

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

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

Tel: **780-422-3181** | Office Email:

josphat@telus.net

Parish Hall: **hall@josphat.ca**

Website: **www.stjosphat.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)

kowalchymichael@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 19th, 2023

25TH SUNDAY AFTER PENTECOST

Tone 8; The Holy Prophet Obadiah (Abdias); the Holy
Martyr Barlaam Nativity Fast. Ephesians 4:1-6; Luke
10:25-37

DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 8: You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

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

Kontakion, Tone 8: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One. Now and for ever and ever. Amen.

Theotokion, Tone 8: To you, O Mother of God,* the invincible leader,* we, your servants, ascribe these victory hymns* in thanksgiving for our deliverance from evil.* With your invincible power free us from all dangers* that we may cry out to you:* "Hail, O bride, and pure Virgin!"

Prokeimenon, Tone 8

Pray and give praise to the Lord our God.* *Verse:*
In Judea God is known; His name is great in Israel.
(*Psalm 75:12,2*)

Epistle – Ephesians 4:1-6

A reading from the holy Apostle Paul to the Ephesians.

Brothers and sisters, I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called,¹ with all humility and gentleness, with patience, bearing with one another in love,² making every effort to maintain the unity of the Spirit³ in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.⁴

Alleluia, Tone 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour. *verse:* Let us come

¹**You have been called:** Paul implores his hearers to realize what has been given to them and to practice what they are in Christ. So, he turns the focus of his letter from what God does for us to what we are to do in response. How you believe must affect how you live; creed must influence conduct.

² The basic characteristics of Christians are the virtues that contribute to **unity**: though we are many persons, we share one new nature. Though we are members of the most exalted body, the greatness is of God, not of ourselves. Even the cohesiveness of this body is God's work in the **Spirit**. So, there is no place for quarrelling. To live in the heavenlies we are to walk in solidarity and humility on earth. Note that the one virtue listed not common to Greco-Roman philosophy is **lowliness**, taught in word and in deed by Jesus Himself.

³ **unity of the Spirit:** The towering theme of the letter in general. Because believers are baptized into one body, their union is displayed in the oneness of their faith (creed), life (code), and sacramental worship (cult). The Church is equipped to preserve this unity through the hierarchical leadership appointed by Christ. Paul's vision of a unified Church mirrors that of Jesus in John 17:6-26.

⁴ Here is the manifold unity of the Church. Christian morality is not based on ideas but on a living reality: the life of the Holy Trinity in the Church. Paul combines the three Persons of the Trinity (**one Spirit ... one Lord ... one God**) with the Church, the sacrament of **baptism**, and the

before His countenance with praise and acclaim Him with psalms. (*Psalm 94:1,2*)

Gospel – Luke 10:25-37

At that time, a lawyer⁵ stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself."⁶ And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbour?" Jesus replied,⁷ "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead."⁸ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side.⁹ But

theological virtues of **hope** and **faith** into one grand reality, the concrete basis for holy living. Each Person of the Trinity sanctifies, but the sanctification is one, because the baptism is one, and the grace of the sacrament is one.

⁵ **lawyer:** an expert interpreter of the Mosaic Law.

⁶ A reference to Deuteronomy 6:5 and Leviticus 19:18, which Jesus calls the two greatest commandments of the OT.

⁷ Jesus replied: The parable of the Good Samaritan presents both a moral and a theological lesson. Morally, Jesus teaches that love for our neighbour must accompany our love for God. These together, and not one without the other, are indispensable for living in God's friendship. Theologically, Jesus illustrates that holiness as defined by the Old Covenant is now surpassed by the holiness of the New.

⁸ **Jerusalem** is the place of peace, symbolic of communion with God. **Jericho**, on the other hand, was renowned as a place of sin. **Falling among thieves** speaks to the natural consequence of journeying away from God toward a life of sin.

⁹ Titles and positions are meaningless in God's sight when good deeds do not accompany them: "The dignity of the priesthood means nothing unless he also excels in deeds" (Cyril). That the **priest** and the **Levite** do not help the man also indicates the failure of the OT Law to heal the consequences of sin. The priest and the Levite adhere to

a Samaritan while traveling came near him; and when he saw him, he was moved with pity.¹⁰ He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.¹¹ The next day he took out two denarii,¹² gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (Psalm 148:1)* Alleluia, alleluia,* alleluia. (Psalm 18:5)

=====

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 Basil Onuferko, Julia Boyko, Sylvia Masikewich, Lori Boyarski, Daria Stauffer, 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.

Israel's purity laws, which forbade them from touching the corpses of anyone other than family members (Lev 21:1-30). They therefore chose to preserve their legal purity and so passed by the half dead victim.

