

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону
10825 – 97th Street, Edmonton, AB, T5H-2M4
Tel: **780-422-3181** | Office Email:
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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. Stephen Wojcichowsky, Protosyncellus
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CATHEDRAL CLERGY

Fr. Janko Herbut, Parish Pastor
fr.herbut@eeparchy.com | 780-951-6126 (cell)
Fr. Mykhaylo Bohun, Assistant Priest
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Deacon Cyril Kennedy
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Fr. Michael Kowalchyk (retired)
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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

Feasts – See Bulletin

Confessions – During Liturgy or by appointment

Sunday, February 11th, 2024

SUNDAY OF FORGIVENESS (CHEESEFARE)

Tone 4. Martyr Blaise, Bishop of Sebastia (313-24).
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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

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

Kontakion, Tone 6: O Master, Guide to Wisdom*, Bestower of prudent counsel,* Instructor of the foolish and Defender of the poor ones;* make firm my heart and give it understanding.* Give me a word, O Word of the Father:* Behold, I shall not stop my lips from crying out to You:* In Your mercy, have mercy on me who am fallen.

Prokeimenon, Tone 8

Pray and give praise to the Lord our God.* 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 – Romans 13:11-14:4

A reading from the holy Apostle Paul to the Romans.

Brothers and sisters, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer¹ to us now than when we became believers; the night² is far gone, the day³ is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ,⁴ and make no provision for the flesh, to gratify its desires. Welcome those who are weak in faith,⁵ but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment⁶ on those who eat; for God has welcomed them. Who are you to pass judgment

¹ **Salvation is nearer:** With reference to our personal judgment as well as to Christ's future return in glory.

² **The night:** is the life in the world, and especially life under the influence of sin and evil, where death still pervades in the world. It is essentially a time for conversion, until the unending day of eternity dawns. In the meantime, Christians must be on guard against the devil, protecting themselves with the armor of light.

³ **The day:** refers to the presence of Christ's Kingdom, both in the Church now at hand and fulfilled completely in the age to come.

⁴ **Put on the Lord Jesus Christ:** That is, renew the commitments you made at Baptism, when you were first clothed with Christ (Gal 3:27). One has to flee the occasions of sin that entice the flesh.

⁵ **Weak in faith:** Paul's instructions are directed toward two groups in the Church of Rome, called the weak and the strong. The weak are mainly a Jewish Christian minority who maintain a distinct vegetarian diet (14:2), observe the liturgical feast days of Israel (14:5-6), and may adhere to the food laws of the Torah. The behavior of the weak, especially their abstinence from meat and wine is probably a conscious imitation of biblical heroes who avoided Gentile foods while living in Gentile lands. The strong are mainly Gentile Christians. Apparently the strong have a condescending attitude toward the weak that needs correcting.

⁶ **Pass judgment:** To inflate differences of opinion is to cause division and strife. The strong should accommodate

on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Alleluia, Tone 6

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

Gospel – Matthew 6:14-21

The Lord said, "If you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.⁷ And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces⁸ so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, anoint your head⁹ and wash your face, so that your fasting¹⁰ may be seen not by others but by

the weak without gloating over their Christian freedom or looking with contempt on them. In this case, preserving peace is a higher priority than the exercise of liberty. The weak and the strong are answerable to God, not to each other.

⁷ **Forgiveness:** Jesus insists on mutual forgiveness between people as a precondition of God's forgiveness. Those who do not forgive are not forgiven – period. This teaching is repeated in the parable of the unforgiving servant (Mt. 18:21-35), which concludes with the same teaching. To not forgive others is to willfully flee from the forgiveness of God for ourselves.

⁸ **Disfigure their faces:** Keeping a sad countenance to show off one's fasting is mere external display. Jesus rejects such hypocrisy. For the one who fasts, the compassion of God outshines the physical discomfort. During the fasting seasons of the Church the hymns call the faithful to wash and anoint their faces. Fasting is for spiritual growth and the glory of God, not to be seen by those around us.

⁹ **Anoint your head:** Fasting was often a public practice accompanied by wearing sackcloth and putting ashes on one's head (Esther 4:3; Dan 9:3). While it was intended to express inner repentance, hypocrites utilized it to appear devout. Washing and anointing with oil outwardly symbolize happiness and disguise one's inner commitment to God.

¹⁰ **Fasting:** Fasting is also not merely abstinence from food, but consists of self-denial in all areas of life in order to

your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth,¹¹ where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

Communion Hymn

Praise the Lord from the heavens; * praise Him in the highest. * Alleluia, alleluia, * alleluia.

