

# Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

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## Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

### BISHOP

**Most Rev. David Motiuk, Eparch of Edmonton**  
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### CATHEDRAL CLERGY

**Fr. Peter Babej, Parish Pastor**  
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**Fr. Mykhaylo Bohun, Assistant Priest**  
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### PASTORAL COUNCIL

**Rick Doblanko, Chair**  
[rmdoblanko@shaw.ca](mailto:rmdoblanko@shaw.ca) | 780-473-5092

### DIVINE SERVICES

**Mon-Fri:** Div. Liturgy, 7:30 AM

**Thursdays:** Div. Liturgy, 7:30 AM & 9:00 AM

**Saturday:** Div. Liturgy, 9:00 AM

**Sat. Vigil:** Great Vespers, 4:00 PM

**Div. Liturgy (Eng-Ukr), 5:00 PM.**

**Sunday:** Great Matins, 7:00 AM

**Div. Liturgy (Eng-Ukr), 8:00 AM**

**Div. Liturgy (Eng), 9:30 AM**

**Div. Liturgy (Ukr), 11:00 AM**

Sunday, January 09, 2022

## SUNDAY AFTER THEOPHANY

Octoechos Tone 8; the Holy Martyr Polyeuctus  
(249-51). *Matins Resurrectional Gospel 11.*

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### DIVINE LITURGY

#### First Antiphon

When Israel came forth from Egypt,\* the house of Jacob from an alien people.

*Through the prayers of the Mother of God,\* O Saviour, save us.*

Judah became His sanctuary,\* Israel His dominion.

*Through the prayers of the Mother of God,\* O Saviour, save us.*

The sea beheld this and fled,\* the Jordan turned back on its course.

*Through the prayers of the Mother of God,\* O Saviour, save us.*

Why was it, O sea, that you fled,\* that you, O Jordan, turned back on your course?

*Through the prayers of the Mother of God,\* O Saviour, save us.*

Glory... Now... Only-Begotten Son...

### **Third Antiphon**

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

Let us come before His face with praise and acclaim Him in psalms.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

For God is the great Lord, and the great king over all the earth.

*Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

### **Entrance**

Come, let us worship and fall down before Christ. *Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

### **Troparia and Kontakia**

*Troparion, Tone 1:* When You, O Lord, were baptized in the Jordan,\* worship of the Trinity was revealed;\* the voice of the Father bore witness to You,\* naming You the beloved Son,\* and the Spirit in the form of a dove confirmed the word's certainty.\* Glory to You, O Christ God,\* who appeared and enlightened the world.

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

*Kontakion, Tone 4:* Today, You have appeared to the world\* and Your light, O Lord, has been signed on us,\* who with knowledge sing Your praises.\* You have come, You have appeared, O unapproachable Light.

### **Prokeimenon, Tone 1**

Let your mercy, O Lord, be upon us\* as we have hoped in you.

*Verse:* Rejoice in the Lord, O you just; praise befits the righteous. (*Psalm 32:2,1*)

### **Epistle – Ephesians 4:7-13**

A reading from the holy Apostle Paul to the Ephesians.

Brothers and sisters, grace was given to each<sup>1</sup> of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended<sup>2</sup> on high He led a host of captives, and He gave gifts to men." (In saying "He ascended," what does it mean but that he also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.)<sup>3</sup> And his gifts were that some should be apostles, some prophets, some

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<sup>1</sup> **given to each:** Every baptized believer is given spiritual gifts or charisms to be exercised for the good of the Church. In this context, Paul focuses on the varied graces connected with ecclesiastical offices.

<sup>2</sup> **When He ascended:** A reference to Psalm 68:18. Although the wording of Paul's citation differs from both the Hebrew and Greek version of this text known to us, it approximates other renditions of the psalm in Aramaic and Syriac. Psalm 68 celebrates the triumphal procession of biblical history, when Israel, filing out of Egypt behind the Lord, was led on its march to the summit of Mt. Zion in Jerusalem. The victories won by the Lord along the way earned him the right to distribute gifts and spoils of war to the Israelites. For Paul, the psalm points forward to the ascent of Jesus into the heavenly Jerusalem after disarming the forces of evil on the Cross. The Church began to share in this victory when Christ poured out the gifts of the Spirit on Pentecost.

<sup>3</sup> A parenthetical explanation of how Jesus fulfills Psalm 68. Interpretations differ over the meaning of lower parts of the earth. (1) Some view this expression as a reference to earth itself, to which Christ descended in His Incarnation (Jn 3:3). (2) Others take it to mean the underworld, to which Jesus descended on Holy Saturday before rising again on Easter Sunday. The second view is more likely correct, in light of similar expressions in the Greek versions of Psalm 63:9 and 139:15 that clearly refer to the underworld of the dead. In this case, Paul is stressing that Christ has charted the extremities of the cosmos, descending to its deepest depths in His Passion and rising above its highest heights at His Ascension. This is not simply a journey through space; rather, it is an expression of Christ's supreme humiliation and exaltation. Several Church Fathers connected this verse with Christ's descent to the dead, in which He released the captive souls of the righteous and led them up to heaven.

evangelists, some pastors and teachers,<sup>4</sup> to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

### **Alleluia Verses**

*Verse:* Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth. *Verse:* For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared.

