

# Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th St., Edmonton, AB, T5H-2M4

Tel: **780-422-3181** | Office Email:

**parishoffice@josaphat.ca**

**josaphat@telus.net**

Parish Hall: **hall@josaphat.ca**

Website: **www.stjosaphat.ab.ca**

Office: Monday-Friday, 9 AM to 4:30 PM



## Saint Josaphat Cathedral

Ukrainian Catholic Eparchy of Edmonton

### BISHOP

**Most Rev. David Motiuk, Eparch of Edmonton**  
chancery@edmontoneparchy.com | 780-424-5496

Website: **www.edmontoneparchy.com**

**Fr. Julian Bilyj, Vicar General**  
vicar@eeparchy.com | 780-424-5496

### CATHEDRAL CLERGY

**Fr. Peter Babej, Parish Pastor**  
fr.babej@eeparchy.com | 780-993-8037 (cell)

**Fr. Mykhaylo Bohun, Assistant Priest**  
fr.bohun@eeparchy.com | 587-223-8485 (cell)

**Fr. Michael Kowalchyk (retired)**  
kowalchymichael@gmail.com | 780-718-1159 (cell)

**Fr. Terry Cherwick (military chaplaincy)**  
cherwick7@gmail.com | 780-237-0376 (cell)

### PASTORAL COUNCIL

**Andrea Szabo, Chair** | amac7887@gmail.com

### DIVINE SERVICES

**Mon-Fri:** Divine Liturgy, 7:30 AM

**Saturday:** Divine Liturgy, 9 AM  
Great Vespers, 4:00 PM  
Divine Liturgy, 5:00 PM

**Sunday:** Great Matins, 8 AM  
Divine Liturgy (Eng), 9:30 AM  
Divine Liturgy (Ukr), 11:00 AM

**Sunday, July 31, 2022**

### 8TH SUNDAY AFTER PENTECOST

Tone 7. Fore-feast of the Procession of the Precious  
and Life-Giving Cross of the Lord;  
Holy and Just Eudocimus

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### DIVINE LITURGY

#### *Troparia & Kontakia*

*Troparion, Tone 7:* By Your cross You destroyed death;\* You opened Paradise to the thief;\* You changed the lamentation of the myrrh-bearers to joy,\* and charged the apostles to proclaim\* that You are risen, O Christ our God,\* offering great mercy to 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 7:* No longer shall the dominion of death be able to hold humanity,\* for Christ went down shattering and destroying its powers.\* Hades is bound.\* The prophets exult with one voice.\* The Saviour has come for those with faith, saying:\* "Come forth, O faithful, to the resurrection!"

### **Prokeimenon, Tone 7**

The Lord will give strength to His people;\* the Lord will bless His people with peace.

*Verse:* Bring to the Lord, O you sons of God; bring to the Lord young rams. (*Psalms 28:11,1*)

### **Epistle (1 Corinthians 1:10-18)**

Brothers and sisters, I plead with you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brothers and sisters, by those of Chloe's household,<sup>1</sup> that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos,"<sup>2</sup> or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius,<sup>3</sup> lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

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<sup>1</sup> **Chloe** was a prominent woman who hosted the Corinthian church in her home and who faithfully reported these **contentions** to Paul.

<sup>2</sup> **Apollos** was a learned Jew from Alexandria, Egypt, "mighty in the Scriptures" (Acts 18:24). Originally a follower of "the baptism of John" (Acts 18:25), he was taught more fully about Christ by Priscilla and Aquila at Ephesus, and he later preached at Corinth, where some saw him as a rival to Paul. Tradition tells us Apollos became the first bishop of Crete (see Tts 3:13). Paul makes it plain that he and Apollos are partners in apostolic work and that Apollos would not approve of the factionalism in Corinth (3:4-6; 4:6; 16:12).

<sup>3</sup> **Crispus** had been the ruler of the synagogue at Corinth (Acts 18:8). Converted through the preaching of Paul, then baptized, he was apparently succeeded as ruler by Sosthenes (Acts 18:17). **Gaius** was a resident of Corinth with whom Paul was staying when he wrote the Epistle to

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

### **Alleluia, Tone 1**

*Verse:* It is good to give praise to the Lord; and to sing to Your name, O Most High.

*Verse:* To announce Your mercy in the morning, and Your truth every night. (*Psalms 91:2,3*)

### **Gospel (Matthew 14:14-22<sup>4</sup>)**

At that time, when Jesus went out, He saw a great multitude; and He was moved with compassion<sup>5</sup> for them and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish."<sup>6</sup> He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and

the Romans (Rom 16:23). The third epistle of John (see 3Jn 1) seems to have been directed to this same Gaius.

