



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 | 780-619-9517

DIVINE SERVICES

Tue-Fri: Divine Liturgy 7:30 AM

Saturday: Divine Liturgy 9:00 AM

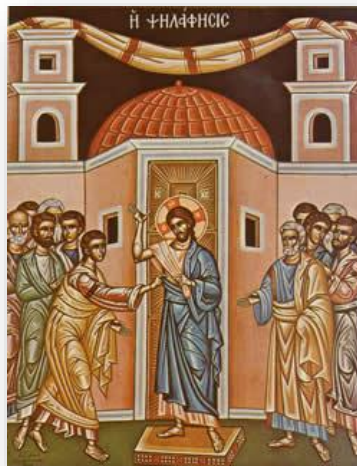
Great Vespers 4:00 PM

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, April 27th 2025

THOMAS SUNDAY

Second Sunday after Pascha

The Holy Hieromartyr Simeon, Relative of the Lord;
Our Venerable Father Stephen, Bishop of
Volodymyr in Volhynia. Saint with Six Stichera

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DIVINE LITURGY

Troparion and Kontakion

Troparion, Tone 7: While the tomb was sealed,
O Christ God, You dawned as life from the
sepulchre, and while the doors were shut, You
came to Your disciples, the Resurrection of all,

renewing a right spirit in us through them, according to Your great mercy.

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

Kontakion, Tone 8: With his searching hand, Thomas explored Your life-giving side, O Christ God. For when You entered while the doors were shut, he called out to You with the rest of the Apostles: You are my Lord and my God!

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 our God.

Epistle: Acts 5:12-20

A reading from the Acts of the Apostles.

In those days, many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women, so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured. Then the high priest took action; he and all who were with him (that is, the sect of the Sadducees), being filled with jealousy, arrested the apostles and put them in the public prison. But during the night an angel of the Lord opened the prison doors, brought them out, and said, "Go, stand in the temple and tell the people the whole message about this life."

Alleluia, Tone 8

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

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

Gospel: John 20:19-31

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Hymn to the Mother of God

The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice!

Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice! Shine, shine, O new Jerusalem! for the glory of the Lord has risen upon you! Exult now and be glad, O Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Praise the Lord, O Jerusalem.* Praise your God, O Zion.* Alleluia, alleluia,* alleluia.

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

NEEDY COLLECTION – This weekend (Saturday and Sunday) there will be a second collection for the needy. Thank you for your ongoing generosity!

TODAY SUNDAY APRIL 27: EASTER BRUNCH (SVIACHENE) – will take place after Divine Liturgy in the Church Basement/Auditorium (due to Parish Hall is currently being under renovations for ceiling repairs). Because of this, only **limited spaces are available!** All who made reservations by calling Parish Office may proceed to the volunteers - coordinators to get their tickets and get seated. All other parishioners will be served on a first come first serve basis. Thank you for understanding!

PYROHY WORKBEE – will take place on Tuesday, **April 29th** at 5 PM. Volunteers needed! Supper provided to the volunteers. For

questions, please call or text Lori at 780-619-9517

ST. JOSAPHAT CATHEDRAL APOSTLESHIP OF PRAYER – Join our Apostleship of Prayer Group and join us in praying for our parish, our bishop and priests, our families and the sick. An email will be sent to you twice a month with the prayers and those that need our prayers. **Please email Bryce Volk at bryceavolk@fastmail.com to join a worthy cause!** Our thanks to Barb Shipman who led this ministry in our Cathedral for the past 10 years!

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

DISCOVERING THE 30 STEPS OF THE DIVINE LADDER



"Ladder of Divine Ascent" by St. John Climacus and study one of the commentaries for this spiritual classic - the first spiritual book printed in North America!

The last session will be held on Thursday, 7 PM - 8:30 PM on **May 1**

Contact Bryce at: bryceavolk@fastmail.com, for registration and to receive the "Ladder" book by email.

CHILDREN/YOUTH CHOIR – We invite Children and Youth to sing at St. Josaphat's Parish Choir. Children will be singing next on Sunday, **May 25th** at the 11:00 AM Divine Liturgy! 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. Contact choir Director Denise Lucyshyn at ds.lucyshyn@gmail.com or Kasia Antoszko at kasiaant21@gmail.com.

