



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 Kowalchuk (retired)

kowalchukmichael@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

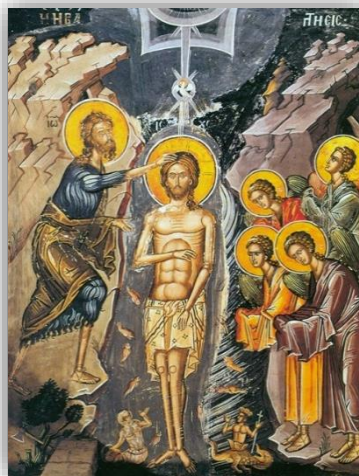
Great Vespers 4:00 PM

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 12th, 2025

SUNDAY AFTER THEOPHANY

The Holy Martyr Tatiana

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DIVINE LITURGY

Antiphon 1

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

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

Judah became His sanctuary, Israel His dominion.

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

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

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

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

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

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

Antiphon 3

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

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

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

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

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

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

Entrance

Come, let us worship and fall down before Christ.

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

Troparia and Kontakia

Troparion, Tone 1: 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.

Troparion, Tone 1: When You, O Lord, were baptized in the Jordan,* worship of the Trinity

was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

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

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

Prokeimenon, Tone 1

Let your mercy, O Lord, be upon us* as we have hoped in you.
verse: Rejoice in the Lord, O you just; praise befits the righteous. (*Psalms 32:2,1*)

Epistle: Ephesians 4:7-13

Brothers and Sisters, each of us was given grace according to the measure of Christ's gift. Therefore it is said,

"When he ascended on high he made captivity itself a captive; he gave gifts to his people."

(When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

Alleluia, Tone 5

verse: Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

Gospel: Matthew 4:12-17

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

Hymn to the Mother of God

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

Communion Hymn

The grace of God has appeared* bringing salvation to all. (Titus 2:11)* Praise the Lord from the heavens,* praise Him in the highest. * Alleluia, alleluia,* alleluia. (Psalm 111:6)

Instead of We have seen the true light... we sing:

All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

Instead of May our mouths... and Blessed be the Name... we sing:

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

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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 *Most Rev. Bishop David Motiuk, Katherine Vnuk, Todd Woywitka, Olivera Ivanovic,* and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness!

SPECIAL THANKS to Dr Rostyslaw and Janet Dmytruk for the generous donation of \$10,000 to St Josaphat Cathedral in thanksgiving for their 55th Wedding Anniversary. We pray that God will bless you and your loved ones abundantly with many happy years ahead!

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.

FINAL CAROL CONCERT / РОЗКОЛЯДА will take place at St Josaphat Cathedral on Sunday, January 26th, after the 11 AM Divine Liturgy.

TUESDAY VESPERS at St Josaphat Cathedral have now resumed and take place every Tuesday at 4:30 PM. Please come join our Pastoral Intern Peter Pitchko in giving Glory to Our Lord through this beautiful service!

ALTAR BOY GATHERING - Is your son an Altar Boy at St. Josaphat Cathedral, or interested in becoming one? All Altar Boys and all prospective ones (boys ages 6-17) are invited to join us for an evening of a brief lesson, pizza and laser tag. The event will take place on January 24th, starting at 6 PM, at the Cathedral. Laser tag

will go from 7:30-9:30 PM. RSVP to Peter at Peter.Pitchko@eeparchy.com

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!

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 would like to welcome all children who wish to join. Please register by filling up the registration forms, which are available on the tables at the entrances of the church. All children are invited!

FIRST SOLEMN HOLY COMMUNION & CONFESSION CLASSES 2025

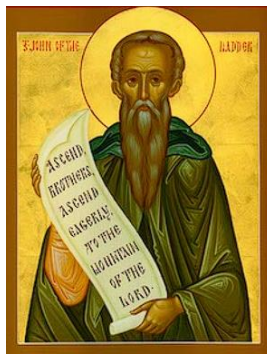
- Reception of the Holy Mysteries will take place on May 3 & 4, 2025. Children who are 7 years old and up are welcome to register in one of three classes: **Saturdays 1-3 PM** (Bilingual) beginning **January 18th** or **Sundays after each liturgy** for one hour (English only) on **December 15th** one 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.