<sup>4</sup> This miracle, reported by all four evangelists, shows **Jesus** feeding a **great multitude** of His people as He fed the Israelites in the desert (see Ex 16). The Church Fathers see in this an image of the Eucharist, an idea made clear in Jn 6.

<sup>5</sup> **Moved with compassion** is used frequently concerning the Lord (20:34; Mk 1:41; 6:34; Lk 7:13), showing that His power and authority are extended to those who suffer.

<sup>6</sup> A spiritual interpretation given by the Fathers teaches that the **five loaves** indicate the five books of the Law (Genesis through Deuteronomy), which are broken open in Christ and thus feed the universe. The **two fish** represent the Gospel Book and the Epistle Book, the teaching of the fishermen. The gathering of the leftovers by the apostles (v. 20) shows that the teachings the faithful are unable to grasp are nevertheless held in the consciousness of the Church.

broke and gave the loaves to the disciples<sup>7</sup>; and the disciples gave to the multitudes. So, they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children.

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

### **Communion Hymn**

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

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## **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 (780-422-3181) or send your email request to [josaphat@telus.net](mailto:josaphat@telus.net)**

**HAPPY BIRTHDAY & BEST WISHES –** Slavka Kavalko, and to all who celebrate their birthdays or anniversaries. May God bless you with health, peace and happiness! Many happy years!

**HAPPY ANNIVERSARY –** Best wishes and God’s blessings to Olga and Ed Hecker, on the occasion of their Wedding Anniversary. Many happy years!

**PARISH PICNIC –** On August 28<sup>th</sup>, 2022, we will be having our Annual Parish Picnic. Please join us after the 10:00 AM Divine Liturgy on the Cathedral grounds, for an afternoon of fun for the whole family with BBQ, Music, Games and Activities. All parishioners are invited. Looking forward to seeing you all there.

**SUNDAY SCHOOL PROGRAMS –** The Sunday School Program at St. Josaphat Cathedral will begin on **September 11, 2022** for all children

who attend the Cathedral Parish. Children can participate in various programs: Sunday School & Youth Programs, Pre-school Children Elementary, Junior & High School Classes, and Youth Choir. Registration forms are at the Church entrances and online. Please contact the Parish Office at 780 422 3181 for more information.

**PYROHY AND HOLUBTSI AND OTHER ITEMS –** frozen pyrohy (cheddar, cottage cheese and onion), frozen cabbage rolls, frozen soups and other items are available for sale and pick-up through the parish office, Monday to Friday, 9:00 am to 5:00 pm. Please call the parish office at 780-422-3181 for information.

**T-SHIRT FUNDRAISER –** Here is another way you can help Ukrainians abroad. We have T-Shirts for sale (S, M, L, XL; white, pink or gray; with 2 different logos – heart or flag) for a **MINIMUM** of \$25 Donation, all proceeds will go to support the Rescue and Humanitarian Efforts in Ukraine. T-Shirts are available in our Bookstore.

**SCHOLARSHIPS FOR UNIVERSITY LEVEL STUDIES –** The **Ukrainian Catholic Women’s League of Canada National Executive** offers two scholarships to post secondary students enrolled in Ukrainian and Religious Studies.

**THE MARY DYMA RELIGIOUS STUDIES SCHOLARSHIP –** for **\$1000** is offered to a lay woman of Ukrainian Catholic descent who is enrolled in Religious Studies at the post secondary level. Criteria and applications are available online at [www.ucwlc.ca](http://www.ucwlc.ca) and can be submitted electronically to: Mary Dyma Religious Studies Scholarship Committee [ucwlcnationalscholarships@gmail.com](mailto:ucwlcnationalscholarships@gmail.com)  
*Deadline is October 1.*

**THE VERA BUCZYNSKY UKRAINIAN LANGUAGE STUDIES SCHOLARSHIP –** for **\$1000** is offered to a person of Ukrainian Catholic descent who is enrolled in Ukrainian Studies at the post

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<sup>7</sup> The terminology points to the Last Supper (26:26) and leads to a eucharistic interpretation of this miracle. Just as the **disciples** distribute the bread **to the multitudes**, so

also Christ feeds the Eucharist to His flock through the hands of His bishops and presbyters.

secondary level. Criteria and applications are available online at [www.ucwlc.ca](http://www.ucwlc.ca) and can be submitted electronically to: Vera Buczynsky - Ukrainian Language Studies Scholarship Committee [ucwlnationalscholarships@gmail.com](mailto:ucwlnationalscholarships@gmail.com). *Deadline is October 1*

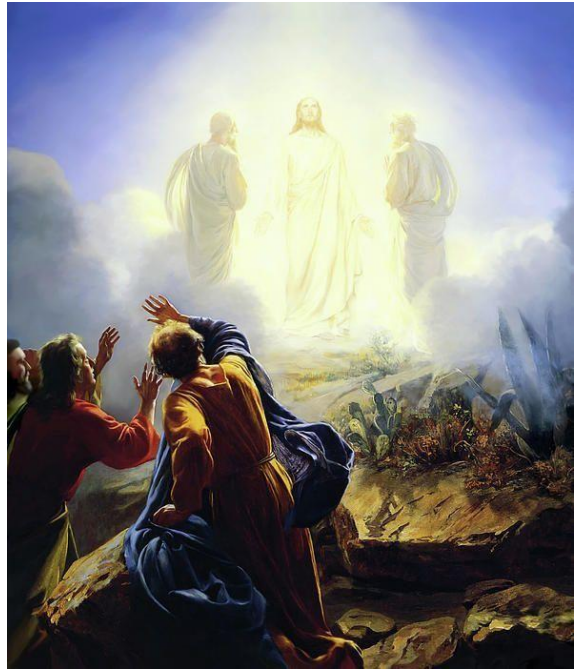
**PRESERVATION FUND (Donations above \$20)**

Taras Bombak	\$40.00
Michelle Benth	\$50.00
Irina Marusiak	\$50.00
Anna Ditkun	\$300.00
<b>TOTAL:</b>	<b>\$440.00</b>

**FALL HARVEST MARKET – When:** September 10, 2022, from 11:00 a.m. to 3:00 p.m. **Location:** 9534 – 87 Street, Edmonton (Strathearn Centre Strip Mall). **ACUA** (Alberta Council for the Ukrainian Arts) presents our third annual Fall Harvest Market! The fall market is where food meets art. Shop our gallery, or shop the featured artist and food vendors, who have frozen and fresh goods to take home, or eat on site. Enjoy food, music, art, and culture! Follow our Facebook. Page for vendor announcements. **For more information: Email [events@acuarts.ca](mailto:events@acuarts.ca) or Call: 780-488-8558**

**KAVA CLUB EVENT –** Alberta Council for the Ukrainian Arts presents a KAVA CLUB EVENT: “Church Textiles and Vestments” – with guest speaker, Rev. Fr. Peter Babej, on Wednesday, August 10, 2022, at 11:00 Am in the Cathedral auditorium. Registraton fee is \$5. Limit to 14 participants. Registration deadline – August 4. To register, call 780-488-8558.

**ALIES EDUCATIONAL EVENT –** Alies’ 2022 Event will explore the ways abortion affects women. **WHEN:** Saturday, September 24<sup>th</sup>, 2022, from 1:00 – 4:00 PM. **WHERE:** At the *Edmonton Inn & Conference Centre*. For tickets and for more information, visit [www.alies.ca/event](http://www.alies.ca/event) or call: 780.421.9941.



**What Did Jesus and Moses Talk About at the Transfiguration?**

The apostles had an idea of the kind of conversation they were eavesdropping on at the Transfiguration, but Moses knew better.

Yesterday, we heard about how “Jesus took Peter, John, and James up on the mountain to pray” (Luke 9:28)—intentionally excluding nine of the twelve from witnessing the astonishing transfiguration that Jesus knew was about to take place there.

John was taken to the mountaintop, the natural-born mystic, traditional author of the profoundest Gospel; the greater James was taken, probably a cousin and lifelong friend to our Lord; and Peter, keeper of the keys. “And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white”—as white as

**SUNDAY JULY 24, 2022**

**SUNDAY COLLECTION**

Sunday Envelopes	\$2,920.00
Direct Deposit – Sunday	\$1,210.00
Online Donation – Tithe.ly	\$320.00
Loose Donations	\$13.00
Candles	\$65.45
<b>TOTAL:</b>	<b>\$4,528.45</b>

**DONATION TO THE CHURCH**

Carrhen Estano (In Memory of +Dipendra Shrestha)	\$30.00
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light, according to St. Matthew's version, and his face shone like the sun.

This change, the apostles would later realize, was not Jesus advancing to some new state of perfection or donning some new garment . . . but dropping an old one: "Rather," as we have already read, "he [had previously] emptied himself, taking the form of a slave, coming in human likeness . . . found in human appearance, he [had] humbled himself." It was a look that John would recognize when he saw it a second time many years later—a vision he records in the book of Revelation: "In his right hand he held seven stars . . . and his face was like the sun shining in full strength" (1:16).

"And behold, two men talked with [Jesus], Moses, and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem" (Luke 9:31). These two men, whose lives on earth had been separated by as much as 700 years, are here to stand in symbolically for the Law and the Prophets: the Old Covenant giving its stamp of approval to the New. If John felt a sense of déjà vu when he saw the glorified Christ again during the events of the Apocalypse, Moses must have undergone a similar experience here at the Transfiguration. Moses, recall, had once climbed to an awesome mountaintop, taken three trusted companions with him, and—as we shall see in a moment—heard God speaking through a heavenly voice (Exod. 24). "Now Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him" (Luke 9:32).

