

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

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

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

josphat@telus.net

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

Website: **www.stjosphat.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 Wojcichowsky, 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)

kowalchymichael@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 21th, 2024

SUNDAY OF PUBLICAN AND THE PHARASEE

Tone 1. Our Venerable Father Maximus the Confessor (662). Holy Martyr Neophytus (284-305). Holy Martyrs Eugene, Candidus, Valerian, and Aquilas.

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 1: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind.

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

Kontakion, Tone 3: Let us bring sighs of sorrow to the Lord as did the Publican* and approach the Master as sinners,* for He desires salvation for everyone.* He grants forgiveness to all who repent.* For as God, the One-who-is, co-eternal with the Father, He became flesh for us.

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. (*Psalms 32:22,1*)

Epistle – 2 Timothy 3:10-15

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

Timothy my Son, now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted. But wicked people and impostors will go from bad to worse, deceiving others and being deceived. But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

Alleluia Verses

Verse: God gives me vindication, and has subdued people under me.

Verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. (*Psalms 17:48,51*)

Gospel – Luke 18:10-14

The Lord said his parable, “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.’ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his home justified rather than the other; for all who

exalt themselves will be humbled, but all who humble themselves will be exalted.”

Communion Hymn

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

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For Further Reflection

Exodus 22:1-9

“If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox, and four sheep for a sheep. He shall make restitution; if he has nothing, then he shall be sold for his theft. ⁴If the stolen beast is found alive in his possession, whether it is an ox or an ass or a sheep, he shall pay double.

²“If a thief is found breaking in, and is struck so that he dies, there shall be no bloodguilt for him; ³but if the sun has risen upon him, there shall be bloodguilt for him.

⁵“When a man causes a field or vineyard to be grazed over or lets his beast loose and it feeds in another man’s field, he shall make restitution from the best in his own field and in his own vineyard.

⁶“When fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he that kindled the fire shall make full restitution.

⁷“If a man delivers to his neighbor money or goods to keep, and it is stolen out of the man’s house, then, if the thief is found, he shall pay double. ⁸If the thief is not found, the owner of the house shall come near to God, to show whether or not he has put his hand to his neighbor’s goods.

⁹“For every breach of trust, whether it is for ox, for ass, for sheep, for clothing, or for any kind of lost thing, of which one says, ‘This is it,’ the case of both parties shall come before God; he whom God shall condemn shall pay double to his neighbour.

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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 *Lorne Filewych*, 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.

TODAY - COFFEE FELLOWSHIP – The Coffee Fellowship resumes today, Sunday, January 21st, 2024. If you are wanting to volunteer, please contact Lori Boyarski at (780) 619-9517.

PEROGY PINCHING – We are looking for volunteers to make perogies on **January 23rd at 5 PM**. Supper will be provided, Call Lori if able to come. (780) 619-9517

BIBLE STUDY – On Thursday, January 25th, at 7:00 PM, we will resume our study of the Book of Hebrews, with Ed Hecker. Please read Chapter 8 and join us for an instructive discussion in the church basement. Join us again on every subsequent Thursday, same time, same place. All are encouraged to come.

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.*

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

TODAY - CONCERT OF UKRAINIAN CHRISTMAS CAROLS – January 21, 2024 at 3:00 PM. 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 14, 2023

SUNDAY COLLECTION

Sunday Envelopes	\$845.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$435.00
Loose Donations	\$131.50

Candles	\$44.85
TOTAL:	\$2,653.85

INITIAL OFFERING	\$560.00
CHRISTMAS OFFERING – CLERGY – BLUE	\$200.00
CHRISTMAS OFFERING – PARISH NEEDS – Y	\$100.00
BISHOP’S APPEAL	\$100.00
SEMINARY	\$30.00
ALBERTA KNIGHTS OF COLUMBUS	\$1,384.43
EDMONTON CATHOLIC SCHOOLS	\$500.00

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

On Being Good Pharisees:
Sunday of the Publican and the Pharisee

“I thank you God, that I am like the rest of men and women – imperfect but loved by You, sinful yet forgiven by You, unable to save myself spiritually, but so embraced by you and your saving Spirit.”

