

# Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

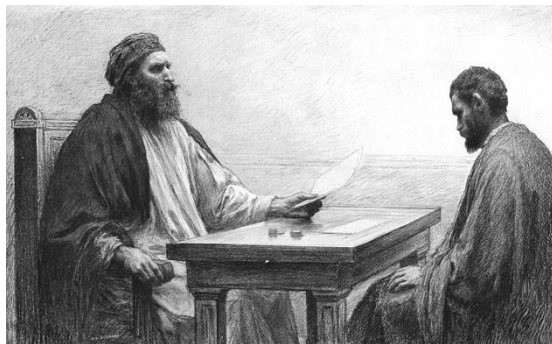
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## Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

### BISHOP

**Most Rev. David Motiuk**, Eparch of Edmonton  
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**Very Rev. Stephen Wojcichiwsky**, Chancellor  
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### CATHEDRAL CLERGY

**Fr. Peter Babej**, Parish Pastor  
[peterbabej@telus.net](mailto:peterbabej@telus.net) / 780-993-8037 (cell)

**Fr. Michael Kowalchuk** (retired)  
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**Fr. William Hupalo** (retired)  
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**Fr. Terry Cherwick** (military chaplaincy)  
[cherwick7@gmail.com](mailto:cherwick7@gmail.com) / 780-237-0376 (cell)

**Fr. Jim Nakonechny**  
[nakone@hotmail.com](mailto:nakone@hotmail.com) / 780-239-2558 (cell)

**PARISH OFFICE:** Tues. to Fri.: 9:00 AM - 4:30 PM

### DIVINE SERVICES

**Mon-Fri:** Div. Liturgy, 7:30 AM

**Sat. Vigil:** Great Vespers, 4:00 PM  
**Div. Liturgy (Bilingual), 5:00 PM.**

**Sunday:** Great Matins, 7:30 AM  
Rosary; 9:00 AM  
**Div. Liturgy (Eng), 9:30 AM**  
**Div. Liturgy (Ukr), 11:00 AM.**

*Feasts – See Bulletin; Confessions – Before Liturgy*

**Sunday, August 05, 2018**

## 11TH SUNDAY AFTER PENTECOST

**Tone 2.** the Fore-feast of the Transfiguration of Our Lord Jesus Christ; Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor; Holy Martyr Eusignius (360-63)

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## DIVINE LITURGY

### *Troparia and Kontakia*

*Troparion, Tone 4:* Faithful, let us celebrate in advance the joy of Christ's Transfiguration!\* Let us rejoice and cry out in the prefeast:\* The day of heavenly joy is approaching,\* for the Lord is ascending Mount Tabor\* where He shines with the light of His Divinity!

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

*Kontakion, Tone 4:* The Synaxis of the faithful in the Cathedral of the Resurrection,\* shines as a multitude of stars in heavens,\* and as we offer our prayers we exclaim:\* "This is the house the Lord has made."

Now and for ever and ever. Amen.

*Kontakion, Tone 4:* Today mankind prepares to reflect the radiance of divine splendour\* wrought in the Transfiguration of Christ!\* Crying joyfully: Christ is transfigured to save us all!

### ***Prokeimenon, Tone 2***

The Lord is my strength and my song of praise, and He has become my salvation.

*Verse:* The Lord has indeed chastised me, but He has not delivered me to death. (Psalm 117:14,18)

### ***Epistle – 1 Corinthians 9:2-12***

*A reading from the First Epistle of the Holy Apostle Paul to the Corinthians.*

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. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a believing wife<sup>1</sup>, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas<sup>2</sup> and I who have no right to refrain from working for a living<sup>3</sup>? Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? Do I say this on human authority? Does not the law also say the same? For it is written in the law of Moses, “You shall not muzzle an ox<sup>4</sup> while it is treading out the grain.” Is it for oxen that God is concerned? Or does he not speak entirely for

our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

### ***Alleluia Verses***

*Verse:* The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you. *Verse:* Lord, grant victory to the king and hear us in the day that we shall call upon You.

### ***Gospel – Matthew 18:23-35***

The Lord told this parable: “The kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents<sup>5</sup> was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So, the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii<sup>6</sup>; and seizing him by the throat,

grain that is processed by their work, so Christian labourers can rightly expect material support from the churches they tend to. This is one of many examples where Paul draws spiritual significance out of the OT that goes beyond the literal and historical meaning of the passage and applies it to a new situation in the Church.