What does it mean that Moses and Elijah spoke with Jesus "about his departure"? The Greek word translated here as "departure" (*exodos*) is the same term that the Septuagint uses for the departure of the Hebrews from Egypt, the Exodus. In other words, Moses learned (along with Elijah) that Jesus would soon lead an exodus from bondage at the Holy City, just as Moses himself once led the Israelites in an exodus from their servitude in Egypt. Not unnaturally, the eavesdropping apostles likely interpreted this news of an exodus solely in terms of literal liberation from the yoke of Rome. Moses knew, however—perhaps better than anyone—that Israel's real

troubles began after their release from pagan captivity.

Whether in Egypt or in the Promised Land, the Israelites were still sinners, and Moses, for all his inspired leadership, had never been able to break that spiritual yoke. By this point, he would certainly have agreed with the author of Hebrews that "the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. . . . For it is impossible that the blood of bulls and goats should take away sins" (10:1,4). The Great Jubilee of the Essenes promised a better liberation, from the debt of sin and bondage to the devil . . . but the concept was still, even at this late hour, being confounded with the mere political freedom with which most Israelites might have been content. Moses knew better.

Nine of the twelve, remember, had not made the cut, were not allowed to be present at the Transfiguration. And worse than that, our Lord did not even permit those who had been present to tell anyone about it—not even, it would seem, the other apostles! "As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean" (Mark 9:10). Luke's version doubles down on this, making it clear that this temporary embargo really was strictly observed for the entirety of the prescribed period: "And they kept silent and, in those days, told no one any of the things they had seen" (Luke 9:36). What was the thinking behind this?

Several of the early Fathers ventured to guess that our Lord was concerned that his less mature disciples might take the Transfiguration as a sign that the kingdom had already come, or that his victory was now such a foregone conclusion that further work and prayers on their part would be superfluous. We are never, at any rate, told the reason outright in Scripture. We can only assume that master Teacher, in his infinite wisdom, simply knew that these others needed to grasp the Great Mystery in some other way.

It is perfectly certain, however, that the tone of Jesus' teaching changes from about the Transfiguration forward; the "minor key" kicks in now, and it becomes the dominant tenor until the embargo is lifted— "until after the Son of Man had risen from the dead." And Peter, James, and John, God bless them, move smoothly on to their next task at hand: "questioning," that is, "what this rising from the dead could mean."

*This article is adapted from Rod Bennett's new book *These Twelve* - <https://www.catholic.com/>*

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## **8th Sunday after Pentecost – Homily on the Unity of the Church**

St. Paul speaks to us today about unity and schism in the Church. How is this relevant to us? Increasingly, we see our society is polarized, that there are many things that divide us on moral and political grounds. Sadly, this is true even in the Church, where other sources of our identity, be they political, ethnic, or other, divide us from one another, causing great harm to our unity in the faith and the mission of the Church, hindering our healing in Christ, and leading many astray.

Division is nothing new to any society or, sadly, to the Church. Orthodox have faced it countless times before, even in the first century Church. The Seven Great Councils of the Church, and many more synods, were called through the centuries to deal with threats to the unity of the Faith, challenges to the timeless truth that is Christ and His revelation to us.

In today's Epistle, for instance, St. Paul pleads with the brethren to be like-minded, to "speak the same thing," that there may be "no divisions among you." The word that he uses here to warn them in the original Greek is "skismata," schism. St. John Chrysostom comments on this passage, saying, "the emphatic force of the word, 'schism'... the name itself, was a sufficient accusation." In other words, it was enough to put the fear of God in them so they'd take notice.

The 'fear' of being labeled 'schismatics' may seem strange to us today: after all, many are used to thinking that even as Christians we can believe

whatever we want and still be considered a Christian, but in the early Church and throughout the Church's history, being a schismatic, a "divider," one who separates people from the Church and the truth of the Orthodox Faith in Christ, was on par with being a heretic, one who outright preaches or teaches doctrines or morality contrary to the Gospel. Both lead to ex-communication, separation from the koinonia, communion, with Christ and the Body, the Church—the ark of our salvation in Christ.

You can see how this "warning" would have made them pay attention. St. Paul wasn't accusing them of being schismatics, but warning them that if their divisions and competing identities continued, and if they let those divisions into their communion with each other, that this was where it could lead—separateness from Christ, His Church, communion with each other.

Our culture's values and beliefs are constantly changing; sadly, at this time, they're not changing in the direction of Orthodoxy, but away from God's truth. Those who stand in the way of so-called 'progress' are labeled by our culture 'bigots,' 'narrow-minded,' or worse.

