



St. Joseph's

UKRAINIAN CATHOLIC CHURCH

Blessed Vasyl Velychkovsky, CSsR Shrine
Bishop - Martyr

Served by the Ukrainian Catholic Redemptorists

ST. JOSEPH'S PARISH OFFICE & MONASTERY

250 Jefferson Avenue
Winnipeg, Manitoba R2V 0M6

HOURS

9:30 a.m. – 12:00 p.m.
1:00 p.m. – 4:30 p.m.

PHONE

Office: 204-339-4512
Hall: 204-339-0061

EMAIL & WEBSITE

office@stjosephukrwinnipeg.ca
www.stjosephukrwinnipeg.ca

PASTOR

Fr. Dmytro Dnistrian, CSsR

ASSISTANTS

Fr. John Sianchuk, CSsR
Fr. Frank Szadiak, CSsR

OFFICE MANAGER

Natalia Bilynskyy

BLESSED

VASYL VELYCHKOVSKY, CSsR
SHRINE

Shrine | Museum | Gift Shop

PHONE

204-338-7321

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info@bvmartyrshrine.com
www.bvmartyrshrine.com

Parish Bulletin

AUGUST 9, 2020



**Saturday Divine Liturgy 5:00 pm and
Sunday Divine Liturgy 10:00 am by advanced registration only
Live Streamed on Sunday at 10:00 am**

YouTube - St. Joseph's Ukrainian Catholic Church Winnipeg

Blessed Vasyl Velychkovsky CSsR Devotions Wednesdays 7:00 pm
Youtube - Bishop Velychkovsky National Martyr's Shrine

Христос посеред нас!

Christ is among us

The Redemptorists and parishioners of St. Joseph's extend a warm welcome to all. Thank you for worshipping with us today in church and via our live stream.

Please register through the parish office to attend the following Divine Liturgies

Please phone 204-339-4512 or email office@stjosephukrwinnipeg.ca

Feast of the Dormition of the Mother of God,

Please bring Flowers to be blessed.

Saturday, August 15 - 8:30 am

Saturday, August 15 - 5:00 pm

Sunday, August 16 - 10:00 am

Bursaries for the 2020-2021 Academic Year

The Canon Luhovy Assembly Ukrainian Educational Foundation is pleased to announce that fifteen bursaries of \$300 each are available to Ukrainian Catholic students, seminarians and religious sisters, of the Archeparchy of Winnipeg, who attend post-secondary institutions, seminaries and private Catholic secondary schools. The 2020 "Bursary Application Form" is available in the parish office. Please return completed Bursary Application forms to Canon Luhovy Assembly Ukrainian Educational Foundation, 115 Regatta Rd., Winnipeg, MB R2G 2Y7, no later than Sept. 30, 2020. Should you have any questions or require more information, please call Leonard Mariash at 204-668-4358 or email at lmariash@mts.net

Prayer to Our Mother of Perpetual Help



O Mother of Perpetual Help, we come before your holy Icon seeking to follow Your Son. Mary, please gently guide us to enter more deeply into the mystery of Redemption. Help us as we contemplate the Incarnation, Passion, Death & Resurrection of Your Son, Jesus, Our Redeemer. Help us to receive and accept the Light of Christ present in your arms. Mary, we present our needs to you and ask that you place them in the hands of your Son.

Most Holy Mother of God, Our Mother of Perpetual Help, save us. Amen.

O Most Holy Mother of God, save us! Пресвята Богородице, спаси нас!

Matthew 17:14 - 23

Our Gospel passage has Jesus in his work of healing. After having stayed with the disciples alone in the region of Caesarea Philippi (16:13 to 28) Jesus climbs a high mountain and is transfigured before three disciples (17:1-10) and then reaches the crowd (17:14 - 21) and attempts a new approach to Galilee (17:22). What to think of these geographical shifts of Jesus? It is not to be discounted that they could have geographical value, but Matthew presents them as part of a spiritual journey. In his journey of faith, the community is increasingly called upon to retrace that spiritual journey which marked the life of Jesus from Galilee to His passion, death and resurrection: a spiritual journey in which the power of faith plays a crucial role.