¹⁰ The **Samaritan**, while a despised foreigner, is an image of Christ (Jn 8:48), for He "came down from heaven" (Creed) to save even those in rebellion against Him. The Samaritan exemplifies a new standard of holiness, where God no longer requires his people to separate from others but calls them to extend mercy to everyone in need and exclude no one on the grounds of prejudice, dislike, or even legal uncleanness as defined by the Torah.

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.

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.

A BIG THANK YOU – to all volunteers who worked tirelessly to make our PRAZNYK such a great success. 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.

¹¹ The **bandages, oil, and wine** are sacramental images for (1) the garment of baptism, which delivers us from the wounds of sin; (2) the oil of chrismation, which gives us new life in the Holy Spirit; and (3) the communion of the divine Blood, which leads to eternal life. **His own animal** indicates Christ bearing our sins in His own body, and the **inn** reveals the Church in which Christ's **care** is received. He pays the price for that care (1Co 6:20; 7:23).

¹² **Two denarii:** About to day's wages. It would have paid for several days of lodging.

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

HOLODOMOR MEMORIAL DAY 2023- 90TH COMMEMORATION – The **Ukrainian Canadian Congress (UCC)** invites everyone to the 90th Commemoration of the Holodomor (Genocide in Ukraine, 1932-33). The event will be held on **Saturday, November 25th 2023. Time: 12:30 PM.** Location: **City Hall**, 1 Churchill Square. On that same day, the **High-Level Bridge** will be lit with the **colours of the Ukrainian Flag** as a memorial to the countless human lives lost during the Holodomor.

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.

SUNDAY, NOV. 12, 2023

SUNDAY COLLECTION

Sunday Envelopes	\$3,615.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$405.00
Loose Donations	\$182.20
Candles	\$140.30
TOTAL:	\$5,540.00

BISHOP'S ANNUAL APPEAL

\$365.00

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

NATIVITY FAST

Nativity Fast, also known as Philip's Fast, is a 40-day period before Christmas dedicated to preparing for the arrival of the Messiah. It starts on November 15th, following St. Philip's feast, and lasts until December 24th. This period involves fasting, prayer, reading Scripture, increased attendance at church liturgical services, and participating in the holy mystery of penance (confession) in order to help us fully comprehend the significance of Christ's coming. The Church has traditionally emphasized four ways to practice self-denial as Christians, regardless of our life circumstances. These include prayer, fasting, almsgiving, and love. By actively incorporating these disciplines during the fast, we align ourselves more closely with Christ as we celebrate the joy of His Nativity. Here are some suggestions for applying these four forms of self-denial during the Nativity fast.



1. Prayer: Allocate 15 minutes in the morning and evening daily for prayer. Use the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me a sinner." Place a Nativity icon in your designated prayer area and spend 10 minutes

each day reflecting on the redemptive aspects of Christ's Birth. Seek the Mystery of Repentance (Confession) at least once during the fast.

2. Fasting: Abstain from meat on Wednesdays and Fridays at the least. Fast from certain foods, such as soda, alcoholic beverages or candy. With each meal, eat only an amount that is sufficient for nutritional needs, without feeling full. Fast from select forms of entertainment (television, movies, radio, internet, novels, etc.). See below for customary fasting options.*
3. Almsgiving: Contribute to a parish outreach or charity by giving your time, talent, or treasure. Increase your stewardship to the church during this season. Declutter your home and donate excess items to those in need. Buy gifts for homeless or underprivileged children and families.
4. Love: Reflect on the Ten Commandments or Beatitudes and practice one or two each week. Evaluate your actions each night, seeking forgiveness from God and others. Share your faith with others. Commit to a modest fast, abstaining from meat on Wednesdays and Fridays, engaging in devotions, and reading Scripture to prepare for the Nativity of Christ.

*During this fast, it was customary to abstain strictly on Monday, Wednesday, and Friday, and to have a lesser abstinence on Tuesdays and Thursdays.

www.parma.org

WHO IS THE GOOD SAMARITAN?

For anyone who has grown up in the Christian tradition, the Good Samaritan is a familiar story. Even in mainstream culture, the *concept*, if not the story itself, is pretty well embedded. And so you might find a lot of people who know something of what a “good Samaritan” is even without knowing anything about the parable as told in the Gospel of Luke.

The meaning of the mainstream concept sticks pretty closely to the literal meaning of the parable. The man asks Jesus, “Who is my neighbor”—seeking, perhaps, some excuse to limit the concept. The answer is classic Jesus, if we can put it that way. It’s not just that the category of “neighbor” includes people like the Samaritans—a people that any pious Jew in the first century would take great pains to avoid—but such a person, a heretic and a schismatic, is proposed as an example, above even a priest and

a Levite, of someone who understands and practices the true heart of the Law.

