

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону
10825 – 97th Street, Edmonton, AB, T5H-2M4
Tel: **780-422-3181** | Office Email:
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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 Wojcichowsky, Protosyncellus
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CATHEDRAL CLERGY

Fr. Janko Herbut, Parish Pastor
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Fr. Mykhaylo Bohun, Assistant Priest
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Deacon Cyril Kennedy
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Fr. Michael Kowalchyk (retired)
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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, February 4th, 2024

SUNDAY OF THE FEARFUL JUDGEMENT (MEATFARE)

Tone 3. Post-feast of the Encounter. Our Venerable Father
Isidore of Pelusium (408-50)

DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead,* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion, Tone 1: Rejoice, full of grace, Virgin Mother of God!* From you there dawned the Sun of Righteousness, Christ our God,* who enlightens those who dwell in darkness.* And you, O righteous Elder, be glad!* You received in your embrace* the Liberator of our souls,* who grants us resurrection.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 1: When You come on earth, O God, in glory,* and the universe trembles,* while the river of fire flows before the seat of judgement,* and the books are opened and all secrets disclosed,* then deliver me from the unquenchable fire,* and count me worthy to

stand at Your right hand,* O Judge who are most just.

Now and for ever and ever. Amen.

Kontakion, Tone 1: By Your birth, You sanctified a virgin womb* and fittingly blessed the hands of Simeon.* You have come also now and saved us, O Christ our God;* give peace to Your community in time of war,* and strengthen its rulers, whom You love,* for You alone,* are the Lover of mankind.

Prokeimenon, Tone 3

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord, for a psalm is good; may praise be sweet to Him. (Psalm 146:5,1)

Epistle: 1 Corinthians 8:8-9:2

Brothers and sisters: “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols?¹ So by your knowledge those **weak believers**² for whom Christ died are destroyed. But when you

thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, **I will never eat meat**,³ so that I may not cause one of them to fall. Am I not free? **Am I not an apostle?**⁴ Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.⁵

Alleluia, Tone 8

Verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour. *Verse:* Let us come before His face with praise, and acclaim Him in psalms. (Psalm 94:1,2)

Gospel: Matthew 25:31-46

AT THAT TIME, JESUS SAID: “When the Son of Man comes in His glory, and all the angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate people one from another as a shepherd separates the **sheep**⁶ from the goats, and He will put the sheep at His right hand and the goats at the left.

Then the King will say to those at His right hand, ‘Come, you that are blessed by my Father,

¹ **Sacrifice to idols:** Throughout the Roman Empire, animals were sacrificed to pagan “gods” at feasts and public occasions. Part of each offering was used in a ceremonial meal, or went to the donor; the remainder was often sold in public meat markets. Christians had a dilemma. Should they eat meat that had been offered before idols? The Jews had prohibitions, but the Christians believed an idol is nothing. Paul answers they are correct in principle, but they must think about other people’s consciences. Love of God and of fellow Christians compels Paul not to eat such meat, out of consideration for the weak.

² **Weak believers:** Presumably, some in Corinth ate meat sacrificed that was to idols. They hoped that their example would build up weaker Christians. Paul rebukes them with sarcasm: eating idol food will not build up the weak to spiritual maturity; it will build them up to violate their conscience and fall into sin. Only love and consideration for the weak will truly build them up in Christ.

³ **I will never eat meat:** The exercise of Christian love is more important than the exercise of Christian liberty. To assert our freedoms in a way that puts others in danger is to sin against charity.

⁴ **Am I not an apostle?** A rhetorical question to remind readers of Paul’s authority. His credentials are the same as every legitimate apostle, that is, he has seen and been commissioned by the risen Jesus.

⁵ Paul portrays himself as a model for imitation. Just as he waives certain apostolic rights to promote the gospel, so the strong in Corinth are challenged to relinquish certain liberties like the right to eat idol food in order to build up the weaker brethren. The issue of idol food remains uppermost in Paul’s mind here, as suggested by several examples that illustrate the right to eat.