SUNDAY SCHOOL – Our Sunday School would like to welcome all children who wish to join. Please register by filling out the registration forms, which are available on the tables at the entrances of the church. All children are invited!

MOTHERS IN PRAYER – Mothers in Prayer meetings usually take place on the first Sunday of every month after the 11:00 AM Divine Liturgy. The next Mothers in Prayer will take place on **May 4th**, 2025.

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

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EPARCHY & COMMUNITY

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KAPPELLA KYRIE SLAVIC CHAMBER CHOIR will present their spring concert, Blending of Sounds, on **May 10th**, 2025. The evening will feature world-renowned soloists, a large orchestra and guest choirs, Ariose, Axios Men’s Ensemble, Ukrainian Dnipro Ensemble of Edmonton and Verkhovyna Ukrainian Choir, for a moving and uplifting journey through the world of classical and Ukrainian choral music. The concert’s second half features the world premiere of living Ukrainian composer Myroslav Volynsky’s cantata Господні терези (Divine Scales). The concert marks Kappella Kyrie Slavic Chamber Choir’s 15th Anniversary and their inaugural performance at the Winspear Centre. TICKETS AND INFORMATION are available at www.kappellakyrrie.org

CAMP OSELIA & CAMP ST. BASIL: SUMMER 2025 – This year, Camp St. Basil and Camp Oselia are joining forces to create an

unforgettable summer camp experience for children ages 8-14. Set in the beautiful surroundings of Pigeon Lake, this new collaboration brings an expanded program, exciting activities, and the same welcoming atmosphere where faith and fun come together.

Two Exciting Weeks to Choose From:

Week 1: Sunday, June 29 – Friday, July 4

Week 2: Sunday, July 6 – Friday, July 11

LOCATION: Camp St. Basil’s, Pigeon Lake

Campers will enjoy outdoor adventures, faith-based activities, campfires, waterfront fun, team challenges, crafts, and much more - all designed to create lasting memories while strengthening their faith and friendships.

New location – More activities – The same faith-filled fun!

REGISTRATION opens May 1st! Space is limited, so mark your calendars and stay tuned for more details. To join the email list, contact oselia.stbasil@eeparchy.com

ALTAR BOY CAMP - Calling all Knights of the Altar! The Eparchial Altar Boy camp will be held **August 4 to 9**, 2025 at Camp St. Basils for boys ages 7 years and older. Please mark your calendars! The overnight camp is not only for boys who currently serve, but for those who are interested in learning about the many jobs involved in serving. The camp provides an opportunity for the boys to further develop their knowledge of serving and their Ukrainian Catholic Faith while interacting with others from the Eparchy. The camp also includes sports, crafts, other activities and great food. Registration information will be available in the coming weeks. Parent volunteers are needed to assist at the camp, so please consider giving your time. For further information contact Ken Stelmach at kenstelmach@hotmail.com

GRIEF AS A JOURNEY - Please join us if you have experienced the loss of a loved one. Grief as a Journey is an 11-week grief support group for those searching for support in their grief over the loss of a loved one. Using video

presentations and group discussion, we will build community, gain a better understanding of what we are experiencing, and give and receive support and encouragement while journeying together through mourning.

DATES & TIMES: on **Tuesdays - April 8th, 2025 – June 17th, 2025;** 6:00 PM - 8:00 PM

LOCATION: Edmonton Eparchy Pastoral Centre, 9645 – 108 Ave, Edmonton, AB

COST: \$20.00 to cover the materials

REGISTER: by phone 780-424-5496 or Bernadette.mandrusiak@eeparchy.com

JOIN BISHOP DAVID ON A PILGRIMAGE OF HOPE to the Bishop Velychkovsky National Martyr’s Shrine in Winnipeg



on **May 2-4, 2025.** Pope Francis has designated 2025 the Jubilee Year of Hope and encourages all faithful to embark on pilgrimages, repent of their sins, forgive

the sins of others and renew a focus on the spiritual life. Join Bishop David and make a formal pilgrimage to this designated Jubilee Site and partake of a special outpouring of grace and mercy. The trip will also include a visit to the Grotto of Our Lady of Lourdes at Cooks Creek and the Canadian Museum for Human Rights.

