

# Успіння Пресвятої Богородиці

Українська Католицька  
Церква



## Dormition of the Most Holy Mother of God

Ukrainian Catholic Church

### DORMITION DISTRICT

#### Office

Telephone: **780-489-8868**

Email: [dormition.edm@gmail.com](mailto:dormition.edm@gmail.com)

Website: [dormition.eeparchy.com](http://dormition.eeparchy.com)

#### Clergy

Pastor: Rev. Fr. Peter Babej

Email: [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com)

Emergencies: 780-993-8037

#### **Dormition Parish, Edmonton**

15608-104 Ave, Edmonton, AB

Sunday Confession – 8:30 am

Sunday Liturgy – **9:30 am**

Weekday Liturgy – Wed. 5:30 pm

Thurs., Fri., 7:00 am; Sat. 9:00 am.

Great Vespers – Saturdays, 6 pm

Confessions – After Vespers

#### **St. Nicholas Parish, Carvel**

AB-770, Carvel, Parkland County

Div. Liturgy – Nov. 19, 12 noon

#### **St. George Parish, Manly**

53032 Hwy #770, Parkland County

Div. Liturgy – Nov. 12, 12 noon

#### **Holy Eucharist Parish, Cherhill**

Township Rd. 562, Cherhill, AB

Div. Liturgy – Dec. 25, 12:30 pm.

Sunday, November 12, 2023

### 24th Sunday After Pentecost

Tone 7; Holy Hieromartyr, Josaphat, Archbishop of Polotsk (1623); John the Merciful, Patriarch of Alexandria (619); Nil the Faster (430); Blessed Hryhoriy (Gregory) Lakota, Bishop.

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### DIVINE LITURGY

#### **Troparia and Kontakia**

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

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

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

## ***Prokeimenon, Tone 7***

The Lord will give strength to His people;\* the Lord will bless His people with peace.

*Bring to the Lord, O you sons of God; bring to the Lord young rams. (Psalm 28:11,1)*

The Lord will give strength to His people;\* the Lord will bless His people with peace.

*The Lord will give strength to His people.*

The Lord will bless His people with peace.

## ***Epistle – Ephesians 2:14-22***

A reading from the epistle of the holy Apostle Paul to the Ephesians.

Brethren (brothers and sisters), Christ is our peace;<sup>1</sup> in His flesh He has made both groups into one and has broken down the dividing wall,<sup>2</sup> that is, the hostility between us. He has abolished the law with its commandments and ordinances, that He might create in Himself one new man in place of the two, thus making peace, and might reconcile both groups to God in one Body through the cross, thus putting to death that hostility through it. So, He came and proclaimed peace to you who were far off and peace to those who

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

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

were near;<sup>3</sup> for through Him both of us have access<sup>4</sup> in one Spirit to the Father. So, then you are no longer strangers and aliens, but you are citizens with the saints and also members<sup>5</sup> of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone. In Him the whole structure is joined together and grows into a holy temple<sup>6</sup> in the Lord; in whom you also are built together spiritually into a dwelling place for God.

## ***Alleluia, Tone 7***

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

## ***Gospel – Luke 8:41-56***

AT THAT TIME, there came a man named Jairus, a leader of the synagogue.<sup>7</sup> He fell at Jesus’ feet and begged Him to come to his house, for he had an only daughter, about twelve years old, who was dying. As He went, the crowds pressed in on Him. Now there

Gentile were divided has given way to the messianic age, when all nations are united in Christ.

<sup>3</sup> **far off... near:** Signifies spiritual distance from God.

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

<sup>5</sup> **members:** i.e., family members by virtue of divine adoption.

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

<sup>7</sup> **leader of the synagogue:** A leading Jewish elder who presided over Sabbath services and other weekly activities.