<sup>5</sup> **Ten thousand talents:** A “talent” (coin) is equivalent to 6,000 denarii, or 20 years’ wages for a labourer. The figure is exaggerated for emphasis: the parable accentuates the king’s (God’s) mercy in forgiving an incalculable debt that was impossible for the servant (man) to repay.

<sup>6</sup> **hundred denarii:** A minor debt, since a “denarius” was equivalent to a single day’s wage for a labourer. Repayment of 100 days’ wages required patience but was not impossible.

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<sup>1</sup> **believing wife:** Paul is stressing that he has the right, as an apostle, to be married to a Christian wife and to travel with a spouse. Other married leaders in the early Church travelled with their spouses. The right to travel with a wife would then have included the right for both spouses to be supported by the missionary churches that hosted them. Paul has surrendered this privilege by living a celibate life and by working as a tentmaker to support himself, instead of relying on material assistance from the Corinthians.

<sup>2</sup> **Barnabas:** One of Paul’s earliest associates.

<sup>3</sup> **working for a living:** Paul often refused financial assistance from missionary churches even though he was entitled to it. He instead supported himself to avoid laying any burden or price on them for his apostolic work.

<sup>4</sup> **You shall not muzzle an ox:** A reference to Deut 25:4. As Deuteronomy grants oxen the right to eat some of the

he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So, my heavenly Father will also do to every one of you, if you do not forgive your brother or sister<sup>7</sup> from your heart."

### ***Communion Hymn***

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

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### ***READERS***

### ***Today, Sunday, August 5th – 11<sup>th</sup> after Pentecost***

5:00 pm (Sat) – T.B.A.  
9:30 am – Gregory Warwa  
11:00 am – T.B.A.

### ***Sunday, August 12th – 12<sup>th</sup> after Pentecost***

5:00 pm (Sat) – Ron Palichuk  
9:30 am – Beth Cooper  
11:00 am – Melania Antoszko

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## **ANNOUNCEMENTS**

**FULL-TIME WORK** – Looking for a mature individual who speaks Ukrainian to provide home assistance. Live-in or full-day or full-night work. Compensation to be negotiated. Timing preference – to begin in August. For further details, please call Orest Romaniuk at 780-405-9484.

**ST. JOSAPHAT CHOIR – You are welcome to come join ST. JOSAPHAT CHOIR!** This mixed-choir setting is a place to come together to meet new friends and reconnect with old friends. It includes individuals of all ages and various levels of singing experience as well as provides opportunities to experience growth in your faith, praise God with a song from your heart and honor Him by using the talents he blessed you with! Rehearsals are generally held twice a month on Sundays. You can expect that the choir will sing at the 9:30 am Divine Liturgy on the first Sunday of each month and 11:00 am one other Sunday in the month. Occasionally, the group is called upon to sing other services within the parish. Singing and rehearsal schedules are set in advance and sent out regularly to the choir through email communication. If you would like more information or would like to join, please connect with our choir conductor, Denise Lucyshyn by calling 780-466-1448.

**DORMITION FAST** – August 1<sup>st</sup> to the eve of the Dormition feast, August 14<sup>th</sup>. Abstinence from meat is prescribed for Wednesdays and Fridays during this two-week fast. NOTE: With this fast, we prepare for the feast of the Falling-Asleep (Dormition) of the Most Holy Mother of God and her assumption into heaven, both soul and body.

**MONDAY, AUGUST 6: FEAST OF THE TRANSFIGURATION OF OUR LORD** – Vespers and Great Lytia will be celebrated on Sunday, August 5<sup>th</sup>, at 5:00 PM. On the day of the feast, Monday, August 6<sup>th</sup>:

7:30 AM – Festal Matins  
8:30 AM – Confession  
9:00 AM – Divine Liturgy (English)  
11:00 AM – Divine Liturgy (Ukrainian)  
7:00 PM – Divine Liturgy (Bilingual)

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<sup>7</sup> **Forgive your brother or sister:** Jesus demonstrated the folly of mercilessness. One forgiven an eternal debt of sin should readily forgive others of much smaller debt. The

lesson is summarized in Jesus' commentary on the *Our Father* in Mt. 6:14-15.

Blessing of fruit will take place at each Divine Liturgy. Please place your offering of fruit on the tables provided.

**WEDNESDAY, AUGUST 15: FEAST OF THE DORMITION** – On the day of the feast:

- 7:30 AM – Festal Matins
- 8:30 AM – Confession
- 9:00 AM – Divine Liturgy (English)
- 11:00 AM – Divine Liturgy (Ukrainian)
- 7:00 PM – Divine Liturgy (Bilingual)

Blessing of flowers will take place at each Divine Liturgy. Please place your offering of flowers on the tables provided.

