

# Катедра Святого Йосафата

Української Католицької Єпархії Едмонтону  
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Office: Monday-Friday, 9 AM to 4:00 PM



## Saint Josaphat Cathedral

*Ukrainian Catholic Eparchy of Edmonton*

### BISHOP

**Most Rev. David Motiuk, Eparch of Edmonton**  
[chancery@edmontoneparchy.com](mailto:chancery@edmontoneparchy.com) | **780-424-5496**

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**Fr. Stephen Wojcichowsky, Protosyncellus**  
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### CATHEDRAL CLERGY

**Fr. Janko Herbut, Parish Pastor**  
[fr.herbut@eeparchy.com](mailto:fr.herbut@eeparchy.com) | **780-951-6126** (cell)

**Fr. Mykhaylo Bohun, Assistant Priest**  
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**Deacon Cyril Kennedy**  
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**Fr. Michael Kowalchuk (retired)**  
[kowalchymichael@gmail.com](mailto:kowalchymichael@gmail.com)

### PARISH COUNCIL

**Damein Zakordonski**  
[dameinzak@yahoo.ca](mailto: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, June 23<sup>th</sup>, 2024**

## 5<sup>TH</sup> SUNDAY AFTER PENTECOST

Octoechos Tone 4. Holy Martyr Agrippina. Apostles'  
Fast. Romans 10:1-10. Matthew 8:28-9:1.

### DIVINE LITURGY

#### *Troparia and Kontakia*

Troparion, Tone 4: When the disciples of the Lord learned from the angel\* the glorious news of the resurrection\* and cast off the ancestral condemnation,\* they proudly told the apostles:\* "Death has been plundered!\* Christ our God is risen,\* granting to the world great mercy."

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

Kontakion, Tone 4: My Saviour and Deliverer from the grave\* as God raised out of bondage the children of the earth\* and shattered the gates of Hades,\* and as Master, He rose on the third day.

Now and for ever and ever. Amen.

Theotokion, Tone 4: By your birth, O immaculate one,\* Joachim and Anna were freed from the reproach of childlessness,\* and Adam and Eve\* from the corruption of death.\* And

your people, redeemed from the guilt of their sins,\* celebrate as they cry out to you:\* “The barren one gives birth to the Mother of God\* and nourisher of our life.”

**Prokeimenon, Tone 4**

How great are Your works, O Lord\* You have made all things in wisdom.

verse: Bless the Lord, O my soul: O Lord my God, You are exceedingly great. (Psalm 103:24,1)

**Epistle - Romans 10:1-10**

*Brothers and sisters, my heart’s desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God’s righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes.*

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

**Alleluia Verses**

verse: Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

verse: You have loved justice and hated iniquity. (Psalm 44:5,8)

**Gospel - Matthew 8:28-9:1**

*At that time when Jesus came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. Suddenly they shouted, “What have you to do with us, Son of God? Have you come here to torment us before the time?” Now a large herd of swine was feeding at some distance from them. The demons begged him, “If you cast us out, send us into the herd of swine.” And he said to them, “Go!” So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And after getting into a boat he crossed the sea and came to his own town.*

**Communion Hymn**

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

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**ANNOUNCEMENTS**

**(Deadline for Bulletin Submissions is Wednesday at 12:00 PM)**

*Parish*

**HAPPY BIRTHDAY!** God’s blessings and our best wishes to *Melanie Turgeon, Sonya Burak, Maxine Zakordonski* and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness! Many happy years! Mnohaya Lita!

**MANY HAPPY YEARS** – to Father Mykhaylo Bohun for 37th year anniversary of priesthood, Michelle Zolner and Yaroslav Lutsyk, Sam and Verna Bulych and to all who celebrate their anniversaries. May God bless you and grant you peace, health, and many happy years!

**PEROGY MAKING** – June 25 at **5 PM** at the PARISH Hall. All volunteers are welcome. Supper will be provided.

**BIBLE STUDY** – Learn about the Acheiropietos, the Holy Face of Jesus, the Icon Not Made With Human Hands

Session 2: June 27, 7:00 p.m. in the Church basement.

The History of Reparation to the Holy Face in the Eastern and Western Traditions.

