

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th Street, Edmonton, AB, T5H-2M4

Tel: **780-422-3181** | Office Email:

josaphat@telus.net

Parish Hall: **hall@josaphat.ca**

Website: **www.stjosaphat.ab.ca**

Office: Monday-Friday, 9 AM to 4:00 PM



Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

BISHOP

Most Rev. David Motiuk, Eparch of Edmonton

chancery@edmontoneparchy.com | **780-424-5496**

Website: www.edmontoneparchy.com

Fr. Stephen Wojcichiwsky, Protosyncellus

chancellor@edmontoneparchy.com | **780-424-5496**

CATHEDRAL CLERGY

Fr. Janko Herbut, Parish Pastor

fr.herbut@eeparchy.com | **780-951-6126** (cell)

Fr. Mykhaylo Bohun, Assistant Priest

fr.bohun@eeparchy.com | **587-223-8485** (cell)

Deacon Cyril Kennedy

deacon.kennedy@eeparchy.com | **780-424-5496**

Fr. Michael Kowalchyk (retired)

kowalchykmichael@gmail.com

PARISH COUNCIL

Damein Zakordonski

dameinzak@yahoo.ca | **780-906-1549** (cell)

DIVINE SERVICES

Mon-Fri: Divine Liturgy, 7:30 AM

Saturday: Divine Liturgy, 9 AM

Great Vespers, 4:00 PM

Divine Liturgy (Bilingual), 5:00 PM

Sunday: Great Matins, 8 AM

Divine Liturgy (English), 9:30 AM

Divine Liturgy (Ukrainian), 11:00 AM

Feasts – See Bulletin

Confessions – During Liturgy or by appointment

Sunday, January 14th, 2024

SUNDAY OF ZACCHAEUS

Tone 8. Leave-taking of the Feast of the Holy Theophany.
Our Venerable Fathers Massacred in Sinai and Rhaithu (c.
370). Repose of the Holy Equal-to-the Apostles Nina,
Enlightener of Georgia.

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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...

Entrance 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 8: You came down from on high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

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.

Kontakion, Tone 8: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

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 8

Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel. (*Psalm 75:12,2*)

Prokeimenon, Tone 4

Blessed is He who comes in the Name of the Lord; God the Lord has appeared to us.

Epistle - 1 Timothy 4:9-15

A reading from the first epistle of the holy Apostle Paul to Timothy.

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all men,¹ especially of those who believe. Command and teach these things. Let no one despise your youth,² but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of Scripture,³ to preaching, to teaching. Do not neglect the gift you have, which was given you

¹ **Saviour of all:** Paul does not mean that everyone will escape damnation in the end. He is stressing that God's call to salvation is universal so that all who respond will find eternal life, regardless of their sex, age, language or nationality. Vatican II affirms the possibility that even those who know nothing of the gospel may be saved by the grace of Christ, provided they seek God sincerely, follow the dictates of their conscience, and cooperate with the help given to them by divine providence.

² **your youth:** There was a danger that young Timothy, probably in his thirties, would be intimidated or not held in respect by the elders of the Ephesian Church who he was sent to correct. He is reminded that his reform efforts will succeed only if he practices the charity he preaches.

³ **reading of Scripture:** One of the earliest references to the recitation of Scripture in the course of the liturgy. This practice passed into the ancient Church from the synagogue.

by prophetic utterance when the elders⁴ laid their hands upon⁵ you. Practice these duties, devote yourself to them, so that all may see your progress.

Alleluia Tone 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

verse: Let us come before His countenance with praise and acclaim Him with psalms. (Psalm 94:1,2)

verse: Bring to the Lord, you sons of God; bring to the Lord young rams.

Gospel- Luke 19:1-10

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus;⁶ he was a chief tax collector, and rich. And he sought to see who Jesus was,⁷ but could not, on account of the crowd, because he was small of stature. So, he ran on ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So, he made haste and came down, and received Him joyfully. And when they saw it, they all murmured, "He has gone in, to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor; and if I have defrauded

anyone of anything, I restore fourfold."⁸ And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham."⁹ For the Son of Man has come to seek and to save the lost."

