



Saint Josaphat Cathedral Катедрa Святого Йосафата

Ukrainian Catholic Eparchy of Edmonton / Української Католицької Єпархії Едмонтону

PARISH INFORMATION

Address: 10825 – 97th Street, Edmonton, AB,
T5H 2M4

Phone: 780-422-3181

Website: www.stjosaphat.ab.ca

Office Hours: Mon – Fri: 9:00 AM to 3:00 PM

Office Email: parishoffice@josaphat.ca

e-Transfers: josaphat@telus.net

Bookstore: bookstore@josaphat.ca

BISHOP

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

Website: www.eeparchy.com

CATHEDRAL CLERGY

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

Fr. Jim Nakonechny, Assistant Pastor
fr.nakonechny@eeparchy.com | 780-239-2558 (cell)

Fr. Michael Kowalchuk (retired)
kowalchukmichael@gmail.com

Deacon Cyril Kennedy

Deacon Peter Pitchko

PARISH HALL

Lori Boyarski | 780-619-9517

PARISH COUNCIL | Dan Papirnik

danpapirnik@shaw.ca | 780-474-5193

REGULAR DIVINE SERVICES

- Tue-Fri:** Divine Liturgy 7:30 AM
- Saturday:** Great Vespers 4:00 PM
Divine Liturgy (Bilingual) 5:00 PM
- Sunday:** Great Matins 8:00 AM
Divine Liturgy (Eng) 9:30 AM
Divine Liturgy (Ukr) 11:00 AM

(for weekly services see back of bulletin)



Sunday, June 7th 2026

SECOND SUNDAY AFTER PENTECOST

Sunday of All Saints of Rus'-Ukraine; Pr.-Martyr
Theodotus of Ancyra;

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DIVINE LITURGY

Troparia and Kontakia

Troparion, Tone 1: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, 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.

Troparion, Tone 4: O you, who glorified Christ:* princes and bishops,* monastics and martyrs,* and steadfast confessors of Christian Ukraine throughout all times,*pray Christ God to look with favour on our people* and to grant them the grace to persevere in the faith* that the souls of prayerful faithful* who revere your sacred memory* may be saved.

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

Kontakion, 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.”

Now and for ever and ever. Amen.

Kontakion, Tone 4: You shine as bright beacons,* O God-inspired and righteous saints of our Church.* By your encouraging example,* you serve communities of faithful throughout the Christian world.* Therefore we humbly bow our heads to you* thanking our great and all-gracious God* Who has made you our intercessors in heaven* where you pray for our souls.

Prokeimenon, 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. (Psalm 32:22,1)

Epistle - Romans 2:10-16; Romans 8:28-39

Brothers and Sisters, there will be glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God’s sight, but the doers of the law who will be justified. When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

Alleluia, Tone 1

verse: God gives me vindication, and has subdued peoples under me.

verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. (Psalm 17:48,51)

verse: Blessed is the man who fears the Lord; he shall delight exceedingly in His commandments.

Gospel - Matthew 4:18-23; Matthew 5:1-16

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of

the kingdom and curing every disease and every sickness among the people.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest. (Psalm 148:1)* Rejoice in the Lord, O you just;* praise befits the righteous.* Alleluia, alleluia,* alleluia. (Psalm 32:1)

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PARISH ANNOUNCEMENTS

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

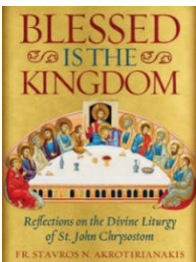
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WARM WELCOME to our parishioners, guests and visitors who have joined us in this Divine Liturgy. Thank you for praying with us at the church today! Wishing you a blessed weekend and fruitful, healthy and safe week!

HAPPY BIRTHDAY – God’s blessings and our best wishes to *George Kolodij on his Birthday* and to all who celebrate their birthdays or anniversaries. May God bless you with peace, health, and happiness. Mnohaya Lita!