### **Gospel – Matthew 4:12-17**

At that time when Jesus heard that John had been arrested, he withdrew to Galilee.<sup>5</sup> He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: “Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”<sup>6</sup> From

that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”<sup>7</sup>

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

*Verse:* O my soul, magnify Christ the King, baptized in the Jordan.

*Irmos:* Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled with dizziness when seeking to sing your praises. But since you are good accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.

### **Communion Hymn**

The grace of God has appeared\* bringing salvation to all (*Titus 2:11*). \* Praise the Lord from the heavens;\* praise Him in the highest.\* Alleluia, alleluia,\* alleluia. (*Psalms 148:1*)

*Instead of “We have seen the true light...” we sing:* All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

*Instead of “May our mouths...” and “Blessed be the Name...” we sing:* All creation is filled with rejoicing today, for Christ is baptized in the Jordan. (3)

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<sup>4</sup> Apostles... teachers: Ecclesial ministries associated with the proclamation of the Word. These positions are established to promote unity in the Church by (1) preserving doctrinal purity, (2) warding off false teaching, and (3) sanctifying people in truth. These spokesmen of the gospel build up the Body of Christ when they bring believers from immaturity to spiritual adulthood.

<sup>5</sup> **Galilee:** The uppermost region of Palestine, north of Judea and Samaria. In ancient Israel, Galilee was home to several of the nation’s 12 tribes. After military devastations by the Assyrians in the eighth century BC (2 Kings 15:29), Galilee was ruled separately from Judea and Samaria for most of its history extending into NT times. While some Jews resided in Galilee when Jesus lived there, many were descendants of the northern tribes of Israel who lived alongside Gentile immigrants. Even after the NT period, the Jewish Mishnah (A.D. 200) consistently refers to Galileans as “Israelites,” as distinct from southern “Jews” or “Judeans.” Jesus chose Galilee as the place to restore the “lost sheep of the house of Israel” (15:24), regather his scattered disciples, and send them on a worldwide mission.

<sup>6</sup> **The land of Zebulun... dawned:** A citation from Isaiah 9:1-2 concerning the land allotments of two Israelite tribes, Zebulun, and Naphtali. Since these Galilean regions were the first to be ravaged by Assyrian invasions from 733 to 732 B.C. (2 Kings 15:29), Jesus targets Galilee as the place to begin reversing the tragedies of Israel’s history by restoring the 12 tribes in the New Covenant. Isaiah foresees a “latter time” (Is 9:1), when God will restore hope to Galilee. Matthew links this with Jesus’ residence in “Capernaum,” a town north of the Sea of Galilee, where the tribal territories of Zebulun and Naphtali intersect. Matthew’s sustained interest in the Davidic kingship of Jesus suggests that the fuller context of this oracle is also significant. Isaiah 9;1-2 prefaces an Immanuel prophecy of the birth of a new king who will sit “upon the throne of David” (Is 9:7) and restore this light of hope to Galilee.

<sup>7</sup> **Nazorean:** i.e., “Natzorean,” from the Hebrew word *netzer*, which means “shoot.” Jesus is a “shoot” from the rootstock of David. The title “Nazorean” alludes not so much to Jesus’ town of origin, but rather denotes his royal descent from King David.

# ANNOUNCEMENTS

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

**HAPPY BIRTHDAY & BEST WISHES** – to Victoria Tamsett, Ken Procinsky, Kacey Mackowetzky, Elizabeth Olynyk, Zenon Wojnowskyj, Todd Woywitka, Theresa Lacousta, and to all who celebrated birthdays or anniversaries this past week, or in the next few days. May God bless you with health, peace and happiness!

**SOLEMN HOLY COMMUNION** – Preparation for Solemn Holy Communion will begin on Saturday, January 15, at 1:00 pm, in the cathedral auditorium. The program will be led by Dr. Lydia Doschak. To register, please call the parish office, or by email, to [doschak@shaw.ca](mailto:doschak@shaw.ca).

**MARRIAGE PREPARATION 2022** – will take place on Fri.-Sat. January 21-22 (Part 1), and Fri.-Sat. February 11-12 (Part 2). To register, please contact the parish office, or Fr. Peter at [peterbabej@telus.net](mailto:peterbabej@telus.net).

**PYROHY MAKING** – Next Pyrohy Work Bee will take place in the Parish Hall on Wednesday, January 12th, from 9:00 am to 12:00 noon. Your help is greatly appreciated!

