



## Annunciation of the Blessed Virgin Mary

### Ukrainian Catholic Church

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### Divine Liturgy Schedule:

Tone – 7; Epistle – Eph. 2: 14 – 22; Gospel – Lk-8: 41 – 56

### Sunday - November 7 24th Sunday after Pentecost

9:00 am God's blessings for our parishioners

10:30 am For health of Maria Iwaskiw

Req. Family

### Tuesday - November 9

9:00 am +Mary Hryczynsky

Req. Pokiniewski family

### Wednesday - November 10

9:00 am +Stefan & Maria Konaszewycz

Req. Christine Perfecky

### Thursday- November 11

9:00 am +Oksana Bilyk

Req. Family

### Friday - November 12

Private intention

### Saturday - November 13

5:00 pm +Petro Rapij

Req. Family

### Sunday - November 14 25th Sunday after Pentecost

9:00 am +Iwanna & Stephen Mazurok

Req. Myroslawa & John Hill

10:30 am God's blessings for our parishioners

### ОГОЛОШЕННЯ

Збірки – парафія - \$1,730; Свічки - \$147;

Утримання посілості- \$182;

Інші пожертви - \$60;

Дякуємо усім парафіянам за щедрість та підтримку!

**Потрібна допомога для прибирання церкви.**

**Help needed to clean the church**

**9:00 am Wednesday**

**11/10/2021**

**May God bless you for your help and support.**



### ANNOUNCEMENTS

**Collections – Parish-** \$1,730; Candles - \$147;

Grounds maintenance- \$182; Initial offerings - \$60;

Your generosity and support are greatly appreciated!



**Потрібні волонтери до продажу кави та солодкого після недільних Літургій. Просимо звертатися до п.**

**Чайковської за телефоном: 215-338-2565.**

**Volunteers are needed to sell coffee and cake after Sunday**

**Divine Liturgies, starting September 9th. Please call Helen**

**Chaykovsky 215-338-2565**

### \* UPCOMING PARISH EVENTS \*

**December 4-5**

Christmas Bazaar and visit by St. Nicholas

### Dear Mr. Stephen and Mrs Casey. Chareczko:

Congratulations on your recent wedding. What a joy it is when God brings two people together in Holy matrimony. I know that God has great and wonderful things in store for the two of you and wish you only the best that life has to offer.

I look forward to your continued worship with us and want you to know that the parishioners and I are here to help you in any way that we can should you ever need us.

**На многії літа!!!**



# ANNUNCIATION OF THE BLESSED VIRGIN MARY UKRAINIAN CATHOLIC CHURCH CHRISTMAS BAZAAR

1206 VALLEY ROAD, MELROSE PARK, PA 19027

**SATURDAY, DECEMBER 4 10 AM - 6 PM**  
**SUNDAY, DECEMBER 5 10 AM - 12 PM**

### A VARIETY OF VENDORS

TRADITIONAL UKRAINIAN COLLECTIBLES  
CHRISTMAS DECOR & GIFTS  
HOMEMADE BAKED GOODS  
FRUIT & NUT ROLLS AND KUTIA  
VACUUM-SEALED KOVBASA AND KABANOSY  
PURE MOUNTAIN HONEY  
THEMED BASKET & TICKET RAFFLES

+

**UKRAINIAN KITCHEN** SERVING A VARIETY OF  
DELICIOUS UKRAINIAN DISHES FOR  
DINE IN OR TAKE OUT!



ST. NICHOLAS WILL BE VISITING OUR PARISH ON SUNDAY AFTER 9:00 A.M. LITURGY. PLEASE BRING YOUR CHILDREN SO THAT THEY CAN RECEIVE A GIFT!