SINCERE THANKS – to *BRENNeis Greenhouse* for their generous donation of flowers for our Cathedral planters in front of the church and to *Marc Turgeon* for organizing this donation. May Our Lord Jesus Christ bless you abundantly and reward you generously!

BLESSED IS THE KINGDOM - Book Study - Fr. Stavros joins us on Thursday, **June 11th** at 7



PM at this session on Reflections on the Divine Liturgy of St. John Chrysostom. He moves through the liturgy, showing the scripture passages the Divine Liturgy is based on. Fr. Stavros wrote this book to

help readers understand what they should be doing and thinking while the Divine Liturgy is

being offered and to assist them in praying the Liturgy. Contact Bryce for book/Ebook availability/purchasing information at: bryceavolk@fastmail.com.

PLEASE NOTE as of June 1st, the parish office hours are from 9 AM to 3 PM.

PYROHY PINCHING will take place on Wednesday, June 16th at 10 AM at the Parish Hall. Volunteers needed, lunch provided to the volunteers. With Qs call Lori at 780-619-9517.

ST. JOSAPHAT CATHEDRAL APOSTLESHIP OF PRAYER – Join our Apostleship of Prayer Group and join us in praying for our parish, our bishop and priests, our families and the sick. An email will be sent to you twice a month with the prayers and those that need our prayers. Please email Bryce Volk at bryceavolk@fastmail.com to join and with any questions!

NEXT PARISH COUNCIL MEETING will take place on Tuesday, **June 16th** at 6 PM in the church Auditorium / basement. Everyone is welcome to attend!

ST JOSAPHAT GARAGE SALE will take place on Friday **June 12** from 1 PM to 7 PM and Saturday **June 13** from 10 AM to 4 PM in the Parish Hall. If you are able to donate some good, gently used items that would be wonderful. The garage sale is a big fundraiser and will be held in the Parish hall. There are three choices where you can donate your items: for the Church, UCWLC or the Parish Hall. Someone will be at the Hall to accept donations on *Tuesday, June 9* from 10 AM until 6 PM or *Wednesday, June 10* from 4 PM until 8 PM. This is also a wonderful opportunity for our parishioners to volunteer at this event. We would like to have some new fresh faces to help out and for any inquiries.

Hotdogs, chips and pop will be for sale. Please call Lori at 780-619-9517. Or email her at lorianne63@live.ca

SHROUD PRESENTATION is available upon request. To arrange for the presentation please contact Ed Hecker via phone at 780-483-4707 or via email: e_hecker@telus.net

MOTHERS IN PRAYER – Mothers in Prayer meetings usually take place on the first Sunday of every month after the 11:00 AM Divine Liturgy. Next Mothers in Prayer meetings will take place on **June 7th**, **July 5th**, and **August 2nd**

ST. JOSAPHAT CATHEDRAL PARISH CHOIR - looking for a place to use your singing talent and become more active in our parish? Come join our Cathedral choir! For more information, please contact our choir director, Denise Lucyshyn (ds.lucyshyn@gmail.com)

CHILDREN SINGING ON LAST SUNDAY OF THE MONTH – On the final Sunday of each month at the **9:30 AM** Divine Liturgy, children are invited to join Deacon Cyril in singing the Divine Liturgy. Parents are welcome to stand with their children or not, as they prefer. No age limit/restrictions, and no practice.

11:00 AM DIVINE LITURGY CHILDREN / YOUTH CHOIR – On the last Sunday of each month, we invite all children and youth present, to join together, in the choir loft, to sing the 11:00 AM Divine Liturgy. We look forward to seeing you! For more information, please contact Denise Lucyshyn (Choir Director) at ds.lucyshyn@gmail.com or Kasia Antoszko (Admin. Assistant) at kasiaant21@gmail.com

ENGLISH SUNDAY SCHOOL – Our Sunday School welcomes all children who wish to join. During the 9:30 AM Divine Liturgy, the program begins with children leaving after they come up to the front to kiss the Bible and kids will be returning before communion. Registration forms are available on the tables at the entrances of the church. All children are welcome to join us! If you have any questions please contact Lisa

