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)**

Deacon Cyril Kennedy
deacon.kennedy@eeparchy.com **|780-424-5496**

Fr. Michael Kowalchyk (retired)
kowalchykmichael@gmail.com

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, November 12th, 2023

24TH SUNDAY AFTER PENTECOST

Tone 7; The Holy Priest-Martyr Josaphat, Archbishop of Polotsk (1623); John the Merciful, Patriarch of Alexandria (619); Nil the Faster (430); Passing into Eternal Life (1950) of Blessed Hryhoriy (Gregory) Lakota, Auxiliary Bishop of Peremyshl and Confessor
All-Night Vigil

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world!

Troparion, Tone 4: You appeared as a radiant light,* O priest-martyr Josaphat.* Like the Good Shepherd, you lay down your life for your sheep;* killed by enemies who loved division, you entered the holy of holies to dwell with the bodiless powers.*Therefore we pray you, long-suffering saint:* beg Christ, the Prince of Shepherds,* to number us among the sheep at His right hand and to save our souls.

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

Kontakion, Tone 4: Enlightened in childhood* by the flame from the crucified Christ,* you resembled the angels in your life as a monk,* and as bishop you lived in godliness.* You clearly preached unity and with your martyr's blood, you calmed hearts inflamed by love for dispute.* From Christ you received the crown.* And so remember us as we cry to you:* Rejoice, O unshakeable pillar of unity.

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* "Come forth, O faithful, to the resurrection!"

Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His venerable ones. *verse:* What shall I render to the Lord for all the things He has rendered to me? (Psalm 115:15,12)

Epistle – Ephesians 2:14-22

Brothers and sisters, Christ is our peace;[1] in His flesh He has made both groups into one and has broken down the dividing wall,[2] that is, the hostility between us. He has abolished the law with its commandments and ordinances, that He might create in Himself one new man in place of the two, thus making peace, and might reconcile both groups to God in one Body through the cross, thus putting to death that hostility through it. So, He came and proclaimed peace to you who were far off and peace to those who were near;[3] for through Him both of us have access[4] in one Spirit to the Father. So, then you are no longer strangers and aliens, but you are citizens with the saints and also members[5] of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone. In Him the whole structure is joined together and grows into a holy temple[6] in the Lord; in whom you also are built together spiritually into a dwelling place for God.

Epistle – Hebrews 4:14-5:10

Brethren, seeing that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are, yet* without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is

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[1] **Christ is our peace:** The peace of Christ is not worldly tranquility, but a spirit peace rooted in our *reconciliation with the Father. The Greek word eirene* (peace, harmony) is used 92 times in the NT and often carries the OT sense of *shalom*, "well-being." Peace is one of the greatest blessings that Jesus Christ has given to the world. It is an inward peace that can branch out to establish peace between individuals, families, and even nations.

[2] **Dividing wall:** Paul alludes to a wall in the Jerusalem Temple that separated the outer court of the Gentiles from the inner courts, where Israel alone could pray and sacrifice. Gates leading into the inner precincts were posted with signs warning that Gentile trespassers would face the death penalty. For Paul, this wall of separation represents the OT theology of separation that required Israel to insulate itself from the idolatry and immorality of the nations (Lev 20:26). Christ destroyed this barricade when, having fulfilled the law to perfection, he abolished the legal precepts that set Israel apart from the Gentiles. As a result, the age when Jew and Gentile were divided has given way to the messianic age, when all nations are united in Christ.

[3] **far off… near:** Signifies spiritual distance from God.

[4] **access:** The way to the Father passes through Christ. Perhaps Paul is contrasting Jesus with the veil of the Temple which, in the old economy, greatly restricted access to the Lord. The interpretation is not certain, but Temple imagery fills the surrounding context, and elsewhere links are forged between Christ and the sanctuary veil.

[5] **members:** i.e. family members by virtue of divine adoption.

[6] **a holy temple:** The Church is a spiritual sanctuary that is living and inclusive. Its foundation is Christ, his apostles, and the early Christian prophets; its walls are believers from every nation filled and bonded together by grace; and its holiness comes from the sanctifying presence of the Holy Spirit who dwells within.

required as for the people, so also for himself, to offer *sacrifices* for sins. And no man takes this honour to himself, but he who is called by God, just as Aaron *was.* So also, Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:

"You are My Son; Today I have begotten You." As *He* also *says* in another *place:* "You *are* a priest forever, According to the order of Melchizedek";

Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, *yet* He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek."

