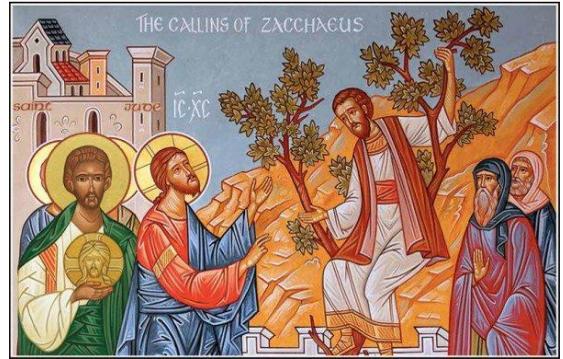


# Успіння Пресвятої Богородиці

Українська Католицька  
Церква



## Dormition of the Most Holy Mother of God *Ukrainian Catholic Church*

### DORMITION DISTRICT

#### Office

Telephone: **780-489-8868**

Email: **dormition.edm@gmail.com**

Website: **dormition.eeparchy.com**

#### Clergy

Pastor: Rev. Fr. Peter Babej

Email: **fr.babej@eeparchy.com**

Emergencies: 780-993-8037

#### **Dormition Parish, Edmonton**

**15608-104 Ave, Edmonton, AB**

Sunday Confession – 8:30 am

Sun. Liturgy – **9:30 am | 11:30 am**

Weekday Liturgy – Wed. 5:30 pm

Thurs., Fri., 7:00 am; Sat. 9:00 am.

Great Vespers – Saturdays, 6 pm

Confessions – After Vespers

#### **St. Nicholas Parish, Carvel**

**AB-770, Carvel, Parkland County**

Div. Liturgy – Sun. Jan. 21, 12:00 pm.

#### **St. George Parish, Manly**

**53032 Hwy #770, Parkland County**

Div. Liturgy – June 9, 2024, 12 noon

#### **Holy Eucharist Parish, Cherhill**

**Township Rd. 562, Cherhill, AB**

Div. Liturgy – May 26, 12:30 pm.

Sunday, January 14, 2024

### Sunday of Zacchaeus

Tone 8. Leave-taking of the Feast of the Holy Theophany. Our Venerable Fathers Massacred in Sinai and Rhaithu (c. 370). Repose of the Holy Equal-to-the Apostles Nina, Enlightener of Georgia.

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### DIVINE LITURGY

#### *First Antiphon*

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...*

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

*Through the prayers of the Mother of God...*

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...*

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

### **Third Antiphon**

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 8:* You came down from on 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 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 8**

Pray and give praise to the Lord our God. Pray and give praise to the Lord our God.

*Verse: In Judea God is known; His name is great in Israel. (Psalm 75:12,2)*

Pray and give praise to the Lord our God. Pray and give praise to the Lord our God.

*Pray and give praise to the Lord our God.*

Pray and give praise to the Lord our God.

### **Epistle – 1 Timothy 4:9-15**

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

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all men,<sup>1</sup> especially of those who believe. Command and teach these things. Let no one despise your youth,<sup>2</sup> but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of Scripture,<sup>3</sup> to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance

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<sup>1</sup> **Saviour of all:** Paul does not mean that everyone will escape damnation in the end. He is stressing that God's call to salvation is universal so that all who respond will find eternal life, regardless of their sex, age, language or nationality. Vatican II affirms the possibility that even those who know nothing of the gospel may be saved by the grace of Christ, provided they seek God sincerely, follow the dictates of their conscience, and cooperate with the help given to them by divine providence.

<sup>2</sup> **your youth:** There was a danger that young Timothy, probably in his thirties, would be intimidated or not held in respect by the elders of the Ephesian Church who he was sent to correct. He is reminded that his reform efforts will succeed only if he practices the charity he preaches.

<sup>3</sup> **reading of Scripture:** One of the earliest references to the recitation of Scripture in the course of the liturgy. This practice passed into the ancient Church from the synagogue.

when the elders<sup>4</sup> laid their hands upon<sup>5</sup> you. Practice these duties, devote yourself to them, so that all may see your progress.