**PYROHY AND HOLUBTSI AND OTHER ITEMS** – frozen pyrohy (cheddar, cottage cheese and onion), frozen cabbage rolls, perishky and other items are available for sale and pick-up through the parish office, Monday to Friday, 9:00 am to 5:00 pm. Please call the parish office at 780-422-3181 to reserve your order and enquire about pricing. Ring the doorbell when picking up.

**SOUP AND DINNER** – will take place on the last Sunday of every month. Take-out after each Divine Liturgy, In the church basement. A selection of various soups and dinner. Prices to be announced. Coffee will be offered.

**2022 CALENDARS** – have been printed and are now available for pick-up: at the entrance to the

cathedral; or downstairs, next to the donation envelopes. Our sincerest thanks to Fr. Michael Winn for typesetting the 2022 calendar and preparing it for printing. May God bless!

**2022 DONATION ENVELOPES** – Please pick up your envelopes in the church basement.

**ST. JOSAPHAT BOOKSTORE** – is open upon request. Please contact Ivone Shewchuk at 587-709-5193 or at [ivoneshewchuk@yahoo.ca](mailto:ivoneshewchuk@yahoo.ca)

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

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## SUNDAY JANUARY 2, 2022

### SUNDAY COLLECTION

Sunday Envelopes (for December 2021)	\$3,915.00
Sunday Envelopes (for January 2022)	\$1,370.00
Direct Deposit – Sunday	\$1,191.25
Online Donation – Tithe.ly	\$3,045.46
Loose Donations	\$87.00
Candles	\$113.90

**SUNDAY TOTAL:** **\$9,722.61**

**INITIAL OFFERING (PARISH MEMBERSHIP)** 1,669.00

**EPARCHIAL (Bishop's Appeal)** \$150.00

**EPARCHIAL (Aid to Church in Need)** \$125.00

**EPARCHIAL (Vocations and Seminary)** \$320.00

**GIFT TO BISHOP AND CLERGY** \$890.00

### PRESERVATION FUND

Ray and Denise Lucyshyn \$100.00

Michael Sorochnik \$600.00

Vera Jordan \$1,000.00

**TOTAL** **\$1,700.00**

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**“Repent for the kingdom of heaven is at hand.” (Matt. 4:17)**

With these profound and holy words, the incarnate Word began His preaching to fallen mankind. Outwardly, such simple teaching! But one must understand it with His very life: then these short and simple words which are contained in all of the Gospel will be revealed. Just as the holy Apostle Paul, when preaching the Gospel, which he did throughout almost all the known world, said that he

testified “both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21).

Brethren! In order to believe in our Lord Jesus Christ *repentance is needed*; in order to remain in this salvific faith, *repentance is needed*; in order to be successful in it, *repentance is needed*; in order to inherit the Kingdom of Heaven, *repentance is needed*.

All of this is clearly set forth in the Holy Scripture. Holy Scripture teaches us that “God sent His Son into the world ... that the world through Him might be saved,” that “he that believeth on Him is not condemned; but he that believeth not is condemned already.” “That light (Christ) is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” (John 3:17-20) To those afflicted by the passion of vainglory the Scripture witnesses: “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” (John 5:44). Those bound by the passion of greed did not only not believe the Lord, but they even derided Him when He preached to them the important and most holy teaching concerning the remembrance of eternity, and the arranging of earthly matters in accordance to the immortality appointed for man. (Luke 16: 14) Those attracted to the evil passion of envy did not only not believe in the Lord, but they also conspired to kill Him, and they accomplished this. All those infected with vain and sinful vices, according to the unerring testimony of the Gospel, are cut off from participating in the spiritual wedding of the Son of God, making themselves unworthy of blessed union with Him (Matt. 22:5). “You can not serve God and Mammon!” (Luke 16:14); you cannot serve two masters, God and sin! “Repent: for the Kingdom of Heaven is at hand! Repent, and believe in the Gospel (Mark 1:15).

However, one who has believed in Christ, and has decided to continually prove his faith, by his actions, is also in need of repentance. What do you think, brethren; what is the first fruit of living faith?

What is the first fruit of fulfilling the commandments of Christ? I will give you the answer of St. Simeon the New Theologian, who acquired his knowledge of truth through his holy experience. He said: “The careful fulfillment of the commandments of Christ teaches a man his own infirmities.” Exactly! As soon as one who believes in Christ begins to fulfill the all-holy commandments of the Gospel, or also, to perform the works of renewed nature, his fallen nature is instantly revealed to him, which had been hidden from sight until then, and it enters into a sustained battle with the Gospel. The life of one who struggles for Christ is filled with unseen falls. He involuntarily confesses with the Apostle: “For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!” (Acts 7: 22-24). From such an observation of oneself, blessed poverty of spirit is engendered within a Christian, rational, spiritual mourning appears, and a broken and humble heart is established, which God will not destroy (Ps. 50: 20). In living according to the Gospel, there appears in a man, as if naturally, the repentance commanded by the Gospel. Therefore, repentance is necessary not only in order to believe in Christ; it is necessary in order to have a living faith in Christ. “Repent for the Kingdom of Heaven is at hand.”