Baynham via the email: lisabaynham@gmail.com

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SUNDAY MAY 31ST 2026

SUNDAY COLLECTION:

Sunday Envelopes	\$1,794.00
Direct Deposit – Sunday	\$1,372.50
Tithe.ly	\$305.00
Loose Donations	\$480.00
Candles	\$53.80
Needy	\$139.00

Special Collection:

Pentecost	\$130.00
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TOTAL COLLECTION: \$4,274.30

PRESERVATION FUND COLLECTION:

Carol and Eric Batty <i>(in Memory of Gary Kostyshen)</i>	\$25.00
Adrian Olenick	\$40.00

TOTAL COLLECTION: \$65.00

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

You may also donate by e-transfer to: josaphat@telus.net Thank you for your generosity!

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PROLIFE REFLECTIONS

June 7th - CORPUS CHRISTI



The Feast of Corpus Christi affirms the sacredness of the body. Anyone who does violence to the unborn or to the elderly, therefore, does violence to You, Lord. We pray that those who say,

“This is my life or my body” to justify ending a life before natural death, understand the serious offence it is against you, our Lord and Creator.

Glory to God for All Things!

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EPARCHY & COMMUNITY

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JOIN US FOR THE 28TH CATHOLIC FAMILY LIFE

CONFERENCE at Lac Ste. Anne, AB on **July 3-6, 2026**. The theme for CFLC 2026 is "The Holy Family - Divine Mercy". Fr Chris Alar, MIC, the Provincial Superior of the Marian Fathers of the Immaculate Conception, the religious community entrusted with spreading the message and devotion of Divine Mercy. He is the author of the bestselling books "After Suicide: There's Hope for Them and for You" and "Understanding Divine Mercy", as well as his newest release, "Understanding the Sacraments: God's Grace Guaranteed." He is host of the EWTN show Living Divine Mercy, and he wrote and produced the popular "Divine Mercy 101" and the "Explaining the Faith" YouTube series. Fr. Chris will be joined by Fr. Michael Bombak, Chaplain and Programming Coordinator at the Metropolitan Andrey Sheptytsky Institute, University of St. Michael's College, Toronto School of Theology and Dr. Ryan Topping, founding Executive Director of the Gregory the Great Institute, a non-profit organization devoted to promoting cultural renewal in Canada. For detailed information and to register please check out: www.catholicfamilyministries.com.

EASTERN CHORAL COURSE – Enjoy a week-long summer intensive course exploring the rich choral tradition of Eastern Christian Churches at Newman Theological College. From **July 6 – 12, 2026**, participants will study sacred repertoire, receive individual voice and/or conducting lessons, and sing in evening choir rehearsals in

preparation for a concluding concert. If you are a conductor, singer, or teacher, who wishes to deepen their musical skills and experience the beauty of Eastern Christian choral music, apply at www.newman.edu. Volunteer singers are also welcome to join evening rehearsals free of charge and they can apply at the same link. Information can be found at: <https://tinyurl.com/4bsrnvwX>

Additional questions can be sent to: melanie.turgeon@newman.edu

ALTAR BOY CAMP join us for St Basil's Altar Boy Camp "Knights of the Altar" on **Aug 3rd - Aug 8th** 2026 at Pigeon Lake, AB. The Altar Boys of our Ukrainian Catholic Church in Alberta serve an integral part in our church celebrations and again are given opportunity to attend the Annual Altar Boy Camp to learn more about their church, faith, and each other. The camp will offer spiritual, cultural, recreational activities and great food! To register use link: <https://form.jotform.com/261228611801247>

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FAITH IN FAMILIES

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«Marriage is the sacrament (Holy Mystery) of love between a man and a woman»

(Continue)

His Beatitude Sviatoslav Shevchuk

We must keep in mind that the Mystery of Marriage, as a Mystery of love, contains several very important elements without which it cannot truly take place. For the Holy Mystery to be considered authentic and valid, there must exist between the man and the woman what is called matrimonial consent.