### **Alleluia Tone 8**

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

### **Gospel – Luke 19:1-10**

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus;<sup>6</sup> he was a chief tax collector, and rich. And he sought to see who Jesus was,<sup>7</sup> but could not, on account of the crowd, because he was small of stature. So, he ran on ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, “Zacchaeus, make haste and come down; for I must stay at your house today.” So, he made haste and came down, and received Him joyfully. And when they saw it, they all murmured, “He has gone in, to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore fourfold.”<sup>8</sup> And Jesus said

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<sup>4</sup> **the elders:** Includes Paul, along with the assembled bishops of the Ephesian Church.

<sup>5</sup> **laid their hands upon:** The imposition of hands is a gesture with various meanings in the Bible. It was done to: 1) perform healings, 2) confer blessings, 3) appoint missionaries, 4) bestow the Spirit upon believers, 5) unload the sins of Israel onto sacrificial beasts, 6) transfer religious authority from one leader to another, and 7) appoint the Levites for sacred ministry. These last two examples provide the immediate background for the New Covenant rite of priestly ordination. Timothy’s consecration as a bishop gives him the fullness of priestly and apostolic authority to ordain others, as well. Jewish rabbis were similarly appointed by a council of synagogue elders who laid hands on the candidate.

to him, “Today salvation has come to this house, since he also is a son of Abraham.<sup>9</sup> For the Son of Man has come to seek and to save the lost.”

### **Hymn to the Mother of God**

*Verse:* 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**

Praise the Lord from the heavens;\* praise Him in the highest.\* The grace of God has appeared\* bringing salvation to all (*Titus 2:11*).\* Alleluia, alleluia,\* alleluia. (*Ps. 148:1*)

*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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<sup>6</sup> This episode is recounted only in Luke. The story is marked with irony, since Zacchaeus sought with great effort to see Jesus, only to discover that Jesus was seeking him! Despite his riches, Zacchaeus held a loose grip on his wealth and so gave generously to the poor.

<sup>7</sup> **he sought to see who Jesus was:** The story is marked with irony, since Zacchaeus sought with great effort to see Jesus, only to discover that Jesus was seeking him.

<sup>8</sup> **fourfold:** The most stringent standard of restitution for thievery (Ex 22:1)

<sup>9</sup>**son of Abraham:** Israel traced its ancestry to the patriarch. Zacchaeus showed himself a true descendent by his repentance and faith. Abraham is an important figure in Luke.

# ANNOUNCEMENTS

**BULLETIN BY EMAIL** – if you wish to receive a copy of the bulletin by email, please let us know by calling the parish office or send your request to [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**BEST WISHES** – to Mariia Pelenska, Victoria Tamsett, Kristofer Workun, Michael Orysiuk, Luba Genyk, and to all who celebrate their birthdays or anniversaries this past week or in the next upcoming days. May God bless you with health, happiness and peace!

**TODAY: LUNCH SOCIAL AND PRO-LIFE PRESENTATION** – in the Parish Hall, after the 9:30 am Divine Liturgy. Join us, as Cam Cote and Jeff Owen share the CCBR (Canadian Centre for Bio-Ethical Reform) roadmap to help you change minds and to save lives.

**NO CATECHISM CLASSES TODAY** – due to the Lunch Social and Pro-Life Presentation. We will resume next Sunday, January 21.

**THEOPHANY HOUSE BLESSINGS** – If you would like a priest to visit to bless your home with holy water blessed on the Feast of Theophany, please contact Fr. Peter or Fr. Terry to make arrangements.

**LIGHTING OF CANDLES** – When lighting candles, please ensure that no broken sticks are left behind in the candle wax. Broken sticks within the candle eventually cause the glass to heat-up unevenly and to crack. To light an additional candle:

- 1) First, blow out the ignited stick;
- 2) Place it into the sand, so that any burn part of the stick is broken off and removed;
- 3) Re-ignite the stick;
- 4) Light your next candle.

**ENGLISH LANGUAGE TEACHER** – we are looking to hire a teacher to provide English

language instruction to newcomers from Ukraine. This would be a paid position. If anyone is interested, or knows of someone that would be interested, please contact Alex Shabel at [aschabel14@gmail.com](mailto:aschabel14@gmail.com) or Iryna Laschuk at [ilaschuk@telusplanet.net](mailto:ilaschuk@telusplanet.net).

