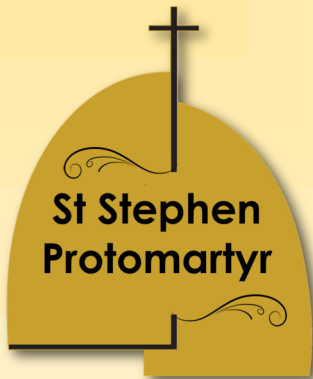


ST. STEPHEN PROTOMARTYR UKRAINIAN CATHOLIC CHURCH

FEBRUARY 8, 2026



Sunday of Meatfare:

Octoechos Tone 2;

The Holy Great-Martyr Theodore the General; The Holy Prophet Zechariah
Post-feast of the Encounter

Address:
4903 – 45th Street S.W.
Calgary, Alberta T3E 3W5 Canada

Office Hours
Mon-Thurs 9:00am –3:00pm

Telephone:
403-249-4818, press 0

Pastoral Emergencies:
403-249-4818, press 9

Email:
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Coordinator@Protomartyr.ca

Parish Website:
www.saintstephencalgary.ca

Parish Calendar:
[www.saintstephencalgary.ca/
calendar1.html](http://www.saintstephencalgary.ca/calendar1.html)

Facebook:
[https://www.facebook.com/
protomartyr.ca](https://www.facebook.com/protomartyr.ca)

Eparchy Website:
www.edmontoneparchy.com

DIVINE LITURGIES:

Sunday Divine Liturgies:

8:30 am—Bilingual

** 10:05—Rosary **

10:30 am – English

Saturday Services:

3:00 pm—Confessions

4:00 pm — Great Vespers

5:00 pm - Divine Liturgy

Weekday Divine Liturgies:

9:00am - Tues / Wed / Thurs / Fri

Troparia and Kontakia

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

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

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

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

Now and for ever and ever. Amen.

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

Prokeimenon, Tone 3

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

verse: Praise the Lord, for a psalm is good; may

praise be sweet to Him. *(Psalm 146:5,1)*

Epistle

1 Corinthians 8:8-9:2

Brothers and Sisters, “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

Alleluia, Tone 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

verse: Let us come before His face with praise, and acclaim Him in psalms. *(Psalm 94:1,2)*

Gospel

Matthew 25:31-46

The Lord said, “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people



HOLY MYSTERIES

CONFESSION:

Saturdays 3:00 pm

Sundays 10:00 am

OR by appointment

403-249-4818, ext. 1

MARRIAGE, BAPTISM-CHRISMATION-

EUCHARIST, FUNERALS :

Contact the office at

Office@Protomartyr.ca

ANOINTING OF THE SICK:

For emergencies call

403-249-4818, ext. 9

DIVINE LITURGY INTENTIONS :

Arrangements with the office

CLERGY & RELIGIOUS

Pastor :

Father Janko Herbut

FatherJanko@protomartyr.ca

Office:403-249-4818, ext. 1

PARISH OFFICE

Office Administrator:

Linda Buck 403-249-4818, ext. 0

office@Protomartyr.ca

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HALL RENTAL INQUIRIES

Contact the office : 403-249-4818

one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit

me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

Hymn to the Theotokos

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

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

Communion Hymn

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

Неділя м'ясопусна, про Страшний суд.

Тропарі і Кондаки

Тропар (глас 2): Коли зійшов Ти до смерті, Життя безсмертне,* тоді ад умертвив ти блистінням Божества.* Коли ж і умерлих із глибин підземних воскресив Ти,* всі сили небесні взивали:* Життєдавче, Христе Боже наш, слава Тобі.

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

Слава: Кондак Тріоди (г. 1): Коли прийдеш, Боже, на землю зо славою і затріпоче все,* а ріка вогненна потече перед судищем,* і книги розгортаються,* і таємне з'являється,* – тоді ізбав мене від вогню негасимого* і сподоби мене праворуч Тебе стати,* Судде найправедніший.

І нині: **Кондак свята (г. 1):** Утробу дівичу освятив Ти Різдом Твоїм* і руки Симеонові благословив Ти, як годилось,* Ти випередив і нині спас нас, Христе Боже,* але утихомир у брані люд Твій і укріпи народ, що його возлюбив Ти,* єдиний Чоловіколюбче.

Прокімен (глас 3):

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: (Корінтян 8, 8 – 9, 2):

Браття і Сестри, страва не зближує нас до Бога: ні як не їмо, не тратимо нічого, ні як їмо, не користуємо нічого. 9. Але глядіть, щоб ця

ваша свобода не стала причиною падіння для слабких. 10. Бо коли хто бачить тебе, що маєш знання, як ти у капищі сидиш за столом, чи його совість, тому що слабка, не буде заохочена їсти ідоложертовне? 11. І так через твоє знання може погинути немічний брат, за якого помер Христос. 12. Грішивши так проти братів і ранивши їх слабку совість, грішите проти Христа. 13. Тому, як страва призводить брата мого до гріха, повік не буду їсти м'яса, щоб не блазнити мого брата. 1. Хіба я не вільний? Хіба я не апостол? Хіба я Ісуса, Господа нашого, не бачив? Хіба ви не моє діло у Господі? 2. Коли іншим я не апостол, то – вам, бо ви достовірний доказ у Господі мого апостольства.