There remains to be explained: why is there such a close connection between the words of the Lord calling us to repent, and the announcing of the nearness of the Kingdom of heaven? Why is there not presented between them a kind of intermediate struggle, an intermediate condition? The reason is that our Lord Jesus Christ is “the Lamb of God which taketh away the sin of the world” (John 1:29) --- He has accomplished everything for our salvation. He has reconciled us with God; He has prepared and acquired for us the Heavenly Kingdom. We, mankind, have been presented with one work in the matter of our salvation: the work of accepting salvation, given to us by God free and complete, the work of repentance. The Heavenly

Kingdom and the Heavenly King are ineffably close to us --- incomparably closer than we imagine. “Behold, I stand at the door” of the heart of man, exclaims this King, and I knock at it with My all-holy and almighty Word: “if any man hears My voice, and open the door, I will come in to him, and will sup with him, and he with Me (Rev. 3:20). The opening of the doors of the heart to the Heavenly King is accomplished—with repentance. “Repent for the Kingdom of Heaven is at hand.”

*By St. Ignatius (Brianchaninov)*

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## The Theophany of God

The Theophany of God the Holy Trinity, this revelation and manifestation of God as the unity in essence He is—Father, Son, and Holy Spirit—is revealed to the world He created and proclaimed by His Word as “very good”. That world fell into sin and despair, but by Christ’s Incarnation, the new Adam, our human nature and all creation are renewed. By Christ’s baptism in the Jordan, baptism becomes the means of getting ourselves into that redeemed race for, as St. Paul says, “as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). We are then equipped to live out our baptism through Chrismation, the ‘sealing’ of which St. Paul refers to in Ephesians 1:13. Truly, God’s grace and love for mankind are fully visible here.

Because Christ God, the Creator, enters into the water, this most basic element of His creation becomes what it first was. It takes on a ‘spiritual’ attribute, that is, it is renewed as a means of communicating God’s grace. With Christ’s baptism into the waters of the Jordan, this water becomes at that moment and every moment thereafter in the calling into the present of His sanctifying presence by the Holy Spirit (anamnesis), the means of our healing and renewal. Those who partake in faith of this water, are anointed with it and have their houses blessed with it, truly take Christ’s healing into themselves. It is, likewise, this sanctified water of the Jordan made present at each baptism by the power, grace, and operation of the Holy Spirit.

Those who are baptized into Christ and put on Christ through the waters that He has made ‘the laver of regeneration’ are made new, are born again, and enter the new race of Adam Christ has inaugurated through His Incarnation and personalized for us by our baptism into Christ after the descent of the Holy Spirit at Pentecost. As St. Paul says, “If anyone is in Christ, he is a new creation, old things have passed away: behold, all things have become new.” (II Cor. 5:17). This “new creation” of which St. Paul speaks is the new birth Christ reveals to Nicodemus, saying, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5).

This is the Good News, the Gospel, given to us today; it is an invitation to new life in Christ God, for renewal of our baptism for those who’ve already ‘put on Christ.’ And so that this water can have its deifying effect on us, it’s necessary for us to break through the monotony of our often complacent ‘every day’ existence where God is on the periphery or where we have not yet surrendered ourselves or our passions fully to Him, or where we fall into laziness, complacency, or despair of a deeper communion with God. Our faith is manifested in that desire for more of God and that which is admonished upon us today: our repentance and willingness to repent.

Our Gospel today ends with the words of Christ, “Repent, for the kingdom of heaven is at hand’.” To repent means that we turn back to God with our hearts and minds, with all that we are, so that we can move forward in growth in faith and continue to become that for which Christ became incarnate and was baptized to make us: His beloved adopted sons and daughters. Repentance is not just a one-time experience, but rather the ongoing ‘attitude’ of the faithful Christian. Our life in Christ, deification, is a journey, a pilgrimage. For this reason, the faithful Christian understands that repentance, turning back to Christ continuously in mind and heart, is the ongoing living out of our baptism and Chrismation, the ongoing work and prompting of the Holy Spirit that we respond to with our “Yes” to God and our “No” to sin. Without ongoing repentance, without the

acknowledgement that we are, as St. Paul says, “working out our salvation with fear and trembling,” not assuming we’ve already ‘arrived,’ we cannot keep the Kingdom of Heaven as the goal of our lives that we are still journeying to attain.