Alleluia, Tone 7

Verse: It is good to give praise to the Lord; and to sing in Your name, O Most High. *Verse:* To announce Your mercy in the morning and Your truth every night. (*Psalm 91:2,3*)

Gospel – Luke 8:41-5:6

At that time, there came a man named Jairus, a leader of the synagogue.[7] He fell at Jesus' feet and begged Him to come to his house, for he had an only daughter, about twelve years old, who was dying. As He went, the crowds pressed in on Him. Now there was a woman who had been suffering from hemorrhages[8] for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind Him and touched the fringe of his clothes,[9] and immediately her hemorrhage stopped. Then Jesus asked, "Who touched Me?[10]" When all denied it, Peter and those who were with Him said, "Master, the crowds surround You and press in on You." But Jesus said, "Someone touched Me; for I noticed that power had gone out from Me." When the woman saw that she could not remain hidden, she came trembling; and falling down before Him, she declared in the presence of all the people why she had touched Him, and how she had been immediately healed. He said to her, "Daughter, your faith has made you well; go in peace." While He was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the Teacher any longer." When Jesus heard this, He replied, "Do not fear. Only believe, and she will be saved." When He came to the house, He did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her; but He said, "Do not weep; for she is not dead[11] but sleeping." And they laughed at Him, knowing that she was dead. But he took Her by the hand and called out, "Child, get up!" Her spirit returned, and she got up at once. Then He directed them to give her something to eat. Her parents were astounded; but He ordered them to tell no one what had happened."

Gospel – John 10:9-16

At that time, the Lord said to the Jews that came to Him: "I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and

[7] **leader of the synagogue:** A leading Jewish elder who presided over Sabbath services and other weekly activities.
[8] **hemorrhages:** This condition excluded the woman from normal life in Israel. According to the Law, she lived in perpetual uncleanness and could not be touched by anyone (Lev 15:19-30). Jesus first cures her infirmity and then publicizes her restoration before "all the people" to facilitate her reintegration into Jewish society.
[9] **fringe of his clothes**: The Mosaic Law required Israelites to wear tassels on their garments to remind them of God's commandments.
[10] **who touched me?** Does not simply mean a physical touch, but rather, "Who touched me in faith?" Just as "the temple sanctifies the gold" (Mt 23;17), so also matter is sanctified by Christ's Incarnation, and the power of Christ works through even His garment. To touch Christ's garment in faith is to touch Him. In the Church, we touch Christ through icons, oil, water, bread, wine, etc. When this is done in faith, the power of Christ is received.
[11] **she is not dead:** The departure and return of the girl's spirit suggest that Jesus speaks metaphorically. She is in fact dead, but he says she is sleeping to emphasize that her condition is only temporary and soon to be reversed.

kill and destroy. I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."

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.

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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

TODAY – PRAZNYK (Feast Day) – Today, we celebrate 400 years of the feast of our Parish Patron Saint, the holy priest-martyr Josaphat, Archbishop of Polotsk (+1623). We welcome Bishop David who will be celebrating the Pontifical Liturgy at 10:00 AM, followed by the Feast Day Banquet at the Parish Hall. Come join us! **Tickets at the door: $30 for adults.** $20 for children 12 – 6 years old, for children under 5 – free. **All are invited!**

HAPPY BIRTHDAY! Best wishes and God's blessings to Fr. Mykhaylo Bohun, Joe Danko, Maggie Danko, and to all who celebrate their birthdays. May God bless you and grant you peace, health, and happiness! Many happy years!

NATIVITY FAST – (40 days) begins on **Wednesday, November 15th,** and will end on **Christmas Eve**. The minimum obligation is abstinence from meat and meat products on Wednesdays and Fridays.

MOLEBEN TO EMMANUEL – in preparation for the Feast of the Nativity of Christ, will be prayed every Wednesday during the Nativity Fast, at 6:30 PM. The service is bilingual. Confessions – at 6:00 PM.

90TH HOLODOMOR COMMEMORATION - (UCC), Saturday, November 25th, 12:30 PM. at the City Hall.

ST. NICHOLAS PARTY SUNDAY, DECEMBER 10, 2023. All children are invited to welcome St. Nicholas at the Parish Hall after the 10:00 am Divine Liturgy. After brunch and crafts, St. Nicholas will arrive to distribute a small gift to all children who are registered. Registrations forms (one per child) are available at each entrance. Please submit them to the parish office or email josaphat@telus.net by Friday, December 1.

U.C.W.L.C ANNUAL BORSCHT AND BUN FUNDRAISER – SUNDAY, DECEMBER. 3rd, 2023. Please join us for fellowship as well enjoy a Hot Bowl of Borscht & bun/rye bread, coffee, tea, juice and muffin after both the 9:30 a.m. and 11:00 a.m. Divine Liturgies **COST**: Adults - $6.00; Children 6-10 years old - $4.00; Under 5 years old – Free. Also available for sale: BORSCHT Full 32 oz. container: $10.00. As this is an annual fundraiser for our league, your support would be greatly appreciated.