The Prayer of the Good Pharisee

Are you a Pharisee? Or to put it another way – are you like the Pharisee in this week’s gospel? The Parable of the Publican and the Pharisee confronts us with a stark contrast between religious pride and self-righteousness on the one hand, and heartfelt humility and repentance on the other hand. The Pharisee is the one who manifests pride, and it is the publican who manifests humility. The Lord closes this short parable by declaring the Pharisee “condemned” and the publican “justified.” Christ is not condemning the actions of the Pharisee. The Lord is not telling us through this parable that the Pharisee – or anyone else, and that includes us – is wasting both time and energy by going up to the temple to pray, by fasting and by tithing. These are not being condemned as empty practices, consigning all such practitioners to the barren realm of hypocrisy and religious formalism. We, as contemporary Christians, are encouraged to enter the church with regularity and offer our prayer to God, to practice the self restraint and discipline of fasting, and to share our financial

resources with the generosity implied by the biblical tithe. We could add other practices to that. In fact, we would do well to imitate the outward actions of the Pharisee in practicing our Faith!

Yet, on a deeper and far more significant level, the Pharisee got it all wrong. He was consumed by a self-satisfied and self-righteous interior attitude that left no room for God to transform him by divine grace. The Pharisee's prayer was seemingly directed to God, but in reality, it was an exercise in self-congratulations (for not being like other sinful men). Here was a man who did not suffer over low self-esteem! The Pharisee was self-centered, but not God-centered. Something went wrong, and the self replaced God as the center of his energy and passion. The exterior forms of piety that he practiced were disconnected from the interior realm of the heart, where God is meant to dwell and, again, transform the human person from within, so that each person becomes less self-centered and more God-centered with time and patience.

We all know the story of the Publican and the Pharisee, but don't see that we are the Pharisee and maybe a little bit the Publican. And the more we become like the Publican, not in his deeds, but in his humility, then we will become justified. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him; he felt no need to repent. Anyone thinking this way could be labelled a modern Pharisee. However, anyone trying to live a Christian life, albeit imperfectly, could be labelled a good Pharisee.

So what makes a good Pharisee? A good Pharisee prays like this: "I thank you God, that I am like the rest of men and women – imperfect but loved by You, sinful yet forgiven by You, unable to save myself spiritually, but so embraced by you and your saving Spirit." We are not thankful for our sins, but we are grateful for our awareness of them and for the humility, compassion and forgiveness that are available from the Lord because of that awareness.

Good Pharisees, like the Publican, know they are sinners. This keeps them from becoming phonies. Jesus loved sinners and distrusted phonies. The world often taunts us with our imperfections and sinfulness, as if our faults prove that our Faith and practices are nothing but empty show. When someone says, "You Catholics claim to be religious, but there are plenty of people who don't go to church and they live better lives than you." we must answer truthfully. "Yes, but how much worse would we be without faith! You are right about us' we need to reform. We must try to do better. Please pray for us." That's the response of the sinner, the good Pharisee. That's the humble answer that leads to repentance, forgiveness and renewal."

And the Publican? Based on our knowledge of the role of the publican in first century Israel, we can be assured that Christ was not "justifying" the particular "lifestyle" that made the publicans such notorious and despised figures of that world. Rather, the publican was declared "justified" for the very fact that he recognized and was profoundly struck by just how sinful he had become in cheating and defrauding his neighbor as a hated tax-collector working for the occupying Roman authority.

This publican understood God. He also knew himself. He was guilty of many things, but he wanted to change. He went to the temple knowing he was not worthy, but trusting that God could change him. And he was justified, because he had faith in God. Was he failing? Did he still have greed in his heart? Of course! It takes a long time to divest yourself of your passions. It is a hard lesson to learn.

Thus, our preparation for Lent begins with a prayer for humility, the beginning of true repentance. Through repentance, we restore our spiritual vision. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness. If we carry our pride on this journey of Lent, we will not be aware of our failings and our need for God's grace. Without this awareness, we cannot experience that great

conversion of the heart (metanoia) that will lead us into a deeper relationship with God.