**SKARO SHRINE – 100<sup>TH</sup> ANNUAL PILGRIMAGE 2018. Tuesday, August 14:** 6:30 PM – Reconciliation; 7:00 PM – Rosary; 7:30 PM – Vespers; **8:00 PM – Mass at the Grotto, celebrated by Archbishop Richard Smith and Bishop David Motiuk.** The Blessed Sacrament Procession with lit candles will follow the blessing religious articles. **Wednesday, August 15:** 10:00 AM – Mass at the Grotto with the Sacrament of the Sick. The Blessed Sacrament Procession with lit candles will follow the blessing of religious articles. BANQUET will follow the 10:00 AM Mass (Advance Tickets). Email SkaroPilgrimage10@gmail.com. The Shrine is located at the corner of Highway 45 and Highway 831 (west of Andrew).

**ST. JOSAPHAT BOOKSTORE** – located in the cathedral basement is open every Sunday after the first Divine Liturgy, 10:30-11:30 am. Come visit us! We are slowly increasing our inventory of books, icons, and religious items.

**BOOK READING CLUB** – will begin in September 2018. Day and time will to be announced. The group will progressively read through a selected book and gather as a group on a regular basis, to discuss the sections that have been read. If you would like to join, please email Lauren Girard at lcgirard@ualberta.ca

**PARISH HALL WORKBEES** – Please help us out at the parish hall on Sunday, August 12, 6:00 PM (clean, core and blanch cabbage); Monday, August

13, 8:00 AM (blanch, cut and pack cabbage); and Wednesday, August 22 – Pyrohy Workbee. Sincere thanks for your assistance!

**MEDJUGORJE** – September 21 to October 8. Join Father Daniel Wach OSBM on a spiritual pilgrimage through the south of Italy and Medjugorje! The journey begins with a visit to the churches of the Eucharist Miracle in Lanciano and the Holy Face in Manoppello; and continues to San Giovanni Rotondo (St. Padre Pio) and Bari, the city of St. Nicholas. For more information and prices please call or email: Maria Blomme at (403)-724-6084 (maria.blomme@ama.ab.ca) or Iris Semeniuk at 780-436-9248 (iesemeniuk@icloud.com).

**UKRAINIAN PAVILION IS SEEKING VOLUNTEERS!** Be part of the team and volunteer at this year's Edmonton Heritage Festival – Ukraine Pavilion, August 1-7. For more information, please contact the volunteer coordinator: Jasmine Mulik, email: jmulyk@ualberta.ca, or phone 780-860-6495.

**UKRAINIAN DAY – GOING FORWARD! Celebrating Ukrainian Independence Day:** Sunday, August 19<sup>th</sup>, 2018, at the Ukrainian Cultural Heritage Village, 25 minutes east of Edmonton along Hwy. 16, 9:00 AM to 5:00 PM. Concert Showcase featuring: Euphoria, Volya, Cheremosh, Canadian Icon finalist – Theresa Sokyрка, RUTA. Celebrating Ukrainian Independence Day, wear your best Ukrainian vyshyvanka. For more information, visit [www.ukrainianvillage.ca](http://www.ukrainianvillage.ca) or [www.uccab.ca](http://www.uccab.ca)

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

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**SUNDAY, JULY 29, 2018**

Sunday Envelopes	\$3,747.25
Donations to the Church	\$115.00
Loose Donations	\$215.25
Candles	\$105.40
<b>TOTAL:</b>	<b>\$4,182.90</b>

*Annual expenses to sustain the operation of the Cathedral are approx. \$380,000 dollars (\$1,000 per day). Annually,*

expenses increase by 3%. Last year's donations totalled \$251,256 dollars, which covered only 66% of the total required. **Goal for 2018: To cover all operating expenses with parishioner donations, we need an average monthly donation of \$100, which works out to \$20 per Sunday. If you are able, please help the Cathedral (your second home) to meet its financial obligations. God bless!**

**PRESERVATION FUND**

Mike Sorochuk	\$1100.00
N.N	\$750.00
Patrick Samoil	\$500.00
John and Stephanie Lotocki.	\$200.00
Todd Woywitka	\$150.00
Anatoliy Baluchynskyy	\$100.00
<b>TOTAL</b>	<b>\$2,800.00</b>

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# 10 Things You Need to Know About Jesus' Transfiguration

Jimmy Akin

On August 6<sup>th</sup> we celebrate the Feast of the Transfiguration of our Lord, Jesus Christ. This event is hard to understand. Why did it happen? What did it mean?