⁶ **Sheep:** Christ uses sheep to illustrate the righteous, for they follow His voice and are gentle and productive. Goats indicate the unrighteous, for they do not follow the shepherd and they walk along cliffs, which represent sin.

inherit⁷ the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty, and you gave Me something to drink, I was a stranger and you welcomed Me, I was naked and you gave Me clothing, I was sick and you took care of Me, I was in prison and you visited Me.’ Then the righteous will answer Him, ‘Lord, when was it that we saw You hungry and gave You food, or thirsty and gave You something to drink? And when was it that we saw You a stranger and welcomed You, or naked and gave You clothing? And when was it that we saw You sick or in prison and visited You?’ And the King will answer them, ‘Truly I tell you, just as you did it to one of the least of these my brethren, **You did it to me.**’⁸ Then He will say to those at His left hand, ‘You that are accursed, depart from me into the **eternal fire**⁹ prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not welcome Me, naked and you did not give Me clothing, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when was it that we saw You hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of You?’ Then He will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life.”

Hymn to the Mother of God

O God-bearing Virgin, hope of Christians, protect and guard and save all those who put their trust in you.

⁷ **Inherit**: A term used with regard to sons and daughters rather than strangers or servants, for the righteous become children of God by adoption.

⁸ **You did it to me**: Jesus identifies himself with all men, especially the poor and afflicted. Thus, by serving others we serve Christ; by performing works of mercy we hope to find mercy. Indeed, Jesus’ own ministry was marked by concern for the disadvantaged. To see Christ in everyone

and the *Irmos*, *Tone 3*: In the law, the shadow, and the scriptures, we the faithful see a figure: every male child that opens the womb shall be sanctified to God. Therefore do we magnify the first-born Word and Son of the Father who is without beginning, the first-born Child of a Mother who had not known man.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (Psalm 148:1)* Rejoice in the Lord, O you just;* praise befits the righteous.* Alleluia, alleluia,* alleluia. (Psalm 32:1)

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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 *Lilia Glukha*, *Mariya Mishchenko*, *Zoriana Shewchuk*, and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness! Many happy years! Mnohaya Lita!

MANY HAPPY YEARS! – to Harry and Rose Kostiuik who celebrate the 66th Wedding Anniversary. May God bless you and grant you peace, health, and many happy years! Mnohaya Lita!

NEW EMAIL ADDRESS FOR THE PARISH OFFICE

– parishoffice@josaphat.ca. Please take note that we are changing our email address to parishoffice@josaphat.ca from josaphat@telus.net. The former email address

is the fulfillment of the great commandment to love your neighbor as yourself.

⁹ **Eternal fire**: A description of hell. Here the wicked are consigned to everlasting punishment with the devil and his fallen angels. This fire, prepared for the devil, shows that God did not create hell for man; rather, people choose this torment by their coldness of heart.

will still be used for e-transfers until the transition is fully completed.

TODAY: HOT LUNCH AND FELLOWSHIP – will take place THIS Sunday, February 4th, after the Divine Liturgy, in the church basement. As usual, coffee will be served. Today’s meal is Soup and Bread for \$5 per person. Please join us today, and every First Sunday of every month, as we continue our monthly Hot Lunch tradition as an opportunity to meet and chat and get to know each other. See you there!

COFFEE FELLOWSHIP – Please join us in the basement after Divine Liturgy for coffee, a snack, and to share in some fellowship. If you desire to help in making coffee and serving, please contact Lori Boyarski at (780) 619-9517.

PEROGY WORKBEE: Our next perogy workbee will be **February 6th** at the Parish Hall from 5 - 7 PM. **Supper will be served.** Come one, come all!

PEROGY SUPPER: Our next supper will be **March 1st** from 5 PM to 7 PM. **Menu:** Fish, Perogies, Lazy Cabbage Rolls, Salad and Dessert. **Price:** Adults: \$20, Children, 10 years old and under: \$10. See you there!

VOLUNTEERS NEEDED TO HELP DURING THE UPCOMING PEROGY SUPPER – If you are able to help on March. 1st during our perogy supper, please contact Lori (780-619-9517).

CUSAP PRESENTATION BY DR. MICHELLE HLADUNEWICH AT THE PARISH HALL – FEB. 12 AT 7:00 PM. – The Canada Ukraine Surgical Aid Program (CUSAP) is a humanitarian surgical aid initiative that provides life-altering care to patients affected by the war in Ukraine. All of CUSAP patients are victims of war who have suffered ballistic trauma from firearms or munitions. During surgeries lasting up to 15 hours, their operating room volunteers have reconstructed jaws, rebuilt noses, corrected eye defects and restored function to arms and legs. Since September 2022, CUSAP volunteers have provided assistance to 95 Ukrainian patients performed 110 operations and 331 procedures. Volunteer internist Dr. Michelle Hladunewich, Chief of Medicine at Sunnybrook Health

Sciences Centre and Professor of Medicine in the Temerity Faculty of Medicine at the University of Toronto, will speak on behalf of the CUSAP team. The event will be a valuable opportunity to hear about life-changing surgeries and the challenges in providing medical assistance during war in Ukraine. **Dr. Michelle Hladunewich will speak on Monday, February 12 at 7:00 p.m. at St. Josaphat Parish Hall (9637 - 108 Ave.)** We appreciate your support.