was a woman who had been suffering from hemorrhages<sup>8</sup> for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind Him and touched the fringe of his clothes,<sup>9</sup> and immediately her hemorrhage stopped. Then Jesus asked, “Who touched Me?”<sup>10</sup> When all denied it, Peter and those who were with Him said, “Master, the crowds surround You and press in on You.” But Jesus said, “Someone touched Me; for I noticed that power had gone out from Me.” When the woman saw that she could not remain hidden, she came trembling; and falling down before Him, she declared in the presence of all the people why she had touched Him, and how she had been immediately healed. He said to her, “Daughter, your faith has made you well; go in peace.” While He was still speaking, someone came from the leader’s house to say, “Your daughter is dead; do not trouble the Teacher any longer.” When Jesus heard this, He replied, “Do not fear. Only believe, and she will be saved.” When He came to the house, He did not allow anyone to enter with him, except Peter, John, and James, and the child’s father and mother. They were all weeping and wailing for her; but He said, “Do not weep; for she is not dead<sup>11</sup> but sleeping.” And they laughed at Him, knowing that she was dead. But he took Her by the hand and called out, “Child, get up!” Her spirit returned, and she got up at once. Then He directed

them to give her something to eat. Her parents were astounded; but He ordered them to tell no one what had happened.”

**Communion Hymn**

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

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**ANNOUNCEMENTS**

*General*

**BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).**

*Dormition Parish*

**BEST WISHES –** to Steven Bryson, Marie Kunec, Maksym Pryma, Toscha Turner, Iryna Laschuk, Joanna Sych, and to all who celebrate birthdays. May God bless you with health, happiness and peace!

**COFFEE FELLOWSHIP –** Coffee fellowship today, after the Divine Liturgy, in the Parish Hall.

**NO CATECHISM CLASSES TODAY –** we will resume next Sunday, November 19<sup>th</sup>, after Divine Liturgy.

**REMEMBERANCE DAY –** we will remember at Divine Liturgy all those who sacrificed their

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<sup>8</sup> **hemorrhages:** This condition excluded the woman from normal life in Israel. According to the Law, she lived in perpetual uncleanness and could not be touched by anyone (Lev 15:19-30). Jesus first cures her infirmity and then publicizes her restoration before “all the people” to facilitate her reintegration into Jewish society.

<sup>9</sup> **fringe of his clothes:** The Mosaic Law required Israelites to wear tassels on their garments to remind them of God’s commandments.

<sup>10</sup> **who touched me?** Does not simply mean a physical touch, but rather, “Who touched me in faith?” Just as “the temple

sanctifies the gold” (Mt 23:17), so also matter is sanctified by Christ’s Incarnation, and the power of Christ works through even His garment. To touch Christ’s garment in faith is to touch Him. In the Church, we touch Christ through icons, oil, water, bread, wine, etc. When this is done in faith, the power of Christ is received.

<sup>11</sup> **she is not dead:** The departure and return of the girl’s spirit suggest that Jesus speaks metaphorically. She is in fact dead, but he says she is sleeping to emphasize that her condition is only temporary and soon to be reversed.

lives for our freedom, our way of life, and for our country, Canada. A Remembrance Day ceremony will take place at the end of the Divine Liturgy today.

**BORSCHT AND APPLE PIES – Our UCWLC Branch** is offering parishioners the opportunity to purchase unbaked frozen apple pies and frozen borscht. Prices are as follows:

Borscht		\$10
Apple Pie	large 8 inch	\$10
	small 4 1/2 inch	\$5
	smallest 3 inch	\$4

Please see Diane Woitas, Helen Sirman or Virginia Shared during fellowship in the parish hall, after Divine Liturgy, if you wish to make a purchase.

**BOOK CLUB** – meets today, as usual, during the Coffee Social.

**DIVINE LITURGY IN UKRAINIAN** – A second Sunday Divine Liturgy will be offered at Dormition Parish at 11:30 am on Sunday, November 26th. If you know any newcomers from Ukrainian living in the west end of Edmonton, please let them know! For the month of December, Divine Liturgy in Ukrainian will be offered at 11:30 am on Sunday, Dec. 3, and Sunday Dec. 31.

**NEEDED ITEMS** – A new family has recently arrived from Ukraine and is need of several items for their one-bedroom apartment:

- A couch or sofa in good condition;
- A storage closet or cabinet with drawers;
- Two floor lamps;
- A table with four chairs;
- A vacuum cleaner;
- A mixer; a blender;
- A fan or air purifier or air conditioner.

If you are able to donate any of these items or if you wish to make a monetary

contribution to help purchase essential items, please contact Fr. Peter at 780-993-8037 or fr.babej@eeparchy.com.

**SINCEREST THANKS** – to all who have already responded to the call to help our new family!

**BIBLE STUDY** – This Thursday, November 16, at 7:00 pm. We will continue with the reading of Genesis, Chapter 12, the story of Abraham.