The power of faith. Jesus, after His transfiguration, with His small community of disciples, returned from the crowd before returning to Galilee (v. 22) and arriving in Capernaum (v. 24). In the crowd a man approached Him and begged Him to intervene in the evil that keeps his son imprisoned. At the time of Jesus, this type of illness was traced to evil forces and specifically the action of Satan, enemy of God and man, and therefore the origin of evil and all evil. Faced with such a situation in which evil forces far beyond human capabilities are at work, the disciples find themselves powerless to heal the child (vv. 16-19) and because of their lack of faith (v. 20). For the evangelist, this young boy is a symbol of those who devalue the power of faith (v. 20), not mindful of the presence of God in their midst (v. 17). The presence of God in Jesus, Emmanuel, is not recognized. To understand something of Jesus is not enough. We need true faith. After Jesus rebuked the crowd, they bring the boy: "Bring him here" (v. 17). Jesus heals and frees him and rebukes the devil. This is not simply the miracle of healing a single person, but also the healing of the weak and uncertain faith of the disciples. Jesus approaches them, who are confused or dazed by their impotence: "Why could we not cast it out?" (v. 20). Jesus' answer is clear: "because of your wavering faith." Jesus calls for faith that can move mountains to identify with His person, His mission, His divine power. It is true that the disciples have left everything to follow Jesus but have failed to heal this boy because of "little faith." It is not lack of faith, only that it is weak, vacillating for sure, with a predominance of mistrust and doubt. It is a faith that is not rooted entirely in relationship with Christ. Jesus goes beyond the language when He says, "If you have faith like a mustard seed" it can move mountains, it is an exhortation to be guided by the power of faith in action, which becomes especially strong in times of trial and suffering and attains maturity in the scandal of the cross. True faith can do anything, can even move mountains. The disciples, the early community, experienced that you must join in the death and resurrection of Jesus.

10th Sunday after Pentecost - Sunday August 9, 2020

Post-feast of Transfiguration

First Antiphon: Shout to the Lord, all the earth, sing to His name, give glory to His praise.

Through the prayers of the Mother of God, O Saviour save us.

Your thunder resounded in the whirlwind; your lightning illumined the world; the earth quivered and quaked.

Through the prayers of the Mother of God, O Saviour save us.

You are clothed with majesty and glory, robed in light as with a cloak.

Through the prayers of the Mother of God, O Saviour, save us.

Glory be the Father...Only Begotten Son...

Post festive 3rd antiphon refrain: Son of God, transfigured on the mountain, save us who sing to You: Alleluia!

Tropar Festive, tone 7: You were transfigured on the mountain, O Christ our God,* revealing as much of your glory to your disciples as they could behold.* Through the prayers of the Mother of God,* let your everlasting light also shine upon us sinners.* O Giver of Light, glory be to You!

Sunday Tropar, tone 1: Though the stone was sealed by the Jews* and soldiers guarded Your most pure body,* You arose, O Savior, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of Mankind.

Glory be to the Father, and to the Son and to the Holy Spirit, now and forever and ever. Amen!

Sunday Kondak, tone 1: You arose in glory from the tomb* and with Yourself You raised the world.* All humanity acclaim You as God, and death has vanished.* Adam exults, O Master,* and Eve, redeemed now from bondage, cries out for joy:* "You are the One, O Christ, Who offer resurrection to all."

Prokimen, tone 1: Let Your mercy, O Lord, be upon us, as we have hoped in You.

Verse: Rejoice in the Lord, O you just; praise befits the righteous.

Epistle: A reading from the first Letter of the Holy Apostle Paul to the Corinthians (4:9-16)

Brothers and Sisters! God has put us apostles at the end of the line, like men doomed to die in the arena. We have become a spectacle to the universe, to angels and men alike. We are fools on Christ's account. Ah, but in Christ you are wise! We are the weak ones, you the strong! They honor you, while they sneer at us! Up to this very hour we go hungry and thirsty, poorly clad, roughly treated, wandering about homeless. We work hard at manual labor. When we are insulted we respond with a blessing. Persecution comes our way; we bear it patiently. We are slandered, and we try conciliation. We have become the world's refuse, the scum of all; that is the present state of affairs. I am writing you in this way not to shame you but to admonish you as my beloved children. Granted you have ten thousand guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the gospel. I beg you, then be imitators of me.