FEB. 12 - THE GREAT FAST—Starting on Monday, February 12, 2024, the Great Fast will commence. The initial day of the Fast (Feb. 12) involves strict fasting, including abstinence from meat, dairy, eggs, and foods containing these ingredients. Throughout the first week (Monday to Friday), strict abstinence from all meat and meat products is to be observed as per the (Particular Law of the UGCC, Canon 115.1 and 115.2).

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FIRST WEEK OF THE GREAT FAST

The schedule of services is as follows:

Sun. Feb. 11	5:30 pm – Forgiveness Vespers
Mon. Feb. 12	7:00 am – Rosary Prayer 7:30 am – Sixth Hour & Typica 5:30 pm – Canon of St. Andrew
Tues. Feb. 13	7:00 am – Holy Face of Jesus Dev 7:30 am – Sixth Hour & Typica 5:30 pm – Canon of St. Andrew
Wed. Feb. 14	7:00 am – Rosary Prayer 7:30 am – Sixth Hour & Typica 5:30 pm – Presanctified (Eng)
Thu. Feb. 15	7:00 am – Rosary Prayer 7:30 am – Sixth Hour & Typica 5:30 pm – Canon of St. Andrew
Fri. Feb. 16	7:00 am – Rosary Prayer 7:30 am – Sixth Hour & Typica 5:30 pm – Presanctified (Ukr)
Sat. Feb. 17	8:30 am – Lenten Matins 9:00 am – Divine Liturgy 10:00 am – Our Lady of Sorrows

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REMEMBERING THE DEPARTED (Sorokousty) – during the Great Fast, we remember and pray for our departed loved ones, clergy and

parishioners. All listed names will be read each week. The family lists of names are listed in two binders, which are on the side altar dedicated to the Mother of God. **RED BINDER** – Family Names A to O. **BLACK BINDER** – Family Names: P to Z. Please check the binders to ensure that your family page is included and updated. Also, if you wish to make changes or add names, please call the parish office.

BIBLE STUDY – THURSDAYS AT 7 PM – Please join us, in the church basement, as we continue our study of the Book of Hebrews, with teacher 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 attend.

TODAY – 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 downstairs. Please, remember to pick them up to help us save on postage.

MEMBERSHIP – If you desire to become a member of St. Josaphat Cathedral, please contact Ivone at the office to register.

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 parishoffice@josaphat.ca.

Eparchy & Community

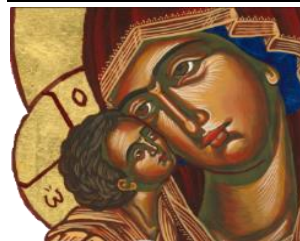
50th ANNIVERSARY OF THE UKRAINIAN BILINGUAL PROGRAM – Edmonton Catholic Schools is celebrating the 50th Anniversary of its Ukrainian Bilingual Program on Saturday, February 10, 2024, with a gala banquet at Meridian Banquet Centre. Details and tickets are now available through the Eventbrite link: <https://50thAnniversaryUBPAS.eventbrite.ca> For updates, visit the Facebook page at: <https://www.facebook.com?UBPAS>



TABLE FOR TWO – YOU ARE MY VALENTINE – FEB. 11@ 5:30 PM

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.

ICON WRITING WORKSHOPS – Are you interested in the process of painting / writing a traditional Byzantine Icon?



"2 Icon Writing Workshops". No experience is necessary. Since this prayerful process requires about 30+ hours, Fr.