STAGES OF PRAYER with the EASTERN MYSTICS

– Join us as we examine writings of the Eastern Mystics about developing a closer relationship with God as we ascend the divine ladder, including:

- St. John Chrysostom's great work on ceaseless prayer "A letter on the Jesus Prayer". Text of this letter will also be provided to each attendee.



- An introduction to the Ladder of Divine Ascent by the "forgotten Saint" St. John Climacus. This was the first spiritual book published in North America and it's great influence on the East and West is undeniable.

- We'll also look at Bishop Kallistos Ware's recommended passages from the Philokalia for those who are seeking a deeper union with God.

Other works will also be discussed including sources for St. John Cassian's Conferences, St. Isaac the Syrian's Homilies, and The Spiritual Life by St. Theophan.

DATES & TIMES: Thursday, January 23rd and Thursday, February 13th - at 7:00 PM to 8:30 PM. For questions and attendance confirmation, please contact Bryce at (780) 995-4343 or email bryceavolk@fastmail.com.

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 January 26th, 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 on Sunday, February 2nd 2025

PYROHY PINCHING – Our next pyrohy pinching will take place on Tuesdays, January 14th, 21st, 28th at 5 PM at the Parish Hall. Volunteers needed - supper provided to all volunteers!

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.

TODAY, JAN 12, CAROL CONCERT - The Ukrainian Music Society of Alberta (UMSA) presents its annual carol concert today, Sunday, January 12th, 2025, at 3:00 PM at the Ukrainian Orthodox Cathedral of St. John the Baptist (10951-107 Street). The concert program will feature 14 groups including local Ukrainian choirs, ensembles and children's groups. Host of

this year's concert is the Ukrainian Orthodox Church of Canada, Western Eparchy. Admission is by donation in support of the "Orphanage Project in Ukraine" care of the Western Eparchy. All are encouraged to attend and support a worthy cause!

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

CAROLING TOGETHER – Join us at St. Josaphat Ukrainian Catholic Cathedral next Sunday, **January 19th, 2025 at 1:00 PM** for an afternoon of Ukrainian Christmas Carolling with *Ihor Bohdan*. Adults - \$20; Children 12 to 16 - \$10; Children 11 and under- Free. All ticket sales will help Ukrainian Soldiers. A light lunch will be served.



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

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 12th – Sunday After Theophany



RESPECT FOR LIFE PRAYER

Lord, we pray that our Christian community, enlivened by our common baptism, will always welcome the newly conceived child and those vulnerable to assisted death into our

communal heart, prayer, and good works.

Glory to God for All Things!

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WHAT IS THE KINGDOM OF HEAVEN?

By Tim Barnett

Some Bible terminology can seem strange to our modern ears. We are so removed from the original time and place of its writing that understanding its meaning can require some work. I think this is true about the phrase “the kingdom of heaven.” The kingdom of heaven is a central theme running all the way through the Gospel of Matthew. In fact, the phrase “the kingdom of heaven” is used over thirty times in Matthew’s Gospel. However, many Christians are confused about what it means. Interestingly, Matthew is the only Gospel writer to adopt this terminology. The others opt to use the phrase “the kingdom of God” instead. So, what is “the kingdom of heaven?”