**JANUARY FOOD BANK DRIVE – MOST NEEDED ITEMS!** – Currently, the Foodbank provides hampers to approximately 32,000 families per month. And the total keeps growing. The Foodbank relies on donations of not only money, but food products. Our own parishioners who volunteered at the Food Bank have stated the following:

“Based on what we saw, food is in desperate need. Yesterday, there was no bread available, nor eggs. Products we packed into hampers had little or no nutritional value. It was so sad, as the families consisted of 2 or 3 adults and 1 or 2 children. And the products we packed included no meat! For each hamper, we were only allowed to provide 6 mandarin oranges! Hardly enough for a family. We were thinking how great it would be if we as a parish community helped!”

In response to this urgent need, let all of us be generous in donation food to those who are in need of assistance. The following is a list of suggestions. Please leave your donations in the designated box in the church vestibule:

- Canned beans without pork
- Canned fish, meat, milk, stew, soups
- Canned fruit, vegetables, beans
- Dry cereals, beans, lentils, pasta, rice
- Baby formula, baby food, diapers
- Peanut butter (500g), jams
- Healthy school snacks
- Pasta & canned pasta sauce
- Cookies, crackers, packaged meals
- Coffee, tea, hot chocolate, flour, oil
- Salad dressings, ketchup
- Mustard, pickles

- Toothpaste, toilet paper, bar soap
- Bath wash, razors, deodorant,
- Dish soap

NOTE: Safeway was \$10 packs of assorted food items. If you wish to make a monetary donation, cheques can be sent to: Edmonton Food Bank, P.O. Box 62061, Edmonton AB, T5M 4B5.

**JAN. 13: PREPARATION FOR FIRST SOLEMN CONFESSION AND COMMUNION** – The first class began yesterday, Saturday, January 13, and will continue every Saturday from 1:00 pm to 3:00 pm in the Parish Hall.

**BIBLE STUDY** – takes place every Wednesday at 7:00 pm. We continue with our study of the Book of Genesis.

**JAN. 19: MEN’S NIGHT** – Our next gather for prayer, witness, reflection, discussion and fellowship will take place on **Friday, January 19<sup>th</sup>, 7:00 pm.** Topic for further discussion: *Familiaris Consortio*, Parts 2 and 3 (St. John Paul II). Please confirm your attendance with Fr. Peter Babej at fr.babej@eeparchy.com or call/text 780-993-8037.

**JAN. 21: DIVINE LITURGY IN CARVEL** – the Divine Liturgy will be celebrated at St. Nicholas Parish in Carvel on Sunday, January 21, at 12:00 noon.

**JAN. 21: UKRAINIAN CHRISTMAS CAROL CONCERT** – January 21<sup>th</sup>, 2024 at 3:00 PM. Admission by donation to the “Bridge of Hope” Children’s Orphanages in Ukraine. Tax Receipt issued for donations of \$20 and above. Post concert refreshments in the Verkhonyna Hall. For more information contact Luba Boyko-Bell at (780)469-4890.

**2024 MARRIAGE PREPARATION** – will take over the course of two weekends: February 9-10, and March 1-2, 2024. To register, please contact Fr. Peter Babej at

fr.babej@eeparchy.com or call 780-993-8037.

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

**CHURCH FLOOR PROJECT** – As you can see, our church carpet and flooring need to be replaced. Also, the floor in the sanctuary needs to be repaired and levelled. We will need to raise at least \$10,000 in order to begin this urgent project. **Fundraiser deadline: is April 8, 2024.**

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**SUNDAY, JANUARY 07, 2023**

**Sunday Collection**

Sunday Envelopes	\$700.00
Loose Donations	\$185.00
Candles	\$68.00
<b>TOTAL Sunday Collection</b>	<b>\$953.00</b>

**OTHER INCOME**

<i>Christmas Caroling</i>	\$450.00
<i>Binge Replacement</i>	10.00
<b>TOTAL Other Income</b>	<b>\$460.00</b>

**TOTAL INCOME** **\$1,413.00**

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**CHURCH FLOOR PROJECT**

N.N.	\$1,000.00
Benoit and Denise Boudreau	\$1,000.00
N.N.	\$500.00
Justin and Catherine Tamsett	\$500.00
Alex Schabel	\$400.00
Steve and Janet Konowalec	\$300.00
Chris Lirette	\$300.00

Fr. Peter and Dobr. Donna Babej	\$250.00
Iryna Laschuk	\$250.00
N.N.	\$200.00
N.N.	\$100.00
Ivan and Luba Genyk	\$100.00
Sheila Leiding	\$50.00
N.N.	\$50.00
Maria Lang	\$30.00
N.N.	\$20.00
N.N.	15.00
N.N.	5.00
<b>Total Donations</b>	<b>\$5.071.00</b>

