



# Saint Josaphat Cathedral Катедрa Святого Йосафата

*Ukrainian Catholic Eparchy of Edmonton / Української Католицької Єпархії Едмонтону*

## PARISH INFORMATION

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## BISHOP

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[chancery@edmontoneparchy.com](mailto:chancery@edmontoneparchy.com) | 780-424-5496

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## CATHEDRAL CLERGY

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**Fr. Michael Kowalchuk (retired)**

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**Peter Pitchko (Pastoral Intern)**

## PARISH COUNCIL

**Damein Zakordonski**

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## PARISH HALL

[hall@josaphat.ca](mailto:hall@josaphat.ca) | 780-619-9517

## REGULAR DIVINE SERVICES

**Tue-Fri:** Divine Liturgy 7:30 AM

**Saturday:** Divine Liturgy 9:00 AM

Great Vespers 4:00 PM

Divine Liturgy (Bilingual) 5:00 PM

**Sunday:** Great Matins 8:00 AM

Divine Liturgy (Eng) 9:30 AM

Divine Liturgy (Ukr) 11:00 AM

*(for weekly services see back of bulletin)*



Sunday, May 18<sup>th</sup> 2025

## FIFTH SUNDAY AFTER PASCHA. SUNDAY OF THE SAMARITAN WOMAN

The Holy Martyr Theodotus of Ancyra; Holy  
Martyrs Peter, Dionysius and those with them; The  
Seven Holy Virgins

Octoechos Tone 4

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## DIVINE LITURGY

### *Troparion and Kontakion*

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."

**Troparion, Tone 8** At the mid-point of the Feast, O Saviour, water my thirsty soul with the streams of true godliness; for You cried out to all: Let any who thirst, come to Me and drink. O Source of life, Christ our God, glory to You!

*Glory be to the Father and to the Son and to the Holy Spirit*

**Kontakion, Tone 8** Drawn to the well by faith, the Samaritan woman beheld You, the Water of wisdom, and drinking abundantly of You, she inherited the heavenly Kingdom for ever, becoming everlastingly glorious.

*Now and for ever and ever. Amen.*

**Kontakion, Tone 4** At the mid-point of the Feast according to the Law, Maker of all things and Master, You said to those present, O Christ God: Come, and draw the water of immortality. And so we fall before You crying out with faith: Grant us Your mercies, for You are the source of our life.

### ***Prokeimenon, Tone 3***

Sing to our God, sing; sing to our King, sing  
*verse:* Clap your hands, all you nations; shout unto God with the voice of joy.

### ***Epistle: Acts 11:19-26, 29-30***

*In those days*, those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then

Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.”

### ***Alleluia, Tone 4***

*verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness and justice

*verse:* You have loved justice and hated iniquity.

### ***Gospel: John 4:5-42***

*At that time Jesus*, came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had

five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor.

Others have labored, and you have entered into their labor.”

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So, when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

### ***Hymn to the Mother of God***

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

### ***Communion Hymn***

Receive the Body of Christ;\* taste the fountain of immortality.\* Praise the Lord from the heavens;\* praise Him in the highest.\* Alleluia, alleluia,\* alleluia.

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### **PARISH ANNOUNCEMENTS**

(Deadline for Bulletin Submissions is  
Wednesday at 12:00 PM)

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**WARM WELCOME** to our parishioners, guests and visitors who have joined us in this Divine Liturgy. Thank you for praying with us at the church today! Wishing you a blessed weekend and fruitful, healthy and safe week!

**HAPPY BIRTHDAY** – God’s blessings and our best wishes to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness!

**CLERGY RETREAT** - there will be **NO SERVICES** at the Cathedral from **May 19<sup>th</sup>** to **May 23<sup>rd</sup>** while the fathers are on retreat.

**MOLEBEN TO THE MOTHER OF GOD** will be served **every Friday** evening at 6:30 PM during the month of May

**ST. JOSAPHAT CATHEDRAL APOSTLESHIP OF PRAYER** – Join our Apostleship of Prayer Group and join us in praying for our parish, our bishop and priests, our families and the sick. An email will be sent to you twice a month with the prayers and those that need our prayers. **Please email Bryce Volk at [bryceavolk@fastmail.com](mailto:bryceavolk@fastmail.com) to join a worthy cause!** Our thanks to Barb Shipman who led this ministry in our Cathedral for the past 10 years!