During the wedding rite, the priest asks the couple:

“Do you have a good, free, and sincere will and firm intention to take this person, whom you see before you, as your husband?”

or:

“...to take this woman, whom you see before you, as your wife?”

Only when the engaged couple expresses before the community of the Church their desire and their free and unforced will can this Holy Mystery truly take place.

According to the spiritual and canonical tradition of the Eastern Church, our Church, there is another very important element necessary for the celebration of this Holy Mystery. Human consent alone is not enough, even if it is firm, voluntary, and openly expressed. For the Mystery of Marriage to be conferred, God’s blessing is necessary, and this blessing is imparted by the priest.

We hear the words of Christ:

“What God has joined together, let no one separate.”

It is precisely this human love, this human consent to live together until death, which the couple presents before God, that the priest blesses. He is the minister of the Mystery of Marriage, the one who confers the Mystery by blessing the matrimonial consent.

Naturally, there are certain elements and components through which we can affirm that such matrimonial consent is complete and genuine. Through clear signs we can recognize a degree of mutual love that can truly serve as the foundation for the celebration of the Holy Mystery of Marriage.

We say that, in giving their consent to marriage, the man and the woman — the couple entering into marriage — must consent to the three goods of married life. These are three special gifts that the Holy Spirit grants to those who receive this Mystery from the hands of the ordained minister.

These three goods of Marriage are:

✓ fidelity and indissolubility;

✓ openness to the birth of children;

✓ the awareness that this marriage is a Holy Mystery accomplished not by human power, but by the power and grace of the Holy Spirit.

If someone entering marriage consciously or unconsciously rejects one of these three goods of married life, then, according to the teaching of the Church, such matrimonial consent is not genuine, is incomplete, and may even be grounds for declaring the marriage invalid — that is, a marriage that did not truly take place sacramentally.

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ON ARTIFICIAL INTELLIGENCE (AI)

Excerpt from the Encyclical “Magnifica Humanitas” of Pope Leo XIV

The use of Artificial Intelligence (AI) is never a purely technical matter: when it enters processes that affect people’s lives, it touches on rights, opportunities, status and freedom. Important and sensitive decisions — concerning employment, credit, access to public services or even a person’s reputation — risk being fully delegated to automated systems that do not know “compassion, mercy, forgiveness, and above all, the hope that people are able to change,” and can therefore give rise to new forms of exclusion. There are clearly harmful uses, such as the manipulation of information or violations of privacy. Yet there is also a subtler danger, for when AI systems present themselves as neutral and objective, they end up reflecting and reinforcing the stereotypes or ideological bias of their designers and developers.

Indeed, entrusting an algorithm in practice with the power to select who is worthy or not, without anyone bearing responsibility for that judgment, is to hand over the task of redefining the boundaries of human possibilities. In this

process, political responsibility is also lost, not just empathy toward those excluded, which can, after all, be simulated. The exclusion of the vulnerable becomes cloaked in a veneer of neutrality and objectivity, against which it becomes difficult to raise objections. In this way, injustice goes unnoticed, and compassion, mercy and forgiveness — understood not as mere appearances but as real political actions — gradually disappear from view.

From this follows a simple but compelling consequence: we cannot consider AI to be morally neutral. In reality, every technical tool embodies choices and priorities through what it measures, ignores and optimizes, and how it classifies people and situations. If a system is designed or used in a way that treats some lives as less worthy, or excludes them without the possibility of appeal, then it is not merely a tool “to be used well,” since it has already introduced criteria that contradict the inalienable dignity of the human person. For this reason, ethical discernment cannot be limited to asking whether we are using a system for good or bad purposes; it must also examine how that system is designed and what vision of the human person and society is embedded in the data and models that guide it.

For AI to respect human dignity and truly serve the common good, responsibility must be clearly defined at every stage: from those who design and develop these systems to those who use them and rely on them for concrete decisions. In many cases, however, the internal processes leading to a result remain opaque, making it harder to assign responsibility and correct errors. This is where accountability becomes crucial: the possibility of identifying who must “account” for decisions, justify them, monitor them, and, when necessary, challenge them and remedy any harm caused.