Here are 10 things you need to know.

## 1. What does the word “transfiguration” mean?

The word "transfiguration" comes from the Latin roots *trans-* (“across”) and *figura* (“form, shape”). It thus signifies a change of form or appearance. This is what happened to Jesus in the event known as the *Transfiguration*: His appearance changed and became glorious. Before looking at the Transfiguration itself, it’s important that we look at what happened immediately before it in Luke’s Gospel.

## 2. What happened right before the Transfiguration?

In Luke 9:27, at the end of a speech to the twelve apostles, Jesus adds, enigmatically: “There are some standing here who will not taste death before they see the kingdom of God.” This has often been taken as a prophecy that the end of the world would occur before the first generation of Christians died out.

The phrase “kingdom of God” can also refer to other things, though, including the Church—the outward expression of God’s invisible kingdom. The kingdom is embodied in Christ Himself and thus might be “seen” if Christ were to manifest it in an unusual way, even in his own earthly life.

## 3. Did such a manifestation occur?

Yes, and it is the very next thing that Luke relates: *The Transfiguration*.

Pope Benedict states that it has been convincingly argued that the placing of this

# FEAST OF THE TRANSFIGURATION OF OUR LORD

**Monday, August 6, 2018**

One of the Twelve Major Feasts of the Church – A Feast of Obligation

In thanksgiving for the first-fruits of the summer harvest, fill your easter basket with various fruits and bring them to church. The blessing of fruit will take place at every Divine Liturgy.

**Sunday, August 5**

5:00 PM – Great Vespers & Lytia (Bilingual)

**Monday, August 6**

7:30 AM – Festal Matins

8:30 AM - Confession

9:00 AM – Divine Liturgy (English)

11:00 AM – Divine Liturgy (Ukrainian)

7:00 PM – Divine Liturgy (Bilingual)

saying immediately before the Transfiguration clearly relates it to this event.

Some—that is to say, the three disciples who accompany Jesus up the mountain—are promised that they will personally witness the coming of the Kingdom of God ‘in power.’

On the mountain the three of them see the glory of God’s Kingdom shining out of Jesus. On the mountain they are overshadowed by God’s holy cloud. On the mountain—in the conversation of the transfigured Jesus with the Law and the Prophets—they realize that the true Feast of Tabernacles has come. On the mountain they learn that **Jesus Himself is the living Torah, the complete Word of God.** On the mountain they see the ‘power’ (*dynamis*) of the Kingdom that is coming “in Christ” (*Jesus of Nazareth*, vol. 1, p. 317).

We thus may have the key to understanding Jesus’ mysterious statement just before the Transfiguration. He wasn’t talking about the end of the world. He was talking about *this* (the Transfiguration). In fact, Luke notes that the Transfiguration took place “about eight days after these sayings,” thus stressing its proximity to them and suggesting that it was the fulfillment of this saying, concerning the fact that some of them would see the kingdom of God. Mark gives a different number of days, saying it was “after six days” (Mk. 9:2), but these both approximate a week.

#### 4. Who witnessed the Transfiguration?

The three who are privileged to witness the event are Peter, James, and John, the three core disciples. (Andrew was not there or not included.) The fact that Jesus only allowed three of His disciples to witness the event may have sparked the discussion which swiftly ensued about which of the disciples was the greatest (Luke 9:46).

#### 5. Where did the Transfiguration take place?

Luke states that Jesus took the three “on the mountain to pray.” This mountain is often thought

to be Mt. Tabor in Israel but none of the gospels identify it precisely.

#### 6. Why did the Transfiguration take place?

The Catechism explains it this way:

***Christ’s Transfiguration aims at strengthening the apostles’ faith in anticipation of His Passion:*** the ascent onto the ‘high mountain’ prepares for the ascent to Calvary. Christ, Head of the Church, manifests what His Body contains and radiates in the sacraments: ‘the hope of glory’ [CCC 568].

#### 7. What does Luke--in particular--tell us about this event?

Luke mentions several details about the event that the other evangelists do not:

- He notes that this happened while Jesus was praying.
- He mentions that Peter and his companions “were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him.”
- He mentions that Peter made his suggestion to put up booths as Moses and Elijah were departing.

#### 8. Why do Moses and Elijah appear on the mountain?

Moses and Elijah represent the two principal components of the Old Testament: The Law and the Prophets.

Moses was the giver of the Law, and Elijah was considered the greatest of the prophets.