The Lord is not here suggesting that heresy or schism don’t matter. It’s quite clear elsewhere in the Gospels that the Samaritans are in fact *wrong*, and they are in fact outsiders to the covenant. Doing good deeds in no way cancels out all those problems, so we should never read this parable as some kind of progressive tale about how religious differences are meaningless and we should all just be nice and get along. But the story does caution us against *invoking boundaries in self-defeating ways*. The boundaries that we have—whether we’re talking about the social-ethnic boundaries of ancient Israel or the sacramental and religious boundaries of the contemporary Christian landscape—are supposed to promote the authentic truth and goodness and beauty of divine revelation. They should never be an excuse from rationality or a mere cloak for petty sectarianism.

In other words, if a Samaritan can have mercy on a Jew, we should certainly be able to have mercy on a Samaritan—whoever that is for us. I don’t think this is meant to be very complicated, even if it remains challenging for people in every age.

But the sheer *difficulty* of this proposition—the fact that we so often *do* find excuses to avoid loving our neighbor as ourself—gives us a little opening into the spiritual meaning of this parable that has been long recognized in the Tradition. How, if the priest and the Levite fail to follow the spirit of the Law, do the rest of us stand a chance? Who *is* this Samaritan?

When you’ve heard all your life, as many of us have, that the Good Samaritan is supposed to be a role model for us, it can be a bit shocking to realize that for the vast majority of Christians in history, our place in the story is not as the (potential) Samaritan, but as the *semiviv*, the half-dead man on the road. (Indeed, if you have a pew missal from any time prior to 1970, you’ll likely see just this interpretation summarized in the notes on the Mass propers for the twelfth Sunday after Pentecost.)

The Samaritan, then, is Christ himself. The priest and the Levite are the ministers of the old Law—or perhaps the Law and the Prophets—who are unable to help. As St. Paul says, the Law is good at offering condemnation, but it does not provide the *power* to save, the power to heal us and elevate our nature. Christ, the Good Samaritan, heals our wounds—with wine and oil, pretty obvious symbols of the sacraments—and puts us in a hostel, that is,

the *Church*, to provide for all our needs until he returns. He promises to pay for everything from his own resources.

I first encountered this classic interpretation in William Langland's great fourteenth-century English poem, *Piers Plowman*. In that version, the priest and the Levite represent faith and hope. The Samaritan—you guessed it—is charity. But again, Langland emphasizes the inadequacy of the old covenant, represented by faith and hope, to heal the wounds of sin and death.

Here are the words of Langland's Samaritan:

"Have them excused," quoth he, "their help may little avail: May no medicine under molde the man to health bring — Neither Faith nor fine Hope, so festered be his wounds, Without the blood of a bairn born of a maid. And be he bathed in that blood, baptised as it were, And then plastered with penance and passion of that baby, He should stand and step—as stalwart worth he never. Till he have eaten all the barn and his blood y-drunk. (*Piers Plowman* B-Version, Passus XVII)

It's a rather graphic image—no doubt a bit much for modern ears. *Bairn* in Middle English means a child, but otherwise I think the lines are pretty clear. The child is Jesus, and it is only through his blood, which in some sense "bathes" us in baptism and nourishes us in the Eucharist, that we shall ever be able to stand on two feet again.

The wounds of sin are simply too "festered" to be aided by mere faith and hope. I think the lectionary is quite direct in asking us to think about this relationship. We heard the lesson from Deuteronomy where Moses insists that the word is "very near" to us. It's a beautiful description of what the Catholic tradition has often called the natural law. In other word, the moral law is not some arbitrary imposition from on high; it is embedded in the very structure and reality of creation.

Even in the Old Testament, though, people need God's help to know this law. It may be written on their hearts, but that writing is hard to read when the heart is weighed down and corrupted by sin. In the parable of the Good Samaritan, we see that that even having an accurate understanding of the moral law is insufficient. It is only through *grace*—that is, through the intervention of Christ our Good Samaritan—that we can be healed. And it is only in holy Church, his halfway house between the world and our ultimate home, that this healing can continue until he returns.

Having understood this, though, we can return at last to the literal meaning of the parable, which is a lesson about loving our neighbor. If we have been so loved by God, if Christ has laid down his life for us, surely part of the healing and the power that he gives is the ability, in and through his grace, to ourselves act as *neighbors*—to risk ourselves on the dangerous highways of this world for the sake of the people that God created and loves and wants to bring home. As we receive his gifts of grace, his own body and blood, may we also share in his love for his people and his passionate desire to carry them home by way of the hospital that is the Church.

=====

Byzantine Advent

By Gregory Dipippo

Several years ago, I attended a Divine Liturgy at which the well-known liturgical scholar Archimandrite Robert Taft SJ was the main celebrant and preacher; the time of year was late November or early December, and the subject of his sermon was Advent in the Byzantine Rite. He began by noting that the Byzantine Rite does not have an Advent as a formal liturgical season analogous to Lent, such as the Roman Rite does; nevertheless, "names are names, and things are things", as he put it, and there are several ways in which it does indeed have a season of preparation for the birth of Christ.