Алилуя (глас 8):

Стих: Прийдіте, возрадуємося Господеві, воскликнім Богу, Спасителеві нашому (Пс. 94,1).
Стих: Ідім перед лицем Його з ісповіданням і псалмами воскликнім Йому (Пс. 94,2).

Євангеліє: (Матей 25, 31-46):

Сказав Господь: 31. Коли Син чоловічий прийде у славі своїй, і всі ангели з ним, він сяде на престолі своєї слави. 32. І зберуться перед ним усі народи, і він відлучить їх одних від одних, як пастух відлучує овець від козлів; 33. і поставить овець праворуч себе, а козлів ліворуч. 34. Тоді цар скаже тим, що праворуч нього: Ходіте, благословенні Отця мого, візьміть у спадщину царство, що було приготоване вам від створення світу. 35. Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; 36. нагий, і ви мене одягли; хворий, і ви навідались до мене; у тюрмі був, і ви прийшли до мене. 37. Тоді озвуться праведні до нього: Господи, коли ми бачили тебе голодним і нагодували, спрагненим і напоїли? 38. Коли ми бачили тебе чужинцем і прийняли, або нагим і одягнули? 39.

Коли ми бачили тебе недужим чи в тюрмі і прийшли до тебе? 40. А цар, відповідаючи їм, скаже: Істинно кажу вам: усе, що ви зробили одному з моїх найменших братів, ви мені зробили. 41. Тоді скаже їм тим, що ліворуч: Ідьте від мене геть, прокляті, у вогонь вічний, приготований дияволу й ангелам його; 42. бо я голодував, і ви не дали мені їсти; мав спрагу, і ви мене не напоїли; 43. був чужинцем, і ви мене не прийняли; нагим, і ви мене не одягнули; недужим і в тюрмі, і ви не навідались до мене. 44. Тоді озвуться і ті, кажучи: Господи, коли ми бачили тебе голодним або спраглим, чужинцем або нагим, недужим або в тюрмі, і тобі не послужили? 45. Він відповість їм: Істинно кажу вам: те, чого ви не зробили одному з моїх найменших братів, і мені не зробили. 46. І підуть ті на вічну муку, а праведники – на життя вічне.

Замість Достойно, приспів:

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

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

Причасний:

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1).* Радуйтеся, праведні, у Господі, правим належить похвала (Пс 32,1).
* Аلیلія (х3).



DIVINE LITURGY INTENTIONS

Saturday, February 7:

- ❖ 3:00pm – Confessions
- ❖ 4:00pm – Akathist to Theotokos
- ❖ 5:00pm – for the intentions and needs of all parishioners

Sunday, February 8:

- ❖ 8:30am – in memory of the repose of the souls of +Bill and +Jean Gessell. Vichnaya Pamyat!
- ❖ 8:30am – in memory of the repose of the soul of +Joe Chychrun. Vichnaya Pamyat!
- ❖ 10:30am – for the repose of the soul of +Heather Zarsky. Vichnaya Pamyat!
- ❖ 10:30am – Happy 90th Birthday blessings to Harry Kozicki! May God grant you many more happy and healthy years! Mnohaya Lita!

Tuesday, February 10:

- ❖ 9:00am – in memory of the repose of the soul (4 years) of +Ed Zederayko. Vichnaya Pamyat!

Wednesday, February 11:

- ❖ 9:00am – for the intentions and needs of all parishioners

Thursday, February 12:

- ❖ 9:00am – for the intentions and needs of all parishioners

Friday, February 13:

- ❖ 9:00am – for the intentions and needs of all parishioners

Saturday, February 14:

- ❖ 3:00pm – Confessions
- ❖ 4:00pm – Vespers
- ❖ 5:00pm – for the repose of the soul of +Heather Zarsky Johnson. Vichnaya Pamyat!

Sunday, February 15:

- ❖ 8:30am – in memory of the repose of the souls of +Patricia and +Nestor Ficzyz. Vichnaya Pamyat!
- ❖ 10:30am – for the repose of the soul of +Doris Watson. Vichnaya Pamyat!

