

Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону

10825 – 97th Street, Edmonton, AB, T5H-2M4

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parishoffice@josaphat.ca

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. Janko Herbut, Parish Pastor

fr.herbut@eeparchy.com | **780 951-6126 (cell)**

Fr. Mykhaylo Bohun, Assistant Priest

fr.bohun@eeparchy.com | **587-223-8485 (cell)**

Fr. Michael Kowalchyk (retired)

kowalchykmichael@gmail.com | **780-718-1159 (cell)**

Fr. Terry Cherwick

cherwick7@gmail.com

PARISH COUNCIL

Damein Zakordonski

dameinzak@yahoo.ca | **780-906-1549 (cell)**

DIVINE SERVICES

Mon-Fri: Divine Liturgy, 7:30 AM

Saturday: Divine Liturgy, 9 AM

Great Vespers, 4:00 PM

Divine Liturgy (Bilingual), 5:00 PM

Sunday: Great Matins, 8 AM

Divine Liturgy (English), 9:30 AM

Divine Liturgy (Ukrainian), 11:00 AM

Sunday, August 20th, 2023

12TH SUNDAY AFTER PENTECOST

*Tone 3; Post-feast of the Dormition; the Holy Prophet
Samuel*

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead,* He saved us from the abyss of Hades* and granted 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 3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Prokeimenon, Tone 3

Sing to our God, sing; sing to our King, sing.

Verse: Clap your hands, all you nations; shout unto God with the voice of joy. (Psalm 46:7,2)

Epistle (1 Corinthians 15:1-11)

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

I would remind you of the good news that I proclaimed to you, which you in turn received,¹ in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received:² that Christ died for our sins in accordance with the Scriptures, and that He was buried,³ and that He was raised on the third day in accordance with the Scriptures,⁴ and that He appeared to Cephas,⁵ then to the twelve. Then He appeared to more than five hundred brothers⁶ at one time, most of whom are still alive, though some have died. Then He appeared to James,⁷ then to all the apostles.⁸ Last of all, as to one untimely born, He appeared also to me.⁹ For I am the least of the apostles,

unfit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Alleluia Verses, Tone 3

Verse: In You, O Lord, have I hoped that I may not be put to shame for ever.

Verse: Be a protector unto me, O God, and a house of refuge to save me. (*Psalms 30:2,3*)

Gospel (Matthew 19:16-26)

At that time, a young man¹⁰ came to Jesus and said, “Teacher, what good deed must I do to have eternal life?” And He said to him, “Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments.” He said to him,

place within the 40-day interval between the Resurrection and the Ascension. No mention is made to Christ’s appearances to the holy women, possibly because a woman could not give admissible legal testimony in Jewish tradition.

⁶ **More than five hundred:** A public appearance of Jesus, possibly a reference to Jesus’ appearance on a mountain in Galilee and the Great Commission (Mt 28:16-20). For Paul, such a large group of eyewitnesses adds to the credibility of the Resurrection, especially since some were still living and could verify the facts.

⁷ **James:** Known as “James the Lord’s brother” (Gal 1:19), a kinsman of Jesus and the first appointed bishop of Jerusalem. Only here is it stated in Scripture that Christ appeared to him personally.

⁸ **Apostles:** Probably refers to a wider circle of disciples than the “Twelve,” as is sometimes the case in the New Testament.

⁹ **He appeared also to me:** Paul both saw the risen Christ and received a missionary mandate from Him. His encounter with the resurrected Jesus in visible glory was unique compared with the other apostles, who saw Jesus alive before His Ascension into heaven. Paul felt undeserving of an apostolic mission in light of his former hostility to the Church.

¹⁰ **A young man:** This man does not come to test Jesus, but to seek advice from one he considers no more than a good Teacher. Christ’s response does not deny that He is God but is designed to lead the rich man to this knowledge.

¹ **I proclaimed... you in turn received:** This refers to the transmission of Scripture and oral and liturgical tradition. A similar formula was used in rabbinical schools for the transfer of Jewish tradition from teacher to student from generation to generation.

² **What I had... received from Christ:** How had Paul received his gospel? By direct experience with the Risen Lord, confirmed by his interactions with the original apostles and the whole Church. It is impossible to decipher what he learned where; in Paul’s mind, his gospel forms a seamless whole. “To receive” designates the passing on of tradition.

³ **He was buried:** This important detail sets the Resurrection of Jesus over against His burial, indicating that his tomb was empty on Easter morning. The rising of Jesus from the grave is thus proclaimed as a physical and bodily event; it involved much more than the resuscitation of His corpse, but certainly nothing less than this. The Resurrection is a miracle of history that cannot be reduced to a metaphor for new life.

⁴ **The Scriptures:** Belief in a bodily resurrection can be traced back to the Old Testament. Several passages affirm that the Lord will raise the dead to live again (Is 26:19; Ezek 37:1-14; Dan 12:2; 2 Mac 7:9). Jesus was the first to benefit from these promises in advance of the messianic people united to Him.