**NATIVITY FAST** – begins on Wednesday, November 15<sup>th</sup>, 2023. This fast lasts for 40 days and concludes on Christmas Eve. On the first day of the fast, abstinence from meat products.

**MEN'S NIGHT** – will take place on Friday, November 17, at 7:00 pm. We will begin with Rosary Prayer in the church and a brief presentation on the papal document *Familia Consortio* by St. John Paul II, followed by fraternal fellowship and discussion in the Parish Hall. Please confirm your attendance by contacting Fr. Peter at 780-993-8037 or fr.babej@eeparchy.com.

**POTATO PEELING AND COOKING** – will take place on Friday, November 17<sup>th</sup>, beginning at 5:30 pm. Volunteer sign-up sheets have been posted in the church vestibule.

**PEROGY PINCHING BEE** – please come out and help us make perogies! WHEN? Saturday, November 18, in the Parish Hall, from 9:30 am to 3:00 pm. Your help is greatly appreciated! Volunteer sign-up sheets have been posted in the church vestibule.

**ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE** – On this major feast day, which falls on Tuesday, November 21, Divine Liturgy will be celebrated at 7:00 am and 7:00 pm. Great Vespers and Lytia will be celebrated on Monday, November 20<sup>th</sup> at 6:00 pm.

**PARISH PEROGY FUNDRAISING SUPPER** – will take place on Saturday, November 25<sup>th</sup>, 2023. Cocktails at 5:00 pm; Dinner at 5:30 pm. Adult and youth tickets: \$20. Children 6 and under – free. For tickets, please contact Helen Sirman after Liturgy, or by email at [hsirman@shaw.ca](mailto:hsirman@shaw.ca).

**FIRST FRIDAY** – On December 1st, Divine Liturgy will be celebrated at 7:00 am.

**FIRST SATURDAY** – On Saturday, December 2nd, Divine Liturgy will be celebrated at 9:00 am. Rosary Prayer – at 8:30 am.

**ST. NICHOLAS PARTY** – will take place on Sunday, December 10, 2023. Prepared by *Sharon's Cuisine*, the brunch menu will include: fresh fruit, sausages, pancakes, syrup, whip cream, scrambled eggs, hashbrowns, coffee, tea, and juice. COST: free donation. Since we need to know how many people will be attending, please fill out the form provided and submit to Fr. Peter or the parish office.

**TWO VOLUNTEERS NEEDED** – to assist in the kitchen with food preparation and clean-up for the St. Nicholas Party on Sunday, December 10<sup>th</sup>. If you are able to help, please contact Fr. Peter at [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com) or at 780-993-8037.

**DIRECT DEPOSIT** – we have a total of 4 parishioners who are interested in Direct Deposit. To move forward, we need a total of ten people. if you are interested in making monthly donations by means of DIRECT DEPOSIT, please contact Sheila Leiding at [<sheilaleiding@hotmail.com>](mailto:sheilaleiding@hotmail.com). To make this possible, we need at least 10 people.

**CHURCH FLOOR PROJECT** – As you can see, our church carpet and flooring need to be replaced. Also, the floor in the sanctuary needs to be repaired and levelled. Our

fundraising for this project has begun. We need to raise at least \$10,000 in order to begin. All donations are welcome!

### *District Parishes*

**MANLY: DIVINE LITURGY** – at St. George's Parish in Manly will be celebrated TODAY, Sunday, November 12, at 12:00 noon.

**CARVEL: DIVINE LITURGY** – will be celebrated on Sunday, November 19, at 12:00 noon.

**CHERRILL: DIVINE LITURGY** – Christmas Divine Liturgy will be celebrated at Holy Eucharist Church in Cherhill on Monday, December 25, at 12:30 pm. The annual Liturgy and blessing of graves is scheduled for Sunday, May 26, 2024.

### *Eparchy and Community*

**CONCERT OF UKRAINIAN SACRED MUSIC** – A fundraising Concert in support of humanitarian aid for children in Ukraine will take place at St. John's Ukrainian Orthodox Cathedral on Friday, November 17, 2023, at 7:00 pm. Free admission. Donations of \$20 or more will be receipted at the door. Performing Choirs: St. John's Cathedral Choir, Axios, Dnipro, Viter, and Yavir Ukrainian Men's Choir. Following the concert, everyone is invited to a coffee and torte social in the Cultural Centre, sponsored by St. John's Cathedral. Cash bar will feature liqueurs.