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ANNOUNCEMENTS

Parish

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office (780-422-3181) or send your email request to josaphat@telus.net

HAPPY BIRTHDAY! God's blessings and our best wishes to *Eric Batty, Iris Proskow, Aleena Sadownyk, Jill Kostjuk*, and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness! Many happy years! Mnohaya Lita!

MANY HAPPY YEARS! – to *Edward and Alexandra Kasowski* who celebrate their Wedding Anniversary. May God bless you and grant you peace, health, and many happy years! Mnohaya Lita!

NEW EMAIL ADDRESS FOR THE PARISH OFFICE – parishoffice@josaphat.ca. Please take note that we are changing our email address from josaphat@telus.net to parishoffice@josaphat.ca. The former email address will still be used for e-transfers until the transition is fully completed.

escape the control of the passions. On the eve of Great Lent, we sing, "Let us abstain from passions as we abstain from food." St. John Chrysostom writes, "What good is it if we abstain from eating birds and fish, but bite and devour our brothers?"

¹¹ **Treasures on earth:** By attaching themselves to treasures on earth, people cut themselves off from

COFFEE FELLOWSHIP – Please join us in the basement after Divine Liturgy for coffee, a snack, and to share in some fellowship. If you desire to help in making coffee and serving, please contact Lori Boyarski at (780) 619-9517.

PEROGY SUPPER: Our next supper will be **March 1st** from 5 PM to 7 PM. **Menu:** Fish, Perogies, Lazy Cabbage Rolls, Salad and Dessert. **Price:** Adults: \$20, Children, 10 years old and under: \$10. See you there!

VOLUNTEERS NEEDED TO HELP DURING THE UPCOMING PEROGY SUPPER – If you are able to help on March. 1st during our perogy supper, please contact Lori (780-619-9517).

TOMORROW - CUSAP PRESENTATION BY DR. MICHELLE HLADUNEWICH AT THE PARISH HALL

– FEB. 12 AT 7:00 PM. – The Canada Ukraine Surgical Aid Program (CUSAP) is a humanitarian surgical aid initiative that provides life-altering care to patients affected by the war in Ukraine. All of CUSAP patients are victims of war who have suffered ballistic trauma from firearms or munitions. During surgeries lasting up to 15 hours, their operating room volunteers have reconstructed jaws, rebuilt noses, corrected eye defects and restored function to arms and legs. Since September 2022, CUSAP volunteers have provided assistance to 95 Ukrainian patients performed 110 operations and 331 procedures. Volunteer internist Dr. Michelle Hladunewich, Chief of Medicine at Sunnybrook Health Sciences Centre and Professor of Medicine in the Temerity Faculty of Medicine at the University of Toronto, will speak on behalf of the CUSAP team. The event will be a valuable opportunity to hear about life-changing surgeries and the challenges in providing medical assistance during war in Ukraine. **St. Josaphat Parish Hall (9637 - 108 Ave.)** We appreciate your support.

heavenly treasures. They become slaves to earthly things rather than free in Christ. The heart of discipleship lies in: 1) disentangling ourselves from the chains of earthly things, and 2) attaching ourselves to God, the true treasure.

TOMORROW - THE GREAT FAST BEGINS – Starting on Monday, February 12, 2024, the Great Fast will commence. The initial day of the Fast (Feb. 12) involves strict fasting, including abstinence from meat, dairy, eggs, and foods containing these ingredients. Throughout the first week (Monday to Friday), strict abstinence from all meat and meat products is to be observed as per the (Particular Law of the UGCC, Canon 115.1 and 115.2).

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FIRST WEEK OF THE GREAT FAST

The schedule of services is as follows:

- Sun. Feb. 11 5:30 pm – **Forgiveness Vespers**
- Mon. Feb. 12 7:00 am – Rosary Prayer
7:30 am – Sixth Hour & Typica
5:30 pm – Canon of St. Andrew
- Tues. Feb. 13 7:00 am – Holy Face of Jesus Dev
7:30 am – Sixth Hour & Typica
5:30 pm – Canon of St. Andrew
- Wed. Feb. 14 7:00 am – Rosary Prayer
7:30 am – Sixth Hour & Typica
5:30 pm – Presanctified (Eng)
- Thu. Feb. 15 7:00 am – Rosary Prayer
7:30 am – Sixth Hour & Typica
5:30 pm – Canon of St. Andrew
- Fri. Feb. 16 7:00 am – Rosary Prayer
7:30 am – Sixth Hour & Typica
5:30 pm – Presanctified (Ukr)
- Sat. Feb. 17 8:30 am – Lenten Matins
9:00 am – Divine Liturgy
10:00 am – Our Lady of Sorrows

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REMEMBERING THE DEPARTED (Sorokousty) – during the Great Fast, we remember and pray for our departed loved ones, clergy and parishioners. All listed names will be read each week. The family lists of names are listed in two binders, which are on the side altar dedicated to the Mother of God. **RED BINDER – Family Names A to O. BLACK BINDER – Family Names: P to Z.** Please check the binders to ensure that your family page is included and updated. Also, if you wish to make changes or add names, please call the parish office.