⁵ **Appeared to Cephas:** Jesus appeared alive to Peter (Lk 24:34) and the rest of the apostles on Easter Sunday. Paul catalogues a total of six appearances, most of which took

“Which ones?” And Jesus said, “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother;” also, “You shall love your neighbor as yourself.” The young man said to him, “I have kept all these; what do I still lack?” Jesus said to him, “If you wish to be perfect,¹¹ go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When the young man heard this word, he went away grieving, for he had many possessions. Then Jesus said to His disciples, “Truly I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again, I tell you, it is easier for a camel¹² to go through the eye of a needle¹³ than for a rich man to enter the kingdom of God.” When the disciples heard this, they were greatly astounded and said, “Then who can be saved?” But Jesus looked at them and said, “With men this is impossible, but for God all things are possible.”

Hymn to the Mother of God

Seeing the pure one’s falling asleep, angels marvelled in wonder how the Virgin could ascend from earth to heaven.

And the Irmos: O pure Virgin, in you are conquered the bounds of nature,* for childbirth remains virginal and death is betrothed to life.* Virgin after childbearing and alive after death, O Mother of God,* never cease to save your inheritance.

¹¹ **To be perfect:** One must willingly sacrifice all and follow Christ. Nothing is gained unless this sacrifice is given freely. The specifics of how one follows Christ will be different for each person. Because wealth had such a grip on this rich man, his only hope was to sell and give away all his possessions. St. John Chrysostom tells us that giving away possessions is the least of Christ’s instructions here; following Him in all things is a far greater and more difficult calling.

¹² **Easier for a camel:** A parable of impossibility. Jesus thus warns that extreme difficulties face the rich and threaten their entrance into the kingdom. Only with God’s help can the wealthy detach themselves from the love of money

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest (Psalm 148:1).* I will take the chalice of salvation;* and I will call upon the name of the Lord (Psalm 115:13).* Alleluia, alleluia,* alleluia.

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ANNOUNCEMENTS

Parish

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 josphat@telus.net

HAPPY ANNIVERSARY OF ORDINATION – Best wishes and God’s blessings to Bishop David Motiuk, on the occasion of the anniversary of his priestly ordination. May God bless you with good health, with His peace and His joy! Many happy years!

HAPPY BIRTHDAY & BEST WISHES – to Victor Fedyna, Lucy Brodniansky, Veronica Berry, Phylp Yakymets, Millie Schietzsch, Svetlana Wirachowski, Kyle Wirachowski, Andriy Cherwick, Cassie Gretzan, Maia Buryn, and to all who celebrate their birthdays. May God bless you and grant you peace, health, and happiness! Many happy years!

MANY HAPPY YEARS – Best wishes and God’s blessings to Rick and Cassidy Gatzke, and to Ron and Mary Ann Pshyk, and to Ulana and Joshua Gnutel, and to all who celebrate their Wedding

and material possessions. The young man’s refusal to embrace poverty proves Jesus’ point.

¹³ **Eye of a needle:** Various interpretations have been suggested for the impossible image of a camel going through the eye of a needle: 1) the word was not *camel* but “rope”; or 2) the *eye of the needle* was a city gate through which a camel might barely squeeze if it were first unloaded of all its baggage, symbolizing wealth. Even the Talmud uses the expression “for an elephant to go through the eye of a needle.” Whatever the phrase refers to, it displays the impossibility of salvation for those who are attached to riches. This is clear evidence by the disciples’ response, “Who then can be saved?” Yet by God’s grace, even what is impossible to man can come to pass.

Anniversary this week. May God bless you and grant you peace, health, and happiness! Many happy years!

BOOKS FOR FREE – a table has been set up downstairs in our auditorium with a variety of used books. Please take any book that might be of interest to you! (English and Ukrainian).

VERKHOVYNA SOCIETY – With St. Michael's Health Group taking over the property management of St. Josaphat's Senior Residence and other Eparchial Seniors Residences (Feb. 1, 2023), the Verkhovyna Society no longer serves as the acting Board for property management. However, we would like to keep this organization in existence, and to maintain the Casino associated with it. To do this, we will need a minimum of 30 voting members. There will be no meetings for this organization, other than an AGM, to elect an executive and to determine how Casino funds are to be distributed for cultural and community needs. If you would be willing to support the existence of this organization as a member, please submit your name, address, and contact information to josaphat@telus.net. Thank you in advance for your support!

URGENT CALL FOR VOLUNTEERS – We are in dire need of volunteers to fill **ALL** positions during our CASINO. The CASINO DATES are: **Friday, September 8th and on Saturday, September 9th, 2023** at Century Casino (13103 Fort Road). If you are free to do so, please contact **Lori Boyarski** by phone at 780-619-9517 or send an email to josaphat@telus.net. Meal will be provided.