Calling for prudence, rigorous evaluation and even, at times, a slower pace in adopting AI does not mean opposing progress; instead, it is an exercise of responsible care for the human family. This need is all the more urgent given the frequent imbalance between the speed of technological growth and the slower development of awareness, norms, safeguards and institutions capable of governing its effects. It is not enough to invoke ethics in the abstract; robust legal frameworks, independent oversight, informed users and a political system that does not abdicate its responsibility are required. Otherwise, change will be governed only by technocratic thinking and presented as necessary and inevitable, ultimately imposing rules shaped by those who control data, infrastructure and computing power.

We cannot be satisfied with merely calling for the moralization of machines — the so-called “alignment” of AI with human values — without also having the courage to insist on a further condition: the possibility of openly discussing the ethical frameworks involved and subjecting them to shared standards of social justice. Otherwise, those who control AI will impose their own moral vision, which will become the invisible infrastructure of these systems. A more moral AI is not enough if that morality is determined by a few. What is needed is a more active political involvement that is capable of slowing things down when everything is accelerating, and of protecting the opportunities for communities still to be able to participate and ask questions.

In fact, as with every major technological shift, AI tends to amplify the power of those who already possess economic resources, expertise and access to data. In light of the common good and the universal destination of goods, this raises serious concerns, since small but highly

influential groups can shape information and consumption patterns, influence democratic processes and steer economic dynamics to their own advantage, undermining social justice and solidarity among peoples. For this reason, it is essential that the use of AI, especially when it touches on public goods and fundamental rights, be guided by clear criteria and effective oversight, grounded in participation and subsidiarity. Communities and intermediary organizations must not be reduced to passive recipients of decisions made elsewhere; they must be able to contribute to discernment and oversight. Moreover, ownership of data cannot be left solely in private hands but must be appropriately regulated. Data is the product of many contributors and should not be treated as something to be sold off or entrusted to a select few. It is necessary to think creatively in order to manage data as a common or shared good, in a spirit of participation, as Saint John Paul II already suggested regarding collective goods. The principles of Social Doctrine offer a framework for understanding this new reality. In a world where data, computational resources and regulatory influence remain in the hands of a few, to speak of the common good means exposing this new form of epistemic, economic and political asymmetry and naming the new monopolies of AI. To speak of the universal destination of goods means finding ways of ensuring universal access to both technologies and the education needed to use them. To speak of subsidiarity calls for protecting the ability of communities to make choices and corrections, rather than confining their role to mere oversight after the standards have been set elsewhere. To speak of solidarity obliges us to recognize the hidden, often exploited workers, who sustain algorithmic systems. To speak of justice requires questioning the global

distribution of power that decides who in fact can train these models and who is merely subjected to them. Likewise, it means acknowledging that social justice is not only a goal to be safeguarded after technologies are deployed, but a condition that must shape their very design from the outset.

Finally, I would like to employ the expression “to disarm,” which is close to my heart. Disarming AI means freeing it from the mentality of “armed” competition, which today is not limited simply to the military context, but is also an economic and cognitive phenomenon. This entails a race for ever more powerful algorithms and larger datasets, driven by the desire to secure geopolitical or commercial dominance. To disarm means discrediting the assumption that technical power automatically confers the right to govern. To disarm does not mean rejecting technology, but preventing it from dominating humanity. It means freeing technology from monopolistic control and opening it to discussion and debate, therefore making it human-friendly and restoring it to the plurality of human cultures and ways of life. Our task today is not only ethical or technical. It is ecological in the deepest sense, for it concerns a new dimension of our common home. AI is already an environment in which we are immersed, as well as a force with which we must engage. For this reason, merely regulating it is insufficient; it must be disarmed, welcoming and accessible.