WE EXTEND OUR GRATITUDE – to all volunteers for helping with Pyrohy Making and supporting our parish. May God bless you all!

NEXT PEROGY SUPPER – A community Perogy Supper will take place **on Friday, DECEMBER 15th,** 2023, from **5:00 PM to 7:00 PM.** Menu: Pork Roast, Cheddar perogies, Lazy cabbage rolls, Salad, and dessert. Adults: $20, Children 10 years old and under: $10. Tickets may be purchased at the Parish Office or at the door.

VISIT THE UCWLC MUSEUM – On the First Sunday of every month, we invite you to visit our UCWLC Museum. Open during Coffee Social from 10:30 to 11:30 a.m. Find us in the Church Auditorium (Basement).

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 Nov. 24th at 6:00-8:00 PM. For more information and a complete rehearsal schedule, please contact Denise Lucyshyn at ds.lucyshyn@gmail.com or Kasia Antoszko - kasiaant21@gmail.com

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 4:00 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

FOURTEENTH ANNUAL BISHOP'S GALA Thursday, December 7, 2023 supporting the new "Image to Likeness: Our Life in Christ" Ukrainian Catholic Religious Education Curriculum/Program for use in Ukrainian Bilingual Schools, parishes, the home and beyond! Chateau Louis Hotel and Conference Centre, cocktail reception and silent auction at 6:00 pm, dinner at 7:00 pm, followed by an exciting live auction. Tickets $200 each ($1600 per table of eight) with tax receipt for $100 per ticket. Contact the Pastoral Centre for tickets or to make a monetary or auction donation: chancery@edmontoneparchy.com or (780)424-5496 or Go to www.eeparchy.com/gala for more information and to view on-line auction. All proceeds of the Gala will support the development of Image to Likeness: Our Life in Christ, Ukrainian Catholic Religious Education Program.

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SUNDAY, NOV. 5, 2023

SUNDAY COLLECTION

Sunday Envelopes	$3,818.00
Direct Deposit – Sunday	$1,197.50
Tithe.ly	$855.00
Needy Collection	$10.00
Loose Donations	$272.15
Candles	$147.25
TOTAL:	**$6,299.90**

PRESERVATION FUND

Anonymous	$20.00
Stella Shupenia	$120.00
Ernest Oginsky	$2,222.00
TOTAL PRESERVATION FUND	**$2,362.00**

BISHOP'S ANNUAL APPEAL COLLECTION **$1,325.00**

CHURCH DONATIONS

Amalgamate Transit Union	
"In Memory of Joseph Clarence Grant Zazulak"	$50.00

DONATIONS TOWARDS ST. NICHOLAS PARTY

Anonymous	$**20.00**

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

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PROLIFE REFLECTIONS

"He will have pity on the lowly and the poor; the lives of the needy he will save" (Psalm 72:13).

Reflection: Biblically speaking, the "poor" are not simply those who are materially deprived, but rather those who have no help but God. God has mercy especially on those who realize he is their only hope and only help. Those who are like God also have a "preferential option for the poor." In other words, we go first to those who need our help the most.

Prayer: Lord, I pray for the "poor," for those most abandoned and forgotten. Let their voices be heard and their lives spared. Amen.

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"HE GAVE HIS LIFE FOR THE UNITY OF THE CHURCH"

400-year-Memorial

By Pope Piu XI
Bishop of Rome

An excerpt from *Ecclesiam Dei*

Memorial of St Josaphat (1584-1623) Bishop and Martyr *"the thief of souls."*

"In designing his Church God worked with such skill that in the fullness of time it would resemble a single great family embracing all men. It can be identified, as we know, by certain distinctive characteristics, notably its universality and unity.

Christ the Lord passed on to His apostles the task He had received from the Father: 'I have been given all authority in heaven and on earth. Go, therefore,

and make disciples of all nations.' He wanted the apostles as a body to be intimately bound together, first by the inner tie of the same faith and love which flows into our hearts through the Holy Spirit and, second, by the external tie of authority exercised by one apostle over the others. For this he assigned the primacy to Peter, the source and visible basis of their unity for all time. So that the unity and agreement among them would endure, God wisely stamped them, one might say, with the mark of holiness and martyrdom.

Both these distinctions fell to Josaphat, Archbishop of Polock of the Slavonic rite of the Eastern Church. He is rightly looked upon as the great glory and strength of the Eastern Rite Slavs. Few have brought them greater honour or contributed more to their spiritual welfare than Josaphat, their pastor and apostle, especially when he gave his life as a martyr for the unity of the Church. He felt, in fact, that God had inspired him to restore world-wide unity to the Church and he realised that his greatest chance of success lay in preserving the Slavonic rite and Saint Basil's rule of monastic life within the one universal Church.