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SUNDAY APRIL 20TH 2025

SUNDAY COLLECTION:

Sunday Envelopes	\$6,085.00
Direct Deposit – Sunday	\$1,382.50
Tithe.ly	\$535.00
Loose Donations	\$1,367.95
Candles	\$1,189.50
Easter Offering	\$4,455.00
TOTAL COLLECTION:	\$15,014.95

EPARCHIAL COLLECTION

Aid to the Missionary Church in Canada	
Great Lent	\$120.00
TOTAL:	\$120.00

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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!

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

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PROLIFE REFLECTIONS

APRIL 27th - RESPECT FOR LIFE PRAYER



Lord, even as Thomas recognized you by your wounds, help us recognize you in the wounded - those who are suffering and contemplating abortion, suicide, or medical

assistance in dying.

Glory to God for All Things!

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THE SUNDAY OF ST THOMAS

By Rev. Michael Danczak

The Gospel reading for the Sunday of St. Thomas is often used as an exposition on faith. In it, the Holy Apostle Thomas was absent when our Lord appeared to the rest of the Apostles in a shuttered room after His Resurrection. St. Thomas joined them later and expressed doubts as to the event which the other disciples related to him, stating that he would require physical proof of such an occurrence. Eight days later, Jesus again came to the Apostles with St. Thomas present; he allowed St. Thomas to

inspect and actually touch the wounds to assuage his uncertainties. Christ gently reproached him about having faith in that which cannot be seen. Most people know this as the story of “the Doubting Thomas.”

The basic lesson about faith is present in the Gospel reading, but a very interesting subtext must also be pointed out. St. Thomas did not only express doubts about the appearance of our Lord; he also questioned the veracity of the other Disciples. He diminished their reliability; he exhibited a level of disunity with a group of people with whom he continuously and intimately shared nearly three years of his life. The Holy Apostle Thomas demonstrated a lack of faith in not only our Lord but also in the remainder of the Apostles.

Faith, in philosophical terms is the acceptance of a presupposition, premise or idea as true without substantive actualizing proof. A simpler way to state this is: faith is a belief in an idea, thing or another person, which has no significant rational justification. Rationality requires that a person must be able to establish that a belief is supported by some form of objective verifiable proof so that any trust which is being placed in a person or concept is the result of an acceptable probability or justification; a presumption of reliability based on quasi-scientific criteria, in such circumstances, however, is not an exercise in faith as much as it is in the methodology which produced the data upon which the judgment regarding dependability of any such notions are based.

To have faith in something or someone, a person must accept the totality of the concept or person without substantiation. There must be an unwavering confidence that your impressions and expectations are true. Will these notions and outlooks be influenced or tempered by the material reality? Most assuredly, belief is always framed by that which is extant in creation; however, there is, within the human creature, the capacity to perceive a

reality other than the physical, a metaphysical immutable transcendency that displays itself within the physical reality but simultaneously exists outside of it.

This is the “region” of God. It is not subject to verification or validation by scientific methods; it does not operate within the “laws of nature” as we know them. It is totally outside of time but yet is intimately connected with the physical universe which is dependent on time. On the surface this notion of dual, but interconnected, “universes” appears mutually incompatible, but they none the less exist. In philosophical and theological terms, this relationship is an antimony and it is the cause of a number of misapprehensions regarding God, the life of Jesus and Church teachings.