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

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

Instead of "Blessed is He who comes..." we sing: All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

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..." we sing: All creation is filled with rejoicing today, for Christ is baptized in the Jordan. (3)

⁴ **the elders:** Includes Paul, along with the assembled bishops of the Ephesian Church.

⁵ **laid their hands upon:** The imposition of hands is a gesture with various meanings in the Bible. It was done to: 1) perform healings, 2) confer blessings, 3) appoint missionaries, 4) bestow the Spirit upon believers, 5) unload the sins of Israel onto sacrificial beasts, 6) transfer religious authority from one leader to another, and 7) appoint the Levites for sacred ministry. These last two examples provide the immediate background for the New Covenant rite of priestly ordination. Timothy's consecration as a bishop gives him the fullness of priestly and apostolic authority to ordain others, as well. Jewish rabbis were similarly appointed by a council of synagogue elders who laid hands on the candidate.

⁶ This episode is recounted only in Luke. The story is marked with irony, since Zacchaeus sought with great effort to see Jesus, only to discover that Jesus was seeking him! Despite his riches, Zacchaeus held a loose grip on his wealth and so gave generously to the poor.

⁷ **he sought to see who Jesus was:** The story is marked with irony, since Zacchaeus sought with great effort to see Jesus, only to discover that Jesus was seeking him.

⁸ **fourfold:** The most stringent standard of restitution for thievery (Ex 22:1)

⁹ **son of Abraham:** Israel traced its ancestry to the patriarch. Zacchaeus showed himself a true descendent by his repentance and faith. Abraham is an important figure in Luke.

Instead of “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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ANNOUNCEMENTS

Parish

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

HAPPY BIRTHDAY! God’s blessings and our best wishes to Bishop David Motiuk, Todd Woywitka, Olivera Ivanovic, and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness! Many happy years! Mnohaya Lita!

FIRST SOLEMN COMMUNION & CONFESSION CLASSES 2024 – Children who are 7 years old and up are welcome to register for this year’s class. Classes start January 13 at 1-3 pm in the church basement. Registration forms are available at the doors or on our website. For more information, please contact Lydia Doschak (catechist) at 780 432 3205.

BLESSINGS OF HOMES – If you would like a priest to come visit and bless your home, please call Fr. Janko Herbut or Fr. Mykhaylo Bohun to make an appointment.

MOTHERS IN PRAYER (in Ukrainian) – Mothers in Prayer will continue every first Sunday of every month after the 11:00 AM Divine Liturgy. Here are the upcoming Sundays for the Mothers in Prayer meetings: **February 4th, and March 3rd, 2024.** *No Panakhyda allowed on the first Sunday of the month.*

NEXT WEEK - COFFEE FELLOWSHIP – The Coffee Fellowship will be resuming next Sunday, January 21st, 2024. If you are wanting to volunteer, please contact Lori Boyarski at (780) 619-9517.

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

them to Damein Zakordonski via email at dameinzak@yahoo.ca.

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

VISIT THE UCWLC MUSEUM – On the First Sunday of every month, we invite you to visit our UCWLC Museum. Open during Coffee Social from 10:30 to 11:30 a.m. Find us in the Church Auditorium (Basement).

PYROHY AND HOLUBTSI AND OTHER ITEMS FOR SALE – frozen pyrohy (cheddar, cottage cheese, sauerkraut, and onion), frozen cabbage rolls, frozen soups and other items are available for sale and pick-up through the parish office, Monday to Friday, 9:00 am to 4:00 pm. Please call the parish office at (780) 422-3181.

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

Eparchy & Community

NEXT WEEK - CONCERT OF UKRAINIAN CHRISTMAS CAROLS – January 21, 2024 at 15:00. Entrance by donation to the orphanages "Bridge of Hope" in Ukraine. A tax receipt issued for donations of \$20 or more. Post-concert refreshments in the Verkhovyna Hall. For more information, contact Lyuba Boyko-Bell at (780) 469-4890.



TABLE FOR TWO – YOU ARE MY VALENTINE

A romantic candlelit dinner for couples married or dating, *Table for Two* provides the ideal opportunity to focus on each other. Each of the courses is served up with discussion starters which invite couples to explore and deepen their relationship with each other and with God. A guest couple will give a short presentation on a topic related to sacramental marriage. Dietary restrictions will be accommodated within reason.