Concerned mainly with seeing his own people reunited to the See of Peter, he sought out every available argument which would foster and maintain Church unity. His best arguments were drawn from liturgical books, sanctioned by the Fathers of the Church, which were in common use among Eastern Christians, including the dissidents. Thus thoroughly prepared, he set out to restore the unity of the Church. A forceful man of fine sensibilities, he met with such success that his opponents dubbed him "the thief of souls."

The seeds of separation were sown in the fourth century when the Roman Empire was divided into East and West. The actual split came over customs such as using unleavened bread, Saturday fasting and celibacy. No doubt the political involvement of religious leaders on both sides was a large factor and doctrinal disagreement was present. But no reason was enough to justify the present tragic division in Christendom, which is 64 percent Roman Catholic, 13 percent Eastern—mostly Orthodox—Churches and 23 percent Protestant and this when the 71 percent of the world that is not Christian, should be experiencing unity and Christ-like charity from Christians!

St Josaphat, Ora pro Nobis!
anastpaul.com/

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St. Josaphat, Archbishop and Martyr

St. Josaphat was born in the year 1580, in the city of Volodymyr (Belarus). His parents, Gabriel and Maryna Kuntsevych, named him John.

When he was four or five years old, while his mother was explaining the icon of Jesus crucified, he felt a spark of divine love fall into his heart. It never went away. From that day, he always remembered going to church with joy, to read and to sing, to pray and to meditate upon God.

In the year 1604, at the age of twenty-four, John entered the Orthodox-Catholic Monastery of the Holy Trinity in Vilna, which was in communion with Rome. At his tonsure, he took the name Josaphat. As a monk, he followed the monastic rule faithfully, singing the full cycle of liturgical services and unceasingly praying the Jesus Prayer: "Lord, Jesus Christ, Son of God, have mercy on me, a sinner." To all he became an example of a perfect monk.

Josaphat was ordained a priest in 1609 and dedicated himself to the cause of church unity. Many of the faithful would come to the monastery to hear him preach. His sermons were intelligent, full of spirit, convincing and effective. With zeal, Josaphat spoke about the importance of unity; and celebrating the Divine Liturgy, he took on the appearance of an angel. Eventually he became the hegumen (superior) of the monastery, and with time, the archimandrite overseeing the life of several monasteries.

Consecrated as Archbishop of Polotsk (Belarus) in the year 1617, Josaphat worked diligently to bring about renewal within the Church, to promote catechesis, education, good preaching, charity and service to the poor. Despite all his duties as a bishop, he remained faithful to his monastic rule.

In his zeal to promote unity, St. Josaphat made friends and enemies. On November 12, 1623, at the age of forty-four, he died a martyr's death at the hands of those who opposed him.

In the icon, St. Josaphat is portrayed wearing the koukoulion (head covering) worn by monks of the

highest degree. With one hand he holds the bishop's staff, and with the other he blesses.

Over his monastic garb, he wears the mantia, a monastic mantle or cloak, given to monks who have made their final profession. It symbolizes the 40 days Jesus spent in prayer and fasting in the wilderness after His Baptism in the Jordan.

The facial features of St. Josaphat signify his devotion to Church unity, commitment to prayer, a life of asceticism, and dedicated service to the Church as shepherd of Christ's flock.

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I am ready to die for the Holy Union, for the supremacy of Saint Peter and of his successor, the Supreme Pontif.

— St. Josaphat (1584-1623) Bishop and Martyr

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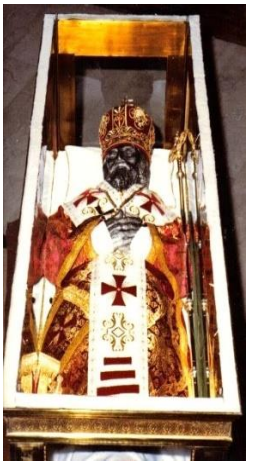
THE RELICS OF ST JOSAPHAT IN THE VATICAN

By GREGORY DIPIPPO

St Josaphat Kuntsevych, né John, was martyred in the year 1623 for his ardent championship of union with Rome among the Byzantine Rite Christians of the Polish-Lithuanian Commonwealth. A member of the Basilian Order, he was made bishop of Vitebsk in 1617, at the age of only 37, and archbishop of Polotsk the following year. (Both cities are now in Belarus.) In a period of great tension between Catholics and Orthodox, he went to preach at Vitebsk; on the steps of his co-cathedral he was struck in the head with an ax, and then shot by fanatical opponents of the union with Rome, on the sixth anniversary of his episcopal consecration. They then tore off his clothes, and for a moment thought they had killed the wrong man, since he was wearing a hairshirt underneath; the body was thrown into the river, but recovered three days later. The Roman Breviary states that the first beneficiaries of his martyrdom were his own assassins, who were all reconciled to Rome, as was his principal opponent among the Orthodox clergy, Bishop Meleti Smotrytsky. Beatified only 20 years after his death, he was canonized by Blessed Pope Pius IX in 1867; originally assigned to November 14th, his feast was moved to the day of his death in the Calendar revision of 1969.

