



Saint Josaphat Cathedral Катедрa Святого Йосафата

Ukrainian Catholic Eparchy of Edmonton / Української Католицької Єпархії Едмонтону

PARISH INFORMATION

Address: 10825 – 97th Street, Edmonton, AB,
T5H 2M4

Phone: 780-422-3181

Website: www.stjosaphat.ab.ca

Office Hours: Mon – Fri: 9:00 AM to 2:00 PM

Office Email: parishoffice@josaphat.ca

e-Transfers: josaphat@telus.net

BISHOP

Most Rev. David Motiuk, Eparch of Edmonton
chancery@edmontoneparchy.com | 780-424-5496

Website: www.eeparchy.com

CATHEDRAL CLERGY

Fr. Mykhaylo Bohun, Pastor

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

Fr. Jim Nakonechny, Assistant Pastor

fr.nakonechny@eeparchy.com | 780-239-2558 (cell)

Fr. Michael Kowalchyk (retired)

kowalchymichael@gmail.com

Deacon Cyril Kennedy

Peter Pitchko (Pastoral Intern)

PARISH COUNCIL

Damein Zakordonski

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

PARISH HALL

hall@josaphat.ca

DIVINE SERVICES

Tue-Fri: Divine Liturgy 7:30 AM

Saturday: Divine Liturgy 9:00 AM

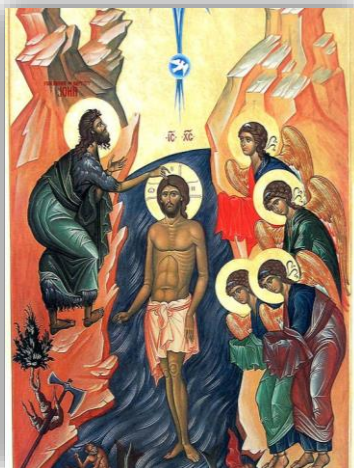
Great Vespers 4:00 PM

Divine Liturgy (Bilingual) 5:00 PM

Sunday: Great Matins 8:00 AM

Divine Liturgy (Eng) 9:30 AM

Divine Liturgy (Ukr) 11:00 AM



Sunday, January 05th, 2025

SUNDAY BEFORE AND EVE OF THEOPHANY

The Holy Martyrs Theopemptus and Theonas;
The Venerable Syncletica

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 8: You came down from oh 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 4: Make ready, O Zebulon,* and prepare yourself, O Nephtali;* O River Jordan, stop and receive with joy* the Master

coming to be baptized.* O Adam, rejoice with the first mother, Eve,* and do not hide yourselves as before in Paradise.* For, having seen you unclothed,* Christ has appeared to clothe you with the first robe;* He has appeared to renew all creation.

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 the Lord stood in Jordan's current telling John:* Do not be afraid to baptize Me,* for I have come to save Adam, the first man.

Prokeimenon, Tone 6

Save Your people, O Lord,* and bless Your inheritance

verse: Unto You I will cry, O Lord my God, lest You turn from me in silence. (*Psalms 27:9,1*)

Epistle: 2 Timothy 4:5-8

Timothy my Son, as for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

Alleluia, Tone 8

verse: God, be merciful to us and bless us.

verse: Make the light of Your face shine upon us and have mercy on us. (*Psalms 66:2*)

Gospel: Mark 1:1-8

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

Communion Hymn

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

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PARISH ANNOUNCEMENTS

(Deadline for Bulletin Submissions is Wednesday at 12:00 PM)

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WARM WELCOME to our parishioners, guests and visitors who have joined us in this Divine Liturgy. Thank you for praying with us at the church today! Wishing you a blessed weekend and fruitful, healthy and safe week!

HAPPY BIRTHDAY – God's blessings and our best wishes to *Ken Procinsky, Sharon Holinka, Kacey Mackowetzky, Elizabeth Olynyk, Zenon Wojnowskij (61st Birthday)*, and to all who

celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness!

BLESSINGS OF HOMES – if you would like a priest to come visit and bless your home, please call Fr Mykhaylo Bohun or Fr Jim Nakonechny to make an appointment for blessing of your homes.