Bo is planning to do one on February's Family Day Weekend (16-19) and the other on March's Commonwealth Day Weekend (8-11). The cost of each workshop is \$400 per person, and includes all materials and simple lunches. Space is limited. If you are interested in either weekend, please send an email to Fr. Bo: fr.nahachewsky@eeparchy.com

ST. BASIL UCWLC LENTEN RETREAT – Retreat Master: Deacon Cyril Kennedy. In Jesus, God has come into the world and defeated the powers of death, bringing humanity back to life. Three miracles: Jesus Healing the Women with the Flow of Blood, Jesus Raising Jairus' Daughter, and Jesus and the Gerasene Demoniac. Age: Teens and Adults. **Date: Saturday, Feb 24, 2024.** Program: Begins with Liturgy and Homily: 9:00 am in St. Basil's Church. Registration and Coffee: 10 am | Sessions: 10:45 am - 3:15 pm in St. Basil's Cultural Centre. Last Session: 3:30 pm in St. Basil's Church. Online Registration Link: <https://forms.gle/AoFZ1CSueu5rCjzE6> or call Christina at 780-435-7415, clmacyk@teluspla.net. **Registration Deadline: February 15, 2024.** Ticket Fee: \$30.00 (includes lunch and snacks).

UKRAINIAN WAR REQUIEM – The **Axios Men's Ensemble** is presenting the premiere of two-time Grammy nominee, Benedict Sheehan's "Ukrainian War Requiem" on **Sunday, April 14th at 3:00 pm at St. Basil's Ukrainian Catholic Church.** The concert will feature a choir of 50 performers including members from Pro Coro Canada and select soloists from North America and Ukraine. Tickets are available at www.axioschoir.com or by calling 780-906-1549.

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.

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SUNDAY, JANUARY 28, 2024

SUNDAY COLLECTION

Sunday Envelopes	\$3,992.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$235.00

Loose Donations	\$356.50
Candles	\$106.60
TOTAL:	\$5,887.60
INITIAL OFFERING	\$405.00
PRESERVATION FUND	
Pauline Kurylo	\$100.00
TOTAL PRESERVATION FUND	\$100.00
DONATION TOWARDS LITURGICAL ITEMS	
Anonymous	\$7,500.00

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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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PROLIFE REFLECTIONS

Lord give us that saving word to offer to our brothers and sisters who are suffering from depression, who are contemplating suicide, or assisted suicide. May they always find hope and learn that life is worth living because God loves us and helps us.

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FOOD FOR THE GODS

By Fr. Roman Planchak

Say Goodbye to meat. In the fasting practice common to all Byzantine Churches Meatfare Sunday is the last day on which meat would be eaten until Pascha. This is the first step towards the fuller discipline of the Great Fast when dairy products would not be eaten as well. This is why next Sunday is called Cheesefare Sunday (good-bye to dairy products).

Why is meat targeted in the Fast? Certainly, in most places, meat is a special festive dish. We think of the fatted calf which the father ordered slain to welcome his prodigal son back home. In some disciplines other festive items like wine and oil are avoided as well. As Christ said when pressed by the Pharisees about His disciples' behavior, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast" (Matthew 9:15).

In many cultures to this very day meat is a luxury. Numerous people regularly get their protein from beans or pulses, not meat. It's too expensive. One of the reasons why American fast food has become so popular throughout the world is that it makes meat affordable to more people than ever before.

There is another reason why we avoid meat on fast days. During the Lenten season we seek to focus on restoring the likeness to God within us, to stress the quality bestowed on us at the beginning and lost at the fall. During the Fast we seek to return to the Garden of Eden, as it were, to return to Paradise, and no one ate meat in the Garden.

According to the Book of Genesis, "God said, 'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food'; and it was so" (Genesis 1:29-30). We were all vegetarians in Eden. By avoiding meat we are symbolizing our desire to return to Eden, to recover our nature as God meant it to be.

The Book of Genesis paints a picture of human history in a downward spiral to the time of Noah and the flood. According to Genesis, after that catastrophe, God began restoring humanity on the earth. Part of that restoration included the addition of meat to our diet. God said to Noah, "Every moving thing that lives shall be food for you. I have given you all things, even as [I gave] the green herbs" (Genesis 9:15). Our fasting from meat, then, is not to avoid something bad but to express our desire for something better.

As the Jewish people developed, the meat of certain animals, fish and other sea creatures came to be considered as "unclean," unfit for God's Chosen People. This served in part to stress their particular relationship to God and distinguish them from others. In the New Testament we see that this distinction is abolished; there would be no separation between Jews and Gentiles and no unclean foods. This is expressed in the Acts of the Apostles which records St. Peter's vision of a sheet lowered from the heavens containing all kinds of animals. Peter was told to eat but he refuses on the ground that these animals were unclean. Then a voice from heaven told him, "What God has cleansed you must not call common" (Genesis 10:15). Gentiles and all foods were acceptable to the Creator and were to be received by the followers of Christ.