The relics of St Josaphat have a remarkable history. At the time of his beatification, they were enshrined in a silver casket at the behest of the Prince Leo Casimir Sapieha. In 1706, they were brought to the castle of Prince Karol Radzwill in the city of Bila Pidlaska, and then moved to the Basilian church in the same city. In 1873, during Tsarist persecution of the Greek-Catholic Church, the relics were removed from the altar of the church to the crypt, hidden in a wall, and apparently forgotten.



However, when Bila Pidlaska was occupied by the German army in 1916, a priest of the Basilian order, Fr Pavlo Demchuk, was sent by Fr Platonid Filas, the General Superior of the Basilians, to recover them. Their location in the wall of the crypt was revealed to him by a man who had seen them being immured more than four decades earlier.

Father Demchuk transferred them to Vienna, where they were kept at the Ukrainian Catholic Church of St Barbara. At the end of World War II, on the eve of the Soviet occupation of Vienna, the relics were moved again, smuggled away to Rome for safekeeping.

Originally, the Basilians had planned to enshrine them in their monastery on the Aventine Hill; the street from which the church is entered was even renamed "Via San Giosafat" in his honor, and retains the name to this day. However, Pope Paul VI decreed that this "outstanding champion of Catholic communion should not be separated from blessed Peter, to whose See he remained unshakably faithful, nor from his father, lawgiver and master in the monastic life of the East. (St Basil)" The relics were therefore exposed for the veneration of the faithful in the altar of St Basil in St Peter's Basilica.

The picture is of the reliquary of St. Josaphat which was opened during the process of cleaning and re-vesting in 1962.

www.newliturgicalmovement.org

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СЛУЖБА БОЖА

Тропарі і Кондаки

Тропар, глас 7: Знищив Ти хрестом Твоїм смерть,* відчинив розбійникові рай,* мироносицям плач на радість перемінив* і апостолам звелів проповідувати,* що воскрес Ти, Христе Боже,* даючи світові велику милість.

Тропар (глас 4): Світильником світлим явився ти, священномучениче Йосафате,* бо як пастир добрий поклав Ти душу твою за вівці,* розбратолюбними ворогами убитий ти* і увійшов ти у святая святих, з безплотними перебуваючи.* Тому молимо тебе, многострадальний:* моли Начальника пастирів, Христа,* удостоїти нас стати по правому овець стану* і спасти душі наші.

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

Кондак (глас 4): Вогненним сяянням розп'ятого Христа в юності просвічений,* ангелам ти уподобився в монашім житті* і благочесно в святительстві ти пожив:* ясно проповідував ти з'єднання* та погасив розбратолюбних роздором розпалені серця мученицькою Твоєю кров'ю* і вінець від Христа прийняв ти.* Тому пом'яни нас, ми кличемо до тебе:* Радуйся, непохитний стовпе з'єднання.

Кондак, глас 7: Вже більше влада смерти не зможе людей держати,* зійшов бо Христос,* знищивши і знівечивши сили її,* зв'язується ад, пророки однодушно радіють.* З'явився Спас тим, що вірують, промовляючи:* Виходьте, вірні, до воскресіння.

Прокімен (глас 7):

Чесна перед Господом смерть преподобних Його *(Пс. 115,6). Стих: Чим відплачу Господеві за всі Його добродійства для мене? (Пс. 115:3).*

Апостол (Еф 2,14-22)

До Ефесян послання святого апостола Павла читання.

Браття і сестри! Христос — наш мир, Він, що зробив із двох одне, зруйнувавши стіну, яка була перегородою, тобто ворожнечу, — Своїм Тілом скасував закон заповідей у Своїх рішеннях, на те, щоб із двох зробити в Собі одну нову людину, вчинивши мир, і щоб примирити їх обох в однім Тілі з Богом через хрест, убивши ворожнечу в ньому. Він прийшов звістувати мир вам, що були далеко, і мир тим, що були близько; бо через Нього, одні й другі, маємо доступ до Отця в однім Дусі. Отже ви більше не чужинці і не приходні, а співгромадянами святих і домашні Божі, побудовані на підвалині апостолів і пророків, де наріжним каменем — сам Ісус Христос. На Ньому вся будівля, міцно споєна, росте як святий храм у Господі; на Ньому ви теж будуєтеся разом на житло Бога в Дусі.