Many believe that Matthew uses “the kingdom of heaven” instead of “the kingdom of God” simply to avoid using the term “God.” It is certainly true that there was a Jewish tendency to avoid writing the divine name in the first

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 JANUARY 5TH 2025

SUNDAY COLLECTION:

Sunday Envelopes	\$3,659.00
Direct Deposit – Sunday	\$1,348.75
Tithe.ly	\$320.00
Loose Donations	\$206.00
Candles	\$117.00
Initial Offering	\$762.00
Christmas offering	\$570.00
TOTAL COLLECTION:	\$6,982.75

PRESERVATION FUND COLLECTION:

Anonymous	\$20.00
Dmytruk Family Capital Fund (Edmonton Community Foundation)	\$10,000.00
TOTAL COLLECTION:	\$10,020.00

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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

century. However, Matthew does invoke the term “God” on numerous occasions. Moreover, Matthew uses the phrase “the kingdom of God” on four occasions (Matt. 12:28; 19:24; 21:31, 43). So, there must be more going on than merely using the phrase “the kingdom of heaven” to avoid the word “God.” There must be another purpose for this phrase. A more plausible explanation is that Matthew did not want his Jewish readership to misunderstand the nature of the kingdom. The Jews were anticipating a physical kingdom, not a spiritual kingdom. However, while standing before Pilate at His trial, Jesus said, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world” (John 18:36). The use of the word “heaven” would certainly help emphasize and reinforce the spiritual nature of the kingdom.

Proclaiming the Kingdom of Heaven

Both the introduction to John the Baptist and the initiation of Jesus’ ministry are accompanied with the proclamation to “repent, for the kingdom of heaven is at hand” (Matt. 3:2; 4:17). Just a few verses later, Matthew writes, “And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people” (Matt. 4:23 cf. Matt. 9:35). Using the phrase “the gospel of the kingdom,” Matthew explicitly connects the kingdom of heaven with the gospel.

When Jesus sends out His disciples, He also commissions them to proclaim, “The kingdom of heaven is at hand” (Matt. 10:7). It is significant that John the Baptist, Jesus, and the disciples all preach the same message and each follows with the command to repent. In fact, the call to repentance is grounded in the imminent coming of the kingdom of heaven. Everyone must repent because the kingdom of heaven is near. Furthermore, those who disobey this command are like chaff that will be separated

from the wheat and burned with unquenchable fire (Matt. 3:12). Therefore, rejecting the kingdom of heaven has eternal consequences. In addition, proclaiming a message that is counter to the kingdom of heaven is condemnable. In Jesus’ seven woes to the scribes and Pharisees, He says, “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves” (Matt. 23:13–15).

This is a stern warning not to draw people away from the kingdom of heaven by presuming that one can enter the kingdom by his own righteousness. In fact, Jesus said, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven” (Matt. 7:21).

Describing the Kingdom of Heaven

In contrast to the condemnation given to false teachers, Jesus offers blessings to members of the kingdom. Jesus begins His Sermon on the Mount discourse by blessing the “poor in spirit, –for theirs is the kingdom of heaven” (Matt. 5:3). At the end of the Beatitudes, Jesus also references the kingdom of heaven. This time He says, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Matt. 5:10). In either case, the kingdom is offered to those who put God’s kingdom before their own self-interest. Jesus’ description of the kingdom of heaven almost seems upside-down. Jesus instructs His disciples, saying, “Among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he” (Matt. 11:11–12). Here Jesus is contrasting the natural birth into the world with the spiritual birth into the kingdom of heaven.

Multiple times in the Gospel of Matthew Jesus tells His listeners that they must become like children in order to enter the kingdom of heaven. He says, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven” (Matt. 18:3–4). He also said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven” (Matt. 19:14–15). In the same way little children rely on the help and direction of their parents, citizens of the kingdom must rely on their Heavenly Father for everything. Jesus is commanding childlike trust in God to enter the kingdom. After describing the importance of trusting and relying on God, Jesus gives His famous teaching on the difficulty of the rich person entering the kingdom of heaven. This is not a coincidence. The reader of Matthew’s Gospel is meant to contrast the child, from the previous text, with the rich person. Unlike a child, who is dependent on others, the rich person can fall into the delusion of self-sufficiency. There is only room for one King in the kingdom of heaven, and that position is already taken.