**CAMP OSELIA SOCIETY REPRESENTATIVE** – We are seeking a volunteer to represent Dormition Parish as a voting member of the Camp Oselia Society. Quarterly meetings are held to assist the Eparchy in the running of Camp Oselia and children's camps in the supper. Each Parish in the Eparchy is expected to provide a representative. If you are willing to serve, please contact Alex Shabel, the Parish Council Chair, at [aschabel11@gmail.com](mailto:aschabel11@gmail.com).

**EPARCHIAL SOCIAL MISSION COMMISSION –**

The areas of focus for the Eparchial Social Commission include the following: Sanctity of Human life, Care for Creation, Indigenous Relations, Social Development and Justice. For more information, please visit the website <https://eeparchy.com/social-mission/>. If you are interested in representing our parish on this Eparchial Commission, please contact Alex Shabel, the Parish Council Chair, at [aschabel11@gmail.com](mailto:aschabel11@gmail.com).

**90<sup>TH</sup> COMMEMORATION OF HOLODOMOR GENOCIDE** – organized and sponsored by the Ukrainian Canadian Congress Edmonton Branch (UCC), will take place on Saturday, November 25, 2023, 12:30 PM, at City Hall, 1 Churchill Square. Join us to remember and acknowledge this tragic and massive genocide.

**BISHOP’S GALA** - 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: 780 424 5496 or [chancery@edmontoneparchy.com](mailto:chancery@edmontoneparchy.com). Go to [www.eeparchy.com/gala](http://www.eeparchy.com/gala) for more information and to view on-line auction. All proceeds of the Gala will support the development of *Image to Likeness: Our Life in Christ, Ukrainian Catholic Religious Education Program*.

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**LAST SUNDAY, NOVEMBER 5, 2023**

**Sunday Collection**

Sunday Envelopes	\$635.00
Donations to the Church	\$270.00
Loose Donations	\$109.50
Candles	<i>not counted</i>
<b>TOTAL Sunday Collection</b>	<b>\$1,014.50</b>

**Other Income**

Bingo Replacement	\$40.00
Seminary Collection	\$40.00
Canada Helps	\$57.90
<b>TOTAL Other Income</b>	<b>\$137.90</b>

**TOTAL INCOME** **\$1,152.40**

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**CHURCH FLOOR PROJECT**

Steve and Janet Konowalec	\$300.00
Chris Lorette	\$300.00
Fr. Peter and Dobr. Donna Babej	\$250.00
Sheila Leiding	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
<b>Total Donations</b>	<b>\$980.00</b>

Our goal is to fundraise a total of \$10,000 so that we can begin and complete this most-urgent project!

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**St. Josaphat  
Archbishop and Martyr**

*Feast Day: November 12*

St. Josaphat was born in the year 1580, in the city of Volodymyr (today, Ukraine). His parents, Gabriel and Maryna Kuntsevych, named him John. When he was four or five years old, while his mother was explaining the icon of Jesus crucified, he felt a spark of divine love fall into his heart. It never went away. From that day, he always remembered going to church

with joy, to read and to sing, to pray and to meditate upon God.

**In the year 1604, at the age of twenty-four, John entered the Monastery of the Holy Trinity in Vilna**, which was in communion with Rome. At his tonsure, he took the name Josaphat. As a monk, he followed the monastic rule faithfully, singing the full cycle of liturgical services and unceasingly praying the Jesus Prayer: “Lord, Jesus Christ, Son of God, have mercy on me, a sinner.” To all he became an example of a perfect monk. Besides his daily prayers, Josaphat would frequently get up during the night and go to the cemetery where he prayed long hours despite wind, cold, snow or rain. Josaphat even recited prayers in his sleep. When his body rested, his lips uttered words to the prayers of his soul.

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

**In the year 1617 Josaphat embarked on the last stage of his life as archbishop. He was consecrated as Archbishop of Polotsk** (Belarus). Josaphat worked diligently to bring about renewal within his archeparchy, to promote catechesis, education, formation of clergy, good liturgy, good preaching, charity and service to the poor.