Announcements and Upcoming Events

- **NAME TAG SUNDAY: FEBRUARY 15TH.** Dig out an old name tag from your workdays or make and decorate your own making it as unique and special as you are in the eyes of the Lord! Let us acknowledge the worth and uniqueness of each other with a smile and word of greeting. “I thank my God every time I remember you” (Philippians 1:3)
- **LENTEN MISSION: FEBRUARY 20 – 22: Please join us for our Lenten Mission with Fr. Paul Babie:**
 - Mission Day 1: Friday, February 20th at 6:00pm at Liturgy of Presanctified Gifts
 - Mission Day 2: Saturday, February 21st at 5:00pm at Divine Liturgy
 - Mission Day 3: Sunday, February 22nd at both the 8:30am and 10:30am Divine Liturgies
- **GET FORMED! FORMED** is an online Catholic resource from the Augustine Institute available for all our parishioners to access as a resource to learn more about reading scripture, how to improve your prayer life or learn about more about the lives of the saints, the sacraments and the teachings of the Catholic church. Subject matter is presented in varied forms including movies, e-books, audio listening and programs. “How to Lent” is a timely offering as we begin our Lenten journey and continue our life long work of spiritual formation. The site provides kid friendly videos and stories too! Join us in the hall Sunday, February 15th after both liturgies for a short demonstration of the site offerings and to learn about signing up to access the site or pick up a **Formed** card in the narthex with sign up information.
- **ROYAL DOORS:** Daily readings and reflections of the Byzantine Catholic church are available at royaldoors.net. This is a resource with “English language resources for Ukrainian Greek Catholics.” You can subscribe to receive the daily readings via e-mail. Check out the reflection on Prayer of St. Ephraim; the prayer used during our Lenten season.
- **ALWAYS OUR PARISHIONERS:** We are continuing the Eparchial initiative called **Always Our Parishioners** which is intended to help bolster our current pastoral outreach to the sick, isolated and lonely of our parish. If you know of someone in need of pastoral care, please pick up an information card from the Narthex, fill it out at your convenience and then return it to the box provided. This card would then provide contact information of persons potentially in need of a phone call and/or visit from Fr Janko or his volunteer team. This contact information would be logged by the parish office for future visits.
- **PRAY THE ROSARY: MONDAY EVENINGS AT 7:00PM.**
- **ADULT CATECHESIS: FRIDAY EVENINGS @ 7:00 PM.**
- **UCWLC:** Next scheduled meeting is **THURSDAY, February 12 at 7pm.**
- **2025 DONATION TAX RECEIPTS:** Available for pick up from the Narthex. Thank you for your continued support to St Stephen Protomartyr Ukrainian Catholic Church!

How to Practice Prayer as Ukrainian Catholics

1. Prayer with the Psalms



Praying with the words of Holy Scripture has been done since ancient times. One type of this prayer is the psalms, found in the old testament of the Bible, which serve as a guide and a way to learn how to pray. The psalms are spiritual songs that were prayed by various people in the Old Testament, including prophets, kings, priests, and the entire community of believers. Even Jesus Christ prayed the psalms and was familiar with them since childhood. He even prayed them while he was crucified. When we pray the psalms, we come to realize God's greatness, beauty, wisdom, and power. At the same time, we acknowledge our own weaknesses and sins before God. Through praying the psalms, we develop qualities like simplicity, humility, sincerity, trust, acceptance, and love.

2. Short Prayers

When Christians are in the presence of God, they often feel overwhelmed with joy and admiration, leading them to express their feelings in short prayers. These prayers are commonly used to conclude liturgical prayers and praise the Father, Son, and Holy Spirit. They may also include mentioning the names of the Divine Persons, such as "Lord," "God," "Father," "Son of God," "Jesus Christ," or "Spirit of truth." By using these names, we express our emotions, whether it's joy or anxiety, and we entrust ourselves to God's care. It's important to remember that invoking God's name should never be done disrespectfully or in a blasphemous manner.

Christian greetings can also be seen as brief prayers. For example, saying "Glory to Jesus Christ!" with the response "Glory forever!" or "Christ is risen!" with the response "Truly he is risen!" These greetings sanctify our meetings and partings. The prayer "Everlasting memory" is a way for the living to pray to God for the deceased. Some short prayers have been passed down through the languages of early Christian communities. For instance, the word "Alleluia!" meaning "Praise the Lord!" is still used universally among Christians. "Amen," which means "so be it," is a brief prayer that shows our readiness to accept whatever the Lord sends us in peace.

In addition to short prayers of exclamation, there are also short prayers of petition, such as "Lord, have mercy" or "Grant this, O Lord." These petitions express our belief that God's mercy provides everything we need. Another short prayer, "To you, O Lord," is a dedication of ourselves, one another, and our entire lives to Christ our God. The simplicity of these brief prayers reflects our decision to let go of unnecessary words and trust in the Lord, who knows all our needs (see Mt 6:32).