The week following this Sunday is a privileged week: we are allowed to eat meat on Friday. This reinforces the lesson of the Publican and the Pharisee that inner humility shows God a truer heart than outward signs that are empty and lead to pride.

In order to complete the Great Fast journey, we need to recognize that we are creatures, not Creator. God alone holds that title and we must bow before God in humility. Humility means to recognize that without God we really can do nothing. Without God's love for us, our next breath would be impossible. It does not mean to put ourselves down excessively but to be honest about our shortcomings as well as our gifts.

We live in a culture obsessed with the self openly promoting, both pride and vainglory. "In your face" is widely seen as a "heroic" gesture of self-defiance and legitimate self-promotion. Humility is treated as weakness and ineffectual for "getting ahead" or for fulfilling one's desires. We hear the voice of the Lord and we hear the voice of the world. It is our choice as to which voice we will listen to. And that choice will be determined to a great extent by just what the desires that move us to action are actually for. "For where your treasure is there will your heart be also".

sspp.ca

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Humility is a strange thing. The minute you think you've got it, you've lost it.

— Sir Edward Hulse

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Holiness of the Work (The Value of Volunteer Work)

By Mary P. Walker

Every parish has them: pew warmers. They show up most Sundays, but that's the extent of their involvement. Imagine how much more of God's work could be done if pew

warmers became active volunteers in the Church.

How can we gently reach out and help transform pew warmers into active volunteers like Evelyn Verwold? After a funeral at St. Thomas Aquinas parish in College Station, Texas, Evelyn's kitchen crew prepares and serves a meal to the bereaved family. She understands the sanctity of the service. "We aren't just serving good food," she says. "We are making the comfort and love of Jesus present here and now. Cooking is caring."

The *Catechism of the Catholic Church* explains that the parish is a place where the faithful can gather to celebrate the Eucharist and practice "the charity of the Lord in good works and brotherly love" (2179). Parishes have a noble mission, and by participating in parish life we are loving God and neighbor as Jesus taught us.

Typically, parishes that promote volunteerism successfully emphasize the holiness of the work. Even the humblest forms of service are done for the glory of God. How do we cultivate this attitude throughout our own parish? First, we must come to recognize, through preaching, education, and the sacramental life, that when we do God's work we are engaged in something that has eternal value. In addition, we welcome and invite the participation of all. To ensure that God's work is done in the best way possible and that volunteers have the confidence they need to do the job, we train volunteers for their mission. Finally, we rely on prayer as the foundation for service and cultivate the practice of prayer within the various ministries.

How do we invite parishioners to participate? Parishes often use bulletin announcements and signup campaigns. However, a personal invitation is usually the best way to encourage others to do God's work. When skills and interest are matched with need, volunteerism increases.

Of course, before you can personally approach people, you have to know them. Smiling at other parishioners, greeting them, and inquiring about their welfare aren't just courteous practices: These actions emulate Jesus' caring presence. Potluck dinners and other social activities—like coffee and donuts after Mass—aren't nice add-ons to the "real work" of the parish, they are essential.

Msgr. David Lockard, pastor of Most Holy Trinity in Huntingdon, Pennsylvania, explains that organization helps the process. "Parish organization isn't bureaucracy; it's not a waste of time," he says. "It lets us coordinate opportunities for service."

"All leaders in ministry have to be welcoming," says Father Sam Hose, pastor of the new and growing parish of St. John Vianney in Round Rock, Texas. "We are developing a vital hospitality ministry, which may include home visits and welcoming phone calls. As we get to know each other, we learn that all share a desire to do good." Father Hose reminds us that every parish is blessed with people who are eager to express their ideas and opinions. Every parish is also blessed with those who quietly reflect and serve. Listen to what they have to say and seek out their ideas. If we don't reach out to the quiet people, we'll never discover their important gifts.

Those of us who aren't naturally outgoing may hesitate to ask others to join in a particular ministry. However, when we really believe we are doing God's work, we willingly invite others to share. As Louis Hodges, a lector and RCIA catechist says, "Remember, Satan and his minions constantly invite us to do evil. As God's voices, we must be even more dedicated."