The cellars and store-rooms in Josaphat’s residence were usually empty, because of the generous alms he distributed to the beggars of

Polotsk who frequently came to him for help. While helping the poor, he also cared for their spiritual needs. Despite all his duties as a bishop, he remained faithful to his monastic rule.

One of the things that he noticed when he arrived in Polotsk, was that the faithful seldom came to confession and rarely received Holy Communion. He noticed the same during his parish visitations. He began to hear confessions himself, and to instruct the faithful on the importance of the frequent confession and Holy Communion.

To remedy, as least in part, the lack of theological training among the clergy, Josaphat prepared “Rules of Priests.” In this work, he compiled and issued 48 short rules concerning the duties of the priest. To meet the needs of his priests and his faithful, he also published a catechism, which was distributed to all the priests, and they were examined on their knowledge of it at synods.

Having establishing order in the bishop’s palace, Josaphat then concentrated his attention on the churches and monasteries that had fallen into almost total ruin, especially his own **Cathedral of St. Sophia in Polotsk**, which dated back to the 13th century. Josaphat set about restoring the cathedral, even though he had no funds, because he had great faith and trust in God’s providence. And God did provide. Besides the cathedral, Josaphat renovated and repaired other churches outside of Polotsk. The church in Vitebsk was also renovated. He was also successful in reclaiming the old monastery of Sts. Borys and Hlib, which had fallen into the hands of the Orthodox. He renovated the monastery and brought monks from Vilna to form a monastic community there.

**Josaphat’s first three years as archbishop were comparatively calm and marked with**

**great success.** He strengthened the Union, not only in Polotsk, the seat of his archeparchy, but also in the city of Vitebsk, where he soon won the sympathy of the people. In the city of Mohyliv, however, which also belonged to his archeparchy, Josaphat met with greater resistance. The brotherhood in Mohyliv, always hostile toward the Union, had traditionally opposed the archbishops of Polotsk as they continued to do when Josaphat became archbishop. When Josaphat first arrived in Mohyliv, the citizens closed the gates of the city and threatened armed revolt. For a long time the city remained defiant, refusing to accept Josaphat as its lawful bishop. Eventually, Josaphat was able to pacify the people of Mohyliv and they finally accepted him as their bishop.

**The arrival of the year 1620 marked a turning point in the history of the Church of Kyiv and all Rus’.** In that year, the Jerusalem Orthodox Patriarch, Theophane came to Kyiv, on his return from Moscow, where he had stayed for nearly two years collecting alms. While in Moscow, Theophane crowned the new czar, Michael Romano, and made Philaret patriarch of the Church of Moscow. In Kyiv, Theophane, amid great secrecy, consecrated six new Orthodox bishops to the same sees occupied by the Uniate bishops. Thus, a rival Orthodox Church of Kyiv was created. This intensified the opposition of the Orthodox to the Union. After consecrating the bishops, Patriarch Theophane left immediately.

The new bishops sent their messengers and letters throughout their eparchies proclaiming that they, and not the Uniate bishops, were the legal ecclesiastical authorities. They began to incite the people against their lawful bishops, and to remove Uniate priests from their parishes. This war against the Union spread throughout the entire Metropolia of Kyiv. Since

the Union was not as yet firmly established everywhere among the people, the anti-Union propaganda proved to be very successful. The Uniates became easy victims of the undermining activity of dissident agitators, and in some places, entire communities defected from the Union.

**Newly consecrated by Theophane as the Orthodox archbishop of Polotsk, Meletius Smotrytsky, became Josaphat’s new rival.** Smotrytsky endeavoured to incite the entire archeparchy of Polotsk against Josaphat. In his letters, Smotrytsky branded Josaphat as a traitor to his people and to his faith, a heretic, apostate, and papist. At the same time, he proclaimed himself as the only lawful pastor and only legitimate archbishop of Polotsk.

The followers of Smotrytsky together with the Vilna brotherhood aroused the people and nobility against the Union, calling upon them to take up arms against the “papists” and to drive Josaphat out of Polotsk. The letters of Smotrytsky were imbued with venom and calumny not only against Josaphat, but also against Veniamin Rutsky, the Uniate Metropolitan of Kyiv, and all Uniate bishops.

As a result of this propaganda, the cities of Vitebsk, Mohyliv, Orsha, and Mstyslav revolted against Josaphat. Even in Polotsk, Josaphat’s own see, the majority of the faithful gave their allegiance to Smotrytsky.