In addition to Great Lent, the Byzantine Rite keeps three other fasts, those of the Apostles, of the Dormition, and of the Nativity. The first of these begins on the Monday after the feast of All Saints, which is celebrated on the Sunday after Pentecost, and continues until the day before the feast of Ss Peter and Paul; because of the variable date of Pentecost, this can be as long as 42 days, and as short as 8. The Dormition fast goes from August 1-14, and is the strictest of the three. The fast of the Nativity is also known as St Philip's fast, since it begins on November 15th, the day after the feast of the Apostle Philip. Traditionally, one abstains from eating meat and eggs, dairy, fish, oil, and wine, but the latter three may be eaten on Saturdays and Sundays, and some of the more important feast days that occur within the period, such as Ss Andrew the Apostle and Nicholas.

There is no *daily* mention of the coming of Christ in the texts used during the Nativity fast, as there traditionally is in the Roman Advent. However, beginning fairly early on, references to His

impending birth are made on a number of occasions. Each of the four fasts has at least one major feast that occurs within it; during the Nativity fast, the first of these is the Entrance of the Mother of God into the Temple on November 21st. At the very long and complicated service known as Orthros (historically, a combination of different services, and variously called Matins or Lauds in English), a group of hymns called *Katavasias* are sung, and the texts for these are same ones that are used on Christmas day. The first of them (there are 8 in total) reads as follows: "Christ is born, glorify Him; Christ from heaven, come to meet him; Christ upon the earth, be ye exalted. Sing to the Lord, all the earth, and in rejoicing, sing hymns, ye people, for He has been glorified." These are repeated on several other major feasts throughout the season.

The Byzantine Rite has many feasts of Old Testament Saints, but in the days of the Nativity fast, all such feasts are those of prophets: Obadiah on November 19th, Nahum on December 1st, Habakkuk on the 2nd, Zephaniah on the 3rd, Haggai on the 16th, and Daniel and the Three Children on the 17th. (Some of their names are different in Greek: Abdias, Ambakum, Sophonias, and Aggaios.) Several liturgical texts of their feasts refer to them as prophets of the Incarnation.

Habakkuk: "From Theman, God Incarnate came to dwell, as thou foretold, enlightened by Him from afar, o thrice-blessed Ambakum, and made the world resplendent with light." (This refers to the words "God will come from Theman" in the canticle of Habakkuk, 3, 3, one of the nine Odes of Orthros.)

Zephaniah: "The Lord of the universe was shown to us according to thy prophecy, o blessed one, calling all to the knowledge of Him; and He hath delivered us from servitude."

Haggai: "Thou didst show Thy prophet the spiritual temple which Thou didst take from the Virgin, o Christ; and with him we cry 'Glory to Thy might!'"

Daniel: "Now let Daniel, the greatest among the prophets, be honored, for he saw Christ our God as the stone cut without hands from the mountain (2, 34), the holy Mother of God. With him let also the Three Children be honored, whom He saved unharmed from the fire of the furnace; and this is a symbol of the Virgin, divine and ineffable; and through Him the world has been saved."

References to the birth of Christ are also made in the proper texts of the some of the other important celebrations, which are closer in tone to the Roman

Advent's character as a season of preparation. One of the loveliest examples of these is this hymn sung at Vespers of St Nicholas, and repeated on several other days. "Be thou made ready, o cave, for the ewe has come, bearing Christ in her womb; and receive Him, o manger, who by His word released us who are born on this earth our irrational doings. Shepherds keeping watch, bear witness to the awesome miracle, and Magi from Persia, bring gold, frankincense and myrrh to the King; for the Lord hath appeared from the Virgin Mother. And She, in the manner of a servant, bowed down and worshipped Him, and spoke to the one in Her arms: how wast Thou sown in me, or how wast Thou planted in me, my redeemer and God!"

In the Byzantine tradition, Easter is ranked above all other feasts in a class by itself, below which comes a group known as the Twelve Great Feasts, eight of Our Lord (Christmas, Epiphany, the Presentation in the Temple, Palm Sunday, Ascension, Pentecost, the Transfiguration, Exaltation of the Cross) and four of Our Lady (Nativity, Entrance into the Temple, Annunciation and Assumption.) Most of these are preceded by a Forefeast, the equivalent of the Roman vigil, and then continued with an Afterfeast, the equivalent of the Roman octave, although these vary in length; the final day is called a Leave-taking. [Note below.]