3. The Gift of Tears in Prayer

Tears are like the soul's wounded blood, as taught by Saint Gregory of Nyssa. When we pray with tears, it is a gift from God that allows us to express our sorrow for sins and our longing for God. It is a deep feeling that arises when we become aware of God's beauty and our own imperfections. This tension between God's perfection and our flaws leads us to shed tears over our imperfections and empathize with the suffering of creation. Spiritual ascetics teach that the fear of God leads to tears of repentance, which bring spiritual joy and strength. Through tears, pain, suffering, and joy, our souls bear good fruit, and we are blessed. The gift of tears purifies our spiritual vision, enabling us to see the world as God does. This transforms us, so we no longer judge others but are filled with loving mercy, able to understand and meet the needs of others.

4. Vocal Prayer

We pray using our words, thoughts, and feelings. Initially, prayer is often just spoken words. However, it becomes more meaningful when our thoughts and emotions are engaged alongside verbal prayer. Speaking prayers is spiritually beneficial when we focus internally as well. Spiritual masters advise that if our attention wanders, we should bring it back to the place where it drifted and continue reciting the prayer until we can say it without distractions. Distractions may come from inexperience or external temptations, but with perseverance, even temptations won't hinder our prayer. When we pray vocally, we are like the angels, joining them in praising God.

Throughout their lives, the Holy Fathers and Mothers combined vocal prayer with mental and heartfelt prayer. This union allows prayer to fill our entire being. When our heart is connected to our mind during prayer, our words truly convey their meaning, and our heart experiences what our mind contemplates.

5. The Role of Silence in Prayer

To pray, we need to find inner silence with God's help by pushing away troubling thoughts. This silence is necessary for us to hear God and have a conversation with Him. The closer we are to God, the more profound our prayer becomes. Eventually, we reach a point where we don't need words anymore to stay in God's presence. We become silent once again, but this silence goes beyond words and thoughts. This kind of silence is called true and attentive devotion, as taught by the Holy Fathers. They say that silence is both the starting point of our prayer and a way to contemplate God.

6. The Jesus Prayer and Prayer on the Rosary

Throughout history and even today, our spiritual tradition has passed down a deep yet simple prayer known as the Jesus Prayer. It involves repeatedly saying, "Lord, Jesus Christ, Son of God, have mercy on me, a sinner." This prayer is named after Jesus Christ, as His name is continuously invoked. Its purpose is to cultivate a constant and vivid awareness of God's presence within our hearts.

The Jesus Prayer is often recited using a prayer cord, which typically has one hundred knots to facilitate repeating the prayer one hundred times. Before beginning the Jesus Prayer, we start with the Usual Beginning, which includes the Heavenly King, the Thrice-Holy Hymn, the Most Holy Trinity, and the Our Father up to the Creed. After this, we begin the first set of one hundred prayers, called a century. We can recite one century or multiple centuries. Each century concludes with the hymn honoring the Mother of God. The goal is not simply to repeat the prayer a certain number of times, but to instill a sense of the Savior's presence in our hearts.

In addition to the Jesus Prayer, some in our Church also practice the Marian Rosary. The Rosary is a devotional prayer to God, specifically focused on praising the Most Pure Virgin Mary. It is accessible and easy for everyone to engage in. The Rosary involves repeating the prayer "Rejoice, Mother of God, Virgin Mary" 150 times, corresponding to the number of Psalms of David. Each set of ten prayers is marked by the recitation of the Our Father and includes reflections on the life of Jesus Christ, known as mysteries. Saint John Paul II added five additional mysteries, called Luminous Mysteries, to the traditional fifteen mysteries of the Rosary.

7. The Examination of Conscience

Before going to bed, we have a special prayer practice called the examination of conscience. It involves looking back on the day we just lived, considering God's commandments. The purpose is to see how God cared for us and to recognize our own mistakes and weaknesses. By viewing the events of the day through God's perspective, we can understand them truthfully. This helps us transfer those events from our memory to our conscience and evaluate them based on God's standards.

The prayerful examination of conscience is a valuable opportunity for self-awareness. We become more attentive to our actions, words, and thoughts. We notice things within ourselves that we wouldn't otherwise see without this prayer. We also become aware of our shortcomings without making excuses. Trusting in God's mercy, Saint Basil the Great teaches that at the end of the day, we should give thanks for what went well and confess any wrongs or omissions we may have committed, whether intentionally or unknowingly. Through prayer, we seek God's forgiveness for all our mistakes, and examining our past actions helps us avoid similar faults in the future.

A result of this prayerful examination of conscience is the grace to forgive others and find inner peace. It also involves recognizing God's plan within the events of the day. When we see God's hand at work in the people we encountered and the situations we faced, we can accept everything that happened with gratitude and sense God's closeness in our experiences. To conclude our examination of conscience before falling asleep, we can echo the words of the psalmist: "I lie down and sleep; I awake again, for the Lord sustains me" (Psalm 3:5).