Presenters: Ed Hecker and Bryce Volk

For further information, call Ed (780 483 4707) or Bryce (780 995 4343)

**MOTHERS IN PRAYER (in Ukrainian)** – Mothers in Prayer, usually happens on the first Sunday of every month after the 11:00 AM Divine Liturgy. Here are the upcoming Sundays for the Mothers in Prayer meetings: **July 7<sup>th</sup>, 2024**

**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 at the parish office. Office hours: Monday to Friday, 9:00 am to 4:00 pm. Please call the parish office at (780) 422-3181.

**MEMBERSHIP** – If you desire to become a member of St. Josaphat Cathedral, please contact the office to register, at which time you will receive an envelope number and a set of envelopes for the year.

**DIRECT DEPOSIT** – If you are interested in transferring your Sunday donations to a monthly direct deposit, please contact Larissa at the Parish Office, (780) 422-3181 or email at parishoffice@josaphat.ca.

**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)

## *Eparchy & Community*

**CAMP OSELIA EPARCHIAL CHILDREN’S CAMP** – Join the Adventure at Camp Oselia! Discover the mystery of Jesus at our Ukrainian Catholic Camp from June 30-July 5 & July 7-12. For children aged 8-14, enjoy a week full of faith, fun, and fellowship with activities like swimming, archery, and more. Bilingual staff ensure a welcoming environment for all. Limited spots – Register now at [www.camposelia.com](http://www.camposelia.com)!

Interested in volunteering or have other questions? Contact Deacon Cyril at [deacon.kennedy@eeparchy.com](mailto:deacon.kennedy@eeparchy.com)

**CALLING ALL KNIGHTS OF THE ALTAR!** – The Eparchial Altar Boy camp will be held August 5 to 10, 2024 at Camp St. Basils for boys ages 7 years and older. The overnight camp is not only for boys who currently serve, but for those who are interested in learning about the many jobs involved in serving. The camp also includes sports, crafts, other activities and great food. For further information at this time, contact [kenstelmach@hotmail.com](mailto:kenstelmach@hotmail.com) (Ken Stelmach)

**CHURCH STREET REVIVAL BARBECUE** – On Saturdays in the summer, Hope and healing encounter. Proof of the love and power of Christ. Join us for free. Bring your family for family BBQ, live music, gift card draws, kid’s activities and face painting fun. Saturday Series: July 6<sup>th</sup>, August 3<sup>rd</sup> and September 7<sup>th</sup> at Sacred Heart Park 10821-96 Street. For more information go to our website: [www.chuchstreet.ca](http://www.chuchstreet.ca).

### **SUNDAY, JUNE 16, 2024**

#### **SUNDAY COLLECTION**

|                          |                   |
|--------------------------|-------------------|
| Sunday Envelopes         | \$3219.00         |
| Direct Deposit – Sunday  | \$1,348.75        |
| Tithe.ly                 | \$320.00          |
| Loose Donations          | \$120.00          |
| Candles                  | \$72.35           |
| <b>TOTAL COLLECTION:</b> | <b>\$5,080.10</b> |

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

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## PROLIFE REFLECTIONS

June 23 – 5<sup>th</sup> Sunday After Pentecost



When we are discouraged or feel despair in the face of the Culture of Death, Father we pray you increase our faith in Jesus, Lord of Life, who "rebuked the wind and said to the sea, 'Peace! Be still!'"

*Glory to God for All Things!*

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## Sermon for the Fifth Sunday After Pentecost

*Sermon by the Rev. Kendra Joyner-Miller, Chaplain and Director of the Lilly Center for Vocation and Values, Catawba College.*

*By The Rev. Kendra Joyner-Miller Chaplain and Director of the Lilly Center for Vocation and Values Catawba College*

It is such a joy to be with you all today in part because Reverend Sullivan and I attended divinity school together all those years ago, and many couches were slept on and many meals were shared and many theological debates occurred. And it is such a gift now for our little ones to come together and play and for us to share in the joy and fellowship of our callings with one another. And so I've heard many beautiful things about you all and the ways that you make her heart as a pastor sing, so I'm grateful to be here. And so friends let us center ourselves in prayer. Will you pray with me? Lord, may the words of my mouth and the meditations of all of our hearts be glorified in your sight for you, oh God, are our rock and you, oh God, are our redeemer. Amen.