St. Thomas could not comprehend that his Master had actually returned bodily from the grave after His Crucifixion. To the Apostle Thomas, this return from the dead was a physical and “rational” impossibility in his “universe.” What he failed to understand was that God is not subject to the limitations of our “universe,” because a completely different actuality exists, one in which the temporal and transcendent simultaneously and inseparably co-exist. St. Thomas could not accept the reality of the Resurrection without sensible proof even though Christ had specifically told him and the other Apostles that it was going to occur and even though his fellow Apostles swore that they had seen their risen Teacher in locked room where they had sequestered themselves. In the mind of St. Thomas, the obvious humanity of Jesus logically exceeded His proclaimed divinity; the Jesus that the Apostle perceived lived as a human, so it was only dianoetic that His nature was only to be seen as human within an apparent reality of temporal-spatial limitations which could only produce very human consequences and outcomes; the Apostle Thomas assumed that if Jesus had in fact appeared in the room, as his brothers had described, he could not have been there bodily

but only as a spirit or spirit body consistent with some Jewish theology of the time. St Thomas misunderstood the transcendence of God and as a result, he revealed his lack of faith in both Our Lord and his fellow Apostles.

The Apostle Thomas in those few days exhibited a lack of fidelity with Our Lord and His teachings as well as with his brother Apostles. In a very real sense St. Thomas demonstrated the seeds of the philosophical and theological misconceptions which would reappear after the establishment of the Church and eventually lead to the various heresies and schisms with which the Church has had to deal for nearly two thousand years.

Jesus understood the concerns of St. Thomas, it is very difficult to believe in something that is intangible. As mankind exists in a physical realm, man requires that there be a sensual validation of reality; members of mankind must be able to see, touch, smell, taste or hear that which that are asked to accept with certainty. Christ also knew that there are aspects of the reality created by God which lack corporeality; areas of life in which physical senses are either unreliable or useless. The actuality of these aspects of existence must be accepted within the constraints of the revelation of God, which, to many, are nothing more than an assemblage of abstract concepts that may or may not have a tenuous thread of sensual origins. Beliefs can be problematic for some since they rely on nothing more than a confident "feeling" or impression concerning the person or idea in question. That expression of unswerving confidence is faith.

Christ offered proof to St. Thomas of His physical presence and in the expanded reality that He had come to witness. He stood before the Holy Apostle and allowed him to examine His wounds in order to solidify his faith but Christ also offered a gentle reproach to St. Thomas and proclaimed the additional Beatitude: Blessed are those who have not seen and yet believe.

We are challenged by God to believe without seeing. We are called to expand our consciousness and our intellect to realize that what we see isn't answer to the question "Is that all that there is?" Christ came into this world to demonstrate this very fact; the Son of God condescended to take human form and live under the same self-imposed limitations as we live, in order to demonstrate a path to salvation in the transcendent realm of Heaven. This is what He taught his Apostles and Disciples ; this is why He performed His miracles and this is why He voluntarily ascended the Cross and rose from the Tomb. Jesus demonstrated the actuality of the antimony of "two universes;" Jesus actualized the recognition of a new reality for mankind by His Death and Resurrection Jesus reestablished the possibility of the reacquiring the "Likeness of God" by restoring to a blinded mankind the sight of the totality of the Created. The reality hidden from mankind since the Fall of Adam and Eve. Christ proved the certitude of Heaven and of Hell and He showed us that the way has been opened for us so that we may pass into that transcendent universe and have life everlasting.

Unfortunately, many of us show the dispositions initially exhibited by St. Thomas. We demand proof before we express our faith. We attempt qualify our relationship with God in terms of variety of temporal concerns ; we willfully separate ourselves from each another based on totally arbitrary, useless and irrelevant societal and economic concepts; we attempt to redefine God in our own image instead of accepting that we were created in the "Image and Likeness of God." Ultimately, we refuse to accept that our Faith is totally dependent on the acceptance of the Teachings and the Salvific Works of our Lord and Savior, Jesus Christ.

Many of us know of people who have left the Church stating that a belief in God is illogical, adopting either an agnostic or atheistic outlook. They look at the state of the world and declare that a benevolent God would not allow misery

and pain to exist in the world nor would a compassionate and all loving God permit evil to exist. These people look at God in much the same way as the “doubting Thomas” did. They refuse to appreciate that the physical reality in which they live is not the totality of creation; they either ignore or fail to apprehend the co-existent transcendency that permeates all of creation. They also deny that the state of the “universe,” which they consider to be the extent of their reality, is the result of the Fall of Mankind. Evil, pain, and misery are, in fact, not a Divine product but are human in origin. They move through the various stages of their lives and they begin to realize that that feel that something is missing existentially. Some of these people find their way back into the Church but only after some form of life changing experience. Unfortunately, some of these self dispossessed individuals, because of the “emptiness” that they feel, some become despondent or depressed. Many attempt to fill this void with substance abuse, others by the idolization of sports teams, celebrities, profession and wealth. A fair number join a variety of religious and quasi-religious groups which promise to make their life complete by offering any number of self satisfying or self consoling interpretations of spurious Gospel teachings.