Many of Jesus’ parables focus explicitly on the kingdom of heaven. More specifically, there are a series of references to the kingdom of heaven in Matthew 13 and again in chapters 20 and 22. Each of these gives a glimpse of what the kingdom is like. In describing the kingdom of heaven, Jesus draws comparisons to everyday experiences. He compares the kingdom to sowing seed in a field, which produces weeds with the wheat. The weeds are allowed to grow up with the wheat until the harvest; however, they will ultimately be bound into bundles and burnt (Matt. 13:24–30). Similarly, the parable of the dragnet compares the kingdom of heaven to a net containing good and bad fish. They are all gathered together but will later be separated. Jesus explains, “So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the

fiery furnace. In that place there will be weeping and gnashing of teeth” (Matt. 13:49–50). Even though God allows believers and unbelievers to live in His world together, they will be separated at the final judgment. The kingdom of heaven is described as a valuable hidden treasure, which is worth more than all that one owns (Matt. 13:44) and something that should be sought after like a merchant in search of a pearl of great price (Matt. 13:45–46). The listener is meant to see how something that appears insignificant and small is actually of greatest value. In the parable of the laborers in the vineyard, Jesus makes it clear that no one enters the kingdom based on their accomplishments. Instead, Jesus looks at the heart’s response to His grace. From a human perspective, this seems counterintuitive. However, this parable displays the generosity of God as He gives out more grace than anyone deserves. In fact, the kingdom of heaven is precisely for those who do not deserve it but choose to put their faith in God (Matt. 21:31–32).

Timing the Kingdom of Heaven

The kingdom of heaven is spoken of in both present and future tense. The phrase is repeated that the kingdom of heaven is at hand (Matt. 4:17). Jesus’ first coming is the inauguration of the kingdom. This means that Jesus is the immediate, present experience of the kingdom of heaven. For those who submit to Jesus, He will rule over their lives. The kingdom of heaven is also spoken of in the future tense. One of the most notable instances of this takes place when Jesus is instructing his disciples on how to pray. Jesus prays, “Your kingdom come, your will be done, on earth as it is in heaven” (Matt. 6:10). This prayer only makes sense if the kingdom has not yet fully come. Therefore, the kingdom of heaven is both now and not yet. It is present and it is future. It will finally culminate with the second coming of Jesus Christ. Jesus says, “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.... Then

the King will say to those on his right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31, 34)

Applying the Kingdom of Heaven

The kingdom of heaven has important applications for us today. First, the message of the kingdom of heaven is a genuine offer from God to rule in the hearts of those who believe in His name. Submission to the kingship of God is what brings true freedom. Those who resist and reject God's kingdom are in bondage. This may sound counterintuitive, but those outside the kingdom of God are inside the kingdom of Satan (Eph. 2:1–3). Second, as citizens of the kingdom of heaven, believers should be motivated to build the kingdom through proclaiming the kingdom. This was the central message of Jesus and the disciples, and it should be our message too. Third, the kingdom of heaven provides comfort and hope for Christians who are suffering. God is King over all circumstances. No matter what happens in this life, all will be made right when God's kingdom comes.

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БОЖЕСТВЕННА ЛІТУРГІЯ

Антифон 1

Стих 1: Во ізході Ізраїлевім із Єгипту, дому Якова із людей варварів;* Стала Юдея святина його, Ізраїль – володіння його (Пс 113,1-2).

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 2: Море виділо і побігло, Йордан повернувся назад (Пс 113,3).

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 3: Що з тобою, море, що ти побігло, і з тобою, Йордане, що ти повернувся назад? (Пс 113,5)

Приспів: Молитвами Богородиці, Спасе, спаси нас.

+Слава Отцю, і Сину, і Святому Духові.

І нині, і повсякчас, і на віки вічні. Амінь.

Єдинородний Сину...

Антифон 3

Співаємо звичайні третій антифон, але зі приспівом:

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

Тропарі і Кондаку

Тропар воскресний (г. 1): Хоч камінь запечатали юдеї* і воїни стерегли пречисте тіло Твоє,* воскрес Ти на третій день, Спасе,* даруючи світові життя.* Раді цього сили небесні взивали до Тебе, Життєдавче.* Слава воскресінню Твоєму, Христе,* слава царству Твоєму,* слава промислові Твоєму,* єдиний Людинолюбче.