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## REPENT LIKE ZACCHAEUS

By Fr. Philip LeMasters

*1 Timothy 4:9-15; Luke 19:1-10*

In every time and place, there are people who take advantage of others. When they align themselves with the rulers of a society and choose victims who have no power to resist, they usually get away with it. Zacchaeus had done precisely that. He was a Jew who collected taxes for the Roman Empire which occupied Palestine. As a chief tax collector, he played a very useful role for the Romans in taking money from his fellow Jews to pay for their army. If it were not bad enough for Zacchaeus to be a traitor to his nation, he was also a thief who collected more than was required so that he could live in luxury from the oppression of his neighbors.

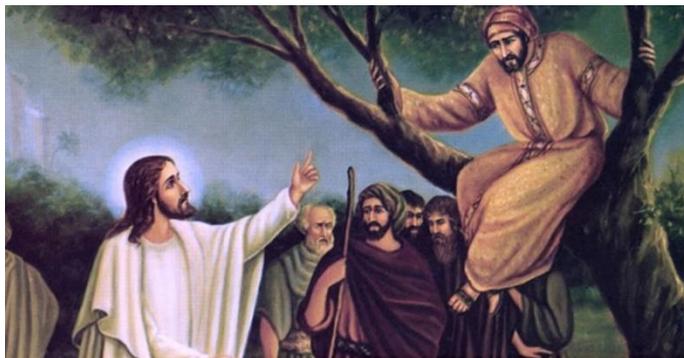
We do not know why someone as corrupt as Zacchaeus wanted to see the Savior as He passed by. He was a short little fellow who could not see over the crowd, so he climbed a sycamore tree in order to get a better view. People must have thought that looked pretty strange: a hated tax-collector up in a tree so that he could see a passing rabbi.

Even more shocking was the Lord's response when He saw him: "Zacchaeus, make haste and come down, for today I must stay at your house." Jewish religious leaders would have had nothing at all to do with people like Zacchaeus. The Jews expected a Messiah who would bless the righteous, condemn the

wicked, and destroy the Romans and their collaborators. The Lord's response was entirely different from what was commonly expected. He actually took the initiative in inviting Himself to Zacchaeus' home, where the tax-collector received Him joyfully.

A scene so outrageous could not be kept secret. People were shocked that a man who presented Himself as the Messiah had gone to be a guest in the home of a notorious traitor and thief. No self-respecting righteous Jew would ever do something like that. He would become unclean by going into his house and eating with him. But before the Lord said anything in response to the critics, Zacchaeus repented. He accepted the truth about himself as a criminal exploiter of his neighbors. He pledged to give half of his possessions to the poor and to restore four-fold what he had stolen from others. He pledged to do more than justice required in making right the wrongs he had committed. In that moment, this notorious sinner began to turn his life around. Jesus Christ accepted Zacchaeus' sincere repentance, proclaiming that salvation has come to this son of Abraham, for He came to seek and to save that which was lost.

The abundant grace of God shines through this memorable story. Zacchaeus did not even have to ask for the love, forgiveness, and mercy of the Lord. All that he did was to climb a tree out of curiosity, but that was enough to begin to open himself to the overwhelming mercy of Christ. The Savior did not condemn Zacchaeus, who surely already knew how corrupt he was. The Lord did not judge him at all, but instead took the initiative to establish a healing



relationship with him. When people complained that Christ had associated Himself with such a sinner, the Lord did not respond, but instead let Zacchaeus use that tense moment to embrace His gracious healing, which knows no limit and cannot be reduced to outward obedience to a law.

Zacchaeus was so transformed by the mercy of Christ that he became an epiphany, a living icon of the restoration of the human person in God's image and likeness. This formerly greedy and dishonest man resolved to show his neighbors the same grace that He had received, for he gave half of what he owned to the poor and restored all that he had stolen four-fold. In response to the gracious blessing, he had received from Christ, he blessed others abundantly in a way that revealed the healing of his soul.

Zacchaeus provides a powerful example of repentance because he spontaneously and freely united himself to Christ. His actions shine brightly with the love and holiness of the Lord, which is shocking because he had been such a notorious and despised sinner. His amazing transformation was not a reward for what he had earned by being a law-abiding citizen or even a decent human being. He had been neither of those things. The healing available to us all in Christ is not a matter of what we deserve, but instead concerns the boundless mercy and grace of a God Who wants to make us participants in His eternal life. Zacchaeus' story reminds us that the more clearly, we see the gravity of our sins and the sickness of our souls, the better position we are in to open ourselves in humility to transformation by our Lord's abundant mercy.