Food Offered to Idols

One of the issues facing the early Church was the question of food offered to idols, as described in the Epistles of St Paul. As the Church moved into Europe it encountered groups that observed religious meals in which food offered to deities, or even the spirits of the dead, was consumed.

Some believers were scandalized to see other Christians sharing in these meals. Paul begins his response to this question by saying, "Now concerning things offered to idols: We know that we all have knowledge" (1 Corinthians 8:1). By this he meant that we know that this means nothing because idols are nothing: "We know that an idol is nothing in the world, and that there is no other God but one" (v.4). In essence, then, eating this food didn't matter because all the idols in the world couldn't make food anything other than God's creation.

There was another side to the question which Paul finds even more important. Some new believers didn't understand this principle and so were shocked to see other – presumably more mature – Christians eating or thought that the idol must be real after all. So Paul recasts the question: it's not about eating food but about the effect on new believers. "Knowledge puffs up," he writes, "but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. ... for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled" (v. 1-2,7). So don't eat, not because of the idols, but because harming the faith of the weak is more unchristian than eating this food.

We hear this teaching today to remind us that our fasting is not about right and wrong food so much as it is about supporting the faith of our fellow believers. The Church's fasting days and seasons are shared experiences, actions that we are meant to do together. There are times when a person may fast privately and this fasting should be done in secret. Fasting seasons, however, are common activities and if I denigrate them or excuse myself from them, I am weakening the resolve of others. In addition, I am missing out on an experience that will heighten the joy of Pascha, when the Bridegroom is with us again.

Food Offered to Idols Today?

Recently a group of Pentecostals in Australia mounted a campaign against Cadbury chocolates, claiming that the company was offering the candy to idols. Their "proof" was that packages were imprinted with the Halal insignia, evidence that the candy was offered to the "Muslim idol," Allah! The insignia actually signified that there were no pork products in the candy (some cream fillings have gelatin stabilizers). As St Paul said, "... if anyone thinks that he knows anything, he knows nothing yet as he ought to know."

We well may encounter groups in our multicultural societies today who offer food to idols. Hindus and hare Krishna devotees, for example, have the custom of prasadam (food “transformed into the grace of God,” as one writer expresses it). These would be vegetable offerings that are “acquired without pain and suffering on the part of any creature,” offered before an altar in a meditation rite, then mingled with other foods once the god or goddess has had a chance to partake.

Could you accept such food in the spirit of love with which it was offered without acknowledging the god or goddess to whom it was offered? What do you think St Paul would say?

<https://royaldoors.net/>

СЛУЖБА БОЖА

Тропарі і кондаки

Тропар, глас 3: Нехай веселяться небесні, нехай радується земляни,* бо показав владу рукою Своєю Господь.* Він смертю смерть подолав,* первістком з – поміж мертвих став,* визволив нас із глибин аду,* і подав світові велику милість.

Тропар свята, глас 1: Радуйся, благодатна Богородице Діво,* бо з Тебе засяло Сонце правди – Христос Бог наш,* що просвічує тих, що в темряві.* Веселися й Ти, старче праведний,* Ти прийняв в обійми визволителя душ наших, що дарує нам воскресіння.

†Слава Отцю, і Сину, і Святому Духові,*

Кондак свята, глас 1: Коли прийдеш, Боже, на землю зо славою,* і затрепече все,* а ріка вогненна потече перед судищем,* і книги розгортаються і таємне з'являється,* — тоді ізбав мене від вогню негасимого* і сподоби мене праворуч Тебе стати,* Судде найправедніший.

І нині і повсякчас і на віки вічні. Утробу дівичу освятив Ти Різдом Твоїм* і руки Симеонові благословив Ти, як годилось,* Ти випередив і нині спас нас, Христе Боже,* але утихомир у брані люд Твій і укріпи народ, що його возлюбив Ти,* єдиний Чоловіколюбче.

Прокімен, глас 3

Всі: Великий Господь наш і велика сила Його,* і розумові Його немає міри.

Стих: Хваліте Господа, бо благий псалом, Богові нашому нехай солодке буде хваління.