TODAY, JAN 05, THEOPHANY EVE HOLY SUPPER – St. Josaphat's Parish Hall will host a Theophany Eve Holy Supper today, Sunday, January 5th, 2025 after 5:00 PM Vespers and Great Water Blessing. Tickets are \$25 – adults, \$15 – children 5 to 12 years old, kids under 5 – free. All are welcome!

2025 PARISH ENVELOPES AND CALENDARS are available for pick up at the Church Auditorium/Basement.

Please call Parish Office at 780-422-3181 or email parishoffice@josaphat.ca if you have any questions regarding your membership and/or envelopes, and with any information changes

SURVEY FOR ST JOSAPHAT CATHEDRAL – dear parishioners please complete the survey form available on the tables at the entrances of the Cathedral and on our website.

Completed forms can be placed in the box at the front entrance of the church. Thank you!

CHRISTMAS – THEOPHANY SCHEDULE in both English and Ukrainian is available to be picked up at the entrances of the church and is also posted on our website at www.stjosaphat.ab.ca

THE KNIGHTS OF COLUMBUS Fr. Dydyk Council is having a winter gloves, mitts, scarves and hat collection for the homeless. Please purchase new winter clothing items and drop them in the box at St. Josaphat Cathedral located near the front sacristy door. Let us remember those less fortunate are in need of these items

SEMINARIANS CAROLING FOR YOU! – Celebrate Christmas with the heavenly voices of the seminarians from Holy Spirit Seminary! We'll bring the spirit of the season right to your doorstep. Call us today to spread the festive cheer – we are happy to travel anywhere within the greater Edmonton area. Contact Michael Chichak to schedule your visit by phone at 780-292-4837 or by email at: michael.chichak@gmail.com

SUNDAY SCHOOL – Our Sunday School has begun on Sunday, September 22nd. Registration forms are available on the tables at the entrance of the church. All children are welcome to join us!

FIRST SOLEMN HOLY COMMUNION & CONFESSION CLASSES 2025 - Reception of the Holy Mysteries will take place on May 3 & 4, 2025. Children who are 7 years old and up are welcome to register in one of three classes: **Saturdays 1-3 PM** (Bilingual) beginning **January 18th** or **Sundays after each liturgy** for one hour (English only) on **December 15th** one hour & half (Ukrainian only) on **January 19th**. Registration forms are available at the doors or on our website at www.stjosaphat.ab.ca. For more information, please contact Lydia Doschak (catechist) at 780-432-3205.

CHILDREN/YOUTH CHOIR – We invite Children and Youth to sing at St. Josaphat's Parish Choir. Children are singing at the 11:00 AM Divine Liturgy on the last Sunday of every month (unless otherwise noted). We would also like to schedule children and youth who are interested in reading the Epistle. If any children are interested, please let Denise at 780-288-1448 or Kasia at 780-437-0465 know and we will forward the text to you in advance to learn and practice. Children and Youth sing on February 23rd, March 30th, April - June - TBD. Contact choir Director Denise Lucyshyn at ds.lucyshyn@gmail.com or Kasia Antoszko at kasiaant21@gmail.com.

MOTHERS IN PRAYER – Mothers in Prayer meetings usually take place on the first Sunday of every month after the 11:00 AM Divine Liturgy. Next Mothers in Prayer meeting will take place today, Sunday, January 5th 2025.

know by calling the parish office 780-422-3181 or send your email request to parishoffice@josaphat.ca

SAVE THE DATE – Join us at St. Josaphat Ukrainian Catholic Cathedral on Sunday, January 19, 2025 at 1:00 PM for an afternoon of Ukrainian Christmas Carolling. Proceeds from this event will go directly to help Ukrainian Army



ST. JOSAPHAT CATHEDRAL CHOIR – Come and sing with us! The Cathedral Choir (SATB) has begun their 2024-25 season. If you love to sing and are interested in joining the choir and for more info please contact our Choir Director, Denise Lucyshyn at ds.lucyshyn@gmail.com

LOST AND FOUND – Please note that all the items found in our church and which has not been picked up will now be donated to a local charity. Thank you!

PYROHY, 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 at the parish office from 9:00 AM to 2:00 PM. Please call the parish office at 780-422-3181.

MEMBERSHIP – If you desire to become a member of St. Josaphat Cathedral, please contact the office to register, at which time you will receive an envelope number and a set of envelopes for the year.