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

Слава: Кондак воскресний (г. 1): Воскрес Ти як Бог із гробу у славі* і світ із Собою воскресів,* і людське ество як Бога оспівує Тебе,* і смерть щезла.* Адам же ликує, Владіко,* і Єва нині, від узів визволяючись, радується, взиваючи:* Ти, Христе, Той, Хто всім подає воскресіння.

І нині: Кондак празника (г. 4): Явився еси днесь вселенній* і світло Твоє, Господи, знаменувалося на нас,* що зі зрозумінням оспівуємо Тебе:* Прийшов еси і явився еси – Світло неприступне.

Прокімен (глас 1)

Будь, Господи, милість твоя на нас,* бо уповали ми на тебе (Пс 32,22).
Стих: Радуйтеся, праведні, у Господі, правим належить похвала (Пс 32,1).

Апостол: (Еф 4,7-13)

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

Алилуя (глас 5)

Стих: Милості твої, Господи, повік оспівуватиму, сповіщу з роду в рід істину твою устами моїми (Пс 88,2).
Стих: Бо сказав ти: Повік милість збудується, на небесах приготується істина твоя (Пс 88,3)

Євангеліє: (Мт 4,12-17)

В тому часі почувши, що Йоана ув'язнено, Ісус повернувся в Галилею і, покинувши Назарет, пішов і оселився в Капернаумі, що при морі, на границях Завулону та Нафталі, щоб збулося те, що сказав був пророк Ісаїя: “О земле Завулону та земле Нафталі, приморський шляху, країно за Йорданом, поганська Галилеє! Народ, який сидів у темноті побачив велике світло; тим, що сиділи в країні й тіні смерті, – зійшло їм світло.” З того часу Ісус почав проповідувати й говорити: “Покайтесь, бо Небесне Царство близько.”

Замість Достойно - Величай, душе моя, Царя Христа, що хрестився в Йордані.
Ірмос (глас 2): Не зуміє ніякий язик достойно благовалити, тривожиться й ум, і то надсвітній, коли оспівує тебе, Богородице; одначе ти, благаю, прийми віру, бо любов нашу божественну знаєш, бо ти є християн заступниця, тебе величаємо.

Причасний

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

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

ОГОЛОШЕННЯ

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

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 благословених вихідних і плідного, здорового та безпечного тижня!

З ДНЕМ НАРОДЖЕННЯ – Божого благословення та нашій найкращій побажання *Преосвященному Владиці Давиду Мотюк, Катерині Внук, Тодду Войвітці, Олівері Іванович* 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 священик прийшов і освятив вашу оселю, телефонуйте о. Михайлу Богуну або о. Якиму Наконечному, щоб записатися на освячення ваших осель.

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

ЗАХІД ДЛЯ ВІВТАРНИКІВ – Усі хлопці, що прислугують у церкві св. Йосафата та всі бажаючи стати вівтарниками (хлопці віком від 6 до 17 років) запрошуються щоб приєднатися до нас на вечір із невеликим навчанням про вівтарництво, з піцою та lasertag. Захід відбудеться 24 січня, початок о 18:00 у нашому катедральному соборі. Lasertag з 19:30 до 21:30. Щоб зареєструватися та з будь-якими запитаннями надішліть електронного листа Петру Пічко: Peter.Pitchko@eeparchy.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 2-го лютого 2025 р.

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** (двововні), 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 при дверях або на веб-сайті.

КОНЦЕРТ КОЛЯД – Українське Музичне Товариство Альберти (УМТА) влаштовує концерт коляд сьогодні, в неділю, 12 січня 2025 р. о годині 15:00 в українській православної катедрі св. Івана Хрестителя, 10951 – 107 вулиця, Едмонтон. В концертній програмі братимуть участь 14 колективи включаючи місцеві хори, ансамблі та діти. Вступ: добровільна пожертва на користь проекту допомоги сиротинцям в Україні ("Orphanage Project in Ukraine").