Апостол (1 до Корінтян 8,8-9,2)

ЧТЕЦЬ: До Корінтян перше послання святого апостола Павла читання.

Браття і сестри! Страва не зближує нас до Бога: ні як не їмо, не тратимо нічого, ні як їмо, не набуваємо нічого. Але глядіть, щоб ця ваша свобода не стала причиною падіння для слабких. Бо коли хтось бачить тебе, що маєш знання, як ти у капищі сидиш за столом, чи ж його совість, тому що слабка, не буде заохочена їсти ідолажертвоне? І так через твоє знання може загинути немічний брат, за якого помер Христос. Грішивши так проти братів і ранивши їхню слабку совість, грішите проти Христа.

Тому, якщо страва приводить брата мого до гріха, повік не буду їсти м'яса, щоб не спокушувати мого брата.

Хіба я не апостол? Хіба я не вільний? Хіба я Ісуса, Господа нашого, не бачив? Хіба ви не моє діло у Господі? Коли іншим я не апостол, то бодай вам. Бо ви у Господі є достовірним доказом мого апостольства.

Алилуя (глас 8):

Стих: Прийдіте, возрадуємося Господеві, воскликнім Богу, Спасителеві нашому (Пс. 94,1).

Стих: Ідім перед лицем Його з ісповіданням і псалмами воскликнім Йому (Пс. 94,2).

Євангеліє: (Матея 25, 31-46):

Сказав Господь: “Коли Син Чоловічий прийде у славі своїй, і всі ангели з ним, він сяде на престолі своєї слави. І зберуться перед ним усі народи, і він відлучить їх один від одних, як пастух відлучує овець від козлів і поставить овець праворуч себе, а козлів ліворуч. Тоді

цар скаже тим, що праворуч нього: 'Ходіте, благословенні Отця мого, візьміть у спадщину Царство, що було приготоване вам від створення світу. Бо а голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий, і ви мене одягли; хворий, і ви навідались до мене; у тюрмі був, і ви прийшли до мене.' Тоді озвуться праведні до нього: 'Господи, коли ми бачили тебе голодним, і нагодували, спрагненим, і напоїли? Коли ми бачили тебе чужинцем, і прийняли, або нагим, і одягнули? Коли ми бачили тебе недужим чи в тюрмі, і прийшли до тебе?' А цар, відповідаючи їм, скаже: 'Істинно кажу вам, Усе, що ви зробили одному з моїх найменших братів, ви мені зробили.' Тоді скаже й тим, що ліворуч: 'Ідіть від мене геть, прокляті, у вогонь вічний, приготований дияволу й ангелам його; Бо я голодував, і ви не дали мені їсти; мав спрагу, і ви мене не напоїли; чужинцем був, і ви мене не прийняли; нагий, і ви мене не одягнули; недужим і в тюрмі, і ви не навідались до мене.' Тоді озвуться й ті, кажучи: 'Господи, коли ми бачили тебе голодним або спраглим, чужинцем або нагим, недужим або в тюрмі, і тобі не послужили?' Він відповість їм: 'Те, чого ви не зробили одному з моїх найменших братів, і мені не зробили.' І підуть ті на вічну муки, а праведники на життя вічне."

Замість Достойно, приспів:

Богородице Діво, уповання християн, покрій, захорони і спаси тих, що на Тебе уповають.

І ірмос (г. 3): В законі тіні і писання образ бачимо, вірні: кожний младенець мужеського полу, що отвирає утробу – святий Богу. Тому первороджене Слово безначального Отця – Сина, що первородиться з матері, яка мужа не знає, – величаємо.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1).* Радуйтеся, праведні, у

Господі, правим належить похвала (Пс 32,1).* Алилуя (х3).

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: josphat@telus.net.

МНОГАЯ ЛІТА! З ДНЕМ НАРОДЖЕННЯ! Божих благословень та найкращих побажань *Лілія Глуха, Марія Міщенко, Зоряна Шевчук*, та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь Бог благословить щастям та здоров'ям на многі і благі літа!

БАГАТО ЩАСЛИВИХ РОКІВ – Гаррі та Роуз Костюк святкують 66-ту річницю весілля. Нехай Господь благословить вас і дарує мир, здоров'я і багато щасливих років! Багато років!