BIBLE STUDY – THURSDAYS AT 7 PM – Please join us, in the church basement, as we continue our study of the Book of Hebrews, with teacher

Ed Hecker. Please read Chapter 8 and join us for an instructive discussion in the church basement. Join us again on every subsequent Thursday, same time, same place. All are encouraged to attend.

MOTHERS IN PRAYER (in Ukrainian) –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: **March 3rd and April 7th, 2024.** *No Panakhya allowed on the first Sunday of the month.*

EXPERIENCED HELP NEEDED – The Cathedral is looking for experienced, plumbers, electricians and HVAC technicians who are able to help out with some general maintenance items for the church. If you know of any who would be interested in lending their skills, please forward them to Damein Zakordonski via email at dameinzak@yahoo.ca.

2024 PARISH ENVELOPES AND CALENDARS – are available for pick-up downstairs. Please, remember to pick them up to help us save on postage.

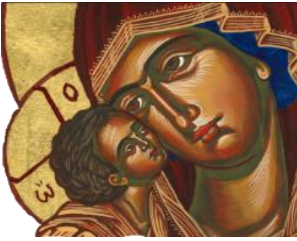
MEMBERSHIP – If you desire to become a member of St. Josaphat Cathedral, please contact the office to register, at which time you will receive an envelope number and a set of envelopes for the year.

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 parishoffice@josaphat.ca.

Eparchy & Community

ICON WRITING WORKSHOPS – Are you interested in the process of painting / writing a traditional Byzantine Icon?



"2 Icon Writing Workshops". No experience is necessary. Since this prayerful process requires about 30+ hours, Fr. Bo is planning to do one

on February's Family Day Weekend (16-19) and the other on March's Commonwealth Day Weekend (8-11). The cost of each workshop is \$400 per person, and includes all materials and simple lunches. Space is limited. If you are interested in either weekend, please send an email to Fr. Bo: fr.nahachewsky@eeparchy.com

ST. BASIL UCWLC LENTEN RETREAT – Retreat Master: Deacon Cyril Kennedy. In Jesus, God has come into the world and defeated the powers of death, bringing humanity back to life. Three miracles: Jesus Healing the Women with the Flow of Blood, Jesus Raising Jairus' Daughter, and Jesus and the Gerasene Demoniac. Age: Teens and Adults. **Date: Saturday, Feb 24, 2024.** Program: Begins with Liturgy and Homily: 9:00 am in St. Basil's Church. Registration and Coffee: 10 am | Sessions: 10:45 am - 3:15 pm in St. Basil's Cultural Centre. Last Session: 3:30 pm in St. Basil's Church. Online Registration Link: <https://forms.gle/AoFZ1CSueu5rCjzE6> or call Christina at 780-435-7415, clmacyk@telusplanet.net. **Registration Deadline: February 15, 2024.** Ticket Fee: \$30.00 (includes lunch and snacks).

CAMP OSELIA AGM – March 14, at the St. Josaphat Basement Auditorium, 7:00 PM.

UKRAINIAN WAR REQUIEM – The **Axios Men's Ensemble** is presenting the premiere of two-time Grammy nominee, Benedict Sheehan's "Ukrainian War Requiem" on **Sunday, April 14th at 3:00 pm at St. Basil's Ukrainian Catholic Church.** The concert will feature a choir of 50 performers including members from Pro Coro Canada and select soloists from North America and Ukraine. Tickets are available at www.axioschoir.com or by calling 780-906-1549.