## ATTENTION

**Our Annual Christmas Bazaar will be held Saturday, December 4 and Sunday, December 5, 2021. Please pick up your personal invitation in the church vestibule today.** Enclosed with each invitation are 5 raffle books. Please sell or purchase them as part of your contribution to our only parish fundraiser. Additional raffle tickets will be available to purchase after each Liturgy. Please see Fran Borowyk. We need everyone's support to help make this year's bazaar a success. We are also seeking donations of baked goods; Ukrainian ceramics, embroidery, psyanky,

paintings; Christmas ornaments, decorations, gift items; and homemade crafts and items for themed raffle baskets. Donations can be dropped off following each Liturgy. Baked goods can be dropped off to the church hall during the day on December 2 and 3. Updates regarding the bazaar will be published in the weekly bulletin and on the ABVM facebook page at: [www.facebook.com/ukrainianbvm](http://www.facebook.com/ukrainianbvm). Please feel free to contact our Chairperson, Tanya Siletsky, with any questions on 610-544-8892.

### SAINT JOSAPHAT (Feast: November 12) Archbishop and Martyr (1584-1623)

Born in 1584 in Vladimir, a city of ancient Poland, Saint Josaphat was the son of Gabriel Kuncewicz. His was a family of honorable Christians of the Greco-Slavic rite, in use among the Russians. His mother took care to raise him in the fear of God, and in his tender heart formed the first longings for virtue. He was never in any way lightheaded, but separated willingly from the games of his companions to pray. He made excellent progress in his studies, always preferring the sacred branches to the profane, and for thirty years he recited each day, without ever failing even once to do so, a large section of the Divine Office which he learned by heart.

At twenty years of age Josaphat deplored the situation of religion in Poland. In 1596, the Ruthenian Church was divided into two contending parties — the Unionates and those who persevered in schism. He saw divisions growing in the Church, and that few were remaining faithful to the Holy See, to safeguard the true orthodoxy and their eastern rites. He studied philosophy and theology under two famous Jesuits, and decided to enter religious life. When his employer, who was childless and wished to keep him, offered him his commerce as his adopted son, he declined that offer without hesitating, and entered the Convent of the Trinity at Vilna, where Basilian religious submissive to the Holy See were residing. He received the religious habit and was professed in 1604. Saint Josaphat was ordained a priest and began to preach in various churches of the city, bringing back many dissidents to the Union. He was invited also to preach and govern in various regions of the land; he accepted to become head of a monastery at Bytene. He restored there celebrated sanctuaries, built a convent, and converted, among others, one of the most zealous of the dissidents. In 1614 Josaphat's friend Joseph Routski became Archbishop of the city of Vilna, and recalled his holy former companion to that city, confiding the monastery of the Trinity to him. Saint Josaphat never made harsh reproaches, but corrections warmed by a wholly paternal affection. The conversion of the separated brethren continued through the preaching of the one called by the Uniates The Scourge of the Schismatics, whereas the latter called him The Ravisher of Souls.

He became the Archbishop of Polotsk in 1617 at the age of thirty-eight, on the very day when, six years later, he

would earn the consecration of blood, November 12th. He restored five major cathedrals and several lesser ones; he aided the poor, stripping himself often of the most necessary objects or funds. He maintained total frugality in his residence; he recovered certain properties retained unjustly by powerful lords of the region, through his mildness of language in the lawcourts, to which he had recourse for that purpose. But he was soon to acquire, in a certain Melece Smotritski, a formidable enemy, who had himself consecrated, in Russia, Archbishop of the same city as Josaphat, with other aspirants to like authority. Despite the opposition of King Sigismund of Poland, who forbade all his subjects to have any communication with the usurper, the latter won adherents. The people of the city of Vitebsk, a little like those of Jerusalem, who in one week's time changed their hosanna's into tolle's, turned toward the newcomers in large numbers, and in an uprising succeeded in giving eighteen wounds to the head of the Archdeacon of the church, and leaving for dead another official, bathed in his blood.



When their Archbishop went there to calm the tumult in 1623, knowing well that his hour had come, in effect he was most cruelly assassinated and his body profaned; he was in his forty-fourth year. His mortal remains were recovered after five days from the waters of a river, and exposed for nine days, constantly emitting a fragrance of roses and lilies. A councillor of Polotsk, where the body was returned, abandoned the schism merely at the sight of the archbishop's beautiful countenance. Many of the parricides struck their breasts, and did likewise. The Archbishop had gone gladly to his death, offering his life that the schism might end; he had said as much beforehand. Four years after his death the author of the troubles, Smotritski, the false archbishop, after many combats made a decisive step and consecrated his life to penance, prayer and the defense of the Union. Such changes of heart are indeed the greatest of miracles, won by the sanctity of the true servants of God.