BULLETIN BY EMAIL – if you wish to receive a copy of the bulletin by email, please let us

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EPARCHY & COMMUNITY

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2025 EPARCHIAL MARRIAGE PREPARATION COURSE is being hosted at St. Josaphat Cathedral in Edmonton, Saturday, February 22 & Saturday, March 8, 2025. Couples planning to marry within the Ukrainian Catholic Church in 2025 are encouraged to register for the course by contacting the Cathedral Office at 780-422-3181 or by emailing Fr. Jim Nakonechny at fr.nakonechny@eeparchy.com for more details

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SUNDAY DECEMBER 29TH 2024

SUNDAY COLLECTION:

Sunday Envelopes	\$5,372.00
Direct Deposit – Sunday	\$1,348.75
Tithe.ly	\$2,633.90
Loose Donations	\$1,159.30
Candles	\$312.00
Bishop’s Annual Appeal	\$10.00
Christmas offering	\$13,565.00
TOTAL COLLECTION:	\$24,400.95

PRESERVATION FUND COLLECTION:

Volodymyr & Lesia Babiak	\$20.00
Vladimir & Natallia Kosobutsky	\$50.00
Anonymous	\$100.00
<i>(in thanksgiving for blessings received)</i>	
TOTAL COLLECTION:	\$170.00

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

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DIRECT DEPOSIT – If you are interested in transferring your Sunday donations to a monthly direct deposit, please contact the Parish Office at 780-422-3181 or email at parishoffice@josaphat.ca

You may also donate by e-transfer to: josaphat@telus.net Thank you for your generosity!

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PROLIFE REFLECTIONS

January 5th – Sunday Before and Eve Of
Theophany



RESPECT FOR LIFE PRAYER

Father, we pray that the Manifestation of the glory of Christ, in whose image all people are created, will inspire our nation to recognize the sanctity of human life and protect every life from conception to natural death.

Glory to God for All Things!

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THE THEOPHANY OF OUR LORD

FEAST OF THE THEOPHANY OF OUR LORD with the BLESSING OF THE WATER and the BLESSING OF HOMES

One of the most impressive ceremonies of the Byzantine Tradition is the Solemn Blessing of the Water on the Feast of the Holy Theophany or Epiphany, commemorating Christ’s baptism in the River Jordan. This feast, one of the most ancient and venerable holy days, originated in Palestine where it was celebrated with a vigil and special services on the spot where, according to Christian tradition, Our Lord was actually baptized. St. Gregory the Wonderworker [of Pontus] (+270) is the first witness to present the Theophany to us as the “ saving proclamation of Christ’s Baptism.” (from his “Homily on Christ’s Baptism”, 1)

The Theophany was established as a solemn feast in the East in the middle of the IV century as proclaimed in the Apostolic Constitutions: “Let the Theophany, in which the Lord manifested to us His own divinity, be to you the most honored feast and let it be celebrated on the sixth day of January.” (“Apostolic Constitutions” V, 13)

1. The Greek word “epiphany” means manifestation and applied by the Christians to the life of Our Lord Jesus Christ, it specifically meant the manifestation of His divinity. St. John Chrysostom (+407) elucidates: “Why do we call this day Epiphany? Because Jesus Christ manifested Himself to all people, not when He was born, but, rather, when He was baptized. Until that time He was unknown to the people, as testified by St. John the Baptist, saying: ‘There stands among you One, Whom you don’t know!’ [Jn 1 :26].” (Homily on the Epiphany” 2)

The Greek " Theophany," which means the manifestation of God.

This word, however, more clearly reflects the manifestation of the Blessed Trinity at Christ's baptism as poetically described in the troparion of the Feast: " At Your baptism in the Jordan ... " .

The solemn baptism of the catechumens was also administered in the Byzantine Church on the eve of the Epiphany since the IV century. The early Fathers of the Church referred to this as the Mystery of Illumination or Enlightenment (...). Thus the Epiphany was also called The Feast of Lights or The Day of Illumination (in St. Gregory of Nazianzus, Oration XL, 1-6).