WHEN: Feb 11, 5:30 pm – 8:30 pm

WHERE: St. Sophia Parish Hall, 25-53012, Range Rd 224, AB

COST: \$95 per couple.
REGISTER By Feb. 5 at:
<https://tinyurl.com/TableforTwo2024>
CONTACT: familyandlife@eeparchy.com if you have questions. We will do our best to work with allergies or sensitivities. These can be listed on the registration form.

HUMAN TRAFFICKING GROUP STUDY



SESSIONS – Sadly, Human Trafficking is one of the most lucrative businesses in the world!

Join this four-week online study group where, through reading, watching videos and

discussion, participants will learn about human trafficking and Catholic Social Teaching, the buyers and prostituted persons, the connection between pornography and prostitution as well as Canadian law that protects exploited persons. These sessions are an introduction into the reality of human trafficking and sexual exploitation and what actions we can take to fight it. We will run the sessions with a minimum 6 participants, and a maximum of 10 participants. Please register by sending an e-mail to Inessa McIntyre at: socialjustice@eeparchy.com and you will be sent the Zoom link. **Deadline to register is Jan.10.;** **DATES & TIMES:** Wednesdays @ 7:00-8:30pm - January 17 – February 7; **LOCATION:** Online (Zoom).

MARRIAGE PREPARATION – The classes will take over the course of two weekends: In February 9-10, and in March 1-2, 2024. To register, please contact Fr. Peter Babej at fr.babej@eeparchy.com or call 780-993- 8037.

SUNDAY, JANUARY 7, 2023

SUNDAY COLLECTION	
Sunday Envelopes	\$3,706.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$889.26
Loose Donations	\$207.50
Candles	\$144.20
Needy Collection	\$10.00
TOTAL:	\$6,154.46
INITIAL OFFERING	\$2,279.00
CHRISTMAS OFFERING – CLERGY – BLUE	\$205.00

CHRISTMAS OFFERING – PARISH NEEDS – Y	\$5.00
PRESERVATION FUND	
Anonymous	\$20.00
TOTAL PRESERVATION FUND	\$20.00
THEOPHANY EVE SUPPER	\$450.00

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

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Jesus at Jericho

Where was Jericho?

There was not one Jericho, but two.

The first Jericho was the **Ancient Jericho**, located ten miles northwest of where the Jordan River enters the Dead Sea and four miles from the river. Excavations date the earliest settlements on this site to around 8,500 BC. When the Israelites crossed the Jordan River and entered the Promised Land, this was the first city to be conquered by Joshua (Joshua 6:1ff, I Kings 16:54). It was rebuilt later on. In Jesus’ time, only a small village existed on this ancient historic site.

The second was **Herodian Jericho**, which was located about a mile south west of Ancient Jericho. This new Jericho was built during the Hellenistic and Hasmonean periods. It was renovated by Herod the Great, who made it his eastern capital and winter residence. It was about 16 miles from Herodian Jericho to Jerusalem.

What happened on the road between Ancient Jericho and Herodian Jericho?

Leaving Ancient Jericho, a great multitude was following Jesus. Matthew tells us that two blind men were sitting by the road. When they heard that Jesus was passing by, they too cried out: “Have mercy on us, O Lord, Son of David!” Jesus had compassion upon them and He touched their eyes. They immediately received their sight and they followed Jesus (Mt 20:29-34).

Mark gives a similar account, but relates the story of only one blind man, whom he identifies as Bartimaeus (son of Timaeus). Bartimaeus may have been more aggressive one, or he may have been well-known in the early Church community. Another possibility is that Jesus healed three blind men that day.

Luke describes the healing of a blind man (similar to Mark’s description) taking place as Jesus approached Herodian Jericho (Lk 18:35-39).

What event does Luke describe taking place in Herodian Jericho?