The fact that these two figures “spoke of His departure, which He was to accomplish at Jerusalem” illustrates that the Law and the Prophets point forward to the Messiah and His sufferings.

This foreshadows Jesus’ own explanation, on the road to Emmaus, of the Scriptures pointing to Himself (cf. Lk. 24:27, 32).



And a voice came out of the cloud, saying, “This is my Son, my Chosen; listen to him!”

### 10. What can we learn from this event?

The Transfiguration was a special event in which God allowed certain apostles to have a privileged spiritual experience that was meant to strengthen their faith for the challenges they would later endure. But it was only a temporary event. It was not meant to be permanent.

In the same way, at certain times in this life, God may give certain members of the faithful (*not* all of the faithful, all the time), special experiences of His grace that strengthen their faith.

We should welcome these experiences for the graces they are, but we should not expect them to continue indefinitely, nor should we be afraid or resentful when they cease.

They may have been meant only as momentary glimpses of the joy of heaven to sustain us as we face the challenges of this life, to help strengthen us on the road that will—ultimately—bring us into the infinite and endless joy of heaven.

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## Homily for August 6th - The Transfiguration of Our Lord

*By Fr. Tommy Lane*

What a grace for Peter and James and John to see Jesus transfigured. They got a preview of the glory of Jesus risen from the dead and His glory in heaven. It was also a preview of the glory we all hope to share in heaven. This was a very special grace for Peter and James and John.

It was not the only special grace Jesus shared with Peter, James and John. Earlier in the Gospel (Mark and Luke) we read that Jesus only allowed Peter and James and John with him into the house of the synagogue official whose daughter he raised up again (Mark 5:37; Luke 8:51). Later, when Jesus was teaching in the temple, Peter and James and John asked Jesus a question privately

### 9. Why was Peter's suggestion misguided?

The fact that Peter's suggestion occurs when Moses and Elijah are preparing to depart reveals a desire to prolong the experience of glory. This means Peter is focusing on the wrong thing.

The experience of the Transfiguration is meant to point forward to the sufferings Jesus is about to experience. It is meant to strengthen the disciples' faith, revealing to them in a powerful way the divine hand that is at work in the events Jesus will undergo. This is why Moses and Elijah have been speaking “about his departure, which he was to accomplish at Jerusalem.”

Peter misses the point and wants to stay on the mountain, contrary to the message the two heavenly visitors have been expounding.

As a seeming rebuke of this, a theophany occurs: “A cloud came and overshadowed them; and they were afraid as they entered the cloud.

and He gave them more teaching (Mark 13:3). In Gethsemane, Jesus took Peter, James and John aside from the others to be near Him during His agony (Mark 14:33). So, Peter, James and John received many special graces from Jesus.

Just before receiving this special grace of seeing Jesus transfigured, Jesus told His disciples that He must suffer greatly, be rejected by the elders, chief priests and scribes, be killed and rise after three days (Matt 16:21; Mark 8:31; Luke 9:22). How did they react? Peter (in Matt and Mark) rebuked Jesus for saying this (Matt 16:22; Mark 8:32) and Jesus responded, “Get behind me, Satan. You are thinking not as God does, but as human beings do.” (Matt 16:23; Mark 8:33) The disciples had to learn that Jesus was not exactly the type of Messiah that they were expecting. Instead of being a Messiah to liberate Palestine from Roman domination He told them he would be a suffering Messiah and would be executed. What a shock! That was surely a bit much to take. Immediately following this we read that Peter, James and John saw Jesus transfigured (Matt 17:1-9; Mark 9:2-10; Luke 9:28-36). How they needed this grace now. They had left everything to follow Jesus and He had just told them He would be killed. They needed reassurance, and Jesus did not let them down. They received a huge grace now on the mountain as they saw Jesus transfigured.

Moses and Elijah also appeared and spoke with Jesus. Moses received the Law from God on Mount Sinai and Elijah could be regarded as the greatest of the prophets, certainly here he is a representative of the prophets during Jesus’ transfiguration. So, we have the Law and the Prophets, as the Old Testament was often called, with Jesus on the mountain. The Old Testament was pointing forward to Jesus. Now two great figures of the Old Testament, Moses and Elijah, appeared on the mountain with Jesus transfigured, to confirm that Jesus is indeed the expected Messiah.

The Father spoke from heaven and said, “This is My beloved Son. Listen to Him.” So, the Old

Testament and the Father in heaven are now confirming that Jesus is indeed the expected Messiah. Although Jesus had just shocked them by telling them He must suffer and die, this is, in fact, the plan of God for Jesus.