In the prayers said before receiving Communion, we confess that we are each the chief of sinners. That does not mean that we have stolen more than Zacchaeus did, but that the light of Christ has illumined the eyes of our souls such that we can see at least a measure of the truth about ourselves. We do not know the hearts and souls of other people and we cannot judge anyone else. The only true statements we can make about the state of someone's soul are statements that we make about ourselves. None of us knows our sins fully, but to the extent that we recognize that we have fallen short of becoming

like God in holiness, we must humbly confess our brokenness and call out for the Lord's mercy as we take concrete steps to reorient our lives toward Him. That is why we should all make regular use of the sacrament of Confession. By frequently confronting our sins and being assured of God's forgiveness, we open ourselves to receive the Lord's gracious strength for the ongoing healing of our souls.

"Faith without works is dead." Repentance is not a matter of merely feeling sorry for our sins, but of turning away from them as we become so open to our Lord's mercy that His holiness becomes characteristic of our lives. That is what Zacchaeus did in response to the gracious initiative of the Savior in coming to His house. Given the importance of hospitality in that culture, Zacchaeus surely shared a meal with Christ, which in that time and place was understood to establish a close bond between them. When we receive the Eucharist, our Lord's gracious initiative makes us "one flesh" with Him through our communion in His Body and Blood. If we embrace the full meaning of being so closely united with Christ, then His holiness will become characteristic of every dimension of our lives. Even more than Zacchaeus, we will convey to our neighbors the same mercy that we have received in practical, tangible ways. Even more than Zacchaeus, we will find healing for the disordered desires for pleasure, possessions, and power that have marred our souls and made us miserable. Even more than Zacchaeus, we will rejoice that salvation has come to our house, for we too are children of Abraham through faith in the Messiah, regardless of our human ancestry.

No matter how far from God we feel today, no matter the particular kind of personal brokenness we know all too well, we must learn to see the transformation of Zacchaeus as a sign of our Lord's gracious purposes for each of us. He shows us how to respond to the One Who "came to seek and to save the lost." If the Savior's healing extended even to someone like Zacchaeus, there is hope even for each of us as the chief of sinners. All that we must do is open ourselves in humility to embrace the healing mercy of the Lord and then bear good witness to what we have received in our lives each day.

*blogs.ancientfaith.com*

## “The struggle Ukraine is engaged in is a confrontation between the old and new humanity in Christ”

The enslaving Russian ideology proposes nothing more than a return to the old. They attempt to force upon us, re-adoption of the old imperial and Soviet ways of thinking and living. Even lies are being forcibly imposed on us, falsifying consciousness about the person. However, our people, are fighting for something new: the movement toward freedom. We want to live in a new way, we seek the renewal that Christ gives us in today’s life-giving impulse of his Epiphany over the Jordan. Today, we want to declare to the Moscow Pharaoh, who is once again sending his army to Ukraine from the north: “Let my people go,” as Moses once said to Pharaoh in Egypt.

His Beatitude Sviatoslav emphasized that on this day, the Church of Christ celebrates the great feast of Epiphany, the revelation of God to man and the world. Christ comes to Jordan to perform a gesture of atonement on himself — a gesture that repentant sinners performed.

“Today, we witness the revelation of the Son of God to humanity and the world. Proclaimed as His Son by the Heavenly Father, confirmed by the Holy Spirit, who hovers over the waters.



St. John, the Baptist and Forerunner of the Lord, is the one to confirm, testify, and witness this action,” the Primate noted.

He remarked that there are three ways of expressing the meaning of Epiphany. First of all, regarding the baptism of Christ in Jordan, the Word of God reminds us of the creation of the world, when the Creator created the universe out of nothing, when light began to shine amid darkness. “Epiphany means a manifestation, a blast of some creative power of God that changes the one who contemplates and participates in this event,” said the archbishop.

“To deepen our understanding of the manifestation of God’s power, the Liturgy of the Church recounts the story of Pharaoh and his entire army perishing in the waters of the Red Sea; the power that had kept God’s people in bondage was also defeated. Instead, a power that calls for and guides toward freedom emerged.”