For this reason, on this day, we hear the words in the Gospel from Deuteronomy, that “The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.” Today, those fulfilled words are offered us as refreshment, renewal as new birth by water and the spirit. All of us, through our ongoing repentance and the renewal of our baptism, are given the opportunity this day to experience more of our life in God the Holy Trinity, to further our faith, to grow in communion.

The sanctifying, deifying grace-filled presence of Christ meets us in this water through our participation in the Feast itself, our being anointed with this holy water, and the blessing of our homes and dwellings with this sanctified water. Sadly, in America, many do not avail themselves of the fullness of this Feast. In Romania, it is a pious practice, for instance, in the first eight days after the Feast, to partake in faith of the sanctified water every day at morning prayers, that this spiritual water may have its deifying, faith strengthening, and healing effect upon us, may minister Christ’s presence to us. But also, that we make a priority in our otherwise busy lives to have our homes blessed with this sanctifying water that there too Christ may be King.

This blessing of our homes requires great faith from us: we make it a priority in this otherwise secular culture. We believe that the priest’s blessing by Christ’s command will bring us Christ’s blessing and bring this sanctifying water to us in a unique way that will make a difference for us and our families in protecting and keeping us in Christ and growing us in our communion with Him this year. Indeed, the Church proclaims that the “central sign” of God’s sanctification of all things through His Theophany to the world is the act of blessing the homes of the faithful.

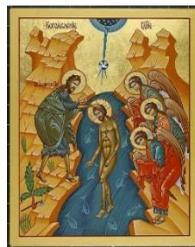
If you wish to break through any complacency or lukewarmness in your spiritual life, if we want

to progress in our relationship and communion with God this new year, we need the sanctifying and blessing of Christ in our homes. The family, our homes, are considered “a little church” in our orthodox theology, so how important it is that these ‘little churches’ receive the special prayers and blessing of the Church so that all we hope to achieve in Christ in this year can be more fully realized. When the priest blesses the house, he not only asks God’s mercy for those living in the house, but by the power of the Holy Spirit, he drives from it every evil and fills it with Christ’s blessing so that the Feast of Theophany is appropriated by us into our dwellings. It’s vital to our spiritual growth that we make this blessing of our homes a priority.

It is my prayer that this blessing with holy water and your partaking of this water will defend you against all the snares of the evil one, will focus you again and again on Christ through active repentance, not just through the season of Theophany but throughout this next year of life. Receive it in faith and repent, knowing that the Kingdom of Heaven is at hand and has been revealed to us! Christ is in our midst!

Fr. Robert Miclean

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## Explanation of the Icon of the Theophany

The word Theophany originates from two Greek words: *Theos* –God, and *Phainein* –showing.

Therefore, it literally means a “revelation of God” in Greek (Θεοφάνεια). This event is the first revelation of the Trinity in the life of Christ. Jesus Christ; God become a man; the Messiah is central to the icon. The semi-circle at the top of the Icon symbolizes heaven from which comes the voice of God the Father. The Father expresses His pleasure in His Son: *This is my Son, the Beloved, with whom I am well pleased.* Mt 3:17. From the Father comes

forth the Spirit of God which *descends like a dove and alights upon Him*. Mt 3:16.

There is a significance to the mountains in the background. We know from the Old Testament that mountains are a place of encounter with God (Abraham, Moses etc.). Here the mountains witness to a divine encounter at this moment. It is as if they are reaching toward the centre of the icon where the Trinity is revealed. Through this, we understand that all of the creation bows down to God.

Jesus, the Messiah is easily identifiable by the nimbus (halo) surrounding the His head bearing a cruciform containing the Greek letters *omikron, omega, nu* – “I am He who is” the name of God in Ex 3:14. Outside the nimbus (halo) are the Greek letters IC XC – the Christogram. In icons of the Theophany, Christ is depicted either completely naked or minimally clothed. He is the second Adam (1 Cor 15). In shame, the first Adam hid from God in his nakedness. Christ, who is both God and man, is unashamed. In Him we see the beauty of undefiled humanity. As He submits to John’s baptism, it is the Messiah that in actuality sanctifying the world. Note that His hand is in a sign of blessing. Unlike our baptism where the waters cleanse us of our sins, here, it is Christ Who cleanses and sanctifies the waters. All of creation is baptized at this moment.

In this event is a meeting of heaven and earth as evidenced by the opening of heaven and the presence of the angels. Christ in the middle is that bridge between the two. We are reminded that icons reveal not simply the physical but the spiritual reality. The angels are not mentioned in the accounts of this event, but we know that they are there, ready to attend to Him. Their hands are veiled, depicting their reverence for Him whom they serve. They are in awe that He has condescended to submit to this Baptism. We read about this in the hymnography of the feast: *The angels, beholding Him, were afraid: heaven was filled with wonder and the earth shook.*

Although this particular icon does not show them, at the bottom of many Theophany Icons, there are small creatures which appear to be fleeing

from Christ. They represent the Jordan river and the Red Sea as we read in Scripture: “The sea saw and fled; the Jordan turned back” (Psalm 114:3).