Following this, our liturgical books still call the Sunday before and after Epiphany the Sunday before the Illumination and the Sunday after the Illumination. St. Proclus, the Patriarch of Constantinople (+447), gives us the following explanation: " Christ manifested Himself to the world ; He filled it with light and joy; He sanctified the waters and diffused His light in the souls of men." (Migne, P.G. 65, 757-761)

2. The Solemn Blessing of Water, in commemoration of Christ's Baptism in the Jordan, is the main feature of the Feast of the Theophany. St. Gregory the Wonderworker, in the homily quoted above, said: "The Lord, Who has come upon the Jordan River, through its streams transmitted sanctification to all streams (of water)." And precisely, in our liturgical books, the blessing of water is referred to as The Blessing of the Jordan, since it is considered as the re-enactment of Christ's baptism. By His baptism in the Jordan, Our Saviour imparted upon water a mystical power of sanctification, a " sign of heavenly streams" of divine grace. (from St. Gregory the Wonderworker, Ibid.)

St. Basil the Great (+379) affirms that the blessing of water came to us as a " mystical tradition" (from "On the Holy Spirit", XXVII, 66) and that the water, through the prayer and blessing of the priest, receives a " quickening power of the Holy Spirit." (Ibid. , XV, 35) St. Ambrose (+397) also taught that it was the Holy Spirit Who "consecrated the waters through the prayer of the minister." (from "On the Holy Spirit", L. I. c. VII, 88) Consequently, in the prayer for the blessing of the water we always find the epiklesis-the invocation of the Holy Spirit.

3. The oldest prayer for the blessing of the water was preserved for us in The Euchologion of Serapion (circa +362), the Bishop of Thmuis in lower Egypt. It is almost certain that the prayer itself dates back well before his time and is also witness to the early practice of the Church. The Apostolic Constitutions, VII I, 39, attribute the authorship of the first prayer for the blessing of water to St. Matthias the Apostle.

According to Armenian sources, the original author of our Byzantine ritual of the Solemn Blessing of Water was St. Basil the Great who composed it during his pilgrimage to Jerusalem in 377. This ritual was probably used in Antioch in 387 when St. John Chrysostom delivered his homily on the Baptism of Christ, saying : "This is the day on which Christ was baptized and through His baptism sanctified the element of water. Wherefore, at midnight on this feast, all (faithful) draw of the (holy) water and store it in their homes, because on this day the water is consecrated." (Migne, P.G., 49, 336) (...)

<https://stbasilsinirving.org/theophany-history>

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ARE YOU HAPPY?

Part 2 of 2

Continued from the previous bulletin (Dec 15, 2024)

Radio address of **Venerable Fulton J Sheen**, delivered on December 3, 1944

Why are you disappointed?

Because of the tremendous disproportion between your desires and your realizations. Your soul has a certain infinity about it, because it is spiritual. But your body, like the world about you, is material, limited, "cabined, cribbed, confined." You can imagine a mountain of gold, but you will never see one. In like manner, you look forward to some earthly pleasure, or position, or state of life, and once you attain it you begin to feel the tremendous disproportion between the ideal you imagined and the reality you possess. Disappointment follows. Every earthly ideal is lost by being possessed. The more material your ideal, the greater the disappointment; the more spiritual it is, the less the disillusionment.

Having discovered why you are disappointed, you take the next step of trying to avoid disappointments entirely. You ask yourself: "What do I desire above all things?" You want perfect life, and perfect truth, and perfect love. Nothing short of the Infinite satisfies you, and to ask you to be satisfied with less would be to destroy your nature. You want life, not for two more years, but always; you want to know all truths, not the truths of economics alone, to the exclusion of history. You also want love without end. All the poetry of love is a cry, a moan, and a weeping. The more pure it is, the more it pleads; the more it is lifted above the earth, the more it laments.

With your feet on earth, you dream of heaven; creature of time, you despise it; flower of a day, you seek to eternalize yourself. Why do you want Life, Truth, Love, unless you were made for them? How could you enjoy the fractions unless there were a whole? Where do they come from? Where is the source of light in the city street at noon? Not under autos, buses, nor the feet of trampling throngs, because their light is mingled with darkness. If you are to find the source of light you must go out to something that has no admixture of darkness or shadow, namely, to pure light, which is the sun. In like manner, if you are to find the source of Life, Truth, and Love, you must go out to a life that is not mingled with its shadow, death; to a Truth not mingled with its shadow, error; and to a Love not mingle with its shadow, hate. You go out to something that is Pure Life, Pure Truth, Pure Love, and that is the definition of God. And the reason you have been disappointed is because you have not yet found Him!