As Jesus passed through Herodian Jericho, He met Zacchaeus the tax collector and stayed at his house. Luke tells us that Zacchaeus was a “chief tax collector” (Lk 19:2). This means that Zacchaeus held the office of a regional collector of taxes for the Roman government. He would have resided in *Herodian Jericho*, which was a prominent and wealthy city. Zacchaeus was probably aware of the teaching of John the Baptist, who had been baptizing people at the Jordan River, a site not too far from the city.

How did Zacchaeus attract Jesus’ attention?

Because of the crowd, Zacchaeus ran ahead and climbed a sycamore tree. Since houses had flat roofs, Zacchaeus could have simply climbed the steps to the nearest roof in order to see Jesus. Instead, he chose to climb a sycamore tree. Why?

Climbing a sycamore tree was *act of humiliation*. The sycamore trees in Israel at that time produced a poor fig, which was inedible by humans. The figs were used by Gentiles to feed pigs. The prodigal son (Luke 15:11-32) was ordered by his employer to pick and husk sycamore figs to feed the swine. Since Jews did not eat pork, feeding swine was a very humiliating job.

Zacchaeus purposely climbed into a sycamore tree to humiliate himself before Jesus. He knew that the people hated him and that they would taunt him, saying: “Look, Zacchaeus has become a fig pig feeder!” However, because he abased himself, Jesus stopped and said, “Zacchaeus, hurry and come down, for today I must stay at your house” (Luke 19:5).

The virtue of humility attracts the attention of the Lord. Whenever we humble ourselves before God, He says the same to us, “I must stay at your house.”

What is “restitution”?

Restitution is the act of giving back to those we have harmed more than was taken or damaged. The Old Testament Law gave specific directions on restitution. If one ox was taken (stolen or killed), five oxen were to be restored to the rightful owner; if one sheep was taken, four sheep were to be restored to the owner (Exodus 22:1-5). In other cases of theft or

fraud, the guilty person was to return the full amount to the owner plus one-fifth (20%).

The whole purpose of restitution was not mere legality. It was meant to restore relationships and trust for one another. On the whole, restitution has been largely forgotten and neglected as a Christian discipline.

What kind of restitution did Zacchaeus offer?

The people in the city were grumbling that Jesus had gone in to be the guest of a man who was a sinner. Being very much aware of this and moved by his love for Jesus, Zacchaeus stood up and said to Him: “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold” (Lk 19:8).

Obviously moved by Jesus and His words, Zacchaeus responded with faith and immediately put into practice the Lord’s teaching on wealth and possessions. He would acknowledge that it all belonged to God by giving to the poor not 10%, but 50% of everything that he owned.

Being a Jew, Zacchaeus knew that the Law only demanded the reimbursement of the full amount plus one-fifth (20%) in cases of theft or fraud; instead, he decided to repay those whom he defrauded fourfold, the penalty for stealing sheep. By promising to restore fourfold, Zacchaeus was making a very important and powerful statement: ‘Lord, I know that You are the Good Shepherd Who regards every one of these that I have wounded as Your sheep; therefore, I will repay four times for everything I took.’

Jesus was first attracted by Zacchaeus’ humility. Further, He honored his faith, his obedience and generosity.

What eventually happened to Zacchaeus?

Zacchaeus became a follower of Jesus and was most likely in Jerusalem for the Passover when Jesus was crucified and rose on the third day. According to St. Clement of Alexandria, Zacchaeus was surnamed Matthias by the apostles, and was chosen to take the place of Judas Iscariot after Jesus’ ascension. The later *Apostolic Constitutions* identify “Zacchaeus the Publican” as the first bishop of Caesarea. In the Byzantine Calendar, he is commemorated on April 20th.

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**Ioannis Karavidopoulos, Professor
Emeritus of New Testament
Hermeneutics, A. U. Th.**

Today's epistle reading comes from Saint Paul's first letter to Timothy and contains advice from the apostle to Timothy, his disciple and collaborator, whom he left as bishop of the Church of Ephesus. *The saying is sure and worthy of full acceptance. For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. These are the things you must insist on and teach. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress.*

This text describes the features of a responsible leader of the Church, which make him a model and example for the faithful. Paul catches Timothy's attention with the phrase he uses at the beginning of the unit and which he often employs in his pastoral epistles (*1 and 2 Timothy; Titus*) when he wants to emphasize something or quote a tradition of the Church: 'The saying is sure and worthy of full acceptance'. Immediately thereafter he refers to his labors and his hope in God the Savior, clearly implying that the same things should characterize the recipient of the letter. It's worth noting that God is called 'the Savior of all people', just as, at another point in the same epistle Paul refers to God our Savior, 'who desires everyone to be saved and to come to the knowledge of the truth' (2, 4).