Christ God, the creator of all that is, stands in His creation and creation recognizes Him as reflected in the Psalms: “You divided the sea by your might; you broke the heads of the dragons in the waters” (Psalm 74:13). “When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled” (Psalm 77:16).

It is significant that John stands at the right hand of Christ where the prophet Elijah stands in the icon of the Transfiguration. This links the first great theophany to that which occurs in the transfiguration. As do all the prophets, the lives of both Elijah and John ultimately point us to Christ. John bows to Jesus, the one who he is baptizing but who, in reality, baptizes the whole world. In many icons of the Theophany John’s gaze is directed in awe toward the revelation of the Triune God. He recognizes who stands before him. Jesus the Christ, one in the Holy Trinity.

We recall that it was the Jordan river that, enabled by God, the People of God crossed, moving from East to West. Thus, they entered into the promised land and God’s covenant with His people was fulfilled. In the icon, John stands on the west side of the river (earth) and the angels on the east (heaven). In this event, Christ initiates a movement from the west to the east; from the old covenant to the new; from the old, promised land to the new, promised land.

There is a tree below John which bears an ax. This reflects what John has been teaching. *Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire*. Mt. 3:10. All the baptized are continually called to repentance and to bear fruit for the Kingdom of God. As part of the new covenant, the faithful are not made sons and daughters of God by their ancestral heritage but by their response to God’s calling and the fulfillment of their baptismal promises. Therefore, this feast reminds us of our own baptismal promises and urges us not to become spiritually lazy but to work to fulfill them.

# СЛУЖБА БОЖА

## Перший Антифон

1. Во ісході Ізраїлевім із Єгипту,\* дому Якова із людей варварів.

*Молитвами Богородиці,\* Спасе, спаси нас.*

2. Стала Юдея святиня Його,\* Ізраїль — володіння Його.

*Молитвами Богородиці,\* Спасе, спаси нас.*

3. Море виділо і побігло,\* Йордан повернувся назад.

*Молитвами Богородиці,\* Спасе, спаси нас.*

4. Що з тобою, море, що ти побігло, і з тобою, Йордане, що ти повернувся назад?

*Молитвами Богородиці,\* Спасе, спаси нас.*

Слава Отцю... Єдинородний Сину...

## Вхідний Антифон

Прийдіте радісно заспіваймо Господеві,\* воскликнім Богу, Спасителеві нашому.

*Спаси нас, Сину Божий,\* що хрестився в Йордані від Івана, співаємо Тобі: Алилуя.*

Прийдім з похвалами перед обличчя Його,\* і псалмами воскликнім Йому.

*Спаси нас, Сину Божий,\* що хрестився в Йордані від Івана, співаємо Тобі: Алилуя.*

Бо Бог великий Господь \* і Цар великий по всій землі.

*Спаси нас, Сину Божий,\* що хрестився в Йордані від Івана, співаємо Тобі: Алилуя.*

## Малий Вхід

*ДИЯКОН:* Премудрість, прості!

*ВСІ:* Прийдіте поклонімся,\* і припадім до Христа.\* *Спаси нас, Сину Божий,\* що хрестився в Йордані від Івана, співаємо Тобі: Алилуя.*

## Тропарі і кондаки

*Тропар, глас 1:* Коли в Йордані хрестився Ти, Господи,\* Троїчне явилось поклоніння:\* бо Родителя голос свідчив Тобі,\* возлюбленим Сином Тебе називаючи;\* і Дух у виді голубинім засвідчив твердість слова.\* Явився Ти, Христе Боже,\* і світ просвітив, слава Тобі.

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

*Кондак, глас 4:* Явився єси днесь вселенній\* і світло Твоє, Господи, знаменувалося на нас,\* що зі зрозумінням оспівуємо Тебе:\* Прийшов єси і явився єси — Світло неприступне.

## Прокімен, глас 1

*ВСІ:* Будь Господи,\* милість Твоя на нас,\* бо уповали\* ми на Тебе.

Стих: Радуйтеся, праведні, у Господі\* правим належить похвала. (Пс. 32:2,1).

## Апостол - До Ефесян 4:7-13

ЧТЕЦЬ: До Ефесян послання святого апостола Павла читання.

Браття і сестри! Кожному з нас дана благодать за мірою Христових дарів. Тому і сказано: «Вийшов на висоту, забрав у полон бранців, дав дари людям.» А те «вийшов» що означає, як не те, що він був зійшов і в найнижчі частини землі! Той же, хто був зійшов на низ, це той самий, що вийшов найвище всіх небес, щоб усе наповнити. І він сам настановив одних апостолами, інших пророками, ще інших євангелистами і пастирями, і вчителями, для вдосконалення святих на діло служби, на будівництво Христового тіла, аж поки ми всі не дійдемо до єдності в вірі й до повного спізнання Божого Сина, до звершености мужа, до міри повного зросту повноти Христа.