And in the third image that unfolds today at the Jordan, we witness the symbolism of unclothing and clothing. The Apostle to the Nations speaks to all who have participated in this Jordanian Epiphany through the Sacrament of Baptism, declaring that we have shed the old man with his deeds, sins, and iniquities and have adorned ourselves with the new man. Into Christ



Himself! We have become a renewed humanity in Christ. Let us listen to what it means to shed the old man and put on the new. The Holy Scriptures of the New Testament tell us that in the baptism at the Jordan, we not only saw the Epiphany in the Son of God, we saw the phenomenon of the new creation of man,” said the Patriarch.

He noted that two realities seem to coexist within us in our earthly life — the old and the new. As participants in the great Epiphany of the Jordan, we, as Christians, receive a new light of understanding.

“Remarkably, the Apostle Paul emphasizes that the main manifestation of the old is falsehood. We see how falsehood today becomes a weapon, a weapon of enslavement of Ukraine and the world. But the new always wins. Because it wins not by the power of man alone, but by the power of God,” His Beatitude Sviatoslav assured.

Then he asked: “Seeing today the destroyed cities and villages, seeing today the blood, wounds, and cries of the Ukrainian people, we ask you, Lord, to descend to us with your renewing, transformative power.”

The Liturgy was followed by the blessing of water on the Dnipro River.

## СЛУЖБА БОЖА

### Перший Антифон

1. Во ісході Ізраїлевім із Єгипту,\* дому Якова із людей варварів.

*Молитвами Богородиці,\* Спасе, спаси нас.*

2. Стала Юдея святиня Його,\* Ізраїль — володіння Його.

*Молитвами Богородиці,\* Спасе...*

3. Море виділо і побігло,\* Йордан повернувся назад.

*Молитвами Богородиці,\* Спасе...*

4. Що з тобою, море, що ти побігло, і з тобою, Йордане, що ти повернувся назад?

*Молитвами Богородиці,\* Спасе...*

Слава Отцю... Єдинородний Сину...

### Вхідний Антифон

Прийдіте радісно заспіваймо Господеві,\* воскликнім Богу, Спасителеві нашому.

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

Прийдім з похвалами перед обличчя Його,\* і псалмами воскликнім Йому.

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

Бо Бог великий Господь \* і Цар великий по всій землі.

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

### Малий Вхід

**ДИЯКОН:** Премудрість, прості!

**ВСІ:** Прийдіте поклонімся,\* і припадім до Христа.\* *Спаси нас, Сину Божий,\* що хрестився в Йордані від Івана, співаємо Тобі: Алилуя.*

## **Тропарі і кондаки**

*Тропар, глас 8:* З висоти зійшов Ти, Милосердний,\* погребення прийняв Ти тридневне,\* щоб нас визволити від страстей.\* Життя і воскресіння наше:\* Господи, слава Тобі.

*Тропар, глас 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 Отцю, і Сину, і Святому Духові, і нині і повсякчас і на віки вічні. Амінь.

*Кондак, глас 4:* Явився єси днесь вселенній\* і світло Твоє, Господи, знаменувалося на нас,\* що зі зрозумінням оспівуємо Тебе:\* Прийшов єси і явився єси – Світло неприступне.

## **Прокімен, глас 8**

Помоліться і воздайте Господеві Богу нашому,\* Богу нашому, \* і воздайте Господеві Богу нашому (Пс 75,12).

*Стих:* Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його (Пс 75,2).

## **Апостол – 1 Тм 4,9-15**

*До Тимотея першого послання святого апостола Павла читання.*

Сину Тимотею, вірне це слово й повного довір'я гідне. На це бо й трудимося та боремося, тому що ми поклали нашу надію на живого Бога, який є Спасителем усіх людей, особливо ж вірних. Це наказуй і навчай. Ніхто твоїм молодим віком хай не гордує, але будь зразком для вірних у слові, поведінці, любові, вірі й чистоті. Заки я прийду, віддавайся читанню, умовлянню

та навчанню. Не занедбуй у собі дару, що був даний тобі через пророцтво з накладанням рук збору пресвітерів. Про це міркуй, будь увесь у цьому, щоб поступ твій усім був очевидний.

## **Алилуя, глас 8**

*Стих:* Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому (Пс 94,1).

*Стих:* Хваліте Господа з небес, хваліте Його на висотах (Пс 94,2).