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

СЬОГОДНІ: ГАРЯЧИЙ ОБІД ТА СПІЛКУВАННЯ – відбудеться ЦІЄІ неділі, 4 лютого, після Божественної Літургії, у підвалі церкви. Як завжди, подадуть каву. Сьогоднішня їжа - суп і хліб за 5 доларів на людину. Будь ласка, приєднуйтеся до нас сьогодні та кожної першої неділі кожного місяця, оскільки ми продовжуємо нашу щомісячну традицію гарячого обіду як можливість зустрітися, поспілкуватися та познайомитися один з одним. До зустрічі!

НОВА ЕЛЕКТРОННА ПОШТА ДЛЯ ПАРАФІЯЛЬНОЇ КАНЦЕЛЯРІЇ – Будь ласка, зверніть увагу, що ми змінюємо нашу адресу електронної пошти з josphat@telus.net на parishoffice@josphat.ca.

ПОМИНАННЯ ПОКІЙНИХ (СОРОКИСТИ) – під час Великого посту ми згадуємо і молимося за наших покійних близьких, духовенство та парафіян. Всі перераховані імена будуть

зачитуватися щотижня. Родинні списки імен перелічені у двох палітурках, які знаходяться на бічному вівтарі, присвяченому Божій Матері. **ЧЕРВОНА ПАЛІТУРКА** – Прізвища від А до О. **ЧОРНА ПАЛІТУРКА** – Прізвища: від П до Я. Будь ласка, перевірте біндери, щоб переконатися, що ваша сімейна сторінка включена та оновлена. Також, якщо ви бажаєте внести зміни або додати імена, будь ласка, зателефонуйте до парафіяльної канцелярії.

СЬОГОДНІ – 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.

НЕДІЛЬНА КАТЕХИТИЧНА ШКОЛА (УКР) – Наука для дітей відбудеться сьогодні.

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.

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.

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 Бабесом за fr.babes@eeparchy.com або зателефонуйте за номером 780-993-8037.

УВАЖАЙТЕ, ЧУВАЙТЕ Й МОЛІТЬСЯ: БО НЕ ЗНАЄТЕ, КОЛИ ЧАС ТОЙ НАСТАНЕ!..

Дорогі Брати і Сестри!

Наше головне почуття на світанку Великого посту найкраще висловлює кондак Великого канону прп. Андрія Критського: «Душе моя, душе моя, встань - чого спиш ти?». Сном душі називає церковний поет нашу фатальну втечу від реального світу. Гіркий стан апатії, постійна дратівливість, кризи й конфлікти – ці симптоми духовної недуги знайомі багатьом із нас. Щоб вирва«тися з підступних обіймів цього сну й повернутися в дійсність, потрібні добра воля, наполегливість, а також тверезість думки, здатної розрізнити ілюзію та реальність. Головне ж – необхідна Божа ласка, батьківська допомога кожному з нас, блудних синів і доньок Творця. Великий піст – час повернення духовної свободи. Досвід гріха відкрив нам підступну перспективу рабського існування, - воно настає, коли ми зраджуємо Бога, тікаємо від Його неосяжної любови. І тепер ми вже знаємо: відновити щасливе, вільне життя можна лише в гармонійному єднанні з Небесним Отцем, Який відкриває шлях до Себе через Єдинородного Сина.

Сам Господь наш Ісус Христос, прийнявши хрещення в Йордані, перед початком Свого навчального служіння постив. «І Він був сорок днів у пустині» (Мк. 1:13), «і за тих днів Він нічого не їв» (Лк. 4:2). І тепер перед причастям, готуючись до прийняття Святих Таїн, християнин ще вчора нічого не їсть і не п'є. Ми захоплюємося витривалістю давніх подвижників, а також пригадуємо наших прадідів, які могли по кілька днів – на початку Великого посту, наприкінці Страсного тижня – цілком забувати про їжу, переживаючи особливе молитовне єднання з Христом, що йде на добровільні страждання. Для переважної ж більшості сучасних християн на час Великого посту досить відмовитися від скоромної їжі та риби.

Буває, людина не наважується постити, посилаючись на слабке здоров'я або брак вибору страв. Насправді східна християнська традиція з огляду на наші людські немочі виробила цілу систему полегшення дисципліни харчування з єдиною метою: відкрити можливість прилучитися до посту буквально кожному. Для початківців досить буде принаймні частково обмежити споживання, аби реалізувати здатність своєї особистості бути сильнішою за інстинкти.