**DISCOVERING THE 30 STEPS OF THE DIVINE LADDER** – Join us as we continue to read and discuss the "Ladder of Divine Ascent" by St. John Climacus, the first spiritual book printed in North America!



Sessions will be on the following Thursdays, 7 PM - 8:30 PM: **May 22, June 5, June 12, June 19** and ending on **June 26<sup>th</sup>**.

Contact Bryce at: [bryceavolk@fastmail.com](mailto:bryceavolk@fastmail.com), for registration and to receive the "Ladder" book by email. The commentary book is \$ 10 US and is not required, but suggested for these sessions. Ordering information will be returned to you by email. May God richly bless your steps on the Divine Ladder.

**PYROHY WORKBEE** – will take place on Tuesday **May 27<sup>th</sup>** at 5 PM (cancelled for May 20<sup>th</sup>) Volunteers needed. Supper provided to the volunteers. For questions, please call or text Lori at 780-619-9517

**FATHER'S DAY PARISH PICNIC** – Mark your calendars: Sunday, **June 15<sup>th</sup>** following a combined bilingual Divine Liturgy at 10 AM. BBQ food, desserts, and drinks will be provided, along with activities for children.

**TIPTAP** — a new and convenient way to make donations. Simply tap your credit card on one of three denominations on the designated sign. To receive a tax receipt, simply email the parish with your name and last four digits of your credit card.

**MOTHERS IN PRAYER** – Mothers in Prayer meetings usually take place on the first Sunday of every month after the 11:00 AM Divine Liturgy. The next Mothers in Prayer will take place on **June 1<sup>st</sup>, 2025**

**PLEASE NOTE THESE DATES:**

Sunday, May 25: Ukrainian Catholic Women's League Day.

Sunday, June 1: Commissioning and blessing of our 2025 Pastoral Council members after each Divine Liturgy.

Sunday, June 15: Divine Liturgy at 10:00 AM followed by a Father's Day Lunch and Family Fun

**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 [parishoffice@josaphat.ca](mailto:parishoffice@josaphat.ca)

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***EPARCHY & COMMUNITY***

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**WE NEED COUNSELORS! CALLING ALL YOUNG ADULTS**

– This summer marks an exciting new chapter, as Camp Oselia and Camp St. Basil's have merged into one incredible experience: Camp St. Basil-Oselia! While the name and location may be new for some, the heart of camp remains the same—faith-filled fun and unforgettable memories. **WE NEED COUNSELORS!** Camp is not possible without volunteers like you. Please consider giving some of your time to support our campers. Volunteers aged 18+ are eligible to receive a \$250/week honorarium.

Interested or want to learn more? Contact Izzy or Jacob at: [oselia.stbasil@eeparchy.com](mailto:oselia.stbasil@eeparchy.com)

**ALTAR BOY CAMP** - Calling all Knights of the Altar! The Eparchial Altar Boy camp will be held **August 4<sup>th</sup> to 9<sup>th</sup>**, 2025 at Camp St. Basils for boys ages 7 years and older.

You can now register online at <https://form.jotform.com/251177942711256>

The overnight camp is not only for boys who currently serve, but for those who are interested in learning about the many jobs involved in serving. The camp provides an opportunity for the boys to further develop their knowledge of serving and their Ukrainian Catholic Faith while interacting with others from the Eparchy. The camp also includes sports, crafts, other activities and great food. Parent volunteers are needed to assist at the camp, so please consider giving your time. For further information contact Ken Stelmach at [kenstelmach@hotmail.com](mailto:kenstelmach@hotmail.com)



**27TH ANNUAL CATHOLIC FAMILY LIFE CONFERENCE** – June 27-30 @ Lac St. Anne Pilgrimage Site. Speakers include EWTN radio host Dr. Ray Guarendi, and other notable speakers such as Kendra Von Esh, Dr. Logan Weir, Dr. Patick Kraine, Amanda Achtman, Kendra Von Esh and others. To find out more information and to register go to: <https://www.catholicfamilyministries.com/>

**RETREAT HOSTED BY THE UCWLC ST. BASIL BRANCH** – Saturday, May 24, 2025 Time: 8:30 AM - 2 PM

*Location:* St. Basil's Cultural Centre  
*Cost:* \$30.00 per person/lunch included  
*Retreat Master:* Fr. Gabriel Haber, OSBM Superior & Pastor  
*Theme:* Abide in Jesus' Heart - The Path of Joy and Peace:

1. A Heart is Created: God, Creation and Me
2. What's in my Heart? Awareness and Emotion
3. A Visit to the Heart Doctor: Healing and Forgiveness.