## **Євангеліє – Лк 19,1-10**

У той час, увійшовши в Єрихон, Ісус проходив через (місто). А був там чоловік, Закхей на ім'я; він був головою над митарями й був багатий. Він бажав бачити Ісуса, хто він такий, але не міг із-за народу, бо був малого зросту. Побіг він наперед, виліз на сикомор, щоб подивитися на нього, бо Ісус мав проходити тудию. Прийшовши на те місце, Ісус глянув угору і сказав до нього: “Закхею, притьмом злізай, бо я сьогодні маю бути в твоїм домі.” І зліз той швидко і прийняв його радо. Всі, бачивши те, заходилися нарікати та й казали: “До чоловіка грішника зайшов у гостину.” А Закхей устав і до Господа промовив: “Господи, ось половину майна свого даю вбогим, а коли чимсь когось і покривдив, поверну вчетверо.” Ісус сказав до нього: “Сьогодні на цей дім зійшло спасіння, бо й він син Авраама. Син бо Чоловічий прийшов шукати і спасти те, що загинуло.”

## **Пісня до Богородиці**

### **Замість «Достойно», співаємо:**

Величай, душе моя, Царя Христа, що хрестився в Йордані.

*Ірмос, глас 2:* Не зуміє ніякий язик достойно благохвалити, тривожиться й ум, і то

надсвітний, коли оспівує тебе, Богородице; однак Ти, благаючи, прийми віру, бо любов нашу божественну знаєш, бо Ти є християн заступниця, Тебе величаємо.

### **Причасний**

Хваліте Господа з небес\* хваліте його на висотах. \* Явилася благодать Божа\* спасительна всім людям.\* \* Аلیلія, аلیلія,\* аلیلія.

*Замість "Ми бачили світло істинне...":*  
**Все нам сьогодні радістю сповняється, Христос хрестився в Йордані. (х1)**

*Замість "Нехай сповняться уста...":*  
**Все нам сьогодні радістю сповняється, Христос хрестився в Йордані. (х3)**

*Замість "Нехай буде ім'я...":*  
**Все нам сьогодні радістю сповняється, Христос хрестився в Йордані. (х3)**

## **ОГОЛОШЕННЯ**

**ВІСНИК ЕЛЕКТРОННОЮ ПОШТОЮ – якщо хтось бажає отримати парафіяльний вісник електронною поштою просимо звернутися до о. Петра на адресу [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).**

**МНОГАЯ ЛІТА** – з днем народження, складаємо найщиріші побажання Марії Пеленській, Вікторії Тамсетт, Любі Ґеник, Кристофору Воркун, Михайлові Орисюк, там всім, хто святкує свої уродини. Нехай Господь Бог благословить на многі і благі літа!

**МАТЕРІ В МОЛИТВІ** - Спільнота „Матері в молитві” була заснована для допомоги матерям, які бажають разом молитися за своїх дітей та онуків, дітей парафії та всіх

українських дітей і знайти необхідну підтримку. Зібрання і молитва відбудеться **сьогодні, у неділю, 14-го січня, 2024**, після україномовної Божественної Літургії. Для додаткової інформації просимо звертатися до Лесі Бабяк за номером 587-937-0311, або електронічною поштою та адресу [Lesia.Ivanivna.Babiak@gmail.com](mailto:Lesia.Ivanivna.Babiak@gmail.com). Запрошуємо до молитви!

**КОНЦЕРТ КОЛЯДОК І ЩЕДРИВОК** – відбудеться в неділю, 21-го січня, 2024, в катедрі Святого Йосафата, о год. 3:00 п.п.

**ПІДГОТОВКА ДО ПЕРШОЇ СВЯТОЇ СПОВІДІ** – почалася в суботу, 13-го січня, і відбуватиметься щосуботи від 1:00 до 3:00 год. п.п.

**ПІДГОТОВКА ДО ШЛЮБУ** – відбудеться у днях 9-10 лютого, та 1-2 березня. В справі інформації та реєстрації, просимо звернутися до о. Петра на телефон 780-489-8868, або [fr.babej@eeparchy.com](mailto:fr.babej@eeparchy.com).

**НОВА ПІДЛОГА І КИЛИМ** – Як бачите, мусимо вставити в церкві нову підлогу і килим. Щоб почати цей проект, переводимо збірку. Щира подяка за всі пожертви в цьому намірі! Збірка кінчається 8-го квітня, 2024.