Апостол: (Євр4, 14 – 5, 6)

Браття і Сестри, Браття, маючи великого архиєрея, що пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиєрея, який не міг би співчувати нашим недугам; він бо зазнав усього подібно, як і ми, крім гріха. Приступім, отже, з довір'ям до престолу благодаті, щоб отримати милость і найти благодать для своєчасної помочі. Кожен бо архиєрей, узятий з-між людей, настановляється для людей у справах Божих, щоб приносив дари та жертви за гріхи, щоб міг співчувати нетямущим та тим, що заблудили, бо й сам він ввесь у немочах, і тому має як за людей, так і за себе самого приносити жертви за гріхи. Достоїнства ж цього ніхто не бере собі, але той, хто покликаний Богом, як Арон. Так і Христос не сам собі присвоїв славу стати архиєреєм, бо вона від того, який до нього мовив: Син мій єси, я сьогодні родив тебе. Як і на іншому місці каже: Ти священик навіки по чину Мелхиседека.

Алилуя, глас 7

Стих: Добре воно - прославляти Господа, і співати імені Твоєму, Всевишній. *Стих:* Звіщати вранці Твою милість - ночами Твою вірність.

Євангеліє (Лука 8,41-5,6)

В ТОЙ ЧАС, В той час один чоловік приступив до Ісуса, Яір на ім'я, що був головою синагоги. Припавши до ніг Ісуса, він став просити зайти до нього в хату, бо була в нього дочка одиначка, яких дванадцять років, і вона вмирала. І як Він ішов туди, люди тиснулися до Нього. Аж тут якась жінка, що була хвора

дванадцять років на кровотечу і витратила на лікарів увесь свій прожиток, і ніхто з них не міг її оздоровити, підійшовши ззаду, доторкнулась краю Його одежі, і вмить стала здоровою — спинилась її кровотеча. Ісус спитав: «Хто доторкнувся Мене?» А що всі відпекувались, Петро мовив: «Наставнику, люди коло Тебе товпляться й тиснуться!» Ісус спитав: «Хтось доторкнувся до Мене, бо Я чув, як сила вийшла з Мене.» Побачивши жінка що не втаїться, тремтячи підійшла і, упавши Йому до ніг, призналася перед усіма людьми, чому до Нього доторкнулась і як негайно одужала. Сказав їй Ісус: «Дочко, віра твоя спасла тебе, іди в мирі!» Він говори іще, як ось приходить хтось від голови синагоги і каже: «Твоя дочка померла, не турбуй більше Учителя.» Ісус, почувши це, озвався до нього: «Не бійся, тільки віруй, і вона спасеться.» Прийшовши до хати, Він не пустив нікого з собою всередину, крім Петра, Івана та Якова з батьком та матір'ю дитини. Всі плакали за нею й голосили. Він мовив: «Не плачте, вона не вмерла, вона спить.» Ті сміялися з Нього, бо знали, що вмерла. Тоді Він узяв її за руку і голосно промовив: «Дівчино, встань!» І дух її вернувсь до неї, і вона вмить встала. Він велів дати їй їсти. Батьки ж її були здивовані вельми, та наказав їм нікому не говорити, що сталося.

Євангеліє: (Йо10, 9-16)

Сказав Господь юдеям, які до нього прийшли: Я – ворота. Хто ввійде через мене, спасеться. Він увійде, вийде і найде пасовисько. Злодій не приходить, хіба щоб красти, вбивати, вигублювати. Я прийшов, щоб мали життя і мали його вповні. Я – добрий пастир. Добрий пастир життя своє дав за овець. 12. Наймит, який не пастир і якому вівці не належать, бачить вовка, що надходить, і кидає вівці та біжить геть; і вовк хапає їх і розполохує. Наймит же втікає, бо він наймит і не дбає про вівці. Я – добрий пастир і знаю моїх, і мої мене знають. Отець мій знає мене, і я знаю Отця; я життя моє кладу за мої вівці. Ще й інші вівці маю, що не з цієї кошари; і їх мушу привести: вони почують мій голос, і буде одне стадо й один пастир.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* В пам’ять вічну буде праведник,* злих слухів не убоїться.*Алилуя, алилуя,* алилуя.