In the continuation of the reading, Paul sets out the features of a leader which make him a model for Christians.

1. Timothy was young in terms of age, which Saint Paul says is no impediment, provided Timothy has the characteristics which his mentor then enumerates. The first of these is constant teaching. A Church leader has not only administrative

duties, but is primarily a teacher and, so long as he executes his task properly, no-one should denigrate him because of his age.

2. The apostle asks particularly that Timothy should set an example in his speech which should not be superficial and without serious content, but should be inspired by holy Scripture.
3. Discourse can't be effective unless it's accompanied by proper 'behavior', which often speaks louder than words, especially when it's accompanied by love.
4. For a leader, and, indeed, for any Christian, love isn't an emotional platitude but an action of life which extends even as far as self-sacrifice, because 'the good shepherd lays down his life for his flock', as Christ himself says, in the Gospel according to Saint John, where he presents himself as the 'good shepherd' (*John* 10, 11).
5. The 'spiritual life' is a life inspired by the Holy Spirit and bears the fruits of the Spirit, which Paul enumerates in his letter to the Galatians: love, joy, peace, long-suffering, kindness, goodness, meekness and restraint (*Gal.* 5, 22).
6. Faith isn't merely the theoretical acceptance of certain Christian principles but is rather complete trust in God, without reservation.
7. Purity in the way of life, in intentions and in conduct.
8. Reading Scripture. Saint John Chrysostom says: 'A sure way of avoiding sin is to read the Scriptures, while ignorance of Scripture leads to the edge of a very deep pit. The latter is what engendered heresies and brought in a decadent life-style, turning everything upside down'.
9. Timothy mustn't neglect the gift granted to him on ordination by the elders of the Church.

If he observes all the above, everyone will see Timothy's progress.

Being a leader in Church is a difficult and responsible task, and it's also important for

Christians to have an inspiring model in the person of their leader.

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On Zacchaeus,

"One cannot imagine the Director of the Tax Bureau of any great city climbing a tree to see a parade, or to catch a glimpse of a visitor, but apparently, Zacchaeus was humbler. When a man begins looking for God, he will soon discover that God is looking for him."

"Thoughts for Daily Living, 90-91"
— *Archbishop Fulton J. Sheen*

PROLIFE REFLECTIONS



Lord, help everyone to understand that we do not have a right to take our own life or someone else's life by abortion or assisted suicide. We belong to you, Lord; You alone, determine our lifespan. We were "bought at a great price"!

СЛУЖБА БОЖА

Перший Антифон

1. Во ісході Ізраїлевім із Єгипту,* дому Якова із людей варварів. (Пс. 113:1)

Молитвами Богородиці,* Спасе, спаси нас.

2. Стала Юдея святиня Його,* Ізраїль — володіння Його. (Пс. 113:2)

Молитвами Богородиці,* Спасе, спаси нас.

3. Море виділо і побігло,* Йордан повернувся назад. (Пс. 113:3)

Молитвами Богородиці,* Спасе, спаси нас.

4. Що з тобою, море, що ти побігло, і з тобою, Йордане, що ти повернувся назад? (Пс. 113:5).

Молитвами Богородиці,* Спасе, спаси нас.

Слава Отцю... Єдинородний Сину... (ст.22)

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

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

Тропарі і кондаки

Тропар (глас 8): З висоти зійшов Ти, Милосердний,* і триденне погребення прийняв Ти,* щоб нас звільнити від страждань.* Життя і воскресіння наше,* Господи, слава Тобі.

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 голубиним засвідчив твердість слова.* Явився Ти, Христе Боже,* і світ просвітив, слава Тобі.
+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 8): Коли Ти воскрес із гробу,* то й померлих підняв,* і Адама воскресив;* радіє Єва воскресінням Твоїм* і кінці світу прославляють* Твоє з мертвих воскресіння,* Багатомилостивий.