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**Глава УГКЦ у 99-й тиждень війни: Хочемо, щоб були засуджені злочини росіян проти мирного населення**

Навіть під час військових дій міжнародне гуманітарне право повинно зберігати свою силу. Ми хочемо, щоб були засуджені злочини росіян проти мирного населення. Про це сказав Отець і Глава Української Греко-Католицької Церкви Блаженніший Святослав у 99-й тиждень великої війни, яку російський окупант приніс на мирну українську землю.

Поранений чоловік унаслідок ракетного обстрілу росією Харкова 2 січня 2024 року, фото Олега Синегубова

Предстоятель зазначив, що війна є великою трагедією, кровоточивою раною на тілі нашого народу, яка знекровлює нас, забираючи в нас усе те, що ми називаємо прагненнями і життєвою силою кожного народу.

«На початку цього року, — зауважив Блаженніший Святослав, — ворог відзначився посиленням повітряних атак на Україну. Першого дня нового року, 1 січня, Київ перебував у жалобі. Ми спогадували 32 особи, яких росіяни напередодні вбили в нашій столиці. А 2 січня ворог знову вчинив безпрецедентну масовану повітряну атаку, зокрема на Київ».

Оплакуючи наших загиблих, із жалем констатував Предстоятель, лікуючи наші рани, прагнемо, щоб увесь світ почув голос незламної країни: Україна стоїть! Україна бореться! Україна молиться!

Духовний лідер зауважив, що цього тижня в Україні святкували одне з найбільших християнських свят — Богоявлення Господне: «Віримо, що завдяки Господній силі у водах Йордану загине зло, а Боже благословення, яке ми хочемо донести до всіх домівок українців, навіть до військових бліндажів і окопів, до бомбосховищ, стане силою відродження українського народу».

Також Глава УГКЦ нагадав, що цими днями ми раділи, що Україні вдалося вирвати з рук сучасного фараона і повернути додому понад 200 військовополонених: «Складаємо подяку Папі Франциску, ватиканській дипломатії та всім міжнародним інституціям, які допомогли в цій справі».

Є ще тисячі українців, зауважив Предстоятель, які караються в лабетах російського фараона. Не забуваймо про них. Зробімо все, щоб повернути їх на Батьківщину.

*Департамент інформації УГКЦ*

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## THIS WEEK AT DORMITION

### SUNDAY, JANUARY 14: SUNDAY OF ZACCHAEUS.

7:30 AM – Church Open for Prayer.

8:30 AM – Confessions.

**9:30 AM – Divine Liturgy;** for intentions of all parishioners; for Ukraine and its' Armed Forces; for all dedicated workers in the Pro-Life movement.

LUNCH SOCIAL AND PRO-LIFE PRESENTATION.

**11:30 AM – Divine Liturgy** (Ukrainian); for intentions of all parishioners; for Ukraine and its' Armed Forces; for the repose of +Orest Burak.

### Mon. Jan. 15: Paul of Thebes; John the Hut-Dweller.

Repose of +Orest Burak (celebrated privately).

### Tues. Jan. 16: Ven. of the Chains of the Apostle Peter.

Repose of +Orest Burak (celebrated privately).

### Wed. Jan. 17: Venerable Anthony the Great.

5:30 PM – Divine Liturgy; for the repose of +Orest Burak; for intentions of all parishioners.

7:00 PM – BIBLE STUDY. We continue with the study of the Book of Genesis.

### Thurs. Jan. 18: Athanasius and Cyril, Archbishops.

7:00 AM – Divine Liturgy; for +Orest Burak.

### Fri. Jan. 19: Venerable Macarius of Egypt.

7:00 AM – for the repose of +Orest Burak.

7:00 PM – MEN'S NIGHT.

### Sat. Jan. 20: Euthemius the Great.

9:00 AM – Divine Liturgy; for repose of +Orest Burak.

1:00 PM – Preparation for First Solemn Confession.

6:00 PM – Great Vespers

### SUNDAY, JANUARY 21: PUBLICAN AND PHARISEE.

7:30 AM – Church Open for Prayer.

8:30 AM – Confessions.

**9:30 AM – Divine Liturgy;** for intentions of all parishioners; for Ukraine and its' Armed Forces; for the repose of +Orest Burak.

**11:30 AM – Divine Liturgy** (Ukrainian); for intentions of all parishioners; for Ukraine and its' Armed Forces.

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