So our scripture that was read for this morning comes from the end of Matthew

10. And in the course of the entire gospel, we have moved from a babe born in a manger, God who came down to earth to live and share in the mess of humanity, and we have heard Jesus's disciples cry out for Jesus to fix and heal and to figure it out for them. But in this passage, Jesus democratizes the gospel. We have seen Jesus teach and preach and heal. We have heard of the radical reversal of power from the wealthy to the worn out, from the politically connected to the political pariahs. As we celebrate independence this week, our gospel tells us time and time again of a different message, one in which we are dependent. We are dependent on God. We are dependent on one another. We are called to love even when and maybe especially when it gets hard. The passage read for us this morning is Jesus's second section of teaching after the Sermon on the Mount, the Sermon on the Mount where Jesus spells out who God's kingdom belongs to.

And in his life and in his ministry, Jesus shows us and tells us. From his very birth, Jesus shows us of a different way from that the ghettos of Galilee an infant is born who is the Messiah, Emmanuel, God with us. From that muck and mire of a stable comes a radical message of love unbound. And Jesus lives into that as he breaks bread with sex workers and tax collectors, the addicts and the alcoholics, with those who hear voices in their heads and those whose lives have been ruled by demons. As he speaks out about liberation for the prisoners, he lives into this message of love. Jesus tells us time and time again in the Sermon on the Mount that God's kingdom is for everyone. God's kingdom is for the meek, for that quiet person who doesn't look you in the eye when they talk,

who maybe sits alone in their cubicle or at the lunch table, the person who rushes by anxious and unsure. God's kingdom is for them. God's kingdom is for the young man who struggles with the pain of his depression.

God's kingdom is for the mother who is trying to hold it all together, and God's kingdom is for the father who breaks down crying on the train. God's kingdom is for those who pretend they have it all together and are exhausted and depleted from the work of that illusion. God's kingdom is for those that need their daily bread. And from this Sermon on the Mount where we hear about God's kingdom, we see Jesus turn the powers of his world and ours on its head. From this sermon where we understand who the kingdom of God is for, Jesus then tells us what it means to live in right relationship with our world. He tells us to love our enemies. He tells us not to judge. He tells us to do unto others, and he doesn't only tell us. He shows us in his actions. And then we experience a shift in the Gospel of Matthew as it becomes less about what Jesus is saying and doing, and it becomes about the life and the ministry of the disciples, about the challenges that they will face.

Jesus talks about how they're to go forward with very little, relying on the goodness of those they will meet. Jesus talks about how they will be persecuted, how their message will not be welcome everywhere, and how they will not be welcome everywhere. Jesus tells them that they will have to trust on God's spirit. And here in our passage, we hear of the reward, the reward which is the assurance that you are doing the work of God. But what exactly is the work of God? Jesus spells it out just a few verses earlier. He says, "As you go, proclaim the

good news that the kingdom of heaven has come near. Cure the sick, raise the dead, cleanse the lepers, cast out demons." And this is not easy work. It is smelly and messy. It is dangerous, and it demands that we are not independent but that we are deeply and intimately dependent on one another. And we fool ourselves if we think that this work is over, that it ended thousands of years ago, for it is only just begun. And we friends need more than a feel good faith.

We, each of us, need to look at our world to really look at it in the ways that it is beautiful and miraculous and in the ways that it is deeply broken. For if we want to be builders of God's kingdom, we have to take off our rose-tinted glasses to take that deep honest look, not just out there at the systems of this world, systems that call like sirens tempting us to live in ways that are not true or good, systems that make us into machines of productivity, of optimization and commodification, systems that value some people over others, systems that tell us tales of fear and scarcity. And we do not only have to be aware of how those systems exist out there but how they exist in here, in us. We have become dependent on the things that harm rather than the things that heal.

That's where my work as the chaplain at Catawba College and the director of the Lilly Center for Vocation and Values feels so important, work that you all also do here at Harvard, because there is immense pressure on all those things that claw and cling, claiming the attention for all of us and especially for young adults entering into higher education, young adults who are daring to ask for and demand a different way of being in this world and are trying to figure it out amidst the

cacophony. They ask these essential questions of existence, questions the disciples must have been asking themselves, questions I pray that we all continue to ask in our lives, the questions of who am I and what am I being called to do with what, as Mary Oliver puts it, my one wild and precious life. This work, this living of an examined life, is essential and it is important and it is deeply faithful. The unexamined life, after all, is not worth living.