The Forefeast of Christmas is actually five days long, running from December 20th, to the 24th; but since the liturgical day always begins at the Vespers of the preceding day, the evening of the 19th is also part of it. The first hymn sung at these Vespers sets the tone for the rest of the period. "Let us keep the Forefeast of Christ's Birth, ye peoples, and lifting up the mind, let us be lifted up to Bethlehem in our thoughts, and behold the Virgin, meditating in our souls as She hastens to give birth in the cave to Our Lord and God. And Joseph, beholding the greatness of these miracles, supposed that he beheld a man, wrapped in swaddling clothes like a child, but from His deeds, suspected that he was the True God, who granteth great mercy to our souls."

For three of the Twelve Great Feasts, Christmas, Epiphany and the Exaltation of the Cross, the Saturday and Sunday preceding them, and the Saturday and Sunday following, have special readings assigned to them at the Divine Liturgy. The Sunday before Christmas, which is called "the Sunday of the Fathers", is unique among them in that it also has a set of its own hymns for the Divine

Office. This custom was later expanded with the addition of another Sunday of preparation called the Sunday of the Forefathers (coinciding, therefore, with the Roman Gaudete Sunday). Just as the difference in their title is small, there is also very little to distinguish the two Sundays conceptually; the liturgical texts of both refer to them as commemorations of all the just who lived before Christ. At Vespers of the Forefathers, for example, the following hymn is sung: "O Lord, who delivered the holy children from the fire, and Daniel from the mouth of the lions; who blessed Abraham, and Isaac Thy servant, and his son Jacob; who wast pleased to be born of their seed in our likeness, that Thou might save our forefathers who had fallen: Thou wast crucified and buried, and broke the bonds of death, and raised up all those who from the beginning of the world were among the dead, adoring Thy eternal kingdom, o Christ!"

The Sunday of the Fathers, the older of the two and the one closer to Christmas itself, specifically commemorates Christ's ancestors according to the flesh; however, its scope has been expanded to include other Old Testament personages. The Epistle, Hebrews 11, 9-10 and 32-40, begins with the words "By faith Abraham abode in the land..."; the Gospel is the whole first chapter of St Matthew, beginning with the genealogy of Christ from Abraham to Joseph. The day's Synaxarion, the equivalent of the Martyrology, names all the persons in this genealogy, all those in the second part of St Luke's genealogy (from Abraham's father back to Adam), but also the twelve sons of Jacob, seven prophets (Melchizedek, Job, Moses etc.), and fourteen prominent women of the Old Testament. This makes for a total of 95 entries, in a reading of over 1600 words; as is so often the case in the Byzantine Rite, most of it may in practice be omitted, and only the introduction read. "On this day, the Sunday before the birth of Christ, we have been commanded to keep the memory of our holy and god-bearing Fathers, all those who have pleased God from the beginning, from Adam to Joseph, the husband of the All-Holy Virgin, according to the genealogy as the Evangelist Luke accounted it in his history, and likewise the prophets and prophetesses."

[Note: Easter, Ascension, Pentecost and Palm Sunday have no Forefeast; the Forefeast of Christmas is five days long, that of Epiphany four, the

rest one. Palm Sunday has no Afterfeast, for obvious reasons.]

www.newliturgicalmovement.org

=====

"Do you fast? Give me proof of it by your works. If you see a poor man, take pity on him. If you see a friend being honored, do not envy him. Do not let only your mouth fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies. Let the hands fast, by being free of avarice. Let the feet fast, by ceasing to run after sin. Let the eyes fast, by disciplining them not to glare at that which is sinful... Let the ear fast... by not listening to evil talk and gossip... Let the mouth fast from the foul words and unjust criticism. For what good is it if we abstain from birds and fishes, but bite and devour our brothers?"

"The Proof of Fasting"— St. John Chrysostom

=====

СЛУЖБА БОЖА

Тропарі і Кондаки

Тропар, глас 8: З висоти зійшов Ти, Милосердний,* і триденне погребення прийняв Ти,* щоб нас звільнити від страждань.* Життя і воскресіння наше,* Господи, слава Тобі.

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

Кондак, глас 8: Коли Ти воскрес із гробу,* то й померлих підняв,* і Адама воскресив;* радіє Єва воскресінням Твоїм* і кінці світу прославляють* Твоє з мертвих воскресіння,* Багатомилостивий.

Богородичний (г. 8): Непереможній Владарці* на честь перемоги* ми, врятовані від лиха,* благодарні пісні випикуємо Тобі,* раби твої, Богородице.* А Ти, що маєш силу нездоланну,* від усяких нас бід охорони,* щоб звати Тобі:* Радуйся, Невісто неневісная.

Прокімен

Глас 8: Помоліться і хвалу віддайте* Господеві, Богу нашому (Пс 75,12). *Стих:* Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його (Пс 75,2).