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 8

Помоліться і хвалу віддайте* Господеві, Богу нашому (Пс 75,12).

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його (Пс 75,2).

Прокімен (г. 4): Благословен, хто йде в ім'я Господнє; Бог – Господь і явився нам (Пс. 117,26-27).

Апостол (1 Тм 4,9-15)

Сину Тимотею, вірне це слово й повного довір'я гідне. На це бо й трудимося та боремося, тому що ми поклали нашу надію на живого Бога, який є Спасителем усіх людей, особливо ж вірних. Це наказуй і навчай. Ніхто твоїм молодим віком хай не гордує, але будь зразком для вірних у слові, поведінці, любові, вірі й чистоті. Заки я прийду, віддавайся читанню, умовлянню та навчанню. Не занедбуй у собі дару, що був даний тобі через пророцтво з накладанням рук збору пресвітерів. Про це міркуй, будь увесь у цьому, щоб поступ твій усім був очевидний.

Стихи Алілуя (глас 8):

Стих: Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому (Пс 94,1).

Стих: Хваліте Господа з небес, хваліте Його на висотах (Пс 94,2). *Стих:* Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців (Пс. 28,1).

Євангеліє (Від Луки 19:1-10)

У той час, увійшовши в Єрихон, Ісус проходив через (місто). А був там чоловік, Закхей на ім'я; він був головою над митарями й був багатий. Він бажав бачити Ісуса, хто він такий, але не міг із-за народу, бо був малого зросту. Побіг він наперед, виліз на сикомор, щоб подивитися на нього, бо Ісус мав проходити тудою. Прийшовши на те місце, Ісус глянув угору і сказав до нього: "Закхею, притьмом злізай, бо я сьогодні маю бути в твоїм домі." І зліз той швидко і прийняв його радо. Всі, бачивши те, заходилися нарікати та й казали: "До чоловіка грішника зайшов у гостину." А Закхей устав і до Господа промовив: "Господи, ось половину майна свого даю вбогим, а коли чимсь когось і покривдив, поверну вчетверо." Ісус сказав до нього: "Сьогодні на цей дім зійшло спасіння,

бо й він син Авраама. Син бо Чоловічий прийшов шукати і спасти те, що загинуло."

Замість Достойно:

Величай, душе моя, Царя Христа, що хрестився в Йордані.

Ірмос (глас 2): Не зуміє ніякий язик достойно благовалити, тривожиться й ум, і то надсвітній, коли оспівує тебе, Богородице; одначе ти, благая, прийми віру, бо любов нашу божественну знаєш, бо ти є християн заступниця, тебе величаємо.

Причасний: Явилася благодать Божа спасительна всім людям (Тит 2,11).* Хваліте Господа з небес, хваліте Його на висотах (Пс 148,1). Алілуя (х3).

Згідно Галицької традиції, ми співаємо: **Всесвіт днесь радістю сповняється, Христос хрестився в Йордані.** *Замість* "Ми бачили світло істинне..." (х1) "": Нехай сповняться уста..." (х3) і "Нехай буде ім'я..." (х3).

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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.

МНОГАЯ ЛІТА! З ДНЕМ НАРОДЖЕННЯ! Божих благословень та найкращих побажань владиці Давиду Мотюку, Тодду Войвітці, Олівер Івановичу та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь Бог благословить щастям та здоров'ям на многі і благі літа!

БЛАГОСЛОВЕННЯ ДОМІВОК – Якщо ви хочете, щоб священник прийшов відвідати і благословив ваш дім, будь ласка, зателефонуйте о. Янку Гербуту або о. Михайлу Богуну, щоб домовитися про зустріч.

МАТЕРІ В МОЛИТВІ – Молитва матерів триватиме кожної першої неділі кожного місяця після Божественної Літургії об 11:00. Ось найближчі неділі для зустрічей «Матері в молитві»: 4 лютого та 3 березня 2024 року. У першу неділю місяця Панахиду заборонено.

НАСТУПНОГО ТИЖНЯ КАВА І СПІЛКУВАННЯ

Кава і спілкування відновиться наступної неділі, 21 січня 2024 року. Якщо ви хочете стати волонтером, будь ласка, зв'яжіться з Лорі Боярські за номером (780) 619-9517.

ПАРАФІЯЛЬНІ КОНВЕРТИ ТА КАЛЕНДАРІ

- НА 2024 рік – доступні для отримання сьогодні біля будь-якого входу або внизу. Будь ласка, не забудьте забрати їх, щоб допомогти нам заощадити на поштових витратах.

ПЕРШЕ УРОЧИСТЕ СВЯТЕ ПРИЧАСТЯ ТА

СПОВІДЬ 2024 – Кляси/Уроки підготовки для дітей від 7 років можуть зареєструватися на цей курс. Початок занять в суботу 13^{го} січня 13-15 год у підвалі церкви. Будь ласка, реєструйтесь у Лідії Дошак (катехит) 780 432 3205. Реєстраційні форми доступні в дверях або на веб-сайті (www.stjosaphat.ab.ca).

САДОЧОК СВЯТОГО ЙОСАФАТА

– Чудова програма! Зручне розташування! Спокійні серця батьків - це задбані діти! Садочок знаходиться в початковій школі Святого Матві (8735 - 132 Ave.). Програма для дітей віком від двох до п'яти років. Особлива увага спрямовується на створення сприятливого середовища для розвитку, з належним наголосом на релігійне, мовне та культурне виховання. Запрошуються українсько мовні діти, як і діти-двомовні. Реєстрація приймається протягом усього навчального року. Для реєстрації або для отримання додаткової інформації, будь ласка телефонуйте @ 780-421-1769 або відвідайте www.sadochok.com.

ПИРОГИ ТА ГОЛУБЦІ ТА ІНШІ ВИРОБИ ДЛЯ

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

КОНЦЕРТ УКРАЇНСЬКИХ КОЛЯДОК

– 21 січня 2024 року о 15:00. Вхід за донатом до дитячих будинків-інтернатів «Міст надії» в Україні. Податкова квитанція, видана для пожертвувань від \$ 20. Післяконцертні частування у залі «Верховина». За додатковою

інформацією звертайтеся до Люби Бойко-Белл за телефоном (780)469-4890.

ПІДГОТОВКА ДО ШЛЮБУ

– Заняття триватимуть протягом двох вихідних: 9-10 лютого та 1-2 березня 2024 року. Щоб зареєструватися, будь ласка, зв'яжіться з о. Петром Бабеєм за fr.babej@eeparchy.com або зателефонуйте за номером 780-993-8037.

БАЖАВ ВІН БАЧИТИ ІСУСА, ХТО ВІН, АЛЕ НЕ МІГ ... АЛЕ ЗУСТРІВ!

Дорогі Браття і сестри у Христі, із початком читання Євангеліє про зустріч Закхея митаря та Ісуса (Луки 19, 1-10.) ми розпочинаємо приготування до Великого посту. Запрошую вас до особливих роздумів над цією зустріччю, котра може нам допомогти краще зрозуміти важливість нашої особистої зустрічі з Ісусом.

Найперше можемо зауважити особливу цікавість грішного чоловіка, яка зустріла ряд труднощів: “Бажав він бачити Ісуса, хто він, але не міг із-за народу, бо був малого зросту.” Він доклав зусиль, бо бажання було дуже сильним. Він продовжував свої пошуки, а милостивий Господь пішов йому назустріч.

Ця історія нам нагадує про те, що зустріч людини і Бога має бути найперше бажаною обома: Богом і людиною. І це бажання має перерости у пошук. Адже пошук поєднує у собі внутрішнє бажання і конкретні дії. Завершується цей пошук зустріччю із Ним, а далі ця зустріч породжує знайомство, що в свою чергу переходить у тісні відносини, які можемо прирівняти до дружби, до родинності.

Роздумуючи над зустріччю Закхея і Христа, ми можемо зауважити як мало Господь говорив до Закхея, радше Закхей перериває цю тишу, щоб сказати те, що він відчув в ту мить: Він потребував переміни. І ця переміна мала початися від нього самого, від його цінностей життя, задля чого він думав, що живе. Закхей згадує про матеріальне багатство, яке він здобув нечесним шляхом і

яке напевно що приносило йому відчуття щастя, але тепер він хоче перемінити його у діла Милосердя.