If these unfortunates would stop and consider the lesson of this Gospel reading, they would come to the realization that just as Jesus did not turn away St. Thomas, Our Lord stands ready to accept us in our petulance and rebelliousness, for in the very same biblical account of the meeting of our Lord with St. Thomas appears the verse: Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Jesus broadly propped open the door for salvation. Christ gave authority to his Apostles and their successors, the Bishops, and Priest, to remit sins through the Mystery of Penance and Reconciliation.

To begin the process of accepting the fullness of created reality each of us must acknowledge that we have a distorted relationship with God based upon misapprehensions of the created universe which in turn have caused misperceptions as to the unknowable nature and will of God. We must further admit that these existential misconception have caused us to disastrously separate ourselves from our fellow mankind and from God. It is the effects of this separation that have led us into sin. Accordingly, we must also acknowledge that it is sin that is the cause of evil and all the problems present in our world. We must then approach our Lord, God and Savior, through the Sacrament of Reconciliation and confess our misconceptions regarding our actualized reality and of God, and confess our transgressions against one another and God so that we can pray for forgiveness. In this way we will reestablish our fidelity with God and with our fellow mankind and in return receive the undeserved Divine Grace that we need for our Salvation and Eternal Life.

May our Lord God and Savior, Jesus Christ, bless you and protect you. Amen

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БОЖЕСТВЕННА ЛІТУРГІЯ

Тропарі і Кондаки

Тропар (глас 7): Хоч запечатаний був гріб,* як життя із гробу возсіяв ти, Христе Боже,* і, хоч замкнені були двері,* ученикам представ еси, як воскресення всіх,* дух правий через них обновлюючи нам,* по великій твоїй милості.

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

Кондак (глас 8): Допитливою десницею життєдайні* твої ребра Тома провірив, Христе Боже,* бо, хоч замкнені були двері, як

ти увійшов,* він із іншими апостолами кликав до тебе:* Господь еси і Бог мій.

Прокімен (глас 3)

Великий Господь наш і велика сила його,* і розумові його немає міри (Пс 146,5).
Стих: Хваліте Господа, бо благий псалом, Богові нашому нехай солодке буде хваління (Пс 146,1)

Апостол: (Діяння 5,12-20)

Діань святих апостолів читання

Тими днями руками апостолів робилося багато знаків і чудес у народі. Усі вони перебували однодушно у притворі Соломона, і ніхто сторонній не насмілювався до них пристати; однак народ хвалив їх вельми. Віруючих дедалі більше й більше приставало до Господа, сила жінок і чоловіків; так, що й на вулиці виносили недужих і клали на постелях і на ліжках, щоб, як ітиме Петро, бодай тінь його на когонебудь з них упала. Сила людей збиралась навіть з довколишніх міст Єрусалиму, несучи хворих та тих, що їх мучили нечисті духи, і вони всі видужували. Устав тоді первосвященик і всі ті, що були з ним, – то була секта садукеїв, – і, повні заздрощів, наклали руки на апостолів і вкинули їх до громадської в'язниці. Але вночі ангел Господень відчинив двері в'язниці й, вивівши їх, мовив: «Ідіть і, ставши в храмі, говоріть до народу всі слова життя цього.»