Everyone Welcome! Online Registration Link: <https://forms.gle/KnSM9J35AduvefXG9>

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**SUNDAY MAY 11<sup>TH</sup> 2025**

**SUNDAY COLLECTION:**

Sunday Envelopes	\$3,306.00
Direct Deposit – Sunday	\$1,397.50
Tithe.ly	\$403.97
Loose Donations	\$349.90
Candles	\$115.85
Parish Needs	\$100.00
<b>TOTAL COLLECTION:</b>	<b>\$5,673.22</b>

**PRESERVATION FUND COLLECTION:**

Michael Sorochnik	\$500.00
<i>(in memory of + Peter Sorochnik)</i>	
<b>TOTAL:</b>	<b>\$500.00</b>

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

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**DIRECT DEPOSIT** – If you are interested in transferring your Sunday donations to a monthly direct deposit, please contact the Parish Office at 780-422-3181 or email at [parishoffice@josaphat.ca](mailto:parishoffice@josaphat.ca)

You may also donate by e-transfer to: [josaphat@telus.net](mailto:josaphat@telus.net) Thank you for your generosity!

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**PROLIFE REFLECTIONS**



**MAY 18<sup>th</sup> - RESPECT FOR LIFE PRAYER**

Lord, you tell us, “This is how everyone will know that you are my disciples, if you have love for one another.” May our love

express itself concretely in visiting the sick, feeding the hungry, and in works that protect all human life from conception to natural death.

*Glory to God for All Things!*

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# ABOUT THE PRAYER

**Introduction to Prayer.** Prayer is not just a religious practice—it is a relationship. At its heart, prayer is the personal and living connection between the human soul and the living God. As St. John Damascene explains, “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God” (On the Orthodox Faith 3,24). But prayer is more than asking—it is loving, listening, and living in God’s presence.

St. Thérèse of Lisieux called prayer a “surge of the heart,” a simple look toward heaven in love and trust. This image reminds us that prayer does not require eloquence. It begins wherever we are, however we are, when we turn to God. Importantly, God always initiates this relationship. Prayer is never just our attempt to reach God—it is our response to His invitation. As St. Augustine wrote, “Man is a beggar before God”—not in shame, but in trust and longing for the One who created us in love.

This invitation to prayer runs through all of Scripture. In the Garden of Eden, Adam and Eve walked with God in the cool of the day (Genesis 3:8). In the final vision of Revelation, the redeemed behold His face forever (Revelation 22:4). From beginning to end, the story of salvation is a story of relationship—a call to return, to listen, and to walk with God.

The saints and Church Fathers speak of prayer not as a duty, but as breath. St. Gregory of Nazianzus says, “We must remember God more often than we draw breath.” And St. Isaac the Syrian writes, “The highest form of prayer is to stand silently in awe before God.”

Prayer is both natural and transcendent. It arises from the heart of a creature made in God’s image, and it is sustained by the grace of the Creator who desires to dwell with His children.

**Who Should Pray?** Everyone. Every human being is called to prayer because every human heart is created with a desire for God. This desire is written into our very nature. From the

beginning of creation, God has invited humanity into communion with Him. Adam walked with God in the garden. Abraham spoke with Him as a friend. David poured out his heart in the Psalms.

St. Augustine expressed this universal longing when he wrote: “You have made us for Yourself, O Lord, and our hearts are restless until they rest in You.” This yearning is not a flaw—it is a reflection of our origin and destiny in God.

Yet many today hesitate to pray. Some feel unworthy or uncertain. Others sense a hunger for something deeper, but do not yet know how to name it. They may not have grown up with prayer, or may feel they’ve wandered too far to return. And still others carry within themselves a quiet, unspoken ache—a longing that nothing in this world seems to satisfy. They may not yet know what they are seeking, but the longing itself is a kind of prayer waiting to be spoken. To them, too, the invitation is extended. Jesus speaks to these very hearts when He says: “Come to Me, all you who labor and are burdened, and I will give you rest.” (Matthew 11:28)

Prayer is not reserved for the spiritually elite or the morally polished. It is for the tired, the doubtful, the seeking, and the wounded. In fact, it is especially in weakness that true prayer begins. St. Macarius the Great teaches: “The soul that truly seeks the Lord must be tried and proved by temptations. In weakness is the beginning of prayer.” This means that weakness is not a barrier—it is the doorway. God uses even our struggles to draw us closer to Himself. And prayer does not have to be complex. St. John Climacus writes in *The Ladder of Divine Ascent*: “Let your prayer be completely simple. For the tax collector and the prodigal son were reconciled to God with a single phrase.”