LOOKING FOR VOLUNTEERS FOR THE MORNING ROSARY – We are looking for one or several volunteers to pray the Rosary at **7:00 AM** in the Nave of the Church on the following days: Mondays, Tuesdays and Fridays, starting on August 20th, at 7:00 AM. If you are interested, please contact the office: 780-422-3181.

COFFEE SOCIAL – STARTING SEPTEMBER 17TH, in the Cathedral basement. Please join us for

coffee and fellowship after the 9:30 AM Sunday Divine Liturgy.

COFFEE SOCIAL VOLUNTEERS NEEDED – Volunteers are needed for the Sunday Coffee Social **on a rotational basis.** The aim is to have different groups take charge of the setting up and clean up according to a set schedule as much as possible so that the responsibility doesn't fall onto one person only. Please call Lori at 780-619-9517 if you can help.

SUNDAY SCHOOL HELPERS NEEDED!! The Cathedral Sunday School is **bursting at the seams**, and we need more adult helpers/Sunday School teachers to continue this amazing growth! This commitment would not be for every Sunday, but on a rotational basis with other parent/teachers/catechists. Training and support will be provided. Please contact Andrea Leader at (780) 668-4254 or andrea.leader@eeparchy.com for more information. Thanks in advance for your interest and supporting our children as they grow in holiness!

MOTHERS IN PRAYER (in Ukrainian) – Happens every first Sunday of every month after the 11:00 AM Divine Liturgy. *No Panakhyda allowed on the first Sunday of the month.* Here are the upcoming Sundays for the Mothers in Prayer: **September 3rd, October 1st, November 5th, and December 3rd, 2023.**

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

DIRECT DEPOSIT – If you are interested in transferring your Sunday donations to a monthly direct deposit, please contact Ivone at the parish office, (780) 422-3181 or email at josaphat@telus.net.

Eparchy & Community

SINGCON – Do you have interest in taking a leadership role in church music, then SingCon

might be for you! SingCon is an annual gathering of cantors, choristers, choir directors, djaki, and anyone interested in the musical tradition of the Ukrainian-Greco Catholic Church. After successful gatherings in Parma, OH, and Stamford, CT, SingCon is being hosted by the parish of St. Michael the Archangel in Welland, Ontario, from September 28 to October 1, 2023. The weekend includes workshops on liturgical and musical topics, vocal exercises, mass choir practices, and liturgical services, including vespers, matins, and the Divine Liturgy. For registration details and further information, visit their website at <https://ugccmusic.com/> or our Facebook page at <https://www.facebook.com/ugccmusic>. Student rates are available. Hope to see you there!

James and Marlene Svitich	\$100.00
Bill and Polly Cymbaluk	\$100.00
Tim Basaraba	\$150.00
Ray and Denise Lucyshyn	\$150.00
Irene Onuferko	\$195.00
Teresa Kost	\$200.00
Olga Zinchuk	\$200.00
Orest and Irene Palyniak	\$200.00
Livia Spilak	\$200.00
Fr. Peter and Dobr. Donna Babej	\$250.00
Anonymous	\$250.00
Ihor and Olia Popowycz	\$250.00
George and Elizabeth Olynyk	\$250.00
Anonymous	\$250.00
Frank and Olga Scarpari	\$300.00
Louise Kokotilo	\$300.00
Fr. Terry and Dobr. Lada Cherwick	\$300.00
Nadia Zinchuk	\$300.00
John Kowalchuk	\$300.00
Taras and Tetiana Kichma	\$500.00
Anonymous	\$500.00

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**PAST DONATIONS RECEIVED TOWARDS
OUR PARISH HALL RENOVATION PROJECT
THROUGH THE PRESERVATION FUND –**

We thank all donors who have contributed:

Taras and Maxine Zakordonski	\$20.00
Diana Sorobey	\$20.00
Lori Boyarski	\$20.00
Anonymous	\$20.00
Anonymous	\$30.00
Janice Michon	\$50.00
Marian Elson	\$50.00
Sharon Cartier-Kulchisky	\$50.00
Michael and Olga Farion	\$50.00
Victor and Doreen Buga	\$50.00
Della Kostyshen	\$50.00
Orest and Irene Palyniak	\$100.00
Ignace and Tillie Sych	\$100.00
John Kowalchuk	\$100.00
Edward and Florence Svitich	\$100.00
George and Olga Kolodij	\$100.00
Fr. Michael and Dobr. Luba Kowalchuk	\$100.00
Gene and Camille Romaniuk	\$100.00
Anatoly Baluchynskyy	\$100.00
Pearl Osachie	\$100.00
Andy Zinchuk	\$100.00
Orest and Christine Zinchuk	\$100.00
William Brasko	\$100.00
Stella Shupenia	\$100.00
Mary Stelmaschuk	\$100.00
Taras and Maxine Zakordonski	\$100.00
Diane and Walter Konowalec	\$100.00
“In Memory of Nick Danilak”	\$100.00
Iris Proskow	\$100.00
Pauline Kurylo	\$100.00