Алилуя (глас 8)

Стих: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому (Пс 94,1)

Стих: Бо Бог – великий Господь і цар великий по всій землі(Пс 94,3)

Євангеліє: (Ів 20,19-31)

А як звечоріло, того самого дня, першого в тижні, – а двері ж були замкнені там, де перебували учні: страхались бо юдеїв, –

увиходить Ісус, став посередині та й каже їм: «Мир вам!» Це промовивши, показав їм руки й бік. І врадувались учні, побачивши Господа. І ще раз Ісус їм каже: «Мир вам!» Як мене послав Отець, так я посилаю вас.» Це промовивши, дихнув на них і каже їм: «Прийміть Духа Святого! Кому відпустите гріхи – відпустяться їм, кому ж затримаєте – затримаються» Тома ж, один з дванадцятьох, на прізвисько Близнюк, не був з ними, коли то прийшов був Ісус. Тож повідали йому інші учні: «Ми Господа бачили.» Та він відрік: «Якщо не побачу на його руках знаків від цвяхів і не вкладу свого пальця у місце, де були цвяхи, а й руки моєї не вкладу в бік його, – не повірю!» По вісьмох днях знову були вдома його учні, а й Тома з ними. І ввіходить Ісус, – а двері були замкнені! – стає посередині та й каже: «Мир вам!» А тоді промовляє до Томи: «Подай сюди твій палець і глянь на мої руки. І руку твою простягни і вклади її у бік мій. Та й не будь невіруючий, – а віруючий!» І відказав Тома, мовивши до нього: «Господь мій і Бог мій!» І каже йому Ісус: «Побачив мене, то й віруєш. Щасливі ті, які, не бачивши, увірували!» Ще й інші численні чудеса, що їх не списано у цій книзі, вчинив Ісус на очу своїх учнів. А ції – списано, щоб увірували ви, що Ісус – Христос, Син Божий, а вірувавши, – щоб мали життя в його ім'я.

Замість Достойно

Ангел сповіщав Благодатній: Чистая Діво, радуйся. І знову кажу: Радуйся. Твій Син воскрес тридневний із гробу, і мертвих воздвигнув він; люди, веселіться.

Ірмос (глас 1): Світися, світися, новий Єрусалиме, слава бо Господня на тобі возсіяла. Радій нині і веселися, Сіоне. А ти, Чистая, красуйся, Богородице, востанням рождення твого.

Причасний

Похвали, Єрусалиме, Господа, хвали Бога Твого, Сіоне (Пс 147,1). В пам'ять вічну буде

праведник, злих слухів не убоїться (Пс 111,6-7). Аلیلуя (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 всім, хто святкує свої дні народження чи ювілеї. Нехай Господь дарує вам мир, здоров'я та щастя! Многая Літа!

МАТЕРІ МОЛИТВИ – Зібрання Матері в молитві зазвичай відбуваються в першу неділю кожного місяця після Божественної Літургії об 11:00. Наступна зустріч відбудеться **4 травня 2025**

ТАБІР OSELIA & ТАБІР ST. BASIL: ЛІТО 2025 – Цього року табір Святого Василя та табір Оселя об'єднують зусилля, щоб створити незабутній літній табір для дітей віком 8-14 років. Ця нова співпраця, розташована в красивій околиці озера Pigeon Lake, пропонує розширену програму, захоплюючі заходи та ту саму гостинну атмосферу, де поєднуються віра та веселощі.

Два захоплюючих тижнів на вибір:

Тиждень 1: нед, 29 червня – п'ятн, 4 липня

Тиждень 2: нед, 6 липня – п'ятн, 11 липня

Діти насолоджуватимуться пригодами на свіжому повітрі, релігійними заходами, багаттями, веселощами біля води, командними змаганнями, ремеслами та багатьом іншим – усе це створено для того, щоб залишити незабутні спогади, зміцнюючи їх віру та дружбу.