The Father said, “Listen to him.” In other words, “Do not be scandalized at the teaching of My son Jesus about His forthcoming Passion, death and resurrection.”

Will they listen to Jesus? Will they stand by Jesus as he goes to His Passion and death? We know the story. Peter denied Jesus in the courtyard of the high priest and James, like the rest of the disciples, abandoned Jesus. Only John listened to Jesus and was not scandalized by the passion and death of Jesus. In John’s Gospel we read that John went right into the courtyard of the high priest while Jesus was being tried and went all the way to the cross of Jesus with the women. When the crunch came between Holy Thursday night and the first appearance of Jesus on Easter Sunday, Peter and James did not listen, they abandoned Jesus. Their abandonment of Jesus was only temporary, while John remained faithful right during Jesus’ Passion. Later all three of them, Peter, James and John became great witnesses to Jesus. Peter became the first Pope and bishop of Rome. James was executed in Jerusalem by King Herod for witnessing to Jesus (Acts 12:2) and John authored the Fourth Gospel, the Gospel of John. So, the three disciples did listen to Jesus although two of them were temporarily unfaithful during the Passion of Jesus.

Perhaps we are disappointed that Peter and James did not listen to Jesus, did not remain faithful to Jesus, during the time He most needed them. They had seen Jesus transfigured, they heard the command of the Father to listen to Jesus, they had been with Jesus for other intimate moments like the raising of the girl to life again, but they were scandalized by the Passion of Jesus. But why should we be disappointed with them? We also have experienced and met Jesus in many ways and sometimes we too let him down.



- We meet Jesus in a most intimate way every time we receive Him in the Eucharist. It is the time when we are closest to Jesus.
- We meet Jesus in the Scriptures as they touch our hearts. Jesus speaks to us now when we read the Scriptures. The Scriptures are not just about the life of Jesus; in the Scriptures Jesus also speaks to us about our lives and in them we meet Jesus as He speaks to us about our lives.
- We meet Jesus in a very special way in all the sacraments.
- We have seen Jesus in great people like Pope John Paul II and Mother Teresa.

But just as Peter and James needed to know after Jesus' resurrection that He did not hold their abandonment of Him against them, we need to be reconciled to Jesus often. We need to meet Jesus in the Sacrament of Reconciliation often because there are times when we do not listen to Jesus, times when we deny Jesus, not in the courtyard of the high priest in Jerusalem, but maybe sometimes in our families, or perhaps where we work, or maybe in our communities. We do not have to be conquered or governed by our weaknesses or sinfulness.

Just as Peter, James and John received the special grace of seeing Jesus transfigured and received many other graces from Jesus, we too have received many graces from Jesus to help us become the great people He has called us to be and to witness to Him wherever life demands.

The appearance of Moses and Elijah during the transfiguration, and the Father saying "This is my beloved Son" confirms that Jesus is indeed the expected Messiah. The Father commanded, **"Listen to him."**

John is a model disciple; he was faithful to Jesus to the end. Peter and James for a short while did not listen to Jesus, but just as Peter, James and John became great witnesses to Jesus, we too can become great witnesses to Jesus.

## СЛУЖБА БОЖА

### *Тропарі і кондаки*

*Тропар, глас 4:* Спішім назустріч Христовому преображенню,\* світло святкуймо, вірні, це передсвяття і кличмо:\* Надійшов день Божої радости,\* бо на Таворську гору сходить Владика,\* щоб засяяти красою Свого Божества. †Слава Отцю, і Сину, і Святому Духові, нині і повсякчас і на віки вічні. Амінь.

*Кондак, Глас 4:* Сьогодні Божим преображенням\* уся людська природа по-божому сіяє\* і радісно кличе:\* Преображується Христос, що спас усіх.

### *Прокімен, Глас 2*

*Всі:* Господь – моя сила і моя пісня, і Він став мені спасінням.

*Стих:* Тяжко покарав мене Господь, та не передав мене смерті.

### *Апостол – 1 Корінтян 9,2-12*

До Корінтян першого послання святого апостола Павла читання.