How do you ask a person to volunteer? You explain how the person's skills and talents match the volunteer opportunity, the benefits of volunteering, and the time and resources required. For example, to ask a person to teach in the religious education program, you

could say, "I've noticed that you enjoy being around young people and they enjoy being with you. Have you considered becoming a teacher? Classes meet after Mass on Sunday and it takes about an hour to prepare the lesson. When I teach the Catholic faith, I learn much more about it and gain satisfaction in knowing that I'm helping kids choose a good path in life."

Often people accept the offer, or may indicate some other way they could serve. Sometimes parishioners say "no." "Accept what is offered," advises Father Mark Begly, pastor of St. John the Baptist in New Baltimore, Pennsylvania. "Small gifts, through the Holy Spirit, can bear much fruit. When people experience the benefits of service, often they'll increase their involvement."

Jesus spent three years of his life training the disciples. Whether volunteers fry the fish for Lenten dinners or coordinate the adult education classes, training is essential. An untrained volunteer may feel inadequate for the task or may not have the skills needed to do the job. Training can be anything from an informal exchange of information to a multi-year certification program. The measure of success of any training is twofold: It teaches the person how to do the job and instills confidence in the participant.

We know that God is pleased when we do his work, and we can express God's joy to each other. In addition, when a parish cultivates an attitude of appreciation, volunteerism increases. Simple gestures like thank-you notes, pulpit announcements, appreciation parties, and bulletin notices convey the message that when each person contributes to the Kingdom of God, God notices, and we do too.

No discussion of service is complete without emphasizing the importance of prayer. Prayer should precede and follow everything we do. When we offer our work to the glory of God and ask his blessing, we reconnect with the purpose of our activities.

In addition, there are some who can't volunteer in a public way, yet their contribution of prayer is beyond measure. Shawn Pauc, a young mother of two, experienced the caring ministry of prayer at a time in her life when she was in the greatest need. In February, 1998, her husband, Mark, was killed in an automobile accident.

"When I heard about the accident, I immediately notified the parish prayer chain. I knew they were praying for me as I talked to Mark," Shawn recalls. "I knew they were praying for me as I made the funeral arrangements, and I know they still pray for my family as we try to live our lives day by day. My parish has helped me with physical and material needs, but their constant support through prayer is what sustains me." Shawn's story shows us that when we volunteer, we are not serving the pastor or parish programs. We are helping each other to holiness. In 1 Corinthians 12:7 Paul teaches, "To each individual the manifestation of the Spirit is given for some benefit." One way to make sure our parishes get all the benefits the Holy Spirit has to offer is to welcome, invite, train, and appreciate the pew warmers.

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PROLIFE REFLECTIONS



We pray that our society awakens to the evil in the culture of death and turns to a culture of life. May the gentle rain of God's mercy and forgiveness fall upon us as we lovingly care for one another, especially the most vulnerable.

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 1: Хоч запечатали камінь юдеї* і воїни стерегли пречисте тіло Твоє,* воскрес Ти, Спасе, на третій день,* даруючи життя світові.* Тому сили небесні взивали до Тебе,

Життєдавче:* Слава воскресінню Твоєму, Христе,* слава царству Твоєму,* слава провидінню Твоєму,* єдиний Чоловіколюбче!

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

Кондак Тріоді, глас 3: Зітхання митарські принесім Господеві* і до Нього приступім, грішні, як до Владики,* Він бо хоче спасення всіх людей,* Він відпущення подає всім, що каються,* бо ради нас Він воплотився – Бог суций, Отцю собезначальний.

Прокімен, Глас 1

Всі: Милість Твоя, Господи, хай буде над нами,* бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала (Пс 32:22,1).

Апостол – До 2 Тимотея 3:10-15

До Тимотея другого послання святого апостола Павла читання.

Сину Тимотею, ти пішов слідом за мною в моїй науці, моїй поведінці, моїй настанові, вірі, довготерпеливості, любові, постійності у переслідуваннях, у стражданнях, які були спіткали мене в Антіохії, в Іконії та в Лістрі; всі ці переслідування я переніс на собі, і від усіх них Господь мене визволив. Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані. А лихі люди й дурисвіти будуть дедалі більше поступати у злomu, зводячи інших, і самі зведені. Ти ж тримайся того, чого навчився і в чому переконався. Відаєш бо, від кого ти навчився, і вже змалку знаєш Святе писання, яке може тебе зробити мудрим на спасіння вірою у Христа Ісуса.