Many of the Church's teachings today stand in stark contrast to that which our culture thinks of as acceptable, good, or even laudable: abortion, practicing homosexuality and sex outside marriage, vulgarity, just to name a few of the many moral issues where dominant and vocal elements within our culture stand in opposition to the truth that God has revealed to us through Christ and His Church.

The pluralism of this culture divides us when we allow those forces to infiltrate the Church and change our beliefs from what God has revealed for our good—"the faith that was once delivered to the Saints (Jude 1:3). When that happens, we no longer share that same faith that unites us together with all other Orthodox believers around the world, as well as all our beloved ancestors in the faith with whom we also share communion. When we allow the temporal beliefs and identities of this particular time and culture to define us, we separate ourselves and each other from that eternal great communion with Christ and His Church. The "glue" that holds us together as Orthodox believers is precisely the opposite of what our culture teaches: it's not conformity to the culture, but holding

'all things in common' in the faith, which unites us. Our unity of faith means we can be united with Christ and with one another in the truth. In the Orthodox Church, we believe that the truth is a Person, Jesus Christ, God's revelation to us of Himself and the way of salvation. Through our profession and our striving to live the truth that Christ is, we're united to Him as we partake of the Sacraments and the life that is in Him alone. He is the same yesterday, today, and forever. We as Orthodox are the inheritors and evangelists of that revelation of healing for us, for all mankind. Only in this way, can we fulfill Christ's high priestly prayer to the Father in which Christ pleads that we "may all be one" so that "the world may believe that You sent Me" (John 17:21).

Contrary to those who see the Church as a divider for not changing with the times, the Church is in reality the upholder of unity among people. The Church calls us all into this communion of love and life with God the Holy Trinity—regardless of race, gender, political preferences, ethnicity, culture, time, geography—whatever otherwise divides secular humanity. In Christ we're all called into unity with each other by virtue of this new identity, our new relationship with God and with one another. We're all invited into a loving relationship with the God of the universe, Who made all things, Who sustains all things.

Submitting ourselves to Christ and the Church means that even while we may wrestle or struggle with aspects of the Faith or the Church's teachings, we do so while humbly submitting ourselves to it, praying for deeper understanding, because we know the testimony of countless who have come before us is true. We can see through their testimony that this is the way that leads to life, the way of healing for our souls, for salvation.

We're called as Orthodox Christians to love our so-called 'enemies,' our persecutors, those who hate us, those who would divide us, those who think they can divide the Truth, the Person of Jesus Christ. We love by standing up for the Truth that is Christ, we love by calling all to the repentance we ourselves are also called to. Christ sets us free from our delusions, our divisions, our humanistic ways, which instead of leading mankind to "progress," actually lead us further away from God, His love, His life-saving morality, and the blessed life of the Kingdom.

The Orthodox Church has seen empires, heretics, schismatics come and go, she's weathered Arianism, Islam, Communism, and every other 'ism'. And she will weather secular humanism and postmodernism as well until the end of the age, but at a cost.

The cost is the cross that you and I must take up, dying to self, bearing our burdens and entrusting them to God, heroically battling our sins and passions; it is both a personal and a corporate cross. We die to our wants, we die to the culture's hold on us, we battle whatever may entice us away from our communion with God and each other. Taking up this cross is how we love God, our neighbor, our people. And it is the only means through which this culture can be baptized, that is, through Christ.

The baptism and transfiguration of our culture can happen, if we, the Orthodox Christians in this land, stand together, united, prayerful, humbly articulating and living to the best of our abilities and with God's help, the timeless Truth of Christ as He's revealed it to His holy Church. It begins with us taking up our cross: repenting ourselves of our sins, striving to live authentic Christian lives of integrity, growing this and other missions, prioritizing our worship life together. In these ways, we witness to the vibrant truth of the Gospel and the Orthodox Faith, we witness to the Truth that is Christ and the life that is only in Him. In this way, we love as Christ loves, bringing others to the same knowledge and love of God we hold so dear while also keeping in mind those closing words of St. Paul, "the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." The same God who fed the 5,000 and healed their diseases is alive and at work in you and in me to His glory.

<https://www.orthodoxannapolis.org/>

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## СЛУЖБА БОЖА

### *Тропарі і кондаки*

*Тропар, Глас 7: Знищив Ти хрестом Твоїм смерть,\* відчинив розбійникові рай,\* мироносицям плач на радість перемінив\* і апостолам звелів проповідувати,\* що*

воскрес Ти, Христе Боже,\* даючи світові велику милість.

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

*Кондак, Глас 7:* Вже більше влада смерти не зможе людей держати,\* зійшов бо Христос,\* знищивши і знівечивши сили її,\* зв'язується ад, пророки однодушно радіють.\* З'явився Спас тим, що вірують, промовляючи:\* Виходьте, вірні, до воскресіння.