Priscilla Kachmar	\$500.00
“In Memory of Alex Kachmar”	\$500.00
Harvey and Terry Diduch	\$500.00
Mrs. Lillian Cherwick	\$500.00
“In Honor of Fr. Terry Cherwick”	\$500.00
Marvin Bloski	\$500.00
Rick and Janine Doblanko	\$500.00
Jack Grey	\$500.00
Maria Zawalak	\$800.00
“In Memory of Steve Zawalak”	\$1,000.00
Orest and Susan Romaniuk	\$1,000.00
Olga Hnatiuk	\$1,000.00
“In Memory of Alex Hnatiuk”	\$1,000.00
Anonymous	\$1,000.00
Ed and Olga Hecker	\$1,000.00
Daria Porochiwnyk	\$1,000.00
Ernest Oginsky	\$1,111.00
Anonymous	\$2,000.00
Anonymous	\$10,000.00

TOTAL DONATIONS FOR KITCHEN RENO: \$29,366.00
Total includes donations posted on August 13th, 2023.

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SUNDAY, AUG. 13, 2023

SUNDAY COLLECTION

Sunday Envelopes	\$2,761.00
Direct Deposit – Sunday	\$1,197.50
Tithe.ly	\$539.10
Loose Donations	\$311.00
Candles	\$71.85
TOTAL:	\$ 4,880.45

HELP TO THE UKRAINIAN ARMY * DRONE *

Anonymous	\$45.00
Taras Bombak	\$50.00
Marvin Bloski	\$100.00
TOTAL	\$195.00

PRESERVATION FUND – PARISH HALL KITCHEN RENO

Anonymous \$20.00

Anonymous \$250.00

TOTAL – PARISH HALL KITCHEN (AUG. 13) \$270.00

Sincere thanks to all those who made donations online, sent by mail, or left in our mailbox.

PROLIFE REFLECTIONS



"All generations will call me blessed"

Reflection: Mary's Dormition (Assumption), which we celebrated on Aug. 15th, is a sure sign that God ultimately saves us – and will raise us up – body and soul. Some who try to justify abortion say they don't know if the child has a soul. But that's beside the point. What matters is that the child has a body, and when we know that abortion destroys the body, we have all the information we need, to know that it is wrong.

Prayer: Mary, Mother of Life, I rejoice in your Dormition and Assumption, and in the hope to which it points, that we will all enjoy eternal freedom from death. Amen!

<https://www.priestsforlife.org/pro-life-reflections/>

GRACE OVERCOMES SHAME

By Fr. Philip LeMasters

We all need a good wake-up call from time to time. It is easy to shut our eyes to the truth and to become blind to what is actually going on in our lives. On the question of where we stand in relation to God, it sometimes takes a real shock to

wake us up. And once our eyes are opened a bit to truths we do not particularly like, we have to be careful not to run away in shame and despair.

The rich young ruler in today's gospel text had apparently fallen into the illusion that he had perfectly obeyed God's requirements. He must have had a very superficial understanding of them, of course, to say that he had already mastered them. We know from Christ's interpretation of the commandments in the Sermon on the Mount that they call us to be perfect as our Heavenly Father is perfect. And who can claim to have achieved that? The Lord shocked this fellow out of his illusions of holiness by giving him a commandment that he would find impossibly hard to obey. "Sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." The Savior gave him this test because the man loved his wealth so much. He went away in sorrow because his eyes had been opened to how he was devoted more to himself and his money than to God and his neighbors. The Lord did not condemn him, but told the surprised disciples that "with God all things are possible," even the salvation of someone so strongly tempted to the idolatry of wealth.

St. Paul had something in common with the superficial righteousness of the rich young ruler, for he had been a Pharisee who had persecuted the Church. He had been an expert in the kind of self-righteous, hypocritical legalism that Christ so clearly rejected. The Lord opened his eyes to the truth by blinding him on the road to Damascus, and He then empowered Paul for a ministry no one could have anticipated for a former Pharisee as the apostle to the Gentiles. The Lord had made Paul an apostle by miraculously appearing to him, even though Paul knew that he in no way deserved such a high honor. Indeed, he referred to himself as the chief of sinners (1 Tim. 1:15). But instead of being paralyzed by shame, Paul accepted that "by the grace of God I am what I am, and His grace toward me was not in vain." He knew that whatever he accomplished was not somehow his own achievement, but the grace of God working through him.

St. Paul recognized that the grace he had received was not something he had earned or deserved in any way. Grace is a divine energy of our Lord; it is His healing mercy that we receive through faith, repentance, and love. To receive grace is to share in His life as much as is possible for human beings. When we think of our salvation in those terms, the focus moves from what we can accomplish by our own power and toward what our Lord is doing through us. Of course, we must cooperate with His gracious presence in our lives, but we must never fall into the fantasy of thinking that the healing of our souls is simply or even primarily about what we can accomplish by trying really hard according to our own designs.