РЕЄСТРАЦІЯ починається 1 травня! Кількість місць обмежена, тож позначте свої календарі та стежте за подробицями. Щоб приєднатися до списку розсилки, зв'яжіться з oselia.stbasil@eeparchy.com

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НЕДІЛЯ АПОСТОЛА ТОМИ (Йо 20:19–31)

о. Юрій Щурко

Текст Йоана 20:19–31 містить три важливі складники: розповідь про появу Ісуса апостолам, в яких страх стрімко змінився на радість (вв. 19–23); розповідь про появу Ісуса Томі, результатом чого стало його навернення та визнання Ісуса Богом (вв. 24–29), підсумкове означення цілі написання Євнгелія від Йоана (вв. 30–31). Глибина символіки та унікального значення змісту кожної деталі у всіх трьох сегментах читання Євангелія цієї неділі унеможлиблює детальніший аналіз у форматі цього допису, та все ж унаочнює перед нами унікальні моменти Історії спасіння, «нитки» яких поєднують між собою сотворення та Нове Творіння, надають сенс усьому, що існує, і відкривають перед нами історію світу, яку можна передати кількома словами з унікальним смисловим та історичним (драматичним і героїчним) наповненням: Сотворення – гріхопадіння – Ізраїль – Христос – Церква / дія Святого Духа / Нове Творіння. Йоан хоче донести нам, що все накреслене у Пролозі (1:1–18) та сказане у Євангелії знаходить своє сповнення у 20-й главі.

Meditatio (розважання)

«Ще й інші численні чудеса, що їх не списано у цій книзі, вчинив Ісус на очах у Своїх учнів. 31. А ції – списано, щоб увірували ви, що Ісус – Христос, Син Божий, а вірувавши, щоб мали життя в Його ім'я». «Від самого початку, з очевидним посиланням на Бут 1:1, Йоан проголошує, що його книга говорить

про Нове Творіння в Ісусі. У 20-й главі він повторює це твердження, підкреслюючи, що Пасха відбулася “у перший день тижня” (Йо 20:1,19; коли Йоан наголошує на таких твердженнях, можна не сумніватися, що він хоче, аби це зауважив читач). На шостий день сотворення була створена людина на Божий образ; на шостий день останнього тижня життя Ісуса, згідно з Євангелієм від Йоана, Пилат проголошує: “Це людина!”. Сьомий день – це день спокою Творця; у Йоана в цей день Ісус спочиває у гробі.

Пасха – це початок Нового Творіння. Це підсилюють теми світла і життя. “У Ньому було життя, і життя було – світло людей. І світло світить у темряві, і не поїняла його темрява” (1:4–5). А у 20-й главі Марія приходить до горобу, поки ще темно, і відкриває нове світло і нове життя, які перемогли морок.

Пролог (Йо 1:1–18) продовжує описувати місця, усе ще занурені в морок: Слово приходить “до своїх, і свої Його не прийняли”, але тим, хто прийняв Його, була дана влада стати дітьми Бога Творця. А в 20-й главі знаходимо двері, замкнені зі страху перед ворожими юдеями, але маленькій групці тих, хто “прийняв Його”, вперше кажуть, що Бог Творець є їхнім Отцем, їхнім Богом (20:17; до цього моменту Ісус говорив просто про “Отця” або про “Мого Отця”). Тепер вони самі стали дітьми Отця.

Читаючи 20-ту главу у світлі Прологу, можемо побачити, що Смерть і Воскресіння Ісуса спільно здійснюють для учнів те нове народження, про яке йшлося в Йо 1:13 і 3:1–13. І нас не здивує, що Ісус пізніше дихне на учнів, передаючи їм Свого Духа, як ГОСПОДЬ вдихнув Свого Духа в ніздрі людини в Бут 2:7. Те, що відбувається з людьми Ісуса, вказує, Хто такий Ісус: Слово, яке стало плоттю (1:14). Цей вірш – найвища точка Прологу – має величезне значення для Йоана: Слово, яке було з Богом та ідентичне Богові, тепер також навіки стало плоттю. Тут

не мається на увазі, що плоть згодом знову перетвориться у Слово і дух. Воскресіння має сенс для Йоана тому, що він у своїй суті – богослов творіння. Слово, яке завжди було точкою, в якій сходяться Творець і творіння, у Воскресінні стало тією точкою, де так само сходяться воедино Творець і Нове Творіння.