I don't know if any of you have experienced this, but for many I've heard and I've experienced these full cycle moments in our lives, this almost *deja vu* esque nature of existence, moments seemingly replay from a previous time. And I find myself entering that space more and more often since I have become a mother. Now, see, as a little girl, my family would travel every Memorial Day to the Great Sand Dunes National Park in southern Colorado, where immense mountains of sand are nestled beneath the base of the Sangre de Cristo Mountains. It is breathtaking, and it is beautiful. And it is almost otherworldly. We would pack our enormous heavy green Coleman tent, my dad's giant cast iron skillet, and our swimsuits. There was a river that wove its way down from the snow melt of the mountains and acted as a natural barrier between the campsite and the dunes themselves. I have a distant memory, or maybe it is only family legend, of crossing the river one year after an immense snow. My little three-year self holding tightly onto my dad's hand, my mother and brother waiting on the dunes across for us to join them. And as we started to cross that river, my rugged independence took over. And I ripped my hand away from my

father, and I declared, "I will go myself." And I rushed forward into the water, water which quickly swept me away and all there was was water and sand as I somersaulted downstream, my dad running after reaching out and never quite catching me. My mom and my brother later shared that they thought we were playing some sort of game of chase until the panic set in that we weren't. I tumbled along, my dad frightened as this little stream neared an even greater stream. But then he caught me and he held me and he comforted me. And now, as a mother myself with a fiercely independent three-year-old who too declares, "I do it myself," I find myself torn trying to give her space, knowing that this is age appropriate, and also telling her, "Honey, it's okay. We all need a little help sometimes."

This self-examination is important as we ask ourselves what is at work within us? Both maybe what we inherited from the world and what is foundationally us, and then what is it that grounds us? What is it that provides a rootedness to our being? But it never stops at that point, that point of self-examination, because we are made for relationship. We have built these false narratives of bootstrap pulling, our self-sufficiency and rugged independence. But it is just that. It is false. I know he's a beloved New England poet, but I take up a little argument with Mr. Frost because maybe it was true for a farmer, but good fences don't always make good neighbors. I've instead seen the ways in which fences can act to build up bigotry and hatred, an us and a them that does not recognize us as well, an us as common humanity, beautifully diverse. And we are better when we do not think that we have to do it all ourselves but when we experience the



transformation that happens when we live life together. The gospel is not just to be talked about.

It is to be lived. And it is not just about the righteous or those prophets. No. Again, Jesus takes our expectation and subverts it. He adds at the end of our scripture today, "The vulnerable, the little ones who need water." Jesus has a tendency to point out these often forgotten little ones, who in the ancient world did not really count and did not really yet belong, and claim that they are the holders of the kingdom. That those who care for the little ones in even the most basic way of providing water, God's reward, God's blessing will be upon them. And in many ways, we are called to provide water. And in many ways, we are also the little ones. We all thirst and we have walked through deserts of our own, deserts of depression and anxiety, deserts of addiction and grief. We have walked through deserts of burnout and we're exhausted.

And yet we do not have to. We do not have to walk alone. We can hold that hand and cross the stream together. We are called to walk together just as the disciples were. As we celebrate a nation's independence, our national striving in the face of oppression and tyranny, how do we reclaim the importance of our human dependency? That we cannot live this life alone, that our lives are richer when they are shared, but our lives are not only to be shared with the righteous or with those who think and act and believe like us, not just trusted friends who affirm us so that we can congratulate one another in our shared belief, some echo chamber of self aggrandizement. We have to also go to the little ones of our world. And when our time comes, also receive the faithful help of those around us

because we need each other, because our lives are enriched and made whole. We are made more whole when we experience the holy in the other.

And each of us is called in our own way to do this work, imperfectly always. And so as we celebrate this Independence Day, as we look around at the barbecues and the pops and the fireworks over the Charles, let us look at who is there. Let us celebrate the dependency we have, giving thanks for all of those who have come before us, those who have nurtured us and supported us, those who have challenged us and stretched us, because we cannot walk through this life alone. But thanks be we can walk through this life together. As we celebrate this Independence Day, as we look around, maybe we can also think about who could be there. And may we feel the encouragement not to shut down but to build up. Let us open our doors and our hearts wide as God does for each of us. God's beautiful, messy, dependent people. Hallelujah. Amen

<https://memorialchurch.harvard.edu>

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**JUNE 23 THE HOLY MARTYR  
AGRIPPINA**

The holy martyr Agrippina was a Roman by birth. She did not wish to marry, and totally dedicated her life to God. During the time of persecution against Christians under the emperor Valerian (253-259) the saint went before the court and bravely confessed her faith in Christ, for which she was given over to torture. They beat the holy virgin with sticks so severely that they broke her bones. Afterwards, they put St. Agrippina in chains, but an angel freed her from her bonds. The holy confessor died from the tortures she endured. The Christians Bassa, Paula, and Agathonike

secretly took the body of the holy martyr and transported it to Sicily, where many miracles were worked at her grave. In the 11th century the relics of the holy martyr Agrippina were transferred to Constantinople.