St. Paul learned that decisively when the Lord appeared to him in blinding light on the road to Damascus. How could he have taken credit for such a miracle? And Paul must have wondered often how he had been blessed to move from being a persecutor of the Church to one of its greatest leaders. In today's epistle lesson, he reminds us to have the humility to accept the reality of our lives as he did. "But by the grace of God I am what I am" writes Paul. He knew that his life in Christ was not a reward for perfect behavior, but a sign of the Lord's great mercy even for the chief of sinners. Perhaps that is why, unlike the rich young ruler, Paul did not go away in sorrow when he recognized the weakness and brokenness of his soul. Instead, he used this awareness to open himself in humility to the Lord Who died and rose again in order to save people who could not save themselves.

If we pay attention at all to the prayers, services, teachings, and readings of the Orthodox Church, we will know that we are nowhere near mastering what God requires of us. Our vocation to holiness is infinite, for we are called to become radiant with the transforming energies of our Lord, shining like an iron left in the fire of the divine glory. And since the fullness of that transformation means being perfect as our Heavenly Father is perfect, this is obviously not a goal that we can ever say that we have met. Whenever we need a guard against self-

righteousness, we do not have to look very hard in order to find it.

Many of us, however, do not struggle so much with self-righteousness as with despair. When we hear such high descriptions of a holy life or learn about the good example of the Saints, we may be overcome with shame at the brokenness of our lives and with a sense of hopelessness that we could ever become pleasing to God. We may become just like the rich young ruler who could not accept the severe tension between Christ's command and his own desires and habits.

To do so reflects a subtle form of pride, for shame is essentially the hurt pride of not being able to get over ourselves. It is a form of distorted self-love that cannot humbly accept that we all stand in constant need of the Lord's mercy as the chief of sinners. It is a refusal to forgive ourselves for not being perfect on our own terms. It is the obsession of judging ourselves by our own standards. And since the focus remains squarely upon us and not on Christ, it is not surprising that this kind of shame leads to despair. As long as we are paralyzed by self-love, we will never open ourselves to the healing mercies of our Lord. And there is no way that we can conquer the power of sin and death in our lives by our own ability.

St. Paul shows us a far better way to respond to our deep regret about our sins and personal brokenness. If anyone had reason to despair of finding healing in Christ, it would have been this former Pharisee and persecutor of the Church. But instead of judging himself by his own standards, Paul used the awareness of his grave sins to open himself to receive the unfathomable mercy of the Lord, which extended even to the likes of him. He gave up self-righteous illusions about making himself worthy and instead relied on the mercy of the One at work through him.

"With God, all things are possible," even for someone like St. Paul to become radiant with holiness by grace. The same is true for the rich young rulers of the world, for those who have had their illusions of perfection shattered, and for those who cannot imagine how God's mercy could ever extend to them. To become like Paul, we must crucify our shame and despair, confessing

with that “it is no longer I who live, but Christ who lives in me” (Gal. 2:20). That is really the only way to get over ourselves and in humility to become participants in His great victory over sin and death. If we choose obsession with our own failures instead of humble faith in the Lord’s mercy, we turn away from the healing of our souls that the Savior extends to those who come to Him with faith, repentance, and love. How tragic it would be for us to reject Him out of the wounded pride that is our shame. How truly blessed it is to say with Paul that “by the grace of God I am what I am,” even as we trust in the divine mercy that we definitely do not deserve. That is the only way not to walk away in sorrow when we see the truth of where we stand before the Lord.

blogs.ancientfaith.com

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And Samuel said to all the house of Israel, “If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines.” (1 Samuel 7:3)

— The Holy Prophet Samuel
ca. 1056-1004 B.C

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СЛУЖБА БОЖА

Тропарі й Кондаки

Тропар, глас 3: Нехай веселиться небесні, нехай радуються земнії, * бо сотворив владу рукою своєю Господь, * подолав смертю смерть, первенцем мертвих став, * з безодні аду ізбавив нас і подав світові велику милість.
+Слава Отцю, і Сину, і Святому Духові, * і нині, і повсякчас, і на віки вічні. Амінь.

Кондак, глас 3: Воскрес Ти днесь із гробу, Щедрий, * і нас возвів Ти із врат смертних, * днесь Адам ликує і радується Єва, * а разом пророки з патріархами неперестанно оспівують * божественну могутність влади Твоїєї.

Прокімен, глас 3

Всі: Співайте Богові нашому, співайте; співайте цареві нашому, співайте (Пс. 46,7).

ЧТЕЦЬ: Всі народи, заплещіте руками, воскликніть Богові голосом радості (Пс. 46,2)

Апостол — 1 Коринтян 15:1-11

До Коринтян перше послання св. апостола Павла читання.