SUNDAY, FEBRUARY 4, 2024

SUNDAY COLLECTION

Sunday Envelopes	\$3,552.00
Direct Deposit – Sunday	\$1,347.50
Tithe.ly	\$1,015.00
Loose Donations	\$245.95
Candles	\$158.00
Needy	\$10.00
TOTAL COLLECTION:	\$6,328.45

INITIAL OFFERING

\$430.00

EASTER FLOWERS

\$20.00

CHRISTMAS OFFERING

\$5.00

PRESERVATION FUND

Anonymous	\$10.00
Anonymous	\$20.00
Roman and Finita Iwanyk	\$20.00
Anonymous	\$30.00
Bill and Polly Cymbaluk	\$40.00
Anonymous	\$50.00
Alex Ginda	\$50.00
Ron and Rose Hoyda	\$70.00
Stella Shupenia	\$120.00
Irene Atamanczuk	\$100.00
Eduard and Olga Hecker	
<i>"In Memory of Anna Farmus"</i>	\$100.00
Pearl Osachie	\$100.00
Anatoliy Baluchynsky	\$100.00
Ana Ditekun	\$200.00
Rose Warwa	\$200.00
John Kowalchuk	\$200.00
TOTAL PRESERVATION FUND	\$1,410.00

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

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PROLIFE REFLECTIONS



We pray that our government leaders and Catholic communities may prioritize the well being of the poor and forsaken, whose lives

are endangered. Lord, help us to offer to them the dignity and assistance their lives deserve as children of God.

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CHEESE-FARE SUNDAY

This Sunday is known by several names: Cheese-fare, Adam's Lament, and Forgiveness Sunday. Cheese-fare is derived from the past practice of fasting from all meat, egg and dairy products for 40 days. Today, we have two days (Monday the 1st day of Lent and Good Friday) of

a strict fast, which is abstinence from meat, eggs and dairy products and having ONE full meal on that day.

This final Sunday before Great Lent has two themes: it commemorates Adam's expulsion from Paradise, and it accentuates our need for forgiveness. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of Great Lent.

One of the primary images the Church sets before us during the Great Fast is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday (Matthew 6: 14-21) and in the special ceremony of mutual forgiveness at the end of the Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. We do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from others, but should link us to them with ever-stronger bonds.

Today's Gospel tells us that there are two things we must do in order to complete the Journey of the Great Fast. **First, we must fast.** Fasting is an ancient practice that dates back even to pre-Christian times. Fasting allows us to empty ourselves in order to be filled with God and God's spirit. We do not only fast from food, in today's world, we also need to fast from television, radio, internet, computer games or anything else that prevents us from hearing God's voice.

Second, we must forgive. Forgiveness means we let go of resentment and hurt because someone has offended us or hurt us. In a way, Forgiveness is like fasting because when we let

Prayer of Saint Ephrem

* O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter.

(+Prostration)

* Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love.

(+Prostration)

* Yes, O Lord and King! Let me see my own sins and not to judge my brothers and sisters; for You are blessed, for ever and ever. Amen.

(+Prostration)

+God, be merciful to me a sinner!

+God, cleanse me of my sins and have mercy on me!

+I have sinned without number, forgive me, O Lord!

Repeat: *(4 times, 12 bows)*

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. Yes, O Lord and King! Let me see my own sins and not to judge my brothers and sisters; for You are blessed, for ever and ever. Amen.

(+Prostration)

go of hurts, it empties a space in our heart where we can meet God.

Did you know that the Great Fast actually begins this Sunday evening at Vespers? Forgiveness Vespers is a deeply beautiful service that expresses the spirit of the Great Lent. We are challenged to enter the Great Fast by forgiving and asking forgiveness of each other. We are called to express our love for God by forgiving those who have wronged us; we are also called to examine our lives and seek forgiveness from those we have hurt.

Our preparations for Great Lent have ended... We stand before God and realize that we belong to His Kingdom and it is our only goal. We also realize that we are sinners and live in the darkness of this world. We call out for help to the only One who can help us. We repeat the Lenten Prokimen 5 times and with that, Lent begins. The lights in the church are extinguished and the bright vestments are

replaced with dark ones. The Resurrectional tone of the singing changes to the Lenten tone. The Prayer of St. Ephrem with its prostrations is prayed for the first time.

At the conclusion of the service, the faithful approach the priest and each other to ask for mutual forgiveness while the choir sings the liturgical hymns of Easter, for even though we must journey through 40 days of darkness, we see the light of the Resurrection beckoning brightly.

sspp.ca/

Consecrate a Fast

Before there were freezers and refrigerators, preparing for the Great Fast involved cleaning out any meat or dairy products on hand. In parts of Europe meats would be cured for consumption after Pascha. Many Greeks observe what has been called “Roasted Thursday” – the Thursday in Meatfare week when all meats would be cooked to be eaten by the weekend. Many Slavs observe maslenitsa, the Slavic version of carnival, using remaining dairy products to make blini and other rich pastries for Cheesefare week.

Another aspect of preparing for the Great Fast – which has nothing to do with food – takes place on the Wednesday and Friday of Cheesefare week. We observe the cycle of daily services using the Lenten form which will be our manner of prayer during the weekdays of the Great Fast.