Troparion: You were overcome with love of the heavenly Lord and turned from the world and care of the flesh. You endured the afflictions imposed on you, saying: Receive me into your love, O Christ, King of ages, for I am being consumed for You. Make those who honor you happy in his mercy, O most praiseworthy martyr Agrippina.

Kontakion: The radiant day of your shining virtues has arrived. On this day the Church of God honors you and calls all to cry out joyfully: Rejoice, O virgin and martyr, most honorable Agrippina.

Epistle Romans 8: 22-27

Brothers and sisters: We know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies. In hope we were saved. But hope is not hope if its object is seen; how is it possible for one to hope for what he sees? And hoping for what we cannot see means awaiting it with patient endurance.

The Spirit too helps us in our weakness, for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills.

Gospel Matthew 10: 23-31

The Lord said to his disciples: "When they persecute you in one town, flee to the next.

I solemnly assure you, you will not have covered the towns of Israel before the Son of Man comes." "No pupil outranks his teacher, no slave his master. The pupil should be glad to become like his teacher, the slave like his master. If they call the head of the house Beelzebul, how much more the members of his household! Do not let them intimidate you. Nothing is concealed that will not be revealed, and nothing hidden that will not become known. What I tell you in darkness, speak in the light. What you hear in private, proclaim from the housetops.

"Do not fear those who deprive the body of life but cannot destroy the soul. Rather, fear him who can destroy the soul. Rather, fear him who can destroy both body and soul in Gehenna. Are not two sparrows sold for next to nothing? Yet not a single sparrow falls to the ground without your Father's consent. As for you, every hair of your head has been counted; so do not be afraid of anything. You are worth more than an entire flock of sparrows."

<https://byzantinela.com>

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## БОЖЕСТВЕННА ЛІТУРГІЯ

### *Тропарі і кондаки*

Тропар (глас 4): Світлуwu воскресіння проповідь від ангела взнівши\* і прадідне осудження відкинувши,\* Господні учениці, хваллячись, апостолам мовили:\* Повалїлася смерть, воскрес Христос Бог,\* даруючи світові велику милість.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 4): Спас і Визволїтель мїй\* із гробу як Бог\* воскресїв від оків земнороджених\* і вратá áдові сокрушїв,\* і як Владїка\* воскрес тридневний.

І нині, і повсякчас, і на віки вічні. Амінь.



## **Євангелія (Від Матея 8,28–9,1)**

Богородичний (г. 4): Йоакім і Анна з неслави бездітності\* і Адам і Єва від тління смертного визволилися, Пречиста,\* у святім різдві твоім.\* Його святкують люди твої,\* з провіни прогрішень визволені,\* коли клічуть до тебе:\* Неплідна родить Богородицю\* і кормительку життя нашого.

### **Прокімен, Глас 4**

Які величні діла Твої, Господи, все премудрістю сотворив Ти (Пс. 103,24). Стих: Благослові, душе моя, Господа; Господи, Боже мій, Ти вельми величний (Пс. 103,1).

### **Апостол (Рим 10,1-10)**

Браття і Сестри, бажання мого серця і моя молитва до Бога за них, щоб вони спаслися. Я бо їм свідчу, що вони мають ревність Божу, та вона нерозважна. Не розуміючи Божої справедливості й шукаючи установити свою власну, вони не покорилися справедливості Божій. Бо мета закону – Христос, на оправдання кожного, хто вірує. Мойсей про праведність, що від закону, пише: той, хто його виконує, буде ним жити. Справедливість же, що від віри, так говорить: не кажи у твоїм серці: хто зійде на небо?, тобто Христа звести додолу, або: хто зійде в безодню?, тобто щоб вивести Христа з мертвих. Що, отже, вона каже? Близько тебе слово: в твоїх устах і в твоїм серці, тобто слово віри, що ми проповідуємо. Бо коли ти твоїми устами визнаватимеш Господа Ісуса і віруватимеш у твоїм серці, що Бог воскресив його з мертвих, спасешся, бо серцем вірується на оправдання, а устами визнається на спасіння.