Свідомий вибір духовної свободи кличе нас до стану, який середньовічні книжники називали «трезвінням», маючи на увазі не лише непідвладність п'янким трюнкам, але насамперед уважність, пильність, молитовну зосередженість.

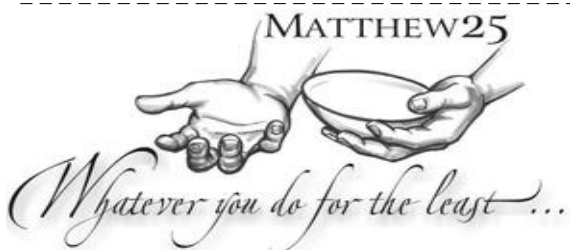
Цей стан по-українському іноді називають «чужаням», пов'язуючи його з євангельським напученням: «Уважайте, чувайте й моліться: бо не знаєте, коли час той настане!.. Тож пильнуйте, не знаєте бо, коли прийде пан дому: увечорі, чи опівночі, чи як півні співатимуть, чи ранком» (Мк. 13:33, 35). Отже, для кожного, хто стає на шлях посту, незалежно від здоров'я й релігійного досвіду, вкрай необхідно звільнитися від влади алкоголю, тютюну, наркотиків.

Піст дає нагоду розвінчати міф про нездоланну залежність людини від сексуальної пожадливості. Добровільне стримування чуттєвості відкриває нам справжню радість чистоти, дає усвідомлення своєї статевої як Божого дару, а не тягаря, що гнітить нас і узалежнює. Дару, що його вповні розкривають благословенний Церквою шлюб, подружнє кохання, народження дітей.

Чування й молитва несумісні з тим агресивно-збудженим станом, що формується в нас інформаційною навалюю. Нетрі сонних фантазій наповнюють персонажі сентиментальних серіалів або «реаліті-шоу», ритми невпинної музики, якими хтось відгороджується від довкілля, повітряні кульки над героями інформаційних програм... Великий піст запрошує нас дивитися на чужу гру очима стороннього спостерігача, не впускаючи її учасників до власного серця.

Ми покликані у світ величного спокою. Саме в цьому єдиному реальному світі, що відкривається перед спраглим Бога серцем, ми зможемо почути голос Отця, зустріти передвічне Слово Отця - Його Одноістотного Сина, посланого до нас, аби допровадити до природної оселі. Зосереджена тиша посту необхідна, аби не загубити Слово серед гамірливого довкілля. Хай же в зустрічі з Христом ми, звільнені від влади примар, відкриємо свою справжню життєву дорогу, про яку Господь сказав: «Я дорога, і правда, і життя» (Ін. 14:6). І нехай перебуває з усіма, хто входить у плідний час посту, Його благословення – Отця, і Сина, і Святого Духа, нині і повсякчас і на віки вічні. Амінь.

† ІГОР, архієпископ Харківський і Полтавський



THIS WEEK AT THE CATHEDRAL

SUNDAY, FEB 4: SUNDAY OF THE FEARFUL JUDGEMENT (MEATFARE)

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.

8:00 AM – Great Matins.

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

11:00 AM (SUN) – Divine Liturgy (UKR); for the health and intentions of all parishioners; for the health and intentions of Mariya Mishchenko with Birthday Blessings.

Mon. Feb. 5: St. Agatha, Martyr

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for health and intentions of Elizabeth Nakonechny.

Tues. Feb. 6: St. Bukolus, Venerable Bishop

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

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

Wed. Feb. 7: St. Parthenius, Venerable

7:00 AM – Rosary (Joyful Mysteries).

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

Thurs. Feb. 8: St. Theodore, Great-Martyr

7:00 AM – Rosary (Luminous Mysteries).

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

Fri. Feb. 9: St. Nicephorus, Martyr

7:00 AM – Rosary (Sorrowful Mysteries).

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

Sat. Feb. 10: St. Charalampus, Martyr

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy (Bilingual); for the repose of +Orest Zarsky.

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

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (Bilingual); for intentions of parishioners; for repose of +Don Hucal.

SUNDAY, FEB. 11: SUNDAY OF FORGIVENESS – (CHEESEFARE) – STRICT FAST, NO MEAT, NO DAIRY, NO EGGS – ST. BLAISE, BLESSED MARTYR

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 +Don Hucal.

5:30 pm – Forgiveness Vespers.

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