In the end, prayer is not about being worthy—it is about being willing. Every heart is invited. Every soul can respond.

**Why Should We Pray?** We pray because we were made for communion with God. Prayer is not an optional practice for the spiritually

inclined—it is the very heart of our relationship with the One who created us in love. To pray is to return to that relationship, to respond to the God who speaks first.

Prayer draws us into the mystery of God and also into the mystery of ourselves. Through prayer: We come to know God—not merely ideas about Him, but His presence, His voice, and His mercy; We come to know ourselves—prayer is a mirror that reveals our desires, fears, sins, wounds, and longings; We grow in faith—as we pray, trust deepens and love matures. As the psalmist says: “Be still, and know that I am God.” (Psalm 46:10) In the stillness of prayer, we discover who God is—and who we truly are. Prayer also changes us. It softens the heart, clarifies the mind, and strengthens the will. Over time, we are conformed to the likeness of Christ. St. Paul writes: “And we all, with unveiled face, beholding the glory of the Lord, are being changed into His likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.” (2 Corinthians 3:18)

St. Gregory of Nyssa echoes this beautifully: “As painters transfer human features onto canvas by the harmony of many colors, so the soul, through the practice of virtue and prayer, takes on the form of Christ and becomes a reflection of divine beauty.”

Prayer is not only personal—it is participatory. Through prayer, we join in the life of the Church and in the saving work of Christ. As Moses interceded for Israel, and as Mary gave her fiat at the Annunciation, so too our prayers become part of God’s work in the world. As St. Theophan the Recluse writes: “Prayer is the test of everything; if prayer is right, everything is right.” Prayer is not about technique or guaranteed results. It is about love—a relationship lived daily. Sometimes that love feels warm and full; sometimes it is dry or hidden. But always, God is near. And through prayer, we draw near to Him.

**How Should We Pray?** Prayer is as vast and varied as the human heart. The Church, drawing from Scripture and centuries of experience,

teaches us that there are different kinds of prayer, each expressing a distinct movement of the soul toward God:

Blessing and Adoration – We praise and honor God simply for who He is: holy, mighty, immortal, and full of glory.

Praise – We rejoice in God not just for His blessings, but for His very being.

Petition – We bring our needs before Him, beginning with a cry for mercy and continuing with trust in His providence.

Intercession – We pray on behalf of others, joining Christ who “always lives to make intercession for them.” (Hebrews 7:25)

Thanksgiving – We give thanks for all He has given—creation, salvation, and the gifts of each day.

These forms of prayer can be expressed in several ways:

Vocal prayer allows us to speak aloud or silently—using familiar prayers like the Our Father or our own words. Whether alone or with others, this kind of prayer connects heart and voice.

Meditation engages our minds and hearts, often by slowly reading Scripture or sacred texts, allowing the Word to shape us.

Contemplation is silent, loving presence before God. It asks nothing, says little, and simply abides. As St. Symeon the New Theologian wrote, “Let us seek silence above all things, for in silence we hear the Spirit’s whisper.”

Jesus Himself guides us into this interior life, saying: “When you pray, go into your room and shut the door and pray to your Father who is in secret.” (Matthew 6:6)

Prayer does not require performance. It requires presence. It is not measured in eloquence but in sincerity. The Fathers often repeat: to pray is not merely to speak to God—it is to stand before Him. St. Evagrius of Pontus teaches: “If you are a theologian, you will truly pray. And if you truly pray, you are a theologian.” This means that true prayer is both the foundation and the fruit of spiritual understanding. What matters most is not the

form, but the heart: humility, trust, and love. Whether in the beauty of liturgy, the quiet of a morning chair, or the cry of a soul in distress, prayer remains a living conversation with the God who calls us by name. As St. Isaac the Syrian encourages: “Make peace with yourself, and heaven and earth will make peace with you. Be diligent in prayer, and your heart will be enlightened.”

**How Do I Pray?** Begin simply. Prayer is not a performance, but a relationship. You do not need special knowledge or perfect words—only a willing heart. Set aside a few quiet minutes each day. Stand, sit or kneel - perhaps before the Cross or an icon of Christ. Take a breath. And speak honestly to God.