The Lenten forms of daily prayer include the following variations from our ordinary practice:

- The Divine Liturgy is not served, so that the entire day may be a fast day;
- Every service is longer than usual and includes the prayer of St Ephrem the Syrian, recited while making a number of prostrations;
- Most daily services contain more psalms on fast days than otherwise;
- Orthros (matins) includes Biblical canticles on which our canons are based;
- Vespers includes readings from the Old Testament every day;
- Another Old Testament reading is included in the Sixth Hour on fast days;
- Other texts, such as patristic homilies or The Ladder by St John Climacos might be added in monasteries.

The Old Testament Readings

During the Great Fast the readings at the Sixth Hour are taken from Isaiah while at vespers we read from Genesis and Proverbs. During Cheesefare week, however, we read from two other books. On Wednesday the readings are from the prophet Joel who called the people of Jerusalem to fast in response to a plague of locusts: “Now, therefore,” says the Lord, “Turn to Me with all your heart, with fasting, with weeping, and with mourning. So rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm ... Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; gather the people, sanctify the congregation...” (Joel 2:12-16).

Some interpreters, both Jewish and Christian, have seen the “locusts” as referring to those members of the Jewish people who, in the words of Isaiah 5:8, “join house to house and field to field,” devouring their country in the pursuit of excess. This understanding is particularly appropriate for the beginning of our fast when the Lord calls us to eliminate excess from our lives that we might fill them with Him.

On Friday we read from the prophet Zechariah who lived during the rebuilding of Jerusalem after the Babylonian exile. He too speaks of fasting but in a joyful context: “Thus says the Lord of hosts: ‘The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be joy and gladness and cheerful feasts for the house of Judah. Therefore love truth and peace’” (Zechariah 8:19). Fasting here is joyful not somber because it heralds the blessings of God. The result of this fast, according to the prophet, is a people so transformed that others will be drawn to God by seeing His presence in their lives. “Thus says the LORD of hosts: In those days ten men of every nationality, speaking different tongues, shall take hold, yes, take hold of every Jew by the edge of his garment and say, ‘Let us go with you, for we have heard that God is with you’” (Zechariah 8:23).

Cheesefare Week Hymns

Through greed we were once stripped naked, overcome by the bitter tasting of the forbidden fruit, and we were exiled from God. Let us turn back in repentance, fasting from the food that gives us pleasure. Let us purify our senses on

which our Enemy makes war. Let us strengthen our hearts with the hope of grace, and not with foods which brought no benefits to those who trusted in them. Our food shall be the Lamb of God on the holy and radiant night of His Rising. He is the Victim offered for us, given in communion to the Apostles on the evening of the Mysteries, who scatters the darkness of ignorance by the Light of His Resurrection!

The gateway to divine repentance has been opened. Let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ, who has called the world into the heavenly Kingdom. Let us offer to the King of All a tenth part of the whole year, that we may look with love upon His Resurrection.

Let us hasten to wash away through fasting the filth of our transgressions. Through acts of mercy and compassion to the needy, let us enter into the bridal chamber of Christ the Bridegroom, who grants us His great mercy.

Source: Eparchy of Newton

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СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 4: Світлу про воскресіння розповідь від ангела почувши* і від прадідного засуду звільнившись*, Господні учениці, радіючи, казали апостолам:* Здолано смерть, воскрес Христос Бог,* що дає світові велику милість.

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

Кондак, глас 6: Премудрости наставнику, розуму подателю,* немудрих учителю і нищих захиснику,* утверди, врозуми серце моє, Владико!* Ти дай мені слово, Отчеє Слово,* бо оце устам моїм не забороню, щоб звали Тобі:* Милостивий, помилуй мене, падшого.

Прокімен, Глас 8

Всі: Помоліться і воздайте* Господеві, Богу нашому.

Стих: Відомий у Юдеї Бог, в Ізраїлі велике ім'я Його.

Апостол - Рим 13:11 – 14:4

ЧТЕЦЬ: До Римлян послання святого апостола Павла читання.

Браття і сестри! Тепер ближче нас спасіння, ніж тоді, як ми увірували. Ніч проминула, день наблизився.

Відкиньмо, отже, вчинки темряви й одягнімося у зброю світла. Як день, поведьмося чесно: не в ненажерстві та пияцтві, не в перелюбі та розпусті, не у сварні та заздощах; але вдягніться у Господа Ісуса Христа і не дбайте про тіло задля похотей. Слабкого в вірі приймайте, не вступаючи з ним у суперечки. Один вірить, що можна все їсти, а слабкий у вірі їсть городину. Хто їсть, хай тим, що не їсть, не гордує; а хто не їсть, хай того що їсть, не судить, бо Бог його прийняв. ти хто такий, що чужого слугу судиш? Своему господареві стоїть він або падає; а стоятиме, бо Господь має силу втримати його.