It is God you are looking for! Your unhappiness is not due to your want of a fortune, or high position, or fame, or sufficient vitamins; it is due not to a want of something outside you, but to a want of something inside you. You cannot satisfy a soul with husks! If the sun could speak, it would say that it was happy when shining; if a pencil could speak it would say that it was happy when writing --- for these were the purposes for which they were made. You were made for perfect happiness. That is your purpose. No wonder everything short of God disappoints you.

But have you noticed that when you realize you were made for Perfect Happiness, how much less disappointing the pleasures of earth become? You cease expecting to get silk purses out of sows' ears. Once you realize that God is your end, you are not disappointed, for you put

no more hope in things than they can bear. You cease looking for first-rate joys where there are only tenth-rate pleasures.

You begin to see that friendship, the joys of marriage, the thrill of possession, the sunset and the evening star, masterpieces of art and music, the gold and silver of earth, the industries and the comforts of life, are all gifts of God. He dropped them on the roadway of life, to remind you that if these are so beautiful, then what must be Beauty! He intended them to be bridges to cross over to Him. After enjoying the good things of life you were to say: "If the spark of human love is so bright then what must be the Flame!"

Unfortunately, many become so enamored of the gifts the great Giver of Life has dropped on the roadway of life that they build their cities around the gift, and forget the Giver; and when the gifts, out of loyalty to their Maker, fail to give them perfect happiness, they rebel against God and become cynical and disillusioned.

Change your entire point of view! Life is not a mockery. Disappointments are merely markers on the road of life, saying: "Perfect happiness is not here." Though your passions may have been satisfied, you were never satisfied, because while your passions can find satisfaction in this world, you cannot. Start with your own insufficiency and begin a search for perfection. Begin with your own emptiness and seek Him who can fill it.

Look at your heart! It tells the story of why you were made. It is not perfect in shape and contour, like a Valentine Heart. There seems to be a small piece missing out of the side of every human heart. That may be to symbolize a piece that was torn out of the Heart of Christ which embraced all humanity on the Cross. But I think the real meaning is that when God made your

human heart, He found it so good and so lovable that He kept a small sample of it in heaven. He sent the rest of it into this world to enjoy His gifts, and to use them as stepping stones back to Him, but to be ever mindful that you can never love anything in this world with your whole heart because you have not a whole heart with which to love. In order to love anyone with your whole heart, in order to be really peaceful, in order to be really wholehearted, you must go back again to God to recover the piece He has been keeping for you from all eternity! God bless you. Look at your heart! It tells the story of why you were made. It is not perfect in shape and contour, like a Valentine Heart. There seems to be a small piece missing out of the side of every human heart. That may be to symbolize a piece that was torn out of the Heart of Christ which embraced all humanity on the Cross. But I think the real meaning is that when God made your human heart, He found it so good and so lovable that He kept a small sample of it in heaven. He sent the rest of it into this world to enjoy His gifts, and to use them as stepping stones back to Him, but to be ever mindful that you can never love anything in this world with your whole heart because you have not a whole heart with which to love. In order to love anyone with your whole heart, in order to be really peaceful, in order to be really wholehearted, you must go back again to God to recover the piece He has been keeping for you from all eternity! God bless you.

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БОЖЕСТВЕННА ЛІТУРГІЯ

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 4): Готуйся, Завулоне, зодягнись у прикраси, Нефталіме,* Йордане ріко, зупинися* і радісно прийми Владика, що йде христитись.* Веселися, Адаме, з праматір'ю,* і не скривайтесь, як колись у раю,* бачивши вас нагими, він появився,* щоб зодягнути в первісну одягу.* Христос з'явився, бажаючи оновити все творіння.

+ *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): У струях днесь Йординових був Господь,* каже Йоанові: * Не бійся мене хрестити,* я бо прийшов спасти Адама превозданного.

Прокімен (глас 6):

Спаси, Господи, людей твоїх і благослови насліддя твоє (Пс. 27,9).