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борщу та булочкою/житнім хлібом, кавою, чаєм, соком та кексом після 9:30 та 11:00 ранку. Божественні літургії. **КОШТ**: Дорослі - $6.00; Діти 6-10 років і молодше $4.00; До 5 років – безкоштовно. Також доступний для продажу: БОРЩ Повний контейнер 32 унції: $10.00. Тому що це щорічний збір коштів для нашої ліги, ми будемо дуже вдячні за вашу підтримку.

СВЯТО СВЯТОГО МИКОЛАЯ НЕДІЛЯ, 10 ГРУДНЯ 2023 РОКУ. Усіх дітей запрошують зустріти Святого Миколая у парафіяльній залі після 10:00 ранку Божественної Літургії. Після сніданку та рукоділля приїде Святий Миколай, щоб роздати невеликий подарунок усім дітям, які зареєстровані. Реєстраційні форми (по одній на дитину) доступні на кожному вході. Будь ласка, надішліть їх до парафіяльної канцелярії або надішліть josaphat@telus.net електронною поштою до п'ятниці, 1 грудня.

МАТЕРІ В МОЛИТВІ (укр.) – Триватимуть кожної першої неділі кожного місяця після Божественної Літургії об 11:00. Ось наступні неділі для зустрічей «Матері в молитві»: 3 Грудня 2023 р. Панахида не дозволяється в першу неділю місяця.

ДИТЯЧИЙ/МОЛОДІЖНИЙ-ХОР

Катедрального Св. Йосафата Запрошується дітей та молодь віком від 5 років до дитячо-юнацького хору Катедрального собору. Наступна репетиція буде 24 листопада о 18:00-20:00. 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

ПРЯМИЙ ДЕПОЗИТ – Якщо ви зацікавлені в тому, щоб перевести свої недільні пожертви на щомісячний прямий депозит, будь ласка, зв'яжіться з Івон у парафіяльній канцелярії, (780) 422-3181 або електронною поштою за адресою josaphat@telus.net.

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Проповідь на свято святого священномученика Йосафата

Достойні учасники свята, прийшла знову чергова хвилина, щоб в спеціальний спосіб вшанувати великого святого нашого народу:

священномученика Йосафата. Він жив в особливі часи, зрештою, вони завжди такі, тому що наше життя - постійне випробовування на вірність Ісусові Христові, Богові. Це – клопітка праця кожного дня, боротьба, перемоги та поразки. Краще - перемоги, котрі приходять з Божого благословення; гірше – поразки, котрі приходять через наше забуття прибігати до Господа у боротьбі із силами зла. Господь кидає свій вогонь любові на землю й бажає, щоб він горів та охоплював не тільки душі тих, хто його приймає, але й захоплював ближніх… «Вогонь прийшов я кинути на землю – і як я прагну, щоб він вже розгорівся!» (Лк 12,49). Прислухаймося уважно до Господніх слів, котрий не хоче чекати на майбутнє використання дарованого вогню, благодаті, а бажає, щоб він відразу горів й приносив його тепло у душу. Господь, мабуть, не бажає раптового успіху із отриманого його таланту, але домагається, щоб даний дар використовувався, а не був закопаний у землю.

У серце малого хлопця, Івана Кунцевича, попала іскра Божої любові і вона знайшла там відповідне місце, й правильний настрій духу. Упала з хреста, на котрому було розп'яття Спасителя, що означало нелегке майбутнє життя для священомученика. Він у молодому віці витримав усі випробовування духовних нападів безжалісних сатанинських сил. Не заплямив свого життя моральним брудом, не дався звести іновірцям, не злакомився на можливу успішну, майбутню кар'єру купця. Міг не прийняти Божого дару, Господнього полику до чернечого життя, але волів повторяти життям за св. ап. Павлом такий вираз: «… все втратив і вважаю все за сміття, щоб Христа придбати» (Фил 3,8). З Івана у монастирі став Йосафатом, ревним ченцем, потім невтомним священиком, а вкінці єпископом та мучеником за вірність Христові та його Церкві. Як молодий чернець відзначався великою слухняністю, котру розвинув, ще будучи звичайним юнаком, а потім подовжив її плекати у чернецтві та священстві. Чи може не потрібно її було йому в єпископському сані? Ні, потрібно, бо він свідчив слухняність Спасителеві та святій його Церкві аж до такої ступені, що впав від сокири з розрубаною головою, молячись, щоб «усі були одно». Яка безстрашність, - вийти напроти

озброєного скаженого натовпу з лагідним словом на устах та з палкою любов'ю у серці до вбивць.