**Despite the mass defection in his own archeparchy, Josaphat did not abandon his see.** On the contrary, he redoubled his efforts to win back the loyalty of his people to the Union. Once again, he began preaching in all the churches of Polotsk, even though very few came to hear him. Through zealous efforts, Josaphat did succeed in bringing many people back to the Union. Others, however, remained hostile to Josaphat.



**The last years of Josaphat's short life were spent in a continual and relentless struggle with the opponents of the Union.** In almost every city he visited he met with opposition and defiance, hatred and rebellion, hostility and persecution. Josaphat had a presentiment that God destined him for the crown of martyrdom, therefore he resigned himself beforehand to this manner of death. Actually, **his most ardent desire was to give his life for the unity of the Church.**

Toward the end of October, 1623, Josaphat arrived in Vitebsk, and stayed for two weeks. As a good shepherd, he visited homes, settled quarrels, heard confessions, preached the word of God in the churches, and conducted church services. During this time, the conspirators had met secretly each day as they sought an opportunity to kill him.

On Sunday, November 12, 1623, the bells rung for Matins, and Josaphat and his archdeacon, Dorotheus, went to celebrate the Divine Office at the Cathedral Church of the Annunciation. Have finished Matins, Josaphat and Dorotheus left the church and proceeded to the palace opposite the church, where they found several thousand people gathered in the nearby cemetery ready to attack the bishop's palace at the given signal. When Josaphat and Dorotheus had entered the palace, the people, using axes, began to chop down the fence around the palace. Those who were armed began shooting. After breaking down the gates, and casting the fencing aside, the attackers entered the bishop's palace, began to beat all the servants and clergy, and plunder the palace.

Josaphat was in his room, prostrated on the floor, praying. Upon hearing the commotion in the palace, Josaphat left his room and closing the door, made the sign of the cross. At first, no one dared to raise a hand against him. They, two

men rushed in from another room, and seeing Josaphat standing before them, with hands crossed over his breast, one of them struck him with a club, while the other split his head open with an axe. The murderers dragged him from the palace hall into the courtyard, where they shot him in the head and continued to beat him long after he was dead. Then, they stabbed the body, trampled on it, and mutilated it in various ways.

Witnesses testified that dark fiery cloud was seen over the palace during the attack, and it disappeared at the death of Josaphat. At his martyrdom, a great light from heaven shone over the palace and above the body of Josaphat.

Afterwards, the murderers dragged the body of Josaphat into the street where they left it, while they returned to the palace to destroy it. After leaving the palace in ruins, they returned to the body of Josaphat, stripped it, and covered only with a hair shirt, dragged it through the streets of the city. Finally, they took the body to a high hill and threw it down to banks of the river. Then, going down to the riverside, they tied rocks to the body and sank it in the river.

**On Sunday, November 12, 1623, at the age of forty-four, he died a martyr's death at the hands of those who opposed him.**

By noon, total silence encompassed the bishop's palace and the surrounding city of Vitebsk. No Divine Liturgy was celebrated that day, neither in the Greek rite or in the Latin rite churches.

The body of Josaphat was recovered from the river by fishermen, and was placed in the church of the Archangel Michael. The face of Josaphat looked even more beautiful in death than it had been in life. The body was then brought back to Polotsk and laid out in St. Sophia Cathedral. The city councilman, Peter Dankovsky, was almost blind and needed a servant to lead him. While

praying at the body of Josaphat, he was healed, and his vision was fully restored.

Josaphat's body laid in state in the Polotsk Cathedral for almost ten days.

After numerous miracles attributed to Josaphat Kuntsevych were claimed and reported to Church officials, a commission was appointed by Pope Urban VIII in 1628 to start inquire for his possible canonization, for which they examined under oath 116 witnesses. Although five years had elapsed since Josaphat's death, his body was claimed to still be incorrupt. In 1637, a second commission investigated his life and, **in 1643, twenty years after his death, Josaphat was beatified. He was canonized on June 29, 1867 by Pope Pius IX.**

The relics of St. Josaphat are currently interred at St. Peter's Basilica in Rome.