Стих: До Тебе, Господи, звиватиму, Боже мій, щоб не відвертався Ти мовчки від мене (Пс. 27,1).

Апостол: 2 Тим; 4, 5-8.

Сину Тимотею, будь тверезим у всьому, знось напасті, виконуй працю евангелиста. Виконуй твою службу. Бо я вже готовий пролити мою кровну жертву, і час мого відходу настав. Я змагався добрим змагом, скінчив біг, віру зберіг. Тепер же приготований мені вінець справедливості, що дасть мені того дня Господь, справедливий Суддя; та не лише мені, але всім тим, що з любов'ю чекали його появи.

Алилуя (глас 5)

Стих: Боже, ущедри нас і благослови нас (Пс. 66,2).

Стих: Просвіти лице твоє на нас і помилуй нас (Пс. 66,2).

Євангеліє: Марка 1, 1-8.

Початок євангелія Ісуса Христа, Сина Божого. Як написано в пророка Ісаї: Ось я посилаю мого посланця перед тобою, який приготує тобі дорогу. Голос вопіючого в пустині : готуйте дорогу Господеві, вирівняйте стежки його. Так виступив Іван, християчи у пустині та проповідуючи хрищення покаяння на прощення гріхів. І виходили до нього вся країна юдейська та всі мешканці Єрусалиму, христились від нього в ріці Йордані і визнавали гріхи свої. Іван був одягнений в одягу з верблюжого волосу, носив ремінний пояс на бедрах і в сарану й дикий мед. Він проповідував, кажучи: Слідом за мною йде сильніший від мене, якому я недостойний, нахилившись, розв'язати ремінця його сандалів. Я вас христив водою, а він христитиме Духом Святим.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1). * Алилуя (хЗ).

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ОГОЛОШЕННЯ

(Кінцевий термін подання до бюлетенів – середа о 12:00)

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ТЕПЛО ВІТАЄМО наших парафіян, гостей та відвідувачів, що приєдналися з нами у цій Божественній Літургії. Дякуємо, що молитесь з нами сьогодні в церкві! Бажаємо Вам благословенних вихідних і плідного, здорового та безпечного тижня!

З ДНЕМ НАРОДЖЕННЯ – Божого благословення та наші найкращі побажання *Кену Прочінскі, Шерон Холінка, Кейсі*

Маковецкі, Елізабет Олінк, Зенону Войновському (61-річниця народження) та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь дарує вам мир, здоров'я та щастя! Многая Літа!

ОСВЯЧЕННЯ ДОМІВ – якщо ви бажаєте, щоб священник прийшов і освятив вашу оселю, телефонуйте о. Михайлу Богуну або о. Якиму Наконечному, щоб записатися на освячення ваших осель.

СВЯТА ВЕЧЕРЯ У НАВЕЧІР'Я БОГОЯВЛЕННЯ – у парафіяльній залі св. Йосафата відбудеться Богоявленська Свята вечеря сьогодні у неділю, 5 січня 2025 року після 17:00 Вечірньої та Великого водосвяття.

ПАРАФІЯЛЬНІ КОНВЕРТИ ТА КАЛЕНДАРІ 2025 можна забрати в церковній аудиторії/підвалі.

АНКЕТА для катедри св. Йосафата – шановні парафіяни, будь ласка, заповніть анкету, яка знаходиться на столиках біля входу до церкви та на нашому веб-сайті. Заповнені форми можна залишити у ящику на вході до церкви. Дякуємо!

РІЗДВЯНИЙ РОЗКЛАД англійською та українською мовами можна взяти біля входу в церкву, а також розміщено на нашому веб-сайті www.stjosaphat.ab.ca

СЕМІНАРИСТИ КОЛЯДУЮТЬ ДЛЯ ВАС! – Святкуйте Різдво з небесними голосами семінаристів Духовної семінарії! Ми принесемо дух сезону прямо до вашого дому. Зателефонуйте нам сьогодні, щоб поширити святковий настрій – ми раді подорожувати в районі Едмонтона та околицях. Зв'яжіться з Майклом Чічак, щоб запланувати свій візит за телефоном 780-292-4837 або електронною поштою: michael.chichak@gmail.com

МАТЕРІ МОЛИТВИ – Зібрання Матері в молитві зазвичай відбуваються в першу

неділю кожного місяця після Божественної Літургії об 11:00. Наступна зустріч «Матері в молитві» відбудеться 5-го січня 2025 р.