Апостол: (Еф 4,1-6)

До Ефесян святого апостола Павла читання. Брати і сестри, благаю вас я, Господній в'язень, поводитися достойно покликання, яким вас візвано, в повноті покорі й

лагідности, з довготерпеливістю, терплячи один одного в любові, стараючися зберігати єдність духа зв'язком миру. Одне бо тіло, один дух, айв одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрищення. Один Бог і Отець усіх, що над усіма й через усіх і в усіх.

Алилуя (глас 8)

Стих: Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому (Пс 94,1).
Стих: Хваліте Господа з небес, хваліте Його на висотах (Пс 94,2).

Євангеліє: (Лк 10,25-37)

У той час приступив до Ісуса один законовчитель, щоб його випробувати, та й каже: “Учителю, що мені робити, щоб вічне життя осягнути?” А Ісус мовив до нього: “В законі що написано? Як там читаєш?” Озвався той і каже: “Люби Господа, Бога твого, всім серцем твоїм, усією твоєю душею і всією силою твоєю і всією думкою твоєю; а ближнього твого, як себе самого.” “Ти добре відповів”, сказав (Ісус), “роби це й будеш жити.” Та той, бажаючи себе самого виправдати, каже до Ісуса: “А хто мій ближній?” Мовив тоді Ісус, кажучи: “Один чоловік спускався з Єрусалиму до Єрихону й потрапив розбійникам, що його обдерли й побили тяжко та й пішли геть, зоставивши півмертвого. Випадком ішов якийсь священик тією дорогою; побачив він його й, збочивши, пройшов мимо. Так само й левіт прийшов на те місце, глянув на нього й пройшов мимо. Але один самарянин, що був у дорозі, зненацька надійшов (на нього) й, побачивши його, змилосердився. Він приступив до нього, перев'язав йому рани, полив їх оливою і вином; потім посадив його на власну скотину, привів до заїзду й доглянув за ним. На другий день він вийняв два динари, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся. Хто з оцих трьох, на твою думку, був ближнім тому, що потрапив розбійникам у руки?” Він відповів: “Той, хто вчинив над ним милосердя.” Тоді Ісус сказав до нього: “Іди ти роби так само.”

Причасний

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1).* 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: josaphat@telus.net.

3 ДНЕМ НАРОДЖЕННЯ! Найкращі побажання та Боже благословення *Василь Онуферко, Юлія Бойко, Сільвія Масікевич, Лорі Боярські, Дар'я Штауффер*, а також усім, хто святкує свій день народження. Нехай Господь благословить вас і дарує миру, здоров'я і щастя! Многих щасливих літ! Многая Літа!

МОЛЕБЕНЬ ДО ЕММАНУїЛА – готуючись до свята Різдва Христового, молитиметься щосереді під час Різдвяного посту, о 18:30. МОЛЕБЕНЬ двомовний. Сповідь – о 18:00.

КОНГРЕС УКРАЇНЦІВ КАНАДИ – відділення у м. Едмонтон запрошує всіх вірних прийняти участь у вшануванні 90-ої річниці пам'яті жертв Голодомору - геноциду в Україні 1932-33 рр. Захід відбудеться: Дата: субота, 25 листопада 2023. Час: 12:30. Розташування: Мерія, 1 Churchill Square. Пом'яніть і визнайте цей трагічний та масовий геноцид разом з нами. Цього ж дня Високорівневий міст (High-Level Bridge) буде підсвічений кольорами українського прапора як меморіал про незліченну кількість людських життів, втрачених під час Голодомору.

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 Денізі Луцишин за адресою ds.lucyshyn@gmail.com або Касею Антошко - kasiaant21@gmail.com

МАТЕРІ В МОЛИТВІ (укр.) – Через різні події у нашій парафії, наступна зустріч спільноти «Матері в молитві» відбудеться **17 Грудня 2023 р.** після Божественної Літургії об 11:00. Запрошуємо всіх матерів до спільної молитви!

ПЕРОГИ НА ВЕЧЕРУ – У п'ятницю, 15 ГРУДНЯ 2023 року, з 17:00 до 19:00 відбудеться спільна вечерея Perogy. Меню: Печеня зі свинини, Чеддер пероги, Ліниві голубці, Салат і десерт. Дорослі: \$20, діти до 10 років: \$10. Квитки можна придбати в парафіяльній канцелярії або біля дверей.

ЩОРІЧНИЙ ЗБІР КОШТІВ НА БОРЩ І БУЛОЧКУ А.У.К.Ж.К. (U.C.W.I.C.) НЕДІЛЯ, ГРУДЕНЬ. 3 2023 РОКУ. Будь ласка, приєднуйтеся до нас для спілкування, а також насолоджуйтесь гарячою мискою 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.

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.