## Стихи Алилуя

1. Милості Твої, Господи, повік оспівуватиму, сповіщу з роду в рід істину Твою устами моїми. 2. Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя. (Пс. 88:2,3).

## Євангелія – Від Матея 4:12-17

В ТОЙ ЧАС, зачувши що Івана ув'язнено, Ісус вернувся в Галилею і, покинувши Назарет, пішов і оселився у Капернаумі, що при морі, на границях Завулону та Нафталі, щоб збулося те, що сказав був пророк Ісаїя: «О

земле Завулона та земле Нафталі, приморський шляху, країно за Йорданом, поганська Галилеє! Народ, який сидів у темноті, побачив велике світло; тим, що сиділи в країні й тіні смерті, зійшло світло.» З того часу Ісус почав проповідувати й говорити: «Покайтесь, бо Царство Небесне близько.»

### **Пісня до Богородиці**

**Замість «Достойно», співаємо:** Величай, душе моя, Царя Христа, що хрестився в Йордані.

**І ірмос, глас 2:** Не зуміє ніякий язик достойно благохвалити, тривожиться й ум, і то надсвітний, коли оспіває тебе, Богородице; однак Ти, благая, прийми віру, бо любов нашу божественну знаєш, бо Ти є християн заступниця, Тебе величаємо.

### **Причасний**

Явилася благодать Божа\* спасительна всім людям.\* Хваліте Господа з небес\* хваліте його на висотах. \* Алилуя, алилуя,\* алилуя.

**Замість “Ми бачили світло істинне...” :** Всесвіт днесь радістю сповняється, Христос хрестився в Йордані. (x1)

**Замість “Нехай сповняться уста...” :** Всесвіт днесь радістю сповняється, Христос хрестився в Йордані. (x3)

**Замість “Нехай буде ім’я...” :** Всесвіт днесь радістю сповняється, Христос хрестився в Йордані. (x3)

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## **ОГОЛОШЕННЯ**

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

**МНОГАЯ ЛІТА!** – З днем народження, складаємо найщиріші побажання Вікторії Тамсетт, Кен Процинському, Кейсі Маковецькій, Елисаветі Олійник, Зенонові Войновському, Тодд Войвитка, Тереса

Лакуста, та всім що святкували свої уродини протягом минуло тижня або святкуватимуть в наступних днях. Нехай Господь Бог благословить щастям та здоров’ям, на многі і благі літа!

**ПІДГОТОВКА ПИРОГІВ** – відбудеться в в парафіяльній залі, в середу, 12-го січня, від 9:00 год. ранку до 12:00 год. п.п. Просимо вашої допомоги!

**КАВА, ЗУПА ТА ОБІД** – кожної останньої неділі в катедральній аудиторії готуємо зупу та обід для парафіян (тейк-овт). Просимо всіх до участі!

**КАЛЕНАДАРИ НА 2022 РІК** – готові, та знаходяться при вході до храму.

**КОВЕРТКИ НА 2022 РІК** – просимо підібрати свої ковертки в церковній аудиторії.

**ПІДГОТОВКА ТО ПЕРШОЇ СПОВІДІ І СВЯТОГО ПРИЧАСТЯ** – програма для дітей починається в суботу, 15-го січня, о год. 1:00 п.п., в катедральній аудиторії. Програми науки веде п. д-р Лідія Дошак. В справі реєстрації, просимо дзвонити до церковної канцелярії або електронічною поштою на адресу [doschak@shaw.ca](mailto:doschak@shaw.ca)

**ПІДГОТОВКА ДО ТАЙНИ ПОДРУЖЖЯ** – програма відбудеться в днях 21-22 січня, та в днях 11-12 лютого, 2022. В справі реєстрації, просимо звернутися до церковної канцелярії або до о. Петра Баbey на тел. 780-993-8037 або [peterbabej@telus.net](mailto:peterbabej@telus.net)

**МАТЕРІ МОЛИТВИ** – спільна молитва матерей відбудеться в неділю, 6-го лютого, 2022, після української Служби Божої.

**ПРОДАЖ ПИРОГІВ ТА ГОЛУБЦІВ** – Заморожені пироги та голубці можна замовити або закупити через парафіяну канцелярію, 780-422-3181, від понеділка до п’ятниці, від 9:00 год. ранку до 5:00 год. п.п. Кошт: \$15/two dozen.