УКРАЇНОМОВНА КАТЕХИТИЧНА ШКОЛА – при Катедрі св. Йосафата, зустрічається кожна першу неділю місяця. Наступна наша зустріч відбудеться у неділю, 5-го січня, під час Літургії на 11:00 годину після читання Євангелії. Запрошуємо усіх діточок до участі!

ПЕРШЕ УРОЧИСТЕ СВЯТЕ ПРИЧАСТЯ ТА СПОВІДЬ 2025 – Прийняття Святих Тайн відбудеться **3 і 4 травня 2025** р. Діти віком від 7 років можуть зареєструватися в одному з трьох класів: **суботи з 13 до 15 години** (двомовні), починаючи з **18 січня** або **після недільної літургії** протягом однієї години (тільки англійською) з **15 грудня** та півтори години (лише українською) з **19 січня**. Будь ласка, реєструйтесь у Лідії Дошак (катехитка) 780 432 3205. Реєстраційні форми доступні в дверях або на веб-сайті. (www.stjosaphat.ab.ca).

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Коментар До Мр 1, 1-8

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Слово «Євангеліє» означає «Добра Новина». Тоді, коли жив Марко, це слово мало широку палітру значень і могло означати щось подібне до теперішнього вислову «добрі новини». Для греко-римської аудиторії Марка слово «євангеліє» мало політичний відтінок. Проте він послуговується цим терміном, базуючись винятково на його християнському вжитку, який завжди мав на увазі спасенну звістку про Ісуса. Євангеліст використовує слово «Євангеліє» (1:1; 1:14-15; 8:35; 10:29; 13:10; 14:9) як для означення проповіді Самого Ісуса (1:14-15), так і для проповіді про Ісуса (13:10).

Звідси дуже важливо розуміти, що Євангеліє – це справді Добра Новина, не просто добра порада, як побожно жити, і не тільки гарна

філософська ідея (хай навіть найбільш піднесена та благородна). Євангеліє – це Добра Новина, розповідь про конкретні історичні факти; розповідь про щось, що сталося, і воно мало і продовжує мати надзвичайний вплив (та надзвичайні наслідки) як на історію цілого світу, так і на життя кожної окремої людини[1].

Старозавітна цитата у 2–3 віршах прояснює, що має на увазі Марко під словами «початок Євангелія», він думає про підготовчу діяльність Йоана та могутній прихід Господа, які є сповненням декількох дуже важливих текстів. Один текст первинно є в книзі Виходу 23:20 («Ось я посилаю ангела Мого перед Тобою»), пізніше в есхатологічному контексті його перефразовує пророк Малахія у 3:1 («Оце я посилаю гінця Мого, і він приготує дорогу передо Мною»), а інший вміщено у тій частині книги пророка Ісаї, яка розповідає про закінчення полону та говорить про потіху для Ізраїля в 40:3 («Голос вопіючого в пустині: приготуйте путь Господеві, прямими зробіть стежки Богові нашому»). Старозавітні контексти цих уривків Писання вказують на їхню особливу важливість для розуміння місії Христа та Його Предтечі.

Meditatio (розважання)

«Так виступив Йоан, хрестивши у пустині та проповідувавши хрещення покаяння на прощення гріхів». Йоан – тільки Предтеча, який готує дорогу, а «слідом іде сильніший, Якому він не достойний розв'язати ремінця сандалів» (Мк 1:7). Він свідчить про цього «Сильнішого» – Господа Ісуса – так: «Я вас хрестив водою, а Він хреститиме Святим Духом» (Мк 1:8). Йоан проповідував, що День Господній близько: нарешті скоро Бог вторгнеться в історію й оправдає свій народ та визволить його від гніту. Проблема полягала в тому, що народ не був готовий до

приходу Месії. Тому Йоан усіх закликав до покаяння (грецьке слово μετανοια / metanoia – покаяння, зміна мислення, зміна способу думання), без якого неможливо отримати дари нової епохи. На знак зовнішнього символу внутрішньої переміни він омивав у Йордані всіх, хто відгукнувся на його звістку. Незважаючи на подібність служіння Йоана до діяльності інших святих семітських мужів, воно мало дві дуже характерні та оригінальні особливості:

- *одноразовий характер хрещення*. На відміну від щоденних омивань, які практикували фарисеї та есени, хрещення Йоана здійснювалося тільки раз, цим воно нагадувало омивання прозелітів, через яке язичники приймали юдаїзм;

- *відсутність привілеїв вибраному народові*. Йоан навчав, що приналежність до вибраного народу сама собою не допоможе в День суду: *«Принесіть же плід, гідний покаяння, 9. і не гадайте, що можете самі собі казати: Маємо за батька Авраама. Кажу бо вам, що Бог з цього каміння може розбудити (до життя) дітей Авраама»* (Мт 3:9; Лк 3:8). Йоан ніби відлучав весь народ і приймав назад тільки тих, хто покався та охрестився.

Йоан хрестив водою. Це був зовнішній знак, який не здійснював зміни в житті людини. Зміна мала відбуватися завдяки зусиллю людини, яка є слабкою після гріхопадіння. Ісус хрестив Святим Духом – це хрещення дарує надзвичайну благодать та духовну силу (Дії 1:8). Завдяки хрещенню Святим Духом люди стають членами Церкви – Христового Тіла (1 Кор 12:13) – Нового Ізраїлю»[2].

Oratio (молитва)

Ісусе, дякую Тобі за дар нового життя...

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Contemplatio (споглядання)

Наскільки моє життя є свідченням вдячності Богові за дар нового життя? Наскільки звістка Йоана актуальна для мене сьогодні? Що мушу змінити у своєму житті, щоби бути готовим до приходу Господа?

о. Юрій Щурко

Декан Філософсько - богословського факультету УКУ м.Львів

www.zhyty-slovom.com

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THIS WEEK AT THE CATHEDRAL

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SUNDAY, JAN 05: SUNDAY BEFORE AND EVE OF THEOPHANY; The Holy Martyrs Theopemptus and Theonas; The Venerable Syncletica;

5:00 PM (SAT) – Divine Liturgy for the needs and intentions of all parishioners; *for health and intentions of Iris Proskow;*

8:00 AM (SUN) – Great Matins

9:30 AM (SUN) – Divine Liturgy for needs and intentions of all parishioners; *for health and intentions of Iris Proskow;*

11:00 AM (SUN) – Divine Liturgy for the needs and intentions of all parishioners; *for repose of + Olga Hecker*

5:00 PM – Vespers and **Great Water Blessing**
Theophany Eve Supper (Parish Hall)

Monday, Jan 06: HOLY THEOPHANY OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST;

8:00 AM – Great Matins

10:00 AM – Divine Liturgy & Water Blessing for needs and intentions of all parishioners;

Tuesday, Jan 07: Synaxis of St John the Baptist;
7:30 AM – Divine Liturgy for health and intentions of Victor Fedyna;

Wednesday, Jan 08: Ven. George the Chosebite;

7:30 AM – Divine Liturgy for God's blessings, health and intentions of Daryl and Pat Chichak;

Thursday, Jan 09: Martyr Polyeuctus;

7:30 AM – Divine Liturgy for health and intentions of Victor Fedyna;

Friday, Jan 10: Hier. Gregory of Nyssa

7:30 AM – Divine Liturgy for health and intentions of Carrie Mydlak;

Saturday, Jan 11: Saturday After Theophany; Ven. Theodosius, Founder of the Cenobitic Monastic Life;

8:30 AM – Rosary (Glorious Mysteries)

9:00 AM – Divine Liturgy for the needs and intentions of all parishioners;

10:00 AM – Our Lady of Sorrows Devotion

4:00 PM – Great Vespers

5:00 PM – Divine Liturgy for the needs and intentions of all parishioners; *for God's blessings, health and intentions of Andrew;*

SUNDAY, JAN 12: SUNDAY AFTER THEOPHANY; Martyr Tatiana;

8:00 AM – Great Matins

9:30 AM – Divine Liturgy for needs and intentions of all parishioners; *for repose of + Mykola Kuc;*

11:00 AM – Divine Liturgy for the needs and intentions of all parishioners; *for health and intentions of Carrie Mydlak;*