Алилуя, Глас 6

Стих: Благо є сповідуватися Господеві і співати імені Твоєму, Всевишній. *Стих:* Сповідати зарання милість Твою і істину Твою на всяку ніч.

Євангеліє - Від Матея 6:14-21

Сказав Господь: Коли ви прощатимете людям їхні провини, Отець ваш небесний простить і вам. А коли ви не будете прощати людям, і Отець ваш небесний не простить вам провин ваших. Коли постите, не будьте сумні, як лицеміри: бо вони виснажують своє лице, щоб було видно людям, що вони постять. Істинно кажу вам: вони вже мають свою нагороду. Ти ж, коли постиш, намасти свою голову і вмий своє лице, щоб не показати людям, що ти постиш, але Отцеві твоєму, що в тайні; і Отець твій, що бачить в тайні, воздасть тобі. Не збирайте собі скарбів на землі, де міль і хробаки нищать і де злодії підкопують і крадуть. Збирайте собі скарби на небі, де ні міль, ні хробаки не точать і де

злодії не проломлюють стін і не крадуть. Бо де твій скарб, там і твоє серце буде.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* Аلیلія (3).

ОГОЛОШЕННЯ

ПАРАФІЯЛЬНИЙ ВІСНИК – Якщо ви бажаєте отримати вісник що тижня через е-пошту, зверніться до церковної канцелярії або вишліть нам вашу е-адресу на нашу адресу: josaphat@telus.net.

МНОГАЯ ЛІТА! З ДНЕМ НАРОДЖЕННЯ! Божих благословень та найкращих побажань *Еріку Бетті, Айріс Просков, Аліні Садовник, Джилл Костюк*, та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь Бог благословить щастям та здоров'ям на многі і благі літа!

МНОГИХ ЩАСЛИВИХ ЛІТ! – Едварду та Олександрі Касовським, які святкують річницю весілля. Нехай Господь благословить вас і дарує миру, здоров'я і многих щасливих років! Многая літа!

НОВА ЕЛЕКТРОННА ПОШТА ДЛЯ ПАРАФІЯЛЬНОЇ КАНЦЕЛЯРІЇ – Будь ласка, зверніть увагу, що ми змінюємо нашу адресу електронної пошти з josaphat@telus.net на parishoffice@josaphat.ca.

ЧЛЕНСТВО – Якщо ви бажаєте стати членом собору Святого Йосафата, будь ласка, зв'яжіться з офісом для реєстрації, після чого ви отримаєте номер конверта та набір конвертів на рік.

ПОМИНАННЯ ПОКІЙНИХ (СОРОКОУСТИ) – під час Великого посту ми згадуємо і молимося за наших покійних близьких, духовенство та парафіян. Всі перераховані імена будуть зачитуватися щотижня. Родинні списки імен перелічені у двох палітурках, які знаходяться на бічному вівтарі, присвяченому Божій Матері. **ЧЕРВОНА ПАЛІТУРКА** – Прізвища від А до О. **ЧОРНА ПАЛІТУРКА** – Прізвища: від П до Я.

Будь ласка, перевірте біндери, щоб переконатися, що ваша сімейна сторінка включена та оновлена. Також, якщо ви бажаєте внести зміни або додати імена, будь ласка, зателефонуйте до парафіяльної канцелярії.

ПЕРШИЙ ТИЖДЕНЬ ВЕЛИКОГО ПОСТУ

Графік богослужінь наступний:

Нд., 11 лютого,

17:30 – Вечірня Прощення

Понеділок, 12 лютого,

7:00 – Молитва на вервиці

7:30 ранку – Шоста година та обідниця

17:30 – Канон Андрія Критського

Вівторок, 13 лютого,

07:00 – Святий Лик Ісуса Дева

7:30 ранку – Шоста година та обідниця

17:30 – Канон Андрія Критського

Ср, 14 лютого,

7:00 – Молитва на вервиці

7:30 ранку – Шоста година та обідниця

17:30 – Передосвячених (англ.)

Чт, 15 лютого,

7:00 – Молитва на вервиці

7:30 ранку – Шоста година та обідниця

17:30 – Канон Андрія Критського

Пт, 16 лютого,

7:00 – Молитва на вервиці

7:30 ранку – Шоста година та обідниця

17:30 – Передосвячених (укр)

Субота, 17 лютого

8:30 – Великопісна утрєня

9:00 – Божественна Літургія

10:00 – Скорботна Богоматір

МАТЕРІ В МОЛИТВІ – Молитва матерів триватиме кожної першої неділі кожного місяця після Божественної Літургії об 11:00. Ось найближчі неділі для зустрічей «Матерів у молитві»: 3 березня та 7 квітня 2024 року. У першу неділю місяця Панахиду заборонено.