### **Алилуя, Глас 4**

Стих: Натягні лук, і тріюмфуй, і царюй, істини ради, і лгідности, і справедливості (Пс.44,5).  
Стих: Возлюбів Ти справедливість і возненавідів Ти беззаконня (Пс. 44,8).

Одного разу, коли Ісус прибув на той бік, до землі Гадаринської, перестріли Його два біснуваті, що вийшли з могильних печер, дуже люті, так що ніхто не міг переходити тією дорогою. І ось, вони стали кричати, говорячи: Що Тобі, Сину Божий, до нас? Прийшов Ти сюди передчасно нас мучити? А оподаль від них пасся гурт великий свиней. І просилися демони, кажучи: Коли виженеш нас, то пошли нас у той гурт свиней. А Він відповів їм: Ідіть. І вийшли вони, і пішли в гурт свиней. І ось кинувся з кручі до моря весь гурт, і потопився в воді. Пастухи ж повтікали; а коли прибули вони в місто, то про все розповіли, і про біснуватих. І ось, усе місто вийшло назустріч Ісусові. Як Його ж угледіли, то стали благати, щоб пішов Собі з їхнього краю! І, сівши до човна, Він переплинув, і до міста Свого прибув.

### **Причасний**

Хваліте Господа з небес,\* хваліте Його на висотах (Пс 148,1). \* Алилуя (хЗ).

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## **ОГОЛОШЕННЯ**

(Кінцевий термін подання бюлетенів – середа о 12:00)

**3 ДНЕМ НАРОДЖЕННЯ!** – Боже благословення та наші найкращі побажання Мелані Терджен, Соні Бурак, Максін Закордонскі та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь благословить вас миром, здоров'ям і щастям! Многих щасливих літ! Многая літа!

**БАГАТО ЩАСЛИВИХ ЛІТ** – отцю Михайлу Богуну до 37-ї річниці священства, Мішель Золнер та Ярославу Луцикам, Сему та Верні Буличам. Нехай Господь благословить вас і дарує миру, здоров'я і многих щасливих років!

**Perogy MAKING** –25 червня о 17:00 у ПАРАФІЯЛЬНОМУ ЗАЛІ. Запрошуються всі охочі. Вечеря буде надана.

**МАТЕРІ МОЛИТВИ** – продовжуватимуть свої зустрічі кожної першої неділі місяця. Ось найближчі неділі для зустрічей «Матері в молитві»: та 7 липня 2024 року.

**ЧЛЕНСТВО** – Якщо ви бажаєте стати членом парафії собору Святого Йосафата, будь ласка, зв'яжіться з офісом для реєстрації, після чого ви отримаєте парафіяльний номер і конвертки на рік.

**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](mailto:josaphat@telus.net).

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Приєднуйтеся до пригод у Таборі "Оселя" Відкрийте для себе таємниці життя та вчення Ісуса в нашому Українському Католицькому Таборі з 30 червня по 5 липня та з 7 по 12 липня.

Для дітей віком від 8 до 14 років, тиждень наповнений вірою, веселощами та спілкуванням з такими заходами, як плавання, стрільба з лука та багато іншого.

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## **Проповідь на 5-ту неділю по Зісланні Святого Духа**

Неділя оздоровлення гадаринських біснுவатих

Визволення двох біснуватих, про яке оповідає нам сьогодні Євангеліє, не легенда! Князь цього світу знає це краще за нас але, особливо сьогодні, Він вдається до останніх хитрощів, щоб люди про нього забули, навіюючи думку, що Він сам – легенда.

Зрештою, ми знаємо, що в Лівані зараз розгулює і діє трохи більше, ніж два біснуватих! І тут також Ісус діє, Він спасає та зціляє безнастанно серця тих біснуватих. А що ж ми? Ми, напевно, не просимо Його залишити наші околиці, але чи приймаємо Його насправді як нашого єдиного Спасителя? Тобто, чи справді остерегаємося, щоб не ввійти в спокусу? Бо батько лжі, спокусник, завжди саме з цього починає свою справу насилля над людиною з метою заподіяти їй смерть. Спокуса – це перший напад, перший прихований терор батька лжі проти серця людини. Зараз у нас є багато спокус, таких як зневіра, послаблення в молитві, надмірна вразливість, яка робить трагедію з кожної дрібниці, а найбільше – забуття, забуття вірності й любови Отця. А ще надимання нашого марнославства і весь той шум, той внутрішній шум, що веде нас до браку правдивості стосовно нас самих тощо. У всіх цих спокусах треба бути пильними.