About five years after Saint Josaphat's martyrdom his body was found intact, though the clothing had rotted away. Again in 1637 it was still white and supple. A beautiful silver reliquary was made for it, with a life-size image of the reclining Saint surmounting it. The body was again exposed intact in 1767. It was eventually taken to the Basilica of Saint Peter in Rome. Pope Leo XIII canonized Saint Josaphat in 1867.



**Tropar, Tone 7:** By your cross you destroyed death;\* you opened Paradise to the thief;\* you changed the lamentation of the myrrh-bearers to joy,\* and charged the Apostles to proclaim\* that you are risen, O Christ, our God,\* offering great mercy to the world.

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

**Kondak:** No longer shall the dominion of death be able to hold humanity,\* for Christ went down shattering and destroying its powers.\* Hades is bound.\* The Prophets exult with one voice.\* The Savior has come for those with faith, saying:\* “Come forth, O faithful, to the resurrection!”

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

**Verse:** Bring to the Lord, O you sons of God; bring to the Lord young rams.

**Epistle: A reading from the Letter of the Holy Apostle Paul to the Ephesians(2: 14 - 22)**

Brothers and Sisters! It is Christ who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart. In his own flesh he abolished the law with its commands and precepts, to create in himself one new man from us who had been two and to make peace, reconciling both of us to God in one body through his cross, which put that enmity to death. He came and “announced the good news of peace to you who were far off, and to those who were near”; through him we both have access in one Spirit to the Father. This means that you are strangers and aliens no longer. No, you are fellow citizens of the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit.

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

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

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

**Прокімен:** Господь силу людям Своїм дасть, Господь поблагословить людей своїх миром.

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

**Апостол: До Ефесян послання святого апостола Павла читання (2: 14 - 22)**

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

**Alleluia Verses:** It is good to give praise to the Lord; and to sing in Your name, O Most High.

**Gospel: Luke 8: 41 - 56**

At that time, a man named Jairus, who was chief of the synagogue, came up and fell at Jesus' feet, begging that he come to his home because his only daughter, a girl of about twelve, was dying. As Jesus went, the crowds almost crushed him. A woman with a hemorrhage of twelve years' duration, incurable at any doctor's hands, came up behind him and touched the tassel on his cloak. Immediately her bleeding stopped. Jesus asked, "Who touched me?" Everyone disclaimed doing it, while Peter said, "Lord, the crowds are milling and pressing around you!" Jesus insisted, "Someone touched me, I know that power has gone forth from me." When the woman saw that her act had not gone unnoticed, she came forward trembling. Falling at his feet, she related before the whole assemblage why she had touched him and how she had been instantly cured. Jesus said to her, "Daughter, it is your faith that has cured you. Now go in peace." He was still speaking when a man came from the ruler's house with the announcement, "Your daughter is dead; do not bother the Teacher further." Jesus heard this, and his response was: "Fear is useless, what is needed is trust and her life will be spared." Once he had arrived at the house, he permitted no one to enter with him except Peter, John, James and the child's parents. While everyone wept and lamented her, he said, "Stop crying for she is not dead but asleep." They laughed at him, being certain she was dead. He took her by the hand and spoke these words: "Get up, child." The breath of life returned to her and she got up immediately; whereupon he told them to give her something to eat. Her parents were astounded, but he ordered them not to tell anyone.

**Communion Hymn:** Praise the Lord from the heavens, praise Him in the highest. Alleluia! Alleluia! Alleluia!

**Стихи на Алилуя:** Добре воно прославляти Господа, і співати імені Твоєму, Всевишній. Звіщати вранці милість Твою, і ночами твою вірність.

**Євангелія: Від Луки 8: 41 - 56**

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 одягу, 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 сказав: "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 говорив іще, як ось приходить хтось від голови синагоги і каже: "Твоя дочка померла, не турбуй більше учителя." Ісус, почувше 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.

**Причастин:** Хваліте Господа з небес, хваліте Його на висотах. Алилуя! Алилуя! Алилуя!