Бути багатим чоловіком того часу означало в певній мірі бути благословенним, люди відчували, що Бог їх любить і тому дає можливість мати багато. Але що стається із багатим Закхеем? Маючи все, він усвідомлює свою бідність, бо не відчував любові.

Любов не можна купити, неможливо насильно здобути, зманіпулювати. Любов можна лише відчуті і пережити. Тепер ми розуміємо, що цікавість зустріти Ісуса була насправді викликана бажанням бути любленим. І це глибоке бажання було в повні задоволене при зустрічі із Спасителем.

Тому Закхей більше не потребує штучної любові у матеріальних благах, Він зустрів правдиву любов, що спонукає любити також інших.

Ця зустріч Закхея і Бога показує як важливо зустріти правдивого Бога, а не надуманого самим собою.

Кожна людина, яка народжується відчуває потребу зустріти Бога, але потім ця потреба може бути задоволена фальшивим пізнанням образу Божого.

Тут і виникає запитання: якщо ми молимося до якогось надуманого божка, то чи наша молитва може бути почута правдивим Богом? Почутою? Мабуть, що так – Бог все чує! Але чи ми будемо відкриті прийняти відповідь від правдивого Бога? Бо коли ми молимося до якогось штучного божка, то ми вже наперед очікуємо від нього такої відповіді, яку ми хочемо, і якщо такої немає, то ми думаємо, що Бог нас не чує. Насправді це ми глухі. Живий правдивий Бог нам дає відповідь завжди. Вона може бути всупереч до нашим здогадок і ілюзій, але вона є!

Саме зустріч із правдивим Богом перемінює серце людини і дозволяє їй відчуті правдиву любов. Ніщо в цьому світі не замінить зустрічі з правдивим Богом, ніякі матеріальні блага і радості не замінять того, що людина може пережити від постійної присутності в обіймах люблячого Отця, Сина і Святого Духа.

Готуймося до посту, до особливої пори пізнання і пережиття Божої Любові.

o. Vitaliy (Духовні Роздуми)

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THIS WEEK AT THE CATHEDRAL

SUNDAY, JAN. 14: ZACCHAEUS SUNDAY; Fathers of Sinai

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (E&U); for the intentions of all parishioners; for repose of +Don Hucal.

8:00 AM – Great Matins.

9:30 AM (SUN) – Divine Liturgy (ENG); for all parishioners; for the repose of +Mary and +John Berezanski.

11:00 AM (SUN) – Divine Liturgy (UKR); for the health and intentions of all parishioners; for the repose of +Illia Warchola with Panakhyda (40 days).

Mon. Jan 15: Sts. Paul & John, Venerable

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for repose of +Don Hucal.

Tues. Jan. 16: Chains of St. Peter

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

7:30 AM – Divine Liturgy; for repose of +Don Hucal.

Wed. Jan. 17: St. Anthony, Venerable

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Bill, +Ann, +Sophia Palichuk and +Joseph.

Thurs. Jan. 18: Athanasius & Cyril, Bishops

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for repose of +Don Hucal.

6:30 PM – UCWLC Meeting.

Fri. Jan. 19: St. Macarius, Venerable

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Divine Liturgy; for the intentions of all parishioners; for the repose of +Don Hucal.

Sat. Jan. 20: St. Euthemius, Venerable

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for repose of +Don Hucal.

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

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (Bilingual); for the intentions of all parishioners; for the health and intentions of Ed and Marcia Hladunewich.

SUNDAY, JAN. 21: SUNDAY OF THE PUBLICAN AND PHARISEE; Maximus, Conf.

8:00 AM – Great Matins.

9:30 AM (SUN) – Divine Liturgy (ENG); for all parishioners; for the health and intentions of Sister Stephanie Olynyk (SSMI) with Birthday Blessings.

11:00 AM (SUN) – Divine Liturgy (UKR); for the health and intentions of all parishioners; for the repose of +Stepan Sledzinsky (1 year Memorial).

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