### **Прокімен, Глас 7**

Господь силу людям Своїм дасть,\* Господь поблагословить людей Своїх миром.

*Стих:* Принесіть Господеві, сини Божі, принесіть Господеві молодих баранців.

### **Апостол (1 Кор 1:10-18)**

До Коринтян першого послання святого апостола Павла читання.

Браття і сестри, благаю вас ім'ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів між вами, але щоб ви були з'єднані в однім дусі і в одній думці. Я бо довідався про вас, мої брати, від Хлоїних, що між вами є суперечки. Кажу ж про те, що кожен з вас говорить: я Павлів, а я Аполлосів, а я Каяфин, а я Христов. Хіба Христос розділювався? Хіба Павло був розп'ятий за вас? Або хіба в Павлове ім'я ви христилися? Дякую Богові, що я нікого з вас не христив, крім Криспа та Гаїя, щоб не сказав хто, що ви були хрищені в моє ім'я. Христив я теж дїм Стефана; і більш не знаю, чи христив я кого іншого. Христос бо послав мене не христити, а благовістити, і то не мудрістю слова, щоб хрест не став безуспішним. Бо слово про хрест — глупота тим, що погибають, а для нас, що спасаємося, сила Божа.

### **Стихи Алілуя**

1. Добре воно - прославляти Господа, і співати імені Твоєму, Всевишній. 2. Звіщати вранці Твою милість - ночами Твою вірність.

### **Євангелія (Від Матея 14:14-22)**

ТОГО ЧАСУ, побачив Ісус силу народу і змилосердився над ними та вигоїв їхніх недужих. Якже настав вечір, підійшли до нього його учні і кажуть: Пустинне це місце та й час минув уже. Відпусти людей, нехай ідуть по селах та куплять собі поживи. Ісус сказав їм: Не треба їм відходити: дайте ви їм їсти. Вони ж мовлять до нього: Ми маємо тут тільки п'ять хлібів і дві риби. Тоді він каже: Принесіть мені їх сюди. І, велівши народові сісти на траві, взяв п'ять хлібів і дві риби, підвів очі до неба, поблагословив і розламав хліби, і дав учням, а учні - людям. І всі їли до насити, і назбирали кусків, що zostалися, дванадцять кошів повних. Тих же, що їли, було яких п'ять тисяч чоловік, окрім жінок та дітей. І зараз же заставив учнів увійти до човна і переплисти на той бік раніше від нього, тим часом як відпускав народ.

### **Причасний**

Хвалить Господа з небес\* хвалить Його на висотах.\* Алілуя, алілуя,\* алілуя.

## **ОГОЛОШЕННЯ**

**ПАРАФІЯЛЬНИЙ ВІСНИК** – Якщо ви бажаєте отримати вісник що тижня через е-пошту, зверніться до церковної канцелярії або вишліть нам вашу е-адресу на нашу адресу: [josphat@telus.net](mailto:josphat@telus.net).

**МНОГАЯ ЛІТА!** – З днем народження, складаємо найщиріші побажання *Славці Кавалко*, та всім що святкують свої уродини. Нехай Господь Бог благословить щастям та здоров'ям, на многі і благі літа!

**МНОГАЯ ЛІТА!** – з нагоди річниці Св. Тайни Подружжя, складаємо найщиріші побажання Ользі та Едвардові Гекер. Нехай Господь Бог благословить на многі і благі літа!!!

**КАТЕХИЗМ ДЛЯ ДІТЕЙ.** З вересня місяця при нашій парафії, ми організуємо Катехитичені виклади для дітей в українській



мові, а також дитячий хор. Запрошуємо всіх бажаючих.

**ПАРАФІЯЛЬНИЙ ПІКНІК** – відбудеться в неділю, 28-го серпня. Одна Служба Божа відправиться о год. 10:00 ранку. Пік-нік відбудеться після Служби Божої на катедральному подвір'ї.

**Блаженніший Святослав у День державності України: «Наша Держава – це для нас питання життя або смерті»**

**Відкриймо сьогодні наново цінність української державності для нашого національного буття. Наша Держава – це для нас питання життя або смерті. І ми знаємо, що життя переможе. Держава буде захищена й укріплена. І життя на Богом даній землі буде цвісти і розвиватися. Про це сказав Отець і Глава Української Греко-Католицької Церкви Блаженніший Святослав у привітанні з нагоди Дня державності України, який цього року відзначається в Україні вперше.**

Предстоятель зауважив, що сьогодні, 28 липня, ми святкуємо три події, які глибоко між собою пов'язані, – пам'ять рівноапостольного великого київського князя Володимира, хрестителя Русі-України, Хрещення нашого народу і День української державності. За його словами, ці три події одна одну пояснюють. Саме в Таїнстві Хрещення народився Божий народ Київської держави. Цей народ отримав написаний у своєму серці закон Божественної істини, який став наріжним каменем будівництва суспільства, стосунків між людьми в Київській державі. А Божий закон, що став законом Київської Русі, започаткував будівництво нашої державності, якій вже понад тисячу років. «Щиро вітаю вас із цими святами, – сказав Глава Церкви, – і бажаю всім, щоб ми цього дня насамперед відкрили в собі, у своєму серці, істину про те, що ми є християни, спадкоємцями віри рівноапостольного князя Володимира. Лише тоді ми зможемо гідно шанувати його пам'ять».