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## СЛУЖБА БОЖА

### *Тропарі і Кондаки*

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

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

*Кондак, глас 4:* Вогненним сяянням розп'ятого Христа\* в юності просвічений,\* ангелам ти уподобився в монашім житті\* і благочесно в святительстві ти пожив:\* ясно проповідував ти з'єднання \* та погасив розбратолюбних \* роздором розпалені

серця мученицькою твоєю кров'ю \* і вінець від Христа прийняв ти.\* Тому пом'яни нас, ми кличемо до тебе: \* Радуйся, непохитний стовпе з'єднання.

### *Прокімен, глас 7*

Господь силу людям Своім дасть;\* Господь поблагословить людей Своїх миром.

*Стих:* Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців.

### *Апостол (Еф 2,14-22)*

ЧТЕЦЬ: До Ефесян послання святого апостола Павла читання.

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

### *Алилуя, глас 7*

1. Добре воно - прославляти Господа, і співати імені Твоєму, Всевишній. 2. Звіщати вранці Твою милість - ночами Твою вірність.

### *Євангеліє (Лука 8,41-56)*

В ТОЙ ЧАС, В той час один чоловік приступив до Ісуса, Яір на ім'я, що був

головою синагоги. Припавши до ніг Ісуса, він став просити зайти до нього в хату, бо була в нього дочка одиначка, яких дванадцять років, і вона вмирала.

І як Він ішов туди, люди тиснулися до Нього. Аж тут якась жінка, що була хвора дванадцять років на кровотечу і витратила на лікарів увесь свій прожиток, і ніхто з них не міг її оздоровити, підійшовши ззаду, доторкнулась краю Його одяжі, і вмить стала здоровою — спинилась її кровотеча. Ісус спитав: «Хто доторкнувся Мене?» А що всі відпекувались, Петро мовив: «Наставнику, люди коло Тебе товпляться й тиснуться!» Ісус спитав: «Хтось доторкнувся до Мене, бо Я чув, як сила вийшла з Мене.» Побачивши жінка що не втаїться, тремтячи підійшла і, упавши Йому до ніг, призналася перед усіма людьми, чому до Нього доторкнулась і як негайно одужала. Сказав їй Ісус: «Дочко, віра твоя спасла тебе, іди в мирі!»

Він говори іще, як ось приходить хтось від голови синагоги і каже: «Твоя дочка померла, не турбуй більше Учителя.» Ісус, почувши це, озвався до нього: «Не бійся, тільки віруй, і вона спасеться.» Прийшовши до хати, Він не пустив нікого з собою всередину, крім Петра, Івана та Якова з батьком та матір'ю дитини. Всі плакали за нею й голосили. Він мовив: «Не плачте, вона не вмерла, вона спить.» Ті сміялися з Нього, бо знали, що вмерла. Тоді Він узяв її за руку і голосно промовив: «Дівчино, встань!» І дух її вернувся до неї, і вона вмить встала. Він велів дати їй їсти. Батьки ж її були здивовані вельми, та наказав їм нікому не говорити, що сталося.

### *Причасний*

Хваліте Господа з небес,\* хваліте Його на висотах.\* Аلیلія, аلیلія,\* аلیلія.

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## ОГОЛОШЕННЯ

**ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ** – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**СВ. СПОВІДЬ** – нагода до святої сповіді що неділі, від год. 8:30 до 9:15 ранку.

**КАВА ТА СПІЛКУВАННЯ** – після Служби Божої сьогодні, у парафіяльній залі.

**СЛУЖБА БОЖА В УКРАЇНСЬКІЙ МОВІ** – Після першої Служби Божої (9:30 ранку) друга Служба Божа в українській мові відправиться в неділю, 26-го листопада, о год. 11:30 ранку. Відтак, в неділю, 3-го грудня, та 31-го грудня, о год. 11:30 ранку.

**КАТЕХИТИЧНОЇ НАУКИ** – сьогодні не буде.

**ПИЛИПІВКА** – перед-Різдв'яний піст починається в середу, 15-го листопада. В перший день Посту, здерження від м'ясних продуктів.

**ДОПОМОГА В КУХНІ** – потребуємо волонтерів для помочі у кухні, в п'ятницю, 17-го листопада, від год. 5:30 п.п. до 9:30 вечора. Просимо вписатися на листі у притворі.

**ГОТУВАННЯ ПИРОГІВ** – потребуємо вашої допомоги в суботу, 18-го листопада, від 9:30 ранку до 3:00 п.п. Просимо вписатися на листі у притворі.