Це дозволяє зрозуміти, як ісповідання Томи переформується з Йо 1:18 (“Ніхто і ніколи Бога не бачив. Єдинородний Син, що в Отцевому лоні, Той об’явив”). Висока христологія, відкрито виражена у Пролозі, тут досягає своєї кульмінації: ніхто ніколи не бачив єдиного істинного Бога, крім “єдинородного Бога”, який явив Його і показав світові, Хто Він. В інших частинах Євангелія ми даремно шукатимемо персонажа оповіді, який би так глибоко це усвідомив. Ісус по-різному “відкриває Свою славу” учням, але жодна з їхніх реакцій не відображає того, що сказано в Йо 1:18.

Так званий “невіруючий Тома” робить маленький словесний хід, але гігантський стрибок віри та богослов’я: “Господь мій і Бог мій” (20:28). Ось нарешті справжня віра. Учні з Томою (який говорить в їхньому імені та в імені всіх людей!) сповідують, що плоть, яку вони знали і яку зустріли знову в новій якості, воістину одночасно була “Словом”, єдиним з Отцем (...)

Oratio (молитва)

«Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував».

Contemplatio (споглядання)

Останнім часом ми переживаємо чимало страхів (...) По-людськи важко спрогнозувати, як усе буде. Попри героїчні поривання, відчуваємо також свої обмеження, а інколи навіть підступно закрадається розчарування чи відчуття майже безсилля. Однак у світлі Євангелія від Йоана, а головню уривку з цієї 20-ї глави, ми відкриваємо перед собою альтернативу та нову перспективу. Йоан засвідчує, що Ісус – Той, Хто приходить крізь

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замкнені двері наших страхів саме тоді, коли ми Його найменше чекаємо, і дарує нам мир. Мир, якого світ не може дати, і який не може зруйнувати жодна людська злоба чи груба сила. Мир, який впливає із зустрічі з Воскреслим Ісусом, який подолав смерть і пропонує нам розділити з Ним Його перемогу, яка для нас, які очікуємо Його славного Другого приходу, є запорукою нашої надії та перемоги. Бо цей останній ворог – «смерть, поглинута перемогою. Де твоя, смерте, перемога? Де твоє, смерте, жало?» (1 Кор 15:54–55). Христос Воскрес! І тому «Нехай же буде дяка Богові, який дає нам перемогу через Господа нашого Ісуса Христа» (1 Кор 15:57).

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THIS WEEK AT THE CATHEDRAL

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SUNDAY, APR 27: THOMAS SUNDAY:

5:00 PM (SAT) – Divine Liturgy for health and intentions of all parishioners; *for repose of + Margaret Barlow (2 years)*

8:30 AM (SUN)– Great Matins

10:00 AM (SUN)– Divine Liturgy (Bilingual) for needs and intentions of all parishioners;

Sviachene (Easter Brunch) will follow after the Divine Liturgy at Church Basement

Monday, Apr 28: Apostles Jason and Sosipater;

No service

Tuesday, Apr 29: 9 Martyrs of Cyzicus:

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

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

Wednesday, Apr 30: Apostle James, brother of St John the Theologian;

7:00 AM – Rosary (Joyful Mysteries)

7:30 AM – Divine Liturgy for health and intentions of Kathrine and Pauline Palichuk; *for repose of +Bill, +Ann, +Sophie Palichuk; for repose of +Joseph;*

Thursday, May 01: Prophet Jeremiah; Pr-mrtr Klymentii Shept.;

7:00 AM – Rosary (Luminous Mysteries)

7:30 AM – Divine Liturgy in thanksgiving for the blessings received for Oksana;

Friday, May 02: Hier Athanasius the Great;

7:00 AM – Rosary (Sorrowful Mysteries)

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

6.30 PM - Moleben

Saturday, May 03: Repose of Ven Theodosius of Kyiv;

8:30 AM – Rosary (Glorious Mysteries)

9:00 AM – Divine Liturgy (Bilingual) for health and intentions of Carrie Mydlak;

10:00 AM – Our Lady of Sorrows Devotion

4:00 PM – Great Vespers

5:00 PM – Divine Liturgy for needs and intentions of all parishioners;

SUNDAY, MAY 04: Myrhh-bearing women; Martyr Pelagia;

8:00 AM – Great Matins

10:00 AM – Divine Liturgy (Bilingual) for needs and intentions of all parishioners;

First Holy Communion and Reconciliation