ПАРАФІЯЛЬНІ КОНВЕРТИ ТА КАЛЕНДАРІ - НА 2024 рік – доступні для отримання сьогодні біля будь-якого входу або внизу. Будь ласка,

не забудьте забрати їх, щоб допомогти нам заощадити на поштових витратах.

ПИРОГИ ТА ГОЛУБЦІ ТА ІНШІ ВИРОБИ ДЛЯ ПРОДАЖУ – заморожені пироги (чедер, сир, квашена капуста та цибуля), заморожені голубці, заморожені супи та інші товари доступні для продажу. Прошу звертатися до парафіяльної канцелярії з понеділка по п'ятницю з 9:00 до 16:00. Будь ласка, зателефонуйте до парафіяльної канцелярії за номером (780) 422-3181.

Неділя Сиропусна



Сиропусна неділя вводить нас у час Великого посту – святий час, особливий період, коли люди замислюються над своїм життям, над потребою особистого прощення та прощення ближньому. Кожна віруюча людина стає перед вибором і просить, аби Господь простив її провини. Так є, що ми бажаємо святості і до неї прямуємо через власні падіння, каємося, і це покаяння стає нам за оправдання та освячення (пор. 2 Сам 12, 13).

Святий Іван Золотоустий твердить: *“Щоби бути сином Божим, потрібна не тільки благодать, а й діла. І нас нічого не уподібнює до Бога так, як те, що ми прощаємо злим людям, котрі нас ображають”* (Бесіда 19 на Матея, ч.7). Святе Писання знає багато осіб, котрі низько падали, потім піднімалися й ставали святими. Знає також і таких, що падали й залишилися у такому стані падіння, тому що не бажали підніматися. Хто вони? До першої групи можна віднести царя Давида, апостола Петра, Марію Магдалину. Вони, що мали нещастя низько падати, але довіряли Божому милосердю, вставали й отримували прощення, тобто освячення душі. Однак відомі й такі, що не шукали прощення, не довіряли Богові, а радше спиралися на свою немічну природу й не могли отримати прощення: таким був апостол Юда, що видав Ісуса на смерть, розбійник, що висів

Молитва святого Єфрема

Молитва святого Єфрема

BCI: Господи і Владико життя мого! Духа лінивства, недбайливості, властолюб'я і пустомовства віджени від мене.

+ Доземний поклін

Духа чистоти, покори, терпеливості й любови даруй мені, слугі Твоєму.

+ Доземний поклін

Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь.

+ Доземний поклін

Молитву митаря проказується чотири рази (12 малих поклонів)

+Боже, милостивий будь мені грішному. +Боже, очисти мої гріхи і помилуй мене.

+Без числа нагрішив я, Господи, прости мені.

Господи і Владико життя мого! Духа лінивства, недбайливості, властолюб'я і пустомовства віджени від мене. Духа чистоти, покори, терпеливості й любови даруй мені, слугі Твоєму. Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь.

+ Доземний поклін

на хресті по правиці Ісуса. В історії людського роду можна знайти дуже багато людей, котрі довіряли Божому милосердю, а інші легковажили ним. Одні, незважаючи на тяжкі гріхи, отримували спасіння, бо просили: *“Господи, прости мені”*; а інші не просили, не довіряли і померли у своїх гріхах, отримавши вічні муки. Милосердя Боже показалося відразу після падіння перших людей у гріх: *“Я покладаю ворожнечу між тобою і жінкою і між твоїм потомством та її потомством. Воно розчавить тобі голову”* (пор. Бут 3,15). Господь наклав покуту Адамові та Єві за їхній гріх: вигнав з раю, заповів важку працю, народження дітей у болях, смерть людини, але дав можливість вийти з гріха й отримати спасіння. Всевишній не відкинув людини. Він навіть зробив прародичам одягу зі шкіри й