Брати і сестри: Пригадую вам Євангеліє, яке я вам проповідував, яке ви й прийняли, в яким і стоїте. Ним ви також спасаетесь, коли тримаєте його таким, як я вам проповідував; інакше ви увірували надармо. Я бо передав вам найперше те, що й сам прийняв був: що Христос умер за наші гріхи, згідно з Писанням, що був похований, що воскрес третього дня за Писанням; що з’явився Кифі, потім дванадцятьом; опісля ж більш як п’ятистам братів разом, більшість яких живе й досі, а деякі померли; потім з’явився Якову, згодом усім апостолам; а наостанку всіх, немов якому недоноскові, з’явивсь і мені; бо я найменший з апостолів, я не достойний зватись апостолом, бо переслідував Церкву Божу. Благодаттю Божою я є тим, чим я є, і благодать його в мені не була марна; бож я працював більше всіх них, та не я, але благодать Божа, що зо мною. Чи то я, отже, чи то вони, так ми проповідуємо, і так ви увірували.

Стихи на Алилуя

Стих: На Тебе. Господи, я уповав, щоб не посоромився навіки.

Стих 2: Будь мені Богом захисником і домом прибіжища, щоб спасти мене (Пс. 30:2,3).

Євангеліє - Матей 19:16-26

В той час один юнак приступив до Ісуса і сказав: Учителю добрий! Що доброго маю чинити, щоб мати життя вічне? Ісус сказав до нього: Чому називаєш мене добрим? Ніхто не добрий, тільки один Бог. Як хочеш увійти в життя, додержуй заповідей. - Яких? - питає його. Ісус же до нього: Не вбивай, не чини перелюбу, не кради, не свідкуй криво,

поважай батька-матір і люби ближнього твого, як себе самого. Каже юнак до нього: Все це я зберіг із малку. Чого мені ще бракує? - Якщо хочеш бути досконалий, сказав Ісус до нього, піди, продай, що маєш, дай бідним, і будеш мати скарб на небі; потім приходи і йди за мною. Почувши це слово, юнак відійшов сумний, мав бо велике майно. Тоді Ісус сказав до своїх учнів: Істинно кажу вам: Трудно багатому ввійти в Царство Небесне. Іще кажу вам: Легше верблюдові пройти через вушко в голці, ніж багатому ввійти в Царство Боже. Почувши це, учні здивувались вельми і сказали: Хто ж тоді може бути спасений? Ісус глянув на них пильно і мовив: У людей це неможливо. Богові - все можливо.

Причасний

Стих: Хваліте Господа з небес,* хваліте Його на висотах. Аلیلуя, аلیلуя,* аلیلуя.

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: josaphat@telus.net.

З РІЧНИЦЕЮ РУКОПОЛОЖЕННЯ - найкращих і Божих благословень владиці Давиду Мотюку, з нагоди річниці його священницьких свячень. Нехай Бог благословляє вас міцним здоров'ям, своїм миром і своєю радістю! Многая щасливих літ!

МНОГАЯ ЛІТА! Вітаємо з Днем Народження та засилаємо найкращі побажання - Віктору Федіні, Люсі Броднянські, Вероніці Беррі, Філіпу Якимцю, Міллі Шіч, Світлані Вірачовські, Кайлу Вірачовські, Андрію Червіку, Кессі Грецан, Майї Бурин. Нехай Господь Бог благословить вас щастям, здоров'ям на многі і благі літа!

МНОГАЯ ЛІТА! З нагоди річниці подружнього життя, складаємо найщиріші побажання і Божих благословень, Ріку та

Кессіді Гатцке, Рону та Мері Енн Пшик, а також Уляні та Джошуа Гнутелам. Нехай Господь Бог благословить вас щастям, здоров'ям на многі і благі літа!

МАТЕРІ В МОЛИТВІ – Молитовне зібрання спільноти «Матері в Молитві» відбудеться в неділю 3-го вересня, після Служби Божої яка відправиться о год. 11:00 ранку. Наступні зібрання молитовної спільноти відбудуться в такі дні: 1-го жовтня, 5-го листопада, 3-го грудня.

НЕДІЛЯ 12-ТА ПО ЗІСЛАННІ СВЯТОГО ДУХА



Мт. 19, 16-26

Почувши це слово, юнак відійшов сумний.

Тривога юнака, з якою він звернувся до

Ісуса, є тривога багатьох людей: що зробити, щоб я був щасливим, спасеним.

Перший крок до спасіння – прислухатися до Божого Слова, виконати десять заповідей. Боже Слово, це Божий голос, який наставляє людину на добру дорогу до щастя. Хто слухає цей Божий голос, довіряє Його словам, він впевнено провадить його до Бога, до Царства Небесного.

Подібно як багатство у юнака, так і в нашому житті є багато різних чинників, які обмежують наш розум і сковують волю та не дають нам вповні відчутти себе щасливими у Господа Бога: це погляди, думки світу про людину, які бачать її у вимірі тілесному; думки про гідність людини, яку оцінюють станом здоров'я, становищем у житті, досягненнями; це погляди про повноцінність особи, коли вона відповідає стандартам світу, моди; погляди на життя, які зводять його розуміння до здобування багатств і т.д.