Глава УГКЦ закликав усіх християн і людей доброї волі України усвідомити, що саме в Таїнстві Хрещення ми перейняли і зробили особистим правилом нашого життя та поведінки цей спадок віри Володимира. Тому сьогодні, пояснив Предстоятель, ми відновлюємо в наших храмах хрещальні обіти, відрікаємося від диявола, усіх слуг його і всього зла, яке він несе.

«Ми нині відновлюємо нашу присягу бути вірними Христові, жити згідно з Його заповідями. Бо розуміємо, що цією силою благодаті Духа Святого, яка випливає з Таїнства Хрещення, можемо довершити діло князя Володимира, не просто захистити нашу Державу, а її утвердити і розбудувати», – наголосив він.

Наш ворог, каже Глава Церкви, сьогодні хоче знищити нашу державність, хоче вкотре позбавити нас права бути вільними на своїй свободній, незалежній землі.

«Але ми можемо перемогти силою благодаті Духа Святого, силою Божою, яка діє в нас. Ми перемагаємо. І переможемо», – запевнив Блаженніший Святослав.

*Департамент інформації УГКЦ*

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**"Ми, як народ, що захищає, переможемо зло добром", – єпископи УГКЦ до українців КАТОЛИКИ**

Любов народжує героїв, а ненависть – злочинців. Жорстокість війни дегуманізує, тому ми, як народ, що захищається, і Церква, що гуртує народ у Христову родину, мусимо докладати всіх зусиль, щоб зберегти свою гідність і людяність, у жодному разі не опустившись до нелюдності та звірств агресора.

Про це йдеться в цьогорічному посланні Синоду єпископів УГКЦ «Перемагай зло добром!», яким єпископи Української Греко-Католицької Церкви звертаються до духовенства, монашества, мирян і всіх людей доброї волі.

«Бережімо серця наших воїнів від зла, – закликають архиєреї, – щоб вони залишалися воїнами світла і добра! Бережімо свої серця! Перетворюймо свій гнів і кривду на мужність, незламність, правдиву мудрість і перемогу Божої правди».



У посланні єпископи зазначають, що широкомасштабна жорстока війна, яка триває на українській землі вже п'ятий місяць, прийшла непроханою і віроломною ще 2014 року. Тепер же – «ворог скинув усі свої дотеперішні маски та відкрито нищить Україну».

«Цю війну ми рішуче засуджуємо! Бо "огидна Господеві дорога злого". Цю агресію проти України світ має моральний обов'язок відвернути!» – стверджують архиєреї.

Наміри агресора, підкреслюють вони, явно геноцидні: тактика ведення війни з перших днів показує, що росія воює не з армією, а з народом, намагаючись задовольнити свої імперські апетити. «Щоденно весь світ у заціпенінні споглядає варварство, моральний занепад і нищівні нападки. Україна ж захищається, бо її народ раз і назавжди відмовився стати рабом, прагне просто вільно жити Богом даним життям та Богом даною гідністю. Цього ніхто не сміє в нього відібрати – так говорить Господь», – йдеться у посланні.

В документі єпископи УГКЦ називають росію злодієм, який має піти з України і закликають Російську Православну Церкву припинити ідеологічно пропагувати ересь «руського міра»: «У час, коли різні християнські Церкви з покайням переосмислюють свою історичну роль у політиці колоніалізму і практиці рабства, РПЦ провадить своїх вірних у моральну пільму

насилля, загарбництва і воєнних злочинів. Сіль звітіла, а світло перестало світити».

Синодальні отці детально описують у посланні наслідки війни Росії проти України, вказуючи зокрема на гуманітарну і екологічну катастрофу, економічну і демографічну кризу в Україні.

Відтак додають, що трагедія війни безпосередньо боляче зранила і Українську Греко-Католицьку Церкву. Синод висловлює солідарність і підтримку єпископам, священникам, богословським особам і мирянам, які перебувають на лінії боїв та на окупованих територіях або змушені були покинути свої помешкання і парафії. «Віримо, що ви повернетесь до рідних місць, і наші парафії відродяться і розвиватимуться», – зазначають владика УГКЦ, висловлюючи слова братерства і солідарності також римокатоликам, православним, протестантам, євреям і мусульманам України, які «перебувають під смертельною загрозою не менше від нас».