РОЗДУМИ ВЛАДИКИ ВЕНЕДИКТА НАД СЬОГОДНІШНІМ ЄВАНГЕЛІЕМ ТА АПОСТОЛОМ

Євангеліє . Лк. 10, 25–37

«Хто з оцих трьох, на твою думку, був ближнім тому, що потрапив розбійникам у руки? Він відповів: “Той, хто вчинив над ним милосердя”» Напевно, не було такого дня у житті будь-кого з нас, коли б ми не мали нагоди від Бога чинити милосердя. Бог завжди посилає нам такі ситуації, де ми можемо виявити своє милосердя, тим самим впадінючись до Нього – Який один

є досконало милосердним! Звичайно, бути милосердним непросто, особливо тоді, коли перед нами людина, яка, за нашими мірками, цього милосердя не заслуговує. Але як часто ми самі не заслуговуємо Божого милосердя... Але як гаряче в своєму серці ми цього Божого милосердя прагнемо! Тому бути правдиво милосердними можемо, якщо пам'ятаємо, що ми теж не завжди заслуговуємо на милосердя нашого Господа, але Він все ж милосердиться над нами. Якщо хочемо бути Його дітьми, то маємо так само великодушно виявляти милосердя до інших, як це робить Він. Чинити милосердя тому, хто сказав нам неправду, хто підвів нас, хто повівся з нами несправедливо. Як також чинити милосердя тому, хто нам зробив щось добре, хто сказав мені добре слово, хто закрив очі на мої недоліки.

Так, як ми чекаємо Божого милосердя і милосердя від ближнього, так і ближній чекає, що ми будемо до нього милосердні, а Бог очікує від нас, що це милосердя, яке Він виявляє до нас, ми подаруємо ближнім!

Апостол Еф. 4,1–8

«Терплячи один одного в любові»

Ми завжди прагнемо, щоб змінилися ми, все для цього робимо. Також очікуємо щоб змінилися інші, навіть стараємося їх змінювати, якимось їм допомагати, впливати, але часто це не дає якихось результатів. Інші так само прагнуть змінити нас, нам в чомусь допомогти, і також їм це не одразу вдається. Тому апостол вказує цю площину стосунків – терпіти один одного в любові, з терпеливістю прийняти один одного. Це дуже важливо, так і Господь «довго терпить» нас. Господь не кидає одразу з неба каміння чи громи, коли ми чинимо якісь неправильні кроки, або ж робимо якісь гріхи. Він любить нас і очікує нашої зміни. Так само і ми повинні наслідувати Господа у наших стосунках – любов'ю покривати гріхи одні до одних, з терплячістю приймати один одного, бо кожен з нас потребує часу щоби змінитися, наблизитись до Господа.

Завжди пам'ятаймо, що «Бог полюбив нас, коли ми були ще грішниками», відтак стараймося любити своїх ближніх, незважаючи на їхні недосконалості!

+Венедикт

Знайдімо час на тишу - десять порад владика Венедикта на Різдвяний піст.

Знайдімо час на тишу. Бо тиша – це також молитва, в якій ми можемо побути з Богом. Такою порадою, а також багатьма іншими поділився з нашим виданням на час Різдвяного посту правлячий архиєрей епархії святого Миколая у

Чикаго Преосвященніший владика Венедикт Алексійчук.

1. Завжди докладайте зусилля. Щоби чогось досягнути, зокрема у духовному житті, необхідно прикладати зусилля. Сучасна людина мало цього свідома, бо прагне отримати результат відразу.

2. Усвідомлено відмовтеся від своїх залежностей. Піст нам ставить акцент на наших особистих і конкретних залежностях, в полоні яких ми перебуваємо впродовж всього часу.

3. Займіться собою. Піст – це добра нагода, щоб почати займатися собою, реалізуватися і пізнати найкращу версію самого себе. Якщо ми говоримо по-християнськи, то це нагода чинити Божу волю.

4. Пізнаймо свою реальну духовність. Наше реальне духовне життя відкривається тоді, коли поруч стоїть потребуєчий. Дозвольмо Богу нами послуговатися. Якщо ти досвідчив Бога на молитві, ти ніколи не зможеш пройти повз потребуєчу людину, в якій є Божий образ. Життя нас тестує наскільки ми є духовними і наскільки ми готові відкликатися на ті чи інші потреби, які той самий Бог ставить в нашому житті.

5. Знайдімо час на тишу. Серед звичного ритму дуже важливо щодня знайти хвилику вільного часу, щоб просто побути в тиші. Бо тиша – це також молитва, в якій ми можемо побути з Богом.

6. Досвідчайте радість в малому. Але для цього треба побути в тиші. Призупинімося і Бог нам відкриє своє Слово.