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увагу на слова, якими хори ангелів зв

## «У Різдвяній події Господь об'являє нам свій задум про сім'ю – Божий задум про людське щастя», – Глава УГКЦ

Споглядаючи Марію, Йосифа і Боже Дитятко, яке вони тримають на руках, ми вкотре бачимо, що сім'я, родина – це Божий задум про людське щастя, що родина, сім'я – це союз чоловіка і жінки. Про це сказав Отець і Глава Української Греко-Католицької Церкви Блаженніший Святослав під час проповіді до вірних у Патріаршому соборі Воскресіння Христового в другий день Різдвяних свят.

Глава Церкви зауважив, що ми сьогодні молимося за наші сім'ї, за наші родини, за те, щоб вони зростали в Бозі як спільноти взаємної довіри. Це довіра, яка засновується на вірі в Бога. І в повному довір'ї Його задуму про вашу особисту сім'ю і родину. У сьогоднішньому світі інституція сім'ї терпить величезні напади.

«Ми бачимо, – каже Глава Церкви, – як сучасну українську родину атакує домашнє насилья або інші ідеології, які говорять про те, що існують інші види сім'ї... Але ми, християни, сьогодні кажемо, що справжньою сім'єю є тільки союз між чоловіком і жінкою. Бо це інституція, яку створив сам Бог, не людина».

Господь Бог створив людину, вважає Блаженніший Святослав, щоб початок і кінець її життя відбувався в родині. Лише тоді найбільш вразлива особа в найбільш делікатному періоді свого земного життя може бути справді захищеною, відчувати себе справді гідною. Нехай сьогоднішнє свято, другий день Різдва Христового, буде святом наших християнських родин.

«Саме в сім'ях, – заважає він, – ми вчимося жити, правильно будувати стосунки між молодшими і старшими, між особами протилежної статі, вчимося помагати тим, хто є в потребі. Саме в сім'ї людина вчиться бути людиною. І так само сім'я – первинний простір передавання віри в Бога. Той, хто навчився вірити в Бога від своїх батьків – перших і найважливіших учителів віри, справді може сказати, що перейняв віру з молоком матері своєї і впродовж свого життя має таке багатство, яке, як кажуть наші люди, ні вогонь не спалить, ані вода не забере».

## THIS WEEK AT THE CATHEDRAL

### SUN. JAN. 9: SUNDAY AFTER THEOPHANY

5:00 PM (SAT) – **Divine Liturgy** (Eng/Ukr); for all parishioners; for health & intentions of Paul and Marlene; birthday blessings for Marlene.

7:00 AM (SUN) – Great Matins.

**8:00 AM – Divine Liturgy** (Bilingual); for all parishioners; for the repose of +Mollie and +Joseph Podlubny.

**9:30 AM – Divine Liturgy** (Eng); for all parishioners; for the intentions of Tomasic Dragica, in thanksgiving for all blessings; for protection of family; for Dean, Zvono, Steve.

**11:00 AM – Divine Liturgy** (Ukr); for all parishioners; for health and intentions of the Maszczak family: Stepan, Maria Hruciw, Iryna, Yuri, Brianna, and Adrian; for the repose of +Ihor Dmytruk (with Pankhyda); for the repose of +Ilya Warchola.

### Mon. Jan. 10<sup>th</sup>: Martyrs of Pratulyn

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for the repose of +Arnold Lamb.

### Tue. Jan. 11<sup>th</sup>: Venerable Theodosius

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for health and intentions of Allen and Judith Tamsett.

### Wed. Jan. 12<sup>th</sup>: Martyr Tatiana

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Divine Liturgy; for repose of +Sophia Dudak.

### Thurs. Jan. 13<sup>th</sup>: Hermylus and Stratonicus, Martyrs

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for repose of +Mykola Kuc; birthday blessings for Bishop David.

### Fri. Jan. 14<sup>th</sup>: Leave-Taking of Theophany

7:00 AM – Rosary (Sorrowful Mysteries).

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

### Sat. Jan. 15<sup>th</sup>: Ven. Paul of Thebes; John the Hut-Dweller

8:30 AM – Rosary (Glorious Mysteries)

9:00 AM – Divine Liturgy; for the intentions of Maria Grace.

4:00 PM – Great Vespers

5:00 PM – Divine Liturgy (for Sunday); for all parishioners; for the repose of +Mary Rozumniak.

### SUN. JAN. 16<sup>th</sup>: 30<sup>TH</sup> SUNDAY AFTER PENTECOST

7:00 AM – Great Matins.

**8:00 AM – Divine Liturgy** (Bilingual); for all parishioners; for the health and intentions of Vlado Jarosh.

**9:30 AM – Divine Liturgy** (Eng); for all parishioners; for health and intentions of Celine Danko.

**11:00 AM – Divine Liturgy** (Ukr); for all parishioners; for health and intentions of the Maszczak family: Stepan, Maria Hruciw, Iryna, Yuri, Brianna, and Adrian.

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