Жодного слова скарги, жодного нарікання, не було чути поганих побажань для ворогів, а падаючи від удару, уста шептали молитву, а серце виливалось любов'ю до ворогів. Хто переміг? – Мученик, що впав мертвий з любов'ю до злочинців, тому що любов не вмирає. Тіло померло, а дух огорнутий любов'ю живе й житиме вічною радістю. Він впорався із своїм завданням: «За короткого часу ставши досконалим…, душа бо його Господові була вгодна, тим і забрав він його поспішно з-посеред лукавства» (Мудр 4,13-14). Кому та яке зло зробив святий мученик Йосафат? Можливо хтось порахував за зло те, що він строго постив, довго молився, годинами сповідав вірних, проявляв милосердя до бідних? Нікому злого слова не сказав, дитини не скривдив, але вірно й досконало виконував Божий закон любові ближнього, піклувався як душпастир за спасіння свого стада. Світ не любить правди, гонить праведників, це більмо на оці, коли хтось чесним життям промовляє до нечестивців, засуджуючи брехню та кривду. І праведники помирають не за багатства, не за владу, не ради амбіцій, але за вірність Богу та закону його любові. Святий Іван Золотоустий висловлюється про це так: «А, коли ми помремо за Царя ангелів, то отримаємо тіла з великою славою, встанемо (з мертвих) з великим блиском і здобудемо на багато більше за труд - нагороду і вінці» (св. І. Золотоуст., «Похвальна бесіда про свв. муч. Ювентина та Максимина). Святий свящ. Йосафат здобув вінець нагороди, віддав життя за Спасителя, вміло використав свій час і тепер насолоджується вічним щастям. Хоч був єпископом, але це не звільнило його від трудного життя, був слугою Господа, але не більшим від нього.

Ми зібралися, щоб помолитися разом із святим священомучеником та до святого свящ. Йосафата. Разом з тим, Господь, вживаючи моїх рук та серця, породив для себе священика, котрий трудився в його винограднику як чернець, потім диякон, а від сьогодні починає служити як священик. Вседержитель поставив його священиком для себе, щоб виконував його служіння між Божим народом. Це – не просте завдання, не оцінюється багатьма, навіть тими, хто користає із священства. Фарисеї та книжники критикували самого Спасителя Бога, не змінилася картина й на сьогоднішній день: знаходяться люди, що нападають, також і на доброго священика. Але нашою радістю та захистом є молитва Ісуса Христа: «Отче Святий! Заради імені твого бережи їх, тих, що їх ти мені передав, щоб були одно як ми!» (Ів 17,11). Завдання священика: бути в єдності з Господом; тому що він - священик Всевишнього Бога (пор. Бут 14,18).

† Ігор (Возьняк), Архиєпископ Львівський, УГКЦ

http://www.ugcc.lviv.ua/

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THIS WEEK AT THE CATHEDRAL

SUN. November 12: 24TH Hieromrt. Josaphat – 400 yrs.

5:00 PM (SAT) – Great Vespers - NO DIVINE LITURGY DUE PRAZNYK VESPERS.

8:00 AM – Great Matins.

10:00 AM – Hierarchical Divine Liturgy (Bilingual); for the needs and intentions of all parishioners.

11:30 PM – Parish Feast Day Banquet Celebration at the St. Josaphat Parish Hall.

Mon. November 13: John Chrysostom, Archbishop

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for the health and intentions of Leona Prokop.

Tues. November 14: Apostle Philip

7:00 AM – Devotion to the Holy Face of Jesus.

7:30 AM – Divine Liturgy; for the repose of +Bill, +Ann, +Sophie Palichuk and Joseph.

Wed. November 15: Martyrs & Confessors: Gurias, Samonas, Abibus

7:00 AM – Rosary (Joyful Mysteries).

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

6:00 PM – **Confessions**

6:30 PM – **MOLEBEN TO EMMANUEL** – in preparation for the Feast of the Nativity of Christ.

Thurs. November 16: Apostle & Evangelist Matthew

7:00 AM – Rosary (Luminous Mysteries).

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

Fri. November 17: Gregory the Wonderworker, Bishop of Neocaesarea

7:00 AM – Rosary (Sorrowful Mysteries).

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

Sat. November 18: Martyrs Plato & Roman

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for +Don Hucal.

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

4:00 PM – Great Vespers.

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

SUN. November 19: 25TH Prophet Obadiah; Mrt Barlaam

8:00 AM – Great Matins.

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

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

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BMO Bank of Montreal
Taras and Tetiana Kichma
Mortgage Team
780-995-3426 780-233-5834
taras.kichma@bmo.com
tetiana.kichma@bmo.com

LivaRealEstateGroup.com
Oleksandra Liva REALTOR®
780.884.8266
oleksandra@livarealestategroup.com
Oksana Liva BComm, REALTOR®
780.906.8266
oksana@livarealestategroup.com
RE/MAX Real Estate