Про Небесне Царство

Небесне Царство – це велике світло. Ісус, після ув'язнення Івана, повернувся в Галилею з Назарету й оселився в Капернаумі близько моря, на границях Завулону та Нафталі. Господь вчить нас зважати на обставини та уникати непотрібних небезпек і спокус. Ось так збулося пророцтво Ісайї: *“О, земле Завулону та земле Нафталі, приморський шляху, країно за Йорданом, поганська Галилеє! Народ, який сидів у темноті, побачив велике світло”*. З того часу Ісус почав проповідувати й говорити: ***“Покайтесь, бо Небесне Царство близько”*** (Мт.4,17). Царство Боже стає присутнім в особі Ісуса Христа, Який приходить до зануреного людства у смертельних водах гріхів. Отже, прийшов Божий день, Цар любові та істини ***“як (...) світильник, який світить у темному місці”*** якого Христитель разом з іншими пророками був ранішньою зорею (пор.2 Пт.1,19).

Царство Боже присутнє вже тут і тепер. Переважно люди думають про нього, як про майбутнє царство на небі, яке прийде при кінці світу цього чи після смерті. Дійсно, воно прийде у своїй могутності і повноті при кінці світу, але починається воно у житті кожного вже тут на землі для тих осіб, котрі повірили Христові і Його Святій Євангелії. Слід звернути увагу на те, що Христос говорив, що Царство Боже вже є серед нас і прийде воно незаметно та знаходиться у серці людини. По наших вчинках ми вже можемо побачити чи ми є у Царстві Божому і по цьому пізнають, чи Ви є учнями Христовими. Кожний християнин має велику відповідальність за проголошення Царства Божого. У храмі, церковній спільноті Царство Боже має бути очевидне у житті віруючих. Тому людина, приходячи до храму, має навчитися жити по-

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Or email at parishoffice@josaphat.ca



Божому! Люди, котрі не приходять до храму з цією думкою, залишаються закриті до Божого Слова, не каються і не приймають Божого Царства до свого життя, дають навіть поганий приклад згіршення для інших. Ніхто не є настільки благий і милосердний, як Господь, але нерозкаяним і Він не прощає.

(...) Благословення Господа нашого Ісуса Христа нехай перебуває з Вами завжди нині і повсякчас і на віки віків. Амінь.

+ Василь Івасюк Єпарх Коломийський

THIS WEEK AT THE CATHEDRAL

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

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

8:00 AM (SUN) – Great Matins

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

11:00 AM (SUN) – Divine Liturgy for the needs and intentions of all parishioners; *for health and intentions of Carrie Mydlak;*
for repose of + Hanna Kichma (+ Ганна Кічма)

Monday, Jan 13: Martyrs Hermylus & Stratonicus;

No Divine Liturgy

Tuesday, Jan 14: Leave-Taking of Theophany;
Ven. Martyrs of Sinai, e-Аp. Nina;

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

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

4.30 PM – Vespers;

Wednesday, Jan 15: Ven. Paul of Thebes & John the Hut-Dweller;

7:00 AM – Rosary (Joyful Mysteries)

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

Thursday, Jan 16: Veneration of the Chains of the Apostle Peter;

7:00 AM – Rosary (Luminous Mysteries)

7:30 AM – Divine Liturgy for health and intentions of Florence Woywitka;

Friday, Jan 17: Ven. Anthony the Great;

7:00 AM – Rosary (Sorrowful Mysteries)

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

Saturday, Jan 18: Hiers. Athanasius and Cyril of Alexandria;

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 God's blessings, health and intentions of Mark Lysecky and co-workers;

SUNDAY, JAN 19: 35TH SUNDAY AFTER PENTECOST; Ven. Macarius of Egypt;

8:00 AM – Great Matins

9:30 AM – Divine Liturgy for needs and intentions of all parishioners; *for health and intentions of Leona Prokop;*

11:00 AM – Divine Liturgy for the needs and intentions of all parishioners; *for repose of + Anna Farmus;*

1:00 PM – Christmas Concert Caroling Together with Ihor Bohdan;