Alleluia Verses: *God gives me vindication, and has subdued peoples under me. Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity for ever.*

Gospel: Matthew 17:14-23

At that time a man come up to Jesus and knelt before him. "Lord," he said, "take pity on my son who is demented and in serious condition. For example, he often falls into the fire and frequently into the water. I have brought him to

Your disciples but they could not cure him.” In reply Jesus said: “What an unbelieving and perverse lot you are! How long must I remain with you? How long can I endure you? Bring him here to me!” Then Jesus reprimanded him, and the demon came out of him. That very moment the boy was cured. The disciples approached Jesus at that point and asked him privately, “Why could we not expel it?” “Because you have so little trust,” he told them. “I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, ‘Move from here to there,’ and it would move. Nothing would be impossible for you. This kind does not leave but by prayer and fasting.” When they met again in Galilee, Jesus said to the, “The Son of Man is going to be delivered into the hands of men who will put him to death, and he will be raised up on the third day.”

Instead of “It is truly right..”: O my soul, extol the Lord” transfigured on Mount Tabor.* You gave birth without blemish;* for it was God who came forth from your womb,* appearing in the flesh upon the earth* and dwelling among us.* Therefore, O Mother of God,* we extol you.

Communion Hymn: O Lord, in the light of your countenance, we walk; at your name we rejoice all the day.

Praise the Lord from the heavens, praise Him in the highest. Alleluia! Alleluia! Alleluia!



Feast of the Dormition, Saturday August 15 - 8:30 am
Divine Liturgy Live Streamed Sunday August 16 - 10:00 am

YouTube—St. Joseph’s Ukrainian Catholic Church Winnipeg

Blessed Vasyl Velychkovsky CSsR Devotions Wednesdays 7:00 pm

YouTube—Bishop Velychkovsky National Martyr’s Shrine



Sacrament of Reconciliation (Confession)

With Social Distancing

will take place on Saturdays at 4:30 pm & Sundays starting at 9:30 a.m.
Confessions will be heard in the Family Room, located to the left of the sanctuary (altar area).

Confessions may also be made by appointment during the week.
Please call the parish office, 204-339-4512 to make arrangements.

Sunday Collection August 2

Sunday Collection	\$935
Open Collection	\$25
Outreach	\$115
Miscellaneous Donation	\$2380
Christmas offering	\$10
Christmas flowers	\$10
Peter Pence	\$20

Thank you for your support.

Bishop Velychkovsky Martyr’s Shrine

will be open to the public on
Tuesday—Friday 10:00 am - 5:00 pm
Saturday 10 am—1:00pm

Those wishing to visit the Shrine must be in good health, only individuals, no groups and please note all COVID-19 guidelines/directives will be followed. All visitors are asked to wear masks when entering the Shrine.

Divine Liturgy Intentions & Scripture Readings

August 9-16

10th Sunday after Pentecost			1 Cor. 4:9-16 Matt. 17:14-23
Saturday Eve	August 8	God's Blessings Ed & Vicki Tycholis (55 th Anniv)	Family
Sunday	August 9	For Our Parishioners	
Martyr Lawrence			2 Cor. 2:3-15 Matt. 23:13-22
Monday	August 10	God's Blessings Children & Grandchildren	Baba & Dido
Martyr Euplus			2 Cor. 2:14-3:3 Matt. 23:23-28
Tuesday	August 11	God's Blessings Isabel Lukie	Olga & Evelyn
Martyrs Photius and Anicetus			2 Cor. 3:4-11 Matt. 23:29-39
Wednesday	August 12	Special Intention: God's Guidance	Alan Chambers
Confessor Maximus			2 Cor. 4:1-6 Matt. 24:13-28
Thursday	August 13	+Jerry Semerak	Irene & Bohdan Danylewycz
Transfer of the Relics of Venerable Theodosius			Heb. 13:7-16 Matt. 11:27-30
Friday	August 14	Health Lucy, Jason, Jonah, Annika	Jirina Civka
Dormition of the Mother of God			Phil. 2:5-11 Luke 10:38-42, 11:27-28
Saturday	August 15	For Our Parishioners	
11th Sunday after Pentecost			1 Cor. 9:2-12 Matt. 18:23-35
Saturday Eve	August 15	For Our Parishioners	
Sunday	August 16	God's Blessings Kevin, Wendy, & Isaac	Norm & Sandy Dobson



THE FEAST OF THE DORMITION - AUGUST 15

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos. The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home. Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed. At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven. Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When the Apostle Thomas arrived three days after her repose and desired to see her body, the tomb was found to be empty. The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles.