адресою ds.lucyshyn@gmail.com або Касею Антошко - kasiaant21@gmail.com

МАТЕРІ В МОЛИТВІ (укр.) –

Триватимуть кожної першої неділі кожного місяця після Божественної Літургії об 11:00. Ось наступні неділі для зустрічей «Матері в молитві»: 5 листопада та 3 грудня 2023 р. Панахида не дозволяється в першу неділю місяця.

Пам'ять Отців VII Вселенського Собору



У цю неділю Церква відзначає пам'ять Святих Отців VII Вселенського Собору. У різний час протягом року згадуються святі отці інших шести Вселенських Соборів. Утім

останній, сьомий виділяється завжди окремо, і це зовсім це не випадково. Церква ухвалила згадувати Вселенські Собори в першу чергу заради того, щоб віддати належну честь світлим умам святих отців, які, керовані Духом Святим, так старанно потрудилися для очищення Церкви від зловлих ересей і для відновлення істини церковних догматів. Але це не єдина причина. Нам вкрай важливо не забувати праці Вселенських Соборів ще й тому, що всі ересі, ретельно розглянуті на соборах, хоча і були засуджені святими отцями, але не були зжиті з церковного життя.

Святі отці 7-го Вселенського Собору, пам'ять яких ми святкуємо, засудили ересь іконоборства. Ересь ця сходиться до початку 8-го століття, коли грецький імператор Лев Ісаврянин видав указ, що вимагає виносити святі ікони з церков і будинків, і спалювати їх на площах. Указ був мотивований тим, ніби шанування ікон є ідолопоклонством. Коли народ став перешкоджати виконанню указу, тоді до гоніння на святині імператор Лев приєднав гоніння на їх ревних шанувальників, і багато людей було вбито. Однак, повстання проти імператорського указу тривали, а також з усіх боків найсвятіші богослови того часу писали викривальні послання проти імператора Лева: як, наприклад, св. Іоанн Дамаскін з Сирії та папа Григорій II з Риму. По смерті імператора Лева, його син і наступник, Костянтин Копронім, продовжував іконоборчу справу свого батька, тільки вирішив діяти трохи інакше. Він скликав лжесобор, на якому підставлене їм духівництво засудило шанування ікон. В результаті цього лжесобору не тільки були знищені ікони, але також найцінніші фрески на стінах соборів були затерті вапном. Від гоніння на ікони Копронім перейшов на гоніння на святі мощі, а потім на гоніння на монастирі, які були всі або зруйновані, або перетворені на казарми, а ченці жорстоко закатовані. Ересь іконоборства тривала протягом майже всього VIII сторіччя, і лише до кінця його, за царювання благочестивої імператриці Ірини, шанування ікон було відновлено. Працями цієї імператриці, і за підтримки Константинопольського патріарха Тарасія, в 787-му році був скликаний сьомий Вселенський Собор, на якому брало участь понад триста єпископів. Собор повністю засудив ересь іконоборства, засудив лжесобор скликаний Копронімом, і урочисто відновив шанування ікон, визначивши, що віддаючи честь іконам, ми

тим самим віддаємо честь їх первообразу, і поклоняючись іконам – ми поклоняються тим, хто на них зображений. Сьомий Собор затвердив, що іконопис є особлива форма одкровення Божественної реальності і через Богослужіння і ікону Божественне одкровення стає надбанням віруючих. Через ікону, як і через Святе Письмо, ми не тільки дізнаємося про Бога, ми пізнаємо Господа. Через ікони святих угодників Божих ми торкаємося до людей, які стали причасниками Божественного життя; через ікону ми отримуємо благодать Святого Духа. Кожен день Свята Церква прославляє ікони Матері Божої, святкує пам'ять святих Божих угодників. Їх ікони кладуть перед нами на аналой для поклоніння і живий релігійний досвід кожного з нас, досвід нашого поступового перетворення через них, робить нас вірними чадами Святої Православної Церкви. І це справжнє втілення в світі праць святих отців VII Вселенського Собору. Саме тому з усіх перемог над безліччю різноманітних ересей одна тільки перемога над іконоборством і відновлення іконошанування була проголошена Торжеством Православ'я. А віра отців Семи Вселенських Соборів є вічна і непорушна основа Православ'я.

І, згадуючи сьогодні святих отців VII Собору, цих великих борців за істинне іконошанування, будемо наслідувати їх приклад: відновимо шанування ікон в нашому серці, в нашому житті, в нашому домі. Будемо приходити в храм Божий, де ласкаво дивляться на нас Сам Господь Ісус Христос, Божа Матір, всі святі, де ми можемо безпосередньо спілкуватися з Ними через поклоніння їх образам. А в будинках наших будемо, не соромлячись, на самому видному місці, вішати ікони Спасителя, Богородиці, святих, - які охороняють нас від зла, огороджують наш будинок, дивляться за нами; з якими ми завжди можемо за допомогою молитви «поговорити», поділитися своїми радощами і скорботами, попросити допомоги, навіть коли ми вдома буваємо одні, ми ніколи не буваємо самотні. І прославляючи пам'ять святих отців 7го Вселенського Собору, ми повинні пам'ятати, що саме їм ми зобов'язані віддавати подяку за те, що освячені наші храми і будинки святими іконами, за те, що жевріють перед ними живі вогники лампадок, що схиляємося ми з поклонами перед святими мощами, і фіміам ладану підносимо наші серця до небес.

*ХРАМ СВЯТОГО ІОАНА БОГОСЛОВА
м. Харків*

THIS WEEK AT THE CATHEDRAL

SUN. October 15: FATHERS OF THE 7TH ECUMENICAL COUNCIL; Euthymius the Younger

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (for Sun); for the needs and intentions of all parishioners; for the repose of +Bill, +Ann and +Sophia Palichuk.

8:00 AM – Great Matins.

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

11:00 AM – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for the repose of +Ella Kathleen Trann; for the health and intentions of Anna Grendowicz with Birthday Blessings; for the repose of Lucjan Lesyk (25th yr).

Mon. October 16: Martyr Longinus, Centurion

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for the repose of +Stefania Czyczlo.

Tues. October 17: Prophet Hosea; Ven. Mrt. Andrew of Crete

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for the health and spiritual needs of Uliana.

Wed. October 18: Apostle Luke, Evangelist

7:00 AM – Face of Christ.

7:30 AM – Divine Liturgy; for the health and intentions of Olga Lealand with Birthday Blessings.

Thurs. October 19: Prophet Joel; Mrt. Varus; Ven. John of Rila

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Fri. October 20: Great Martyr Artemius

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Divine Liturgy; for the health and intentions of Mary Bachynski with Birthday Blessings (102 yrs).

Sat. October 21: Ven. Hilarion the Great

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for the health and intentions of Florence Woywitka.

10:00 AM – Devotion to our Lady of Sorrows.

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (for Sun); for the needs and intentions of all parishioners; for repose of +Don Hucal.

SUN. October 22: 21ST SUNDAY AFTER PENTECOST – Ven. Martyr Anastasia

8:00 AM – Great Matins.

9:30 AM – Divine Liturgy (Eng); for the needs and intentions of all parishioners; for repose of +Don Hucal.

11:00 AM – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for repose of +Lina Smal.

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