If you don’t know where to begin, begin with the Lord’s Prayer. Or open the Psalms and read one aloud. Let their words become your own. You can also speak to God in your own words, just as you would to a trusted friend—offering thanks, asking questions, expressing sorrow, or simply being still.

A particularly beloved and ancient form of prayer is the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” This simple, rhythmic prayer can be repeated throughout the day, allowing the heart to rest in the presence of Christ.

One helpful practice is *lectio divina*, or “divine reading.” Choose a short passage of Scripture. Read it slowly. Let a word or phrase sink into your heart. Pause. Reflect. Let the silence become prayer. The goal is not analysis—it is encounter. St. Theophan the Recluse advises: “Stand before God with the attitude of a beggar, stripped of all things, waiting for mercy.” This posture of humility and dependence is the beginning of real prayer.

Consistency matters more than length. Let prayer become a rhythm in your day—morning and evening, or in quiet moments throughout. Even short, simple prayers—“Lord, have mercy,” “Thank You,” “Stay with me”—can open the heart to grace.

And when you don’t know how to pray, take heart: you are not praying alone. As St. Paul reminds us: “The Spirit Himself intercedes for us with groanings too deep for words.” (Romans 8:26) Prayer is not about getting it right. It is about showing up—and letting God meet you there.

**What Should I Expect When I Pray?** Expect God’s presence—but not always in the way you might imagine. Prayer is not always emotional, and God’s nearness is not always felt. Sometimes prayer feels dry, unrewarding, or silent. These moments are not signs of failure. They are invitations to deeper trust.

The early Church Fathers often remind us: have no expectations in prayer. God is faithful, but He is also free. He may remain hidden. He may speak without words. He may answer in ways we do not understand. Like Job, we may cry out in pain and receive no reply. The Lord may never speak in the way we desire. He may never speak or we may never hear Him. Yet this silence is not absence—it is the mystery of a God who acts beyond what we can see or understand. St. Isaac the Syrian writes: “When God wishes to show His mercy, He does so not according to our expectations, but according to the measure of His wisdom.” Do not be discouraged by silence. Prayer bears fruit, often invisibly. Over time, it humbles us, teaches patience, and forms us in peace.

St. Isaac the Syrian also says: “The sign of true prayer is not consolation but compunction.” Consolation is the sweetness or peace we sometimes feel in prayer—a sense that God is near. Compunction is deeper. It is sorrow for sin, a longing for mercy, a tear that wells up seemingly from despair but really from love. A person may never feel anything in prayer and yet grow more gentle, patient, or forgiving. That, too, is the work of grace.

The reward is not always comfort. It is sometimes clarity, sometimes peace, and sometimes simply the knowledge that we are not alone. And sometimes nothing. Often, we bring very real and painful needs to God—



requests for healing, restoration, guidance, or help—and find that they are not answered in the way we hoped, or not answered at all. We may never know why. Even in our pain, God may remain silent. These moments do not mean that prayer has failed. Rather, they lead us deeper into the mystery of God's will, where faith does not rest on outcomes, but on trust in His love. What God gives in prayer is always Himself—even if we do not yet recognize Him.

Prayer is not a technique to master or a spiritual reward to earn. It is a gift. In prayer, we show up. We stand before God—even in darkness. And we trust that the One who sees in secret will meet us, even if we do not yet recognize Him.

**Conclusion** Prayer is both gift and journey. It is not something we master, but a relationship we grow into. It begins with God's invitation and continues with our response—whether through words, silence, tears, or trust.

There is no perfect formula. Only the offering of the heart. We pray not to impress, but to be present. We pray not to achieve something, but to receive Someone. We pray not because we are strong, but because we are in need.

Whether you are full of faith or struggling to believe—begin. Begin again. Let prayer become your turning toward the One who has already turned His face toward you. The path of prayer is not always easy, but it is always open. And at the end of that path is not a feeling, or a result, or even an answer—but God Himself.

"Lord, Jesus Christ, Son of God, have mercy on me, a sinner."

[www.byzcath.org](http://www.byzcath.org)

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## БОЖЕСТВЕННА ЛІТУРГІЯ

### *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.

Тропар (г. 8): В переполювання празника спраглу душу мою благочестя напій водами,\* до всіх бо, Спасе, закликав Ти:\* Спраглий нехай гряде до мене і нехай п'є.\* Джерело життя нашого, Христе Боже, слава Тобі.

*+Слава Отцю, і Сину, і Святому Духові.*

Кондак, (глас 8): З вірою прийшовши на кладязь,\* самарянка виділа Тебе, премудрости воду,\* якої напившись обильно,\* царство вишне унаслідувала повік\* приснославна.

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

Кондак переполювання, глас 4: В переполювання законного празника, всіх Творче і Владико,\* до предстоящих глаголив Ти, Христе Боже:\* Прийдіть і зачерпніть воду безсмертя.\* Тому до Тебе припадаємо і вірно кличемо:\* Щедроти Твої даруй нам,\* бо Ти є джерело життя нашого.

### *Прокімен (глас 3)*

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

### *Апостол: (Ді 11, 19-26; 29-30)*

В тих днях апостоли, що були розсипалися через гоніння з приводу Стефана, дійшли аж до Фінікії, Кипру та Антіохії, нікому не проповідуючи слова, крім юдеїв. Були ж між ними деякі з Кипру та з Кирени, які прийшли в Антіохію та промовляли й до греків, благовісткуючи їм Господа Ісуса. Рука Господня була з ними, і велике число було тих, що увірували й навернулись до Господа. Чутка про це дійшла до вух церкви, що в Єрусалимі, і вони вислали Варнаву в Антіохію. Коли він прийшов і побачив ласку Божу, зрадів і підбадьорив усіх триматися Господа рішучим серцем, бо він був чоловік добрий, повний Святого Духа та віри. І

пристало багато людей до Господа. Тоді він вирушив у Тарс розшукати Савла і, найшовши його, привів в Антіохію. Вони збирались цілий рік у церкві й навчали силу людей. Уперше в Антіохії називали учнів християнами. Тоді учні, хто скільки міг, постановили послати братам, що жили в Юдеї, допомогу; що й зробили, пославши її старшим через руки Варнави й Савла.

### ***Алилуя (глас 4)***

*Стих:* Натягни лук і наступай, і пануй істини ради, лагідности і справедливости (Пс 44,5).

*Стих:* Ти полюбив правду і зненавидів беззаконня (Пс 44,8).

### ***Євангеліє: (Ів 4,5-42)***

У той час прибув Ісус до одного міста в Самарії, яке називається Сихар, неподалеку поля, наданого Яковом синові своєму Йосифові. Там і криниця Якова була. Натомився з дороги Ісус, тож і присів біля криниці; було ж під шосту годину. Надходить же жінка з Самарії води взяти. Ісус до неї каже: «Дай мені напитися.» Учні ж його пішли були до міста харчів купити. Отож каже до нього жінка самарянка: «Юдей еси, а просиш напитися в мене, жінки самарянки?» Не мають бо зносин юдеї з самарянами. Ісус у відповідь сказав до неї: «Була б ти відала про дар Божий, і хто той, що каже тобі: Дай мені напитися, то попросила б сама в нього, а він дав би тобі води живої.» Мовить до нього жінка: «Ти й зачерпнути не маєш чим, пане, а й криниця глибока, – то звідкіля б у тебе вода жива? Чи більший ти за батька нашого Якова, що дав нам криницю оцю, і сам пив з неї, а й сини його ще й товар його?» А Ісус їй у відповідь: «Кожен, хто оту воду п'є, знову захоче пити. Той же, хто нап'ється води, якої дам йому я, – не матиме спраги повіки. Вода бо, що дам йому я, стане в ньому джерелом такої води, яка струмує в життя вічне.» Говорить до нього жінка: «То дай мені, пане, тієї води, щоб не мала я більше вже спраги та й не ходила сюди черпати.» «Піди ж, –

мовить до неї, – позви чоловіка свого та й повертайся сюди.» Озвалася жінка та й каже йому: «Нема в мене чоловіка.» «Добре еси мовила – відрік їй, – Не маю чоловіка! П'ятьох бо мала еси чоловіків, та й той, що тепер у тебе, – не чоловік він тобі. Правду мовила еси. А жінка й каже до нього: «Бачу, пане, – пророк ти. Батьки наші на оцій горі поклонялися, ви ж говорите – в Єрусалимі, мовляв, місце, де поклонятися треба.» Ісус до неї: «Повір мені, жінко, – час надходить, коли ані на оцій горі, ані в Єрусалимі будете ви поклонятись Отцеві. Поклоняєтесь ви, не знавши кому. А ми поклоняємося, знавши кому. Від юдеїв бо й спасіння. Та надійде час, – ба, вже й тепер він, – що справжні поклонники Отцеві кланятимуться у дусі й правді. А таких поклонників і шукає собі Отець. Бог – Дух. Ті, що йому поклоняються, повинні у дусі й правді поклонятися.» Жінка й каже до нього: «Відаю, що має прийти Месія, чи то Христос. А прийде, то все і звістить нам.» А Ісус їй: «То я, що говорю з тобою.» Тоді надійшли його учні і дивувалися, що розмовляє він з жінкою. Не спитав, однак, ані один: «Чого хочеш від неї, або: Чому розмовляєш із нею.» Жінка ж покинула свій глечик, побігла в місто та й каже людям: «Ідіть но і подивіться на чоловіка, що сказав мені все, що я робила. Чи, бува, не Христос він?» І вийшли з міста й подалися до нього. А учні тим часом заходилися просити його, кажучи: «Їж лишень, Учителю.» Він же їм: «Їстиму я їжу, незнану вам.» Учні тоді заговорили один до одного: «Може хтось йому приніс їсти?» «Їжа моя, – каже до них Ісус, – волю чинити того, хто послав мене, і діло його вивершити. Чи ви ж не кажете: «Ще чотири місяці, і жнива настануть. А я вам кажу: Підведіть очі ваші та й погляньте на ниви, – вони вже для жнив доспіли. Вже і жнець бере свою нагороду, плоди збирає для життя вічного, – щоб сіяч із женцем укупі раділи. Правильна й приказка до цього: Один сіє, а жне хтось інакший. Послав же і я вас те жати, коло чого ви не

трудилися. Інші трудилися, ви ж у їхню працю вступили.» Численні ж самаряни з того міста увірували в нього з-за слів жінки, яка посвідчила: «Сказав мені все, що я робила». Тож коли прийшли до нього самаряни, то просили, щоб лишився в них. Він і лишився на два дні там. Та й багато більше увірували з-за його слова. Жінці ж вони сказали: «Віруємо не з-за самого твого оповідання – самі бо чули й знаємо, що на правду він – світу Спаситель.»

### ***Замість Достойно: Ірмос (глас 8)***

Чуже матерям дівство і чудне дівам дітородження. На тобі, Богородице, обоє довершилося. Тому тебе ми, всі племена землі, беззастанно величаємо.

### ***Причасний***

Тіло Христове прийміть,\* джерела безсмертного споживіть.\* Хваліте Господа з небес,\* хваліте Його на висотах (Пс 148,1).\* Алилуя (х3).

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## **ОГОЛОШЕННЯ**

(Кінцевий термін подання до бюлетенів – середа о 12:00)

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**ТЕПЛО ВІТАЄМО** наших парафіян, гостей та відвідувачів, що приєдналися з нами у цій Божественній Літургії. Дякуємо, що молитесь з нами сьогодні в церкві! Бажаємо Вам благословенних вихідних і плідного, здорового та безпечного тижня!

**З ДНЕМ НАРОДЖЕННЯ** – Божого благословення та наші найкращі побажання всім, хто святкує свої дні народження чи ювілеї. Нехай Господь дарує вам мир, здоров'я та щастя! Многая Літа!

**РЕКОЛЕКЦІЇ ДЛЯ ДУХОВЕНСТВА** – з 19 по 23 травня у соборі **НЕ БУДЕ СЛУЖБ**, поки отці перебувають на реколекціях.

**МОЛЕБЕНЬ ДО БОЖОЇ МАТЕРІ** - служитиметься щоп'ятниці ввечері о 18:30 протягом травня.

**МАТЕРІ МОЛИТВИ** – Зібрання Матері в молитві зазвичай відбуваються в першу неділю кожного місяця після Божественної Літургії об 11:00. Наступна зустріч відбудеться **1-го червня 2025**

**УКРАЇНОМОВНА КАТЕХИТИЧНА ШКОЛА** – при Катедрі св. Йосафата, зустрічається кожну першу неділю місяця. Наступна наша зустріч відбудеться у неділю, **1-го червня**, під час Літургії на 11:00 годину після читання Євангелії. Запрошуємо усіх діточок до участі!