Алилуя, глас 1

Стих: Бог, що дає відплату мені, і покорив народи мені.

Стих: Ти, що звеличуєш спасіння царя, і даєш милість помазаннику Своему Давидові і родові його повіки (Пс 18:48,51).

Євангеліє – Від Луки 18:10-14

Сказав Господь притчу оцю: Два чоловіки увійшли в храм молитись: один був фарисей, а другий – митар. Фарисей, стоячи, молився так у собі: Боже, дякую тобі, що я не такий, як інші люди: грабіжники, неправедні, перелюбці, або як оцей митар. Пощу двічі на тиждень, з усіх моїх прибутків даю десятину. А митар, ставши здалека, не смів і очей звести до неба, тільки бив себе в груди, кажучи: Боже, змилуйся надо мною грішним! Кажу вам: цей вернувся до свого дому виправданий, але не той; бо кожний, хто несеться вгору, буде принижений, а хто принижується, буде ввищений.

Причасний

Хваліте Господа з небес, хваліте його в вишніх. Аلیلуя, * Аلیلуя, аلیلуя,* аلیلуя

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ОГОЛОШЕННЯ

ПАРАФІАЛЬНИЙ 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 *Лорн Філевич* та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь Бог благословить щастям та здоров'ям на многі і благі літа!

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

БЛАГОСЛОВЕННЯ ДОМІВОК – Якщо ви хочете, щоб священник прийшов відвідати і благословив ваш дім, будь ласка, зателефонуйте о. Янку Гербути 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.

ПАРАФІАЛЬНІ 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.

СЬОГОДНІ – 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.



НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ

Часто ми, християни, приходимо до храму молитися або стаємо на молитву в нашому домі. Розповідь зі Святого Євангелія говорить про двох людей, що прийшли молитися до храму: один митар, а другий фарисей. Коли сам Господь Ісус Христос звертав на це увагу, розповідаючи цю притчу, то це означало щось дуже важливе, - мабуть, багато людей, а може, і більшість молились подібно до фарисея? Не відомо, але дуже правдоподібно, що десь у глибині багатьох сердець лунає молитва приблизно такими словами: *"Боже, дякую тобі, що я не такий, як інші люди - грабіжники, неправедні, перелюбці, або як оцей митар"* (Лк 18, 11). Ми часто починаємо милуватися собою: порівнюючи себе з іншими, завжди бачимо, що ми кращі за будь-кого, побожніші, гідніші перед обличчям Господа Бога. І в такій самохвальбі безмірно виростає гордість, власне "я", настільки, що закриває собою Бога. Ми створюємо собі божка, котрому поклоняємося, і зовсім не бачимо Бога. Це досить небезпечне становище для нас самих і для тих, хто поряд з нами, тому що наша самозакоханість - нарцисизм - перекриває можливість для дії Божої ласки. Ми нібито й

молимося, і робимо все, чого навчає Церква, але чомусь не змінюємося, і наша душа залишається без змін на краще. Часто чуємо такі судження: *"Навіщо мені ходити до храму, навіщо мені віра в Бога, коли мій сусід, що постійно відвідує церкву, чинить багато зла і не поправляється на краще, хоч вважає себе добрим християнином?"* Нам варто замислитися: чому маємо ходити до церкви? Кому віддаємо славу - Богові чи собі?