Браття, ви у Господі є достовірним доказом мого апостольства. Ось моя оборона перед тими, що мене судять. Хіба ме не маємо права їсти й пити? Хіба не маємо права сестру-жінку водити, як інші апостоли, брати Господні й Кива? Чи, може, один я і Варнава не маємо права на те, щоб не працювати? Хто коли своїм коштом служив у війську? Хто садить виноградник і не їсть із нього плоду? Хто пасе стадо і не живиться молоком від стада? Хіба я говорю тільки, як людина? Хіба й закон не каже того? Таж у законі Мойсея написано: Не зав'язуй рота волів, коли молотить. Чи Бог турбується про волів? Чи, може, ради нас говорить? Бож ради нас написано, що хто оре, мусить орати в надії, і хто молотить, молотить теж у надії, що матиме щось з того. Коли ми сіяли у вас духовне, то чи велика річ, коли жатимемо у вас тілесне? І коли інші мають це право над вами, чому не більше ми? Та ми не користуємось цим правом, але весь час

терпимо, щоб не робити ніякої перешкоди Євангелію Христа.

### **Стихи Алілуя**

1. Вислухає тебе Господь у день печалі, захистить тебе ім'я Бога Якова. 2. Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе.

### **Євангелія – Матей 18,23-35**

Сказав Господь притчу оцю: Царство Небесне схоже на царя, що хотів звести рахунки зі слугами своїми. Коли він розпочав зводити рахунки, приведено йому одного, що був винен десять тисяч талантів. А що не мав той чим віддати, пан велів продати його, жінку, дітей і все, що він мав, і віддати. Тоді слуга, впавши йому до ніг, поклонився лицем до землі і каже: Потерпи мені, пане, все тобі верну. І змилосердився пан над тим слугою, відпустив його і падарував йому борг той. Вийшовши, той слуга здибав одного з своїх співслуг, який винен був йому сто динарів, схопив його і почав душити його, кажучи: Верни, що винен. Співслуга його впав йому в ноги і почав його просити: Потерпи мені, я тобі верну. Та той не хотів; пішов і кинув його в темницю, аж поки не верне боргу. Коли товариші його побачили, що сталось, засмутились вельми, пішли до свого пана і розповіли йому про всю справу. Тоді пан покликав його і сказав йому: Слуго лукавий! Я прости тебе весь борг той, бо ти мене благав. Чи не слід було й тобі змилосердитись над твоїм товаришем, як я був змилосердився над тобою? І, розгнівавшись, його пан передав його катам, аж поки не верне йому всього боргу. Отак і мій Отець небесний буде чинити вам, якщо кожний з вас не прощатиме братові своєму з сэрця свого.

### **Причасний**

Хваліте Господа з небес\* хваліте його на висотах. \* Алілуя, алілуя,\* алілуя.

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## **ЧИТЦІ**

### **Сьогодні, 5-го серпня**

5:00 пп. (суб) – Не назначено

9:30 рано – Григорій Варава

11:00 рано – Не назначено

### **В слідуючу неділю, 12-го серпня**

5:00 пп. (суб) – Роман Палічук

9:30 рано – Бет Купер

11:00 рано – Меланія Антошко

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**ПРАЦЯ** – для україномовної особи, зацікавлена домашньою опікою німчної особи, починаючи в місяці серпні. Зарплата – по домовленю. Просимо звернутися до Ореста Романюка на телефон 780-405-9484.

**ЦЕРКОВНИЙ ХОР СВ. ЙОСАФАТА** – запрошуємо зацікавлених вписатися до нашого церковного хору! За дальшими інформаціями просимо дзвонити до Денійс Луцишин, 780-466-1448.

**СВЯТО ПЕРЕОБРАЖЕННЯ – в понеділок, 6-го серпня.** Служба Божі: 9:00 ранку (в англійській мові), 11:00 ранку (в українській мові), 7:00 вечором (двомовно). Благословення овочів та фруктів – при кінці кожної Літургії.

**СВЯТО УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ – припадає в середу, 15-го серпня.** Служба Божі: 9:00 ранку (в англійській мові), 11:00 ранку (в українській мові), 7:00 вечором (двомовно). Благословення квітів – при кінці кожної Літургії.

**ДОПОМОГА ПРИ КУХНІ** – Потребуємо вашої допомоги у залі св. Йосафата: Підготовка голубців – 12-го серпня, від 6:00 год. вечора; в понеділок, 13-го серпня, від 8:00 год. ранку. Підготовка пирогів – в середу 22-го серпня, від 8:00 год. ранку.