Святий Дух бореться в нас, щоб нас визволити. Духовна боротьба в серці кожного з нас прагне принести на місце насилля, – того первинного обману, що живе в нас, – правду любови. Правда любови – це Царство Отця. І те Царство має наповнити нас, розвіяти панування смерті, що є тим найпершим тероризмом у серці людини, спільниками якого ми стаємо, якщо входимо в спокусу. Доводиться багато разів на день вибирати між анархією наших імпульсів та Святим Духом, Який бажає огорнути наше серце та відновити в ньому внутрішню цілісність силою своєї любови.

Так, Євангеліє Божого Царства, яке ми щойно чули, каже правду. Це не легенда. Воно справджується у трагізмі нашого щоденного життя. То ж ідімо до Ісуса рішуче, з невтомною довірою, як нагадує нам сьогодні апостол Павло, до «сили Його воскресення» (див. Рим. 10, 9). Взиваймо щиро Його Духа Святого. Лише тихе світло Святого Духа може визволити нас. Наполегливо просімо Його, щоб уподібнив наше серце до покійного і лагідного серця нашого Господа Ісуса. Ісус покійний. Чому? Бо Він – правдивий Бог, Який віддає, жертвує себе, будучи правдивою людиною, світлою, любленою. Наш Господь лагідний, бо Його сила не у зверхності, а в любові. Він не турбується собою, а лише бажає принести нам мир, перебувати з нами цілковито.

Так, Його любов обеззброює! Саме таким чином отримали звільнення обидва біснுவаті, і саме так ми можемо отримувати звільнення постійно. Його любов обеззброює. Тоді Святий Дух може заволодіти нашим серцем. І коли штурвал в Його руках, Його мир, правдивий мир, наповнює нас та обов'язково шириться довкола нас.

**Жан Корбон,**

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## **THIS WEEK AT THE CATHEDRAL**

### **SUNDAY, JUNE 23: 5<sup>TH</sup> SUNDAY AFTER PENTECOST.**

4:00 PM (SAT) – Great Vespers.

**5:00 PM (SAT) – Divine Liturgy;** for the needs and intentions of all parishioners; for the repose of +Osy Kokil.

8:00 AM (SUN) – Great Matins.

**9:30 AM (SUN) – Divine Liturgy;** for the health and intentions of all parishioners; for the health and intention of Victor Fedyna.

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

### **Mon. June 24: Nativity of John the Baptist.**

7:00 AM – Rosary (Mysteries oh Hope)

7:30 AM – **Divine Liturgy;** for the health and intentions of all parishioners; for the repose of +Don Hucal.

### **Tues. June 25: Ven. Febronia, Martyr.**

7:00 AM – Devotion to the Holy Face of Jesus.

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

### **Wed. June 26: Bl. Fr. Mykola Konrad; Bl. Mykola Pryjma; Bl. Fr. Andrij Ishchak.**

7:00 AM – Rosary (Joyful Mysteries).

7:30 AM – **Divine Liturgy;** for the repose of +Elizabeth Oginsky.

### **Thurs. June 27: Hieromartyr Mykolai & 27 Other Blessed Martyrs.**

7:00 AM – Rosary (Luminous Mysteries).

7:30 AM – **Divine Liturgy;** for the repose of +John Lotocki with Panakhyda.

### **Fri. June 28: Relics of Cyrus and John.**

7:30 AM – Rosary (Sorrowful Mysteries).

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

5:30 PM – Great Vespers and Lytia.

### **Sat. June 29: Feast of the Holy Apostles Peter & Paul.**

7:30 AM – Festal Matins.

9:00 AM – Divine Liturgy; for the repose of +Don Hucal.

10:00 AM – Our Lady of Sorrows Devotion.

4:00 PM – Great Vespers.

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

### **SUNDAY, JUNE 30: 6<sup>TH</sup> SUNDAY AFTER PENTECOST.**

8:00 AM (SUN) – Great Matins.

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

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

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