**ПАРАФІАЛЬНИЙ ПІКНІК НА ДЕНЬ БАТЬКА** – Позначте свої календарі: неділя, **15 червня**, після двомовної Божественної Літургії о 10 ранку. Буде їжа барбекю, десерти та напої, а також розваги для дітей

**ЛІПКА ПИРОГІВ** – відбудеться у вівторок 27 травня о 17:00 (скасовано на 20 травня) Потрібні волонтери. Вечеря надана волонтерами. Якщо є запитання, телефонуйте або надсилайте повідомлення Лорі за номером 780-619-9517

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## **НЕДІЛЯ САМАРЯНКИ**

*Якби ти знала дар Божий...*

Євангельська розповідь про зустріч Ісуса Христа з жінкою-самарянкою при криниці Якова є настільки багата за змістом, наскільки великою є за обсягом. (...) Бачимо діалог Ісуса та самарянки, Ісуса та учнів, діалог жінки самарянки з мешканцями її рідного міста. Метою кожного діалогу є занурення людини в особу Ісуса, розуміння його слова та насамкінець внутрішня переміна співрозмовника Ісуса. (...) Особливою перлиною в діалозі Ісуса з самарянкою є ніжний і делікатний тон діалогу, опертий на лагідний і милосердний любові Бога до грішника, яка шанує вільну волю людини, ніколи не чинить тиску чи насилля над нею, не погрожує, не залякує карами. Історія навернення жінки-самарянки ще раз

# St. Josaphat Icons and Bookstore

Located in the Cathedral Auditorium / Basement

\* Opened upon request \*

Please contact Parish Office (780)422-3181

Or email at parishoffice@josaphat.ca



показує нам силу і велич Божої любові – лагідної і співчутливої. Немає гріха, з багна, неволі якого не визволила б душу Божа любов, з якого не очистило б її Боже милосердя. Для Бога не страшний жодний, навіть найгірший стан людської душі, який може виправити Божа любов. Ісус Христос усією любов'ю своєї душі і лагідним словом ніжно діткнувся душі грішної жінки-самарянки, допоміг їй пізнати правдивого Бога, визволитися з неволі гріха, відчувати себе вільною і щасливою. У розмові з самарянкою Господь сказав їй: „Якби ти знала дар Божий (тобто велику ласку Божу, яку послав тобі Бог у цій зустрічі) і хто той, що тобі каже: дай мені напитися – то ти попросила б у Нього, і Він дав би тобі води живої” (Ів. 4, 10). Спаситель називає живою водою своє Божественне вчення. Бо як вода рятує спраглу людину від смерті, так і Його Божественне вчення про Божу любов спасає людину від вічної смерті і веде до вічного блаженного життя. (...)

Хай криниці наших сердець завжди будуть повними живої води Христової правди і любові. І хай Господь допомагає нам щедро ділитися цією правдою і любов'ю з іншими людьми. Амінь.

о. Михайло Чижович, редемпторист

<https://old.cssr.lviv.ua/>

## THIS WEEK AT THE CATHEDRAL

**SUNDAY, MAY 18: SUNDAY OF THE SAMARITAN WOMAN; Martyr Theodotus of Ancyra;**

**5:00 PM (SAT) – Divine Liturgy for repose of + Steve Zawalak;**

**8:00 AM (SUN)– Great Matins**

**9:30 AM (SUN) – Divine Liturgy (ENG)** for needs and intentions of all parishioners; *for health and intentions of St. Josaphat's UCWLC members;*

**11:00 AM (SUN) – Divine Liturgy (UKR)** for needs and intentions of all parishioners;

**FROM Monday, May 19 UNTIL**

**Thursday, May 22**

No Services

*All Priests attending Annual Clergy Retreat*

**Friday, May 23: Ven. Euphrosyne of Polotsk;**

No morning Services

6.30 PM – Moleben to the Mother of God

**Saturday, May 24: Ven. Nicetas the Stylite of Pereiaslav;**

8:30 AM – Rosary (Glorious Mysteries)

**9:00 AM – Divine Liturgy (Bilingual)** *for health and intentions of Maria Connell on occasion of Birthday;*

10:00 AM – Our Lady of Sorrows Devotion

4:00 PM – Great Vespers

**5:00 PM – Divine Liturgy** for needs and intentions of all parishioners; *for repose of + Steve Zawalak;*

**SUNDAY, MAY 25: SUNDAY OF THE MAN BORN BLIND; Third Finding of the Head of John the Baptist;**

8:00 AM – Great Matins

**9:30 AM – Divine Liturgy (ENG)** for needs and intentions of all parishioners;

**11:00 AM – Divine Liturgy (UKR)** for needs and intentions of all parishioners; *for repose of + Dianne Ross (1 year) w/Panakhya;*