Сучасна наука і техніка досягли високого рівня розвитку, та як показує життя, люди не стали від цього більш щасливими. Ми часто чуємо від ближніх слова: ти не сучасний, не модний, не красивий, не повноцінний, для тебе немає місця праці, бо ти не відповідаєш вимогам часу. Коли молода особа має освіту і роботу, чому ж тоді

вчиняє самогубство. Матеріальні речі не мають доступу до людського серця і не можуть заспокоїти найглибших потреб людського духа.

Коли ми чуємо негативну думку, оцінку себе від людей, зі сторони світу, як віднайти себе у цій ситуації? Спробуємо тоді відповісти на два простих запитання?

- чи був у моєму житті хоч один такий момент, коли Ісус сказав мені, що я некрасивий, я до нічого не надаюся. Якщо я вірую в Ісуса, чому я повинен перейматися тим, що думає про мене світ.

- кожного разу, коли ми молимося молитву Отче наш, ми повторюємо слова: нехай буде воля твоя. Вимовляючи ці слова, я виражаю повне довір'я Богові, готовність прийняти і любити себе таким, яким створив мене Бог. Чи вмю я на ділі згодитися з Божою волею, тобто прийняти і любити себе у тому зовнішньому вигляді свого тіла, його краси, сили, здоров'я, можливостей, які дав мені Бог? Чи вмю я любити Бога, люблячи себе таким, яким він мене створив?

Відповіді на ці запитання можна підсумувати таким висловом: кого людина слухає, такою є її віра, а в що людина вірить, таким є її життя. Хто щиро вірить в Бога, той слухає голос Божих заповідей, хто вірить в себе, той слухає голос світу і голос свого тіла. Хто вірить в Бога, знаходить щастя в Ньому, хто вірить у світ, той зустрічає терпіння.

Говорячи про віру, пригадаймо собі слова апостола Павла: „*Віра, отже, від слухання, а слухання через слово Христове.*„ (Рм. 10, 17). Людина спочатку чує голос тілесними вухами і серцем, а потім довіряє йому, перетворює його у вчинки, застосовує його у своєму житті. До людського серця промовляють переважно два голоси: Божий і голос світу, який часто є голосом злого духа.

Коли Ісус почав навчати в Єрусалимському храмі, то сказав до юдеїв, котрі його слухали, такі слова: „*Чому ви не розумієте моєї мови? Бо ви не можете слухати мого слова. Диявол — ваш батько, і ви хочете чинити волю батька вашого. Мені ж, що правду вам кажу, ви не вірите. Чого, отже, коли кажу вам правду, ви мені не вірите? Хто від Бога, слухає слова*

Божі. Ви тому не слухаєте, що не від Бога?” (Ів. 8, 43-47).

Віра зроджується у серці людини залежно від того, чийм словам і думкам вона віддає перевагу у житті. Чому людина віддає перевагу у житті, в те вона і вірить. Якщо людина слухає Боже слово і виконує у житті, воно зроджує міцну віру і довір'я Богові. Коли людина віддає перевагу добру тіла, словам і переконанням людей, їхньому способу поведінки, це означає, що насправді вірить у світ і власні сили. „*Пригадую вам, брати, Євангеліє, яке я вам проповідував, яке ви і прийняли, в яким і стоїте. Ним ви також спасаетесь, коли держите його таким, як я вам проповідував; інакше ви увірували надармо*” (1 Кор. 15, 1-2).

Юнак слухав науки Ісуса Христа, але серцем слухав голос світу, голос свого тіла, бо воно було прив'язане до земного майна. Вчинки людини найкраще показують, кого вона насправді слухає у житті. Коли особа бере участь у Богослужіннях у храмі, слухає слова Євангелія, а у щоденному житті, у вирішенні різних справ віддає перевагу людським думкам і переконанням, порадам щодо своєї долі, бере приклад з людей, їхньої поведінки, то насправді прислухається до голосу світу, а не голосу Бога. Голос світу, це переважного голос злих сил, які схиляють людину більше думати про добро тіла, ніж про добро душі, довіряти більше собі, ніж Богові.

Роздумуючи над життям багатого юнака, погляньмо на своє життя, щоб побачити, кого я слухаю у житті, за ким іду – за Христом, чи за злим духом. Якщо людина схиляється у житті навіть до легкого самолюбства, дрібної неправди, несправедливості, гордості, то це означає, що слухає голос світу, і вірить у світ.