У посланні єрархи не оминули увагою і мужності та єдності українського народу в обстоюванні своєї незалежності. Героїчний військовий спротив, переконані вони, самовідданість і жертвність добровольців та волонтерів, єдність і одностайність релігійних громад, що перетворилися на важливі осередки взаємодопомоги та любові до ближнього, доводять, що такий народ поневолити неможливо.

«Ми схиляємо голови перед усіма, хто приніс і приносить себе в жертву, щоб захищати невинних, боронити правду, обстоювати Богом дану священну людську гідність», – пишуть владика, зауважуючи водночас, що велика болісна жертва, оскільки вона правдива і пасхальна, дає рясні, життєдайні плоди: «В епоху диктатури релятивізму українці чітко називають речі своїми іменами: є істина, добро, принципи і цінності, за якими слід жити і за які можна навіть померти, а є брехня і лукаве зло. Україна об'єднала Європу, зцілюючи її тріщини, і надихнула людей доброї волі в усьому світі».

Архиєреї висловлюють слова вдячності отцям-капеланам, які, ризикуючи життям,

перебувають поруч із захисниками України. Дякують багатьом людям по всьому світу, які виявили перед українцями свою гостинність і щедрість, а також монастирям, чернечим чинам і згромадженням в Україні і за кордоном, що прийняли тисячі вимушено переселених осіб і діляться з ними всім, чим мають.

У посланні єпископи наголошують, що силу боротися і протистояти у десять разів сильнішому ворогові українцям дає сам Бог – Господь сил. «Чому? Бо ми любимо! У моці українців виявляється сила любові, – стверджують вони. – Наші воїни керуються принципом не ненависті до чужого, а любові до свого – дітей, коханих, батьків, друзів, землі, рідних вулиць, світанків, туманів... Любов виявляється в невтомній праці волонтерів, у щедрих пожертвах мільйонів, у щирій тихій молитві. І в цій любові ми вже перемогли». «Цю моральну висоту, – наголошують архиєреї УГКЦ, – слід зберегти. Остаточно переможемо лише тоді, коли продовжуватимемо любити».

*Джерело: Департамент інформації УГКЦ*

## THIS WEEK AT THE CATHEDRAL

### SUN. July 31<sup>ST</sup>: 8<sup>TH</sup> SUNDAY AFTER PENTECOST

#### **NO VESPERS**

**5:00 PM (SAT) – Sunday Divine Liturgy** (Bilingual); for the needs and intentions of all parishioners; for intentions and needs of Larissa Shewchuk w

#### **NO MATINS**

**9:30 AM (SUN) – Divine Liturgy** (Eng); for the needs and intentions of all parishioners.

**11:00 AM (SUN) – Divine Liturgy** (Ukr); for the needs and intentions of all parishioners; for the repose of +Hryhory Yopyk (26<sup>th</sup> year memorial).

### Mon. August 1<sup>ST</sup>: Relics of the Cross

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for the health and intentions of Nick and Amelia Danilak.

### Tue. August 2<sup>ND</sup>: Relics of First-Martyr Stephen

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for the needs and intentions of all parishioners.

### Wed. August 3<sup>RD</sup>: Venerable Isaac, Dalmatus and Faustus

7:00 AM – Face of Christ.

7:30 AM – Divine Liturgy; for the needs and intentions of all parishioners.

6:00 PM: Divine Liturgy for +Riley Gogin (40 days with Panakhyda).

### Thurs. August 4<sup>th</sup>: Seven Youths of Ephesus

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for the needs and intentions of all parishioners.

### Fri. August 5<sup>th</sup>: PATRIARCHAL SABOR OF THE HOLY RESURRECTION; Martyr Eusignius

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Divine Liturgy; for the needs and intentions of all parishioners.

### Sat. August 6<sup>th</sup>: TRANSFIGURATION OF THE LORD

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for the repose of +Bill and +Anne Palichuk with Panakhyda; for the health and intentions of Diane Balatcka; for the repose of +Tillie Greschuk.

4:00 PM – Great Vespers.

**5:00 PM (SAT) – Sunday Divine Liturgy** (Bilingual); for the needs and intentions of all parishioners; for for the repose of +Bill and +Anne Palichuk; for the repose of +Wasyli; for the repose of +Joseph.

### SUN. August 7<sup>th</sup>: 9<sup>TH</sup> SUNDAY AFTER PENTECOST

8:00 AM (SUN) – Great Matins.

**9:30 AM (SUN) – Divine Liturgy** (Eng); for the needs and intentions of all parishioners.

**11:00 AM (SUN) – Divine Liturgy** (Ukr); for the needs and intentions of all parishioners; for the health and intentions of Olga and Ed Hecker and Family on the occasion of their Wedding Anniversary.



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