**ДЕНЬ НЕЗАЛЕЖНОСТІ УКРАЇНИ** – відзначення дня незалежності відбудеться в неділю, 19-го серпня, в Українському Селі Спадщини, 25 хвилин на схід від Едмонтону, Highway 16, від 9:00 год. ранку до 5:00 год. п.п.. За дальшими інформаціями просимо відвідати вебсайт [www.ukrainianvillage.ca](http://www.ukrainianvillage.ca) or [www.uccab.ca](http://www.uccab.ca)

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## SACRAMENTAL MYSTERIES

**Baptism & Chrismation** – for infants and adults: by arrangement in advance with one of the priests.

**Marriage** – please make an appointment for an interview at least six months in advance.

**Confession** – prior to and during Sunday Liturgies; also, upon request or appointment.

**Anointing of the Sick** – in all cases of healing, surgery and grave illness please call one of the priests directly.

## COMMITTEES, PROGRAMS

**Pastoral Council:** Rick Doblanko, Chair 780-473-5092

**Adult Faith:** Ed Hecker, Director 780-483-4707  
Don Hucal, Bible Study 780-424-3477

**Catechetical:** Andrea Leader, Director 780-433-6839

**St. Josaphat Sadochok** 780-421-1769

**Lectors:** Ed Hecker, Coordinator 780-483-4707

**Altar Servers:** Fr. Peter Babej 780-993-8037

## ORGANIZATIONS

**Knights of Columbus**  
Serhij Sipko, Grand Knight 780-989-9986

**St. Josaphat Cathedral Choir**  
Denise Lucyshyn, Conductor 780-466-1448

**St. Josaphat Brotherhood (UCBC)**  
President: Ed Hladunewich 780-476-4313

**Ukrainian Catholic Women’s League**  
President: Carol Batty 780-476-5834

## OTHER FACILITIES

Cathedral Auditorium 780-424-7505

St. Josaphat Parish Hall 780-421-9353

*For rentals, please call Jenny at:* 780-424-9723

Verkhovyna Senior’s Home 780-429-3846

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## THIS WEEK AT THE CATHEDRAL

**SUNDAY, Aug 5th: 11<sup>TH</sup> SUNDAY AFTER PENTECOST, TONE 2; PRE-FEAST OF THE TRANSFIGURATION. Eusignius, Mrt.**

4:00 PM (SAT) – Great Vespers; Confession

5:00 PM (SAT) – Divine Liturgy; for all parishioners

7:30 AM (SUN) – Great Matins; Rosary & Confession

9:30 AM (SUN) – Divine Liturgy (ENG); for all parishioners; for birthday blessings of Harry Musijowski; health and intentions of Nick and Amelia Danylak; for Patricia Chichak.

11:00 AM – Divine Liturgy (UKR); for all parishioners; for the health and intentions of Odarka Smal-Martynkiw; for Yuri Maksymenko; for Helen Tymoszko.

5:00 PM – Great Vespers & Lytia

**Mon. Aug 6th: TRANSFIGURATION OF OUR LORD**

7:30 AM – Festal Matins; Confession

**9:00 AM – Divine Liturgy (English);** for the health and intentions of Andrea Leader; for Peter Sorochuk; for Patricia Chichak.

**11:00 AM- Divine Liturgy (Ukrainian);** for Ed & Olga Hecker and family (wedding Anniversary).

**7:00 PM – Divine Liturgy (Bilingual);** for the intentions of all parishioners; for Yuri Maksymenko.

**Tues. Aug 7th: Dometius, Venerable Martyr**

7:30 AM – Divine Liturgy; for the health and intentions of Sister Mary Truong.

**Wed. Aug 8th: Emilian, Confessor**

7:30 AM – Divine Liturgy; for the health and intentions of Gary Webb; for Patricia Chichak

**Thurs. Aug 9th: St. Matthias, Apostle**

7:30 AM – Divine Liturgy; for the repose of + Catherine Elizabeth Maskiew and parents & family.

**Fri. Aug 10th: Lawrence, Martyr**

7:30 AM – Divine Liturgy; for +Maria Pastuszenko.

**Sat. Aug 11th: Euplus, Martyr**

2:00 PM – Wedding: Sean Zubryckyj and Ashley Ruscheinsky

4:00 PM – Great Vespers

5:00 PM (Bilingual) – Divine Liturgy; for all parishioners

**SUNDAY, Aug 12: 12<sup>TH</sup> SUNDAY AFTER PENTECOST, TONE3; Photius and Anicetas, Martyrs**

7:30 AM – Great Matins; Rosary & Confession

9:30 AM – Divine Liturgy (ENG); for all parishioners; for repose +Tillie Greschuk.

11:00 AM – Divine Liturgy (UKR); for all parishioners; for the health and intentions of Odarka Smal-Martynkiw; for the repose of +Rev. Fr. Myron Martykiw and +Neonilla Gural.

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