одягнув їх (пор. Бут 3, 21). Люди зневажають Бога, а Він прощає й знову одягає своєю ласкою та силою. Господь заявляє у Святому Письмі: *“Творю милосердя до тисячного покоління тим, хто люблять мене і бережуть заповіді мої”* (Вих 20, 6). Або: *“Господь повільний до гніву й багатий милосердям, прощає гріх і переступ...”* (Чис 14, 18). Святе Письмо ототожнює Господа із милосердям: *“Мій Бог – моє милосердя!”* (Пс 59, 11). У книзі Маккавеїв знаходимо про нашого Творця радісні для нас слова, навіть коли гріхи доходять до краю: *“Ось чому Він ніколи не позбавляє нас свого милосердя; і хоч карає свій народ нещастями, та ніколи не покидає його”* (2 Мак 6, 16). Час Великого посту, на порозі котрого стоїмо, стараймося розпочати зі щирого прощення нашому ближньому, не тримаючи в серці жодної образи на кого-небудь ані в пам’яті не затримуймо слідів провин, що вчинили нам ближні. Хто просить прощення в Бога, а сам затримує зло на ближнього, той застромлює меч у самого себе (пор.: св. Ів. Золотоустий, там само). Боже милосердя таке велике, що Він прощає не тільки тому, хто сам у нього просить, але також вислуховує нашу молитву, коли підносимо її за інших осіб. У Біблії знаходимо, як Мойсей молиться: *“Прости ж гріх люду цього з великого милосердя твого... І сказав Господь: «Прощаю на твоє слово...»”* (Чис 14,19-20). Святий апостол Павло закликає: *“Будьте, натомість, добрі один до одного та милосердні, прощайте один одному, як Бог у Христі вам простив”* (Еф 4, 32). Починаймо й ми святий піст з милосердно простягнутими руками до кожного ближнього, а особливо до того, хто нас образив, до кого наше серце відчуває неприхильність, кого ми вважаємо чужим своїй особі. Стараймося також чинити піст у їжі. Ісус Христос *“не заповідає довгого посту, не приписує багато постити, однак перестерігає, аби нам не позбавитися вінця за нього”* (св. Ів. Золотоустий, *Бесіда 20 на Матея*). Це означає, аби ніколи не хвалитися своїм постом та не чинити його лише заради власного задоволення. Хай цей святий піст принесе нам визволення від себе самих, від зовнішнього зла, освятить та просвітить наш дух.

*Високопреосвященішого Владика Ігоря,
Архієпископа Львівського*

THIS WEEK AT THE CATHEDRAL

SUNDAY, FEB. 11: SUNDAY OF FORGIVENESS – (CHEESEFARE) – ST. BLAISE, BLESSED MARTYR, BISHOP
4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (Bilingual); for intentions of parishioners; for the health, personal intentions, birthday blessings and retirement of Kirk Toth.

8:00 AM – Great Matins.

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

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

5:30 pm – Forgiveness Vespers.

Mon. Feb. 12: 1st Day of Great Lent - St. Meletius, Ven. Bishop - STRICT FAST, NO MEAT, NO DAIRY, NO EGGS

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Lenten Sixth Hour & Typica.

10:00 AM – Funeral – Ron Zapisocki Sr.

5:30 PM – Canon of St. Andrew

Tues. Feb. 13: St. Martinian, Venerable – NO MEAT

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

7:30 AM – Lenten Sixth Hour & Typica.

5:30 PM – Canon of St. Andrew.

Wed. Feb.14: St. Cyril, Apostle – NO MEAT

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Lenten Sixth Hour & Typica.

5:30 PM – Presanctified Liturgy (ENG); for the health and intentions of all parishioners; for the repose of +John and +Mary Berezanski.

Thurs. Feb. 15: St. Onesimus, Great- Apostle – NO MEAT

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Lenten Sixth Hour & Typica.

10:00 AM – Funeral – Victor Ewanko.

5:30 PM – Canon of St. Andrew.

Fri. Feb. 16: St. Pamphilus, Martyr, NO MEAT

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Lenten Sixth Hour & Typica.

5:30 PM – Presanctified Liturgy (UKR); for the health and intentions of all parishioners; for the repose of +Pauline Symbaluk, +Margaret Ripka, and +Ted Bryenton.

Sat. Feb. 17: St. Theodore, Great Martyr

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy (Bilingual); for the health and intentions of Leona Prokop.

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

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (Bilingual); for intentions of parishioners; for the health and intentions of Bernie Zolnar.

SUNDAY, FEB. 18: 1ST SUNDAY OF THE GREAT FAST – ST. LEO, POPE, BISHOP

8:00 AM – Great Matins.

9:30 AM (SUN) – Divine Liturgy (ENG); for the health and intentions of all parishioners; for the repose of +Bill, +Ann, +Sophie Palichuk and +Joseph.

11:00 AM (SUN) – Divine Liturgy (UKR); for the health and intentions of all parishioners; for the health and intentions of Elizabeth Nakonechny.

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