Чи ми справді прагнемо зустрічі з Богом, прагнемо перемінитися, бажаємо, щоб Господь діяв у наших серцях? Якщо так, тоді маємо стати перед Богом, пам'ятаючи, що нелегко визнавати свою неміч і слабкість перед Ним, але це важливо - визнати гірку правду про себе перед Господом, свою грішність. Коли людина починає надмірно шукати уподобання в собі, вона перестає подобатися Господові, забуває про те, що все, чим володіє, отримане від Господа: краса, доброта, побожність, різні інші таланти, - і тільки Йому, єдиному, належить похвала. Коли людина починає гнатися за людською похвалою, вона втрачає правдиві чесноти. Справжня слава належить тільки Богові, а справжня велич - завжди скромна й непомітна. Перебування Ісуса на землі - це приклад скромності, тихості, терпеливості й жертвної любові, чого ми так часто боїмося. Маємо страх тому, що покладаємося на власне "я" і не вміємо довіряти Богові. А терпіння й випробовування показують, ким ми є насправді, і виявляють правду про нас - не ту, що нам диктувала самохвальба, а цю, що ми набули нашим ставленням до Господа. Терпіння наближають нас до Бога й уподібнюють до розп'ятого Ісуса Христа, показують правдивість нашої вірності Йому: *"Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані"* (2 Тм 3, 12). Інколи також і переслідування приходять для того, щоб наблизити нас до Бога й визволити від власного самолюбства. "Нічого так не бійся, так не осуджуй, так не остерігайся, як своїх власних вад і гріхів. Усе, що ти вчиниш, нехай не видається тобі чимось великим.

Згадай про свої гріхи з великим смутком і гірким жалем і ніколи не думай, що ти щонебудь значиш через свої добрі діла" (Т. Кемпійський, "Наслідкування Христа").

Ми мусимо, як митар, пам'ятати про нашу грішність, про наші духовні падіння та про те, що ми нічого не маємо, чим би могли хвалитися, хіба що, як каже святий апостол Павло, - нашими гріхами. Як твердить о. О. Мень, людина, котра зовнішньо сповнює заповіді, а в серці зберігає пиху, гординю і злість, однаково стоїть від Бога далеко. У Бога неможливо відкупитися ні постами, ні жертвами, тому що псалом говорить, що жертва Богові - дух сокрушений, тобто сум з причини власних гріхів. Серцем сокрушеним та смиренним ти не погордуєш, Боже! Не відкинеш його. Господь глядить на серце людини, тому таким гідним було каяття митаря, який був оправданий перед Богом за усвідомлення своєї грішності та сердечне розкаяння.

Стараймося не перераховувати й не вихвалювати перед Богом і людьми наші добрі діла, Господь їх знає, а принесімо Йому наше серце, відкрите на Його безмежне милосердя. Докладаймо зусиль, аби потонути в Його безмежній величі, силі та безконечній любові. Святі Отці дуже часто застерігали від самозадоволення та високої самооцінки, оскільки таке наше судження може виявитися помилковим і неправильним. *"Бог має багато людей, котрих не має Церква (не всі люди доброї волі належать до Церкви). Церква має багато таких, котрих не має Бог (тому що можна перебувати в цій інституції, але не мати Божого життя, не належати до Бога)"*, - зазначає святий Августин. Нехай притча про митаря і фарисея навчить нас не боятися бути справжніми розкаяними митарями й уникати думки гордого та самолюбного фарисея.

*Джерело: † Ігор (Возняк)
Архієпископ Львівський, УГКЦ*

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THIS WEEK AT THE CATHEDRAL

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

4:00 PM (SAT) – Great Vespers.

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

8:00 AM – Great Matins.

9:30 AM (SUN) – Divine Liturgy (ENG); for the health and intentions of 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 with Panakyda (1 year Memorial).

Mon. Jan 22: St. Timothy, Apostle

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for health and intentions of Ed and Marcia Hladunewich.

Tues. Jan. 23: 13 Pratulyn Martyrs; St. Clement, Bishop-Martyr

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

7:30 AM – Divine Liturgy; for the health and intentions of Olga Balko.

Wed. Jan. 24: St. Xenia, Venerable

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Clarence Zazulak.

Thurs. Jan. 25: St. Gregory, Theologian

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for repose of +Lilly Bayrack.

Fri. Jan. 26: St. Xenophon, Venerable

7:00 AM – Rosary (Sorrowful Mysteries).

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

Sat. Jan. 27: Relics of St. John Chrysostom

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 repose of +Don Hucal.

SUNDAY, JAN. 28: SUNDAY OF THE PRODIGAL SON; Ephrem, Venerable

8:00 AM – Great Matins.

9:30 AM (SUN) – Divine Liturgy (ENG); for the health and intentions of all parishioners; for the repose of +Don Hucal.

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

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