7. Не біймося свідчити про особистий «досвід Різдва» прикладом власного християнського життя. Щоб ділитися з іншими людьми своєю вірою ми маємо насамперед ділитися особистим досвідом: що для нас означає Різдво, ким для нас є Христос, як ми це досвідчили в особистому житті? А друге – те, що ми декларуємо, щоб ми втілювали у своєму житті.

8. Не біймося обмежень. На моє переконання перш за все важливо зрозуміти для чого нам даються обмеження. Бо нічого нема просто так.

9. Учимося бути великими! Дуже часто кажемо: великий митрополит Андрей чи Патріарх Йосиф. Добре, він великий, а в мене виникає питання: чому ти не можеш бути великим? Чому не можеш дати можливість маленькому митрополитові Андрею жити в Тобі? Нам так важливо від них вчитися бути великими.

10. Задумаймося над тим, куди ми інвестуємо своє життя. Тому так важливо кожному з нас усвідомити, що Бог нам дав єдине і неповторне життя і запитати себе: «Куди я його інвестую? Чи працюємо над тим, щоб мати здобуток у Вічності?»

THIS WEEK AT THE CATHEDRAL

SUN. November 19: 25TH SUNDAY AFTER PENTECOST - Prophet Obadiah; Mrt Barlaam

4:00 PM – Great Vespers.

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

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 the repose of +Don Hucal.

Mon. November 20: Ven. Gregory of Decapolis; Blessed Josaphata

7:00 AM – Rosary (Mysteries of Hope).

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

5:30 PM – Great Vespers and Lytia.

Tues. November 21: ENTRANCE OF THE THEOTOKOS

7:30 AM – Festal Matins.

9:00 AM – Divine Liturgy; for the repose of +Bill, +Ann, +Sophie Palichuk and Joseph.

7:00 PM – Divine Liturgy.

Wed. November 22: Apostle Philemon, Aaphia

7:00 AM – Rosary (Joyful Mysteries).

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

6:00 PM – Confessions

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

Thurs. November 23: Amphilochius, Bishop; Gregory, Bishop

7:00 AM – Rosary (Luminous Mysteries).

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

Fri. November 24: Great Martyr Catherine

7:00 AM – Rosary (Sorrowful Mysteries).

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

Sat. November 25: Hieromartyrs: Clement, Pope of Rome; Peter, Bishop of Alexandria; Commemoration of the HOLODOMOR

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for the repose of +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 26: 26TH SUNDAY AFTER PENTECOST - Ven. Alypius the Stylite

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 the repose of +Basil and +Tillie Kolodij.

St. Josaphat Icons and Bookstore

Located in the Cathedral Auditorium / Basement

* Opened upon request *

Please contact Ivone Shewchuk at (587) 709-5193

Or email at ivoneshewchuk@yahoo.ca



Helen S. Tymoczko, B.Sc., LL.B.

Lawyer, Advocate and Notary
Wills & Probates
House Purchase & Mortgages
Minor Criminal

Phone: (780) 472-1758

Fax: (780) 756-0320



780 940 6209
info@rfscontracting.ca
rfscontracting.ca

Dennis Diediw

Foundation Repair | Renovations | Property Maintenance



MORRISON LLP
Barristers & Solicitors

Unit 202, 7313 50 St. NW
Edmonton, AB T6B 2J9
P: 587 758 1099
F: 587 758 1098

Nicholas R.L. Kunysz

Lawyer & Practicing Mediator
kunysz@morrisonfamilylaw.com

Family law | Litigation | Wills | Adoption

NADIA POTERUKHA
HOME STAGING & DESIGN CONSULTANT



780 868 5041



nadia@purelinedesign.ca



www.purelinedesign.ca



Colour Consultation | Space Planning | Home Staging | Re-design



**State of the art
Pharmacy
with full services
in English and Ukrainian.**

We are the team of healthcare professionals that listen!!! Now open Monday to Fridays, from 9:00 am to 5:00 pm. 11230 - 110 Street NW #102, Edmonton AB, T5G 3H7, Ph: 780-474-2525, Mobile: 825-459-5775.

**ALBERTA[®]
CARPET CLEANING**

780-455-2881

MARK G.
Carpet Cleaning Technician
ALBERTACARPETCLEANING.CA

CARPET
UPHOLSTERY
AREA RUGS
LEATHER
FLOOD CLEANUP



BMO Bank of Montreal

**Taras and Tetiana
Kichma
Mortgage Team**

780-995-3426 780-233-5834
taras.kichma@bmo.com
tetiana.kichma@bmo.com

*We are helping
community with
mortgage financing
for over 15 years*

LivaRealEstateGroup.com



Oleksandra Liva REALTOR[®]
780.884.8266
oleksandra@liverealestategroup.com

Oksana Liva REALTOR[®]
780.906.8266
oksana@liverealestategroup.com