Багато людей вважають, що для щастя потрібне міцне здоров'я, добрий заробіток, достаток (житло, машина). Повагу і любов себе бачать у становищі, популярності, красивому зовнішньому вигляді. Якщо річ творить людину досконалою, то для чого тоді потрібна ще віра в Бога? Хто ж бачить свою гідність і любов у зовнішніх речах, прикрасах, той зводить свою вартість з особи до рівня матеріальної речі, яку можна купити і продати. Мене насправді люблять не за те, ким я є, а за

те, що я маю, люблять речі, прикраси, які є на мені.

Проживало двоє вірних друзів ще зі шкільної парти. Але з часом їхні дороги розійшлися. Один залишився на своїй господарці, став фермером, а другий подався до міста, де здобув вищу освіту, і там проживав. Вони довго не бачились. Нарешті той із міста відвідав свого приятеля у селі. Обидва дуже зраділи зустрічі. Розмовляли, розпитували один одного про все, але гість зауважив, що навіть під час розмови його приятель весь час займається своїм конем, хвалить його, гладить, чистить. „Бачу, що ти любиш коней”. „О, так, то є моє життя”. „А скільки часу ти присвячуєш своєму коневі?” „Скажу тобі правду, для того, щоб кінь гарно виглядав, то не раз йому потрібно присвятити до двох годин щодня. Я люблю з конем перебувати, його годувати і чистити”. „Дуже гарне маєш уподобання. А скільки часу ти присвячуєш своїй безсмертній душі?” — запитав гість через якусь хвилину мовчання. Той опустил голову і промовив: „Та, як знаєш, часто людина і не думає про те, що має душу”. Тоді промовив до нього приятель: „Ти пробач мені, друже, але якщо би ти так багато часу присвячував своїй душі, як своєму коневі, ти був би справді щасливим. А в даному випадку я бажав би краще бути твоїм конем, а ніж твоєю душею”.

Кожен з нас, присутніх сьогодні у храмі, вірить в Бога. Якщо я вірую, що моє життя і щастя, як християнина, найперше залежить від Бога, то Він повинен стати для мене джерелом щастя і почуття власної гідності у повному значенні цього слова. Коли Бог створив мене з любові, чому я шукаю додаткової краси тіла, власної гідності і щастя у матеріальних речах. Можливо тому, що у мене ще немає правдивої віри в Бога, повного довір'я його любові, а радше є віра у світ і довір'я до себе.

Обдумуючи все сказане, постановімо собі не відходити від Христа сумними, як цей Євангельський хлопець, але приступімо до Нього з повною радістю, щоб колись успадкувати вічне життя, якого так домагався Євангельський юнак! Амінь.

о. Михайло Чижович, редемпторист

=====

THIS WEEK AT THE CATHEDRAL

SUN. August 20: 12TH SUNDAY AFTER PENTECOST- Prophet Samuel

4:00 PM (SAT) – Great Vespers.

5:00 PM (SAT) – Divine Liturgy (for Sun); for the needs and intentions of all parishioners; for the health and intentions of Victor Fedyna with Birthday Blessings; for the repose of +Brian Yaremko.

8:00 AM – Great Matins.

9:30 AM – Divine Liturgy (Eng); for the needs and intentions of all parishioners; for the repose of +Vlodzimierz Czarnobaj; for the health and intentions of Victor Fedyna with Birthday Blessings.

11:00 AM – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for the repose of +Don Hucal.

1:00 PM – Confirmation – Ernest K.

Mon. August 21: Apostle Thaddeus; Woman-Martyr Bassa

7:00 AM – Rosary (Mysteries of Hope).

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Tues. August 22: Martyrs Agathonicus, Severian and others

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Wed. August 23: Martyr Lupus; Hieromartyr Irenaeus, Bishop of Lyons

7:00 AM – Face of Christ.

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Thurs. August 24: Hieromartyr Eutyches

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Fri. August 25: Apostle Titus; Relics of Apostle Bartholomew

7:00 AM – Rosary (Sorrowful Mysteries).

7:30 AM – Divine Liturgy; for the repose of +Don Hucal.

Sat. August 26: Martyrs Adrian & Natalia

8:30 AM – Rosary (Glorious Mysteries).

9:00 AM – Divine Liturgy; for the health and blessings of Solomia and Julian Savaryn and Family; for the repose of +Françoise Brunet.

10:00 AM – Devotion to our Lady of Sorrows.

4:00 PM – Great Vespers.

5:00 PM – Divine Liturgy (for Sun); for the needs and intentions of all parishioners; for repose of +Don Hucal.

SUN. August 27: 13TH SUNDAY AFTER PENTECOST – Ven. Pimen

8:00 AM – Great Matins.

9:30 AM – Divine Liturgy (Eng); for the needs and intentions of all parishioners; for repose of +Don Hucal.

11:00 AM – Divine Liturgy (Ukr); for the needs and intentions of all parishioners; for health and blessings of Roman Ivan Krupa and Olesia Maria Krupa (twins) with Birthday Blessings; for the repose of +Wolodymyr Martynkiw, for the repose of +Odarka Smal-Martynkiw.

2:00 PM – Baptism – Owen Czynslo.

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