**ВХІД БОГОРОДИЦІ У ХРАМ** – це свято припадає у вівторок, 21-го листопада. Служба Божа відправиться о год. 7:00 ранку та о год. 7:00 вечора.

**СПІЛЬНА ВЕЧЕРЯ** – відбудеться в суботу, 25-го листопада, о год. 5:30 п.п. Квитки: \$20 для дорослих. Вхід безплатний для

дітей до шість років. Щоб закупити квитки, просимо звернутися до Гелен Сірман у притворі після Служби Божої.

**НЕДІЛЯ МИКОЛАЯ ЧУДОТВОРЦЯ** – неділю, 10-го грудня, вітаємо св. Миколая до парафії Успіння Пресвятої Богородиці! Просимо виповнити форму подану у сьогоднішньому віснику та передати о. Петрові, або лишити в парафіяльній канцелярії.

**ВІДНОВЛЕННЯ ХРАМУ** – Як бачите, нам треба вставити нову підлогу і диван і храмі. Також, існує потреба направити підлогу у святилищі. Просимо ваших пожертв на відновлення нашого храму!

**КОНЦЕРТ УКРАЇНСЬКОЇ ДУХОВНОЇ МУЗИКИ** – Благодійний концерт зі збору коштів на підтримку гуманітарної допомоги дітям України відбудеться в п'ятницю, 17-го листопада, 2023, о год. 19:00 (7:00 вечора), в Українському Православному Катедральному Соборі Св. Івана Хрестителя. На пожертви більше \$20 видамо квитанцію при вході до храму. Виступають хори: Хор катедрального Собору Св. Івана Хрестителя, Чоловічий хор «Аксіос», Хор «Дніпро», Хор «Вітер», Чоловічий хор «Явір». Після концерту запрошуємо всіх у культурний центр на каву з тортом. До торту й продаватимуться смачні лікери!

**90-ТА РІЧНИЦЯ ГОЛОДОМОРУ** – Конгрес Українців Канади у місті Едмонтон запрошує всіх до участі у вшануванні 90-ої річниці пам'яті жертв Голодомору – геноциду в Україні 1932-22 роках. Панахида з програмою відбудеться у суботу 25-го листопада, 2023, о год. 12:30 п.п. у Мерії (City Hall), 1 Churchill Square.

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## THIS WEEK AT DORMITION

**SUNDAY, NOVEMBER 12: 21<sup>st</sup> SUNDAY AFTER PENTECOST; Hieromartyr Josaphat.**

7:30 AM – Church Open for Prayer.

8:30 AM – Confession.

**9:30 AM – Divine Liturgy;** for the health and intentions of all parishioners; for Ukraine; for Israel.

**12 NOON – Divine Liturgy;** St. George Parish, Manly; for repose of Fr. Josaphat Tyrkalo OSBM.

**Mon. Nov. 13: St. John Chrysostom.**

*No Divine Services.*

**Tues. Nov. 14: Apostle Phillip.**

*No Divine Services.*

**Wed. Nov. 15: NATIVITY FAST BEGINS. Gurias, Samonas, Abibus, Martyrs.**

5:30 PM – Divine Liturgy; for repose of +Clarence Grant Zazulak; for all parishioners.

**Thurs. Nov. 16: Apostle and Evangelist Matthew.**

7:00 AM – Divine Liturgy; for health and intentions of Pauline Eleniak.

7:00 PM – Bible Study.

**Fri. Nov. 17: Gregory the Wonderworker.**

7:00 AM – Divine Liturgy; for health and intentions of Peter Eleniak.

7:00 PM – Men's Night.

**Sat. Nov. 18: Sts. Plato and Roman, Martyrs.**

9:00 AM – Divine Liturgy; for Bernadette and Cameron Johnston.

6:00 PM – Great Vespers.

**SUNDAY, NOVEMBER 19: 25<sup>th</sup> SUNDAY AFTER PENTECOST; Prophet Obadiah, Martyr Barlaam.**

7:30 AM – Church Open for Prayer.

8:30 AM – Confession.

**9:30 AM – Divine Liturgy;** for the health and intentions of all parishioners; for Ukraine; for Israel; for blessings and intentions of Paul Andrusiak.

**12 NOON – Divine Liturgy;** St. Nicholas Parish, in Carvel.