I wish to address a special appeal to those who develop artificial intelligence. In one sense, technological innovation can represent human participation in the divine act of creation. Developers, therefore, bear a particular ethical and spiritual responsibility, for every design choice reflects a vision of humanity. Just as the creator of an artistic or literary work must

consider the values it conveys, so developers are called to embed values in their projects with due seriousness: with transparency, responsibility toward affected communities and careful attention to ensuring that what is being cultivated is a genuine good.

www.vatican.va

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БОЖЕСТВЕННА ЛІТУРГІЯ

Тропарі і Кондаки

Тропар (глас 1): Хоч запечатали камінь юдеї, воїни стерегли пречисте тіло Твоє, воскрес Ти, Спасе, на третій день, даруючи життя світові. Тому сили небесні взивали до Тебе, Життєдавче: Слава воскресінню Твоєму, Христе, слава царству Твоєму, слава провидінню Твоєму, єдиний Чоловіколюбче!

Тропар (глас 4): Христові князі і святителі, преподобні і мученики, і незламні ісповідники всіх часів християнської України, моліть Христа Бога, щоб він споглянув ласкавим оком на наш народ, і дав йому ласку витривати у вірі, і щоб спаслися душі богомольних вірних, що вшановують священну вашу пам'ять.

+Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і навіки вічні. Амінь.

Кондак (глас 1): Воскрес Ти у славі як Бог із гробу і світ з Собою воскресив; людське єство Тебе, як Бога, оспівує і смерть щезла. Адам же ликує, Владико, і Єва нині, з узів визволившись, радіє, взиваючи: Ти, Христе, Той, Хто всім подає воскресіння.

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

Кондак (глас 4): Ясними світилами ви сяєте, Богом натхненні праведники нашої церкви, і прикладом заохотливим служите громадам вірних по всьому християнському світі. Тому-то в покорі схиляємо перед вами наші голови, дякуючи великому і вселаскавому Богові, що вчинив вас нашими заступниками в небі і молільниками за душі наші.

Прокімен (глас 1)

Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе. (Пс 33,22).

Стих: Радуйтеся, праведні, в Господі, правим належить похвала. (Пс 33,1).

Апостол: Рм 2, 10-16; Рм 8, 28-39

Браття і Сестри, слава і честь, і мир усякому, хто добро чинить: юдеєві перше, потім грекові, бо Бог не дивиться на особу. Бо ті, що згрішили, не маючи закону, без закону і згинуть; а ті, що згрішили під законом, будуть суджені законом. Бо не слухачі закону справедливі перед Богом, а виконавці закону оправдаються. Бо коли погани, що не мають закону, з природи виконують те, що законне, вони, не маючи закону, самі собі закон; вони виявляють діло закону, написане в їхніх серцях, як свідчить їм їхня совість і думки, то засуджуючи їх, то оправдуючи, в день, коли Бог, згідно з моїм євангелієм, судитиме тайні вчинки людей через Ісуса Христа.

Аллилуя (глас 2)

Стих: Вислухає Тебе Господь у день печалі, захистить Тебе ім'я Бога Якова (Пс. 19,2)

Стих: Господи, спаси царя і вислухай нас, в який тільки день призовемо (Пс. 19,10)

Стих: Блажен муж, що боїться Господа, заповіді Його дуже любі Йому (Пс 111,1)

Євангеліє: Мт 4, 18-23; Мт 5:1-16

У той час, коли Ісус проходив попри Галилейське море, він побачив двох братів: Симона, що звався Петро, і Андрія, його брата, що кидали сіті у море, бо були рибалки, і мовив до них: Ідіть за мною, я вас зроблю рибалками людей. І ті негайно кинули сіті й пішли за ним. Пройшовши звідтіль далі, побачив інших двох братів: Якова, сина Заведея, та Івана, його брата, що в човні з батьком Заведеєм лагодили сіті, і їх покликав. Вони зараз же, кинувши човна і свого батька, пішли слідом за ним. І ходив Ісус по всій Галилеї, навчаючи по їхніх синагогах, звіщаючи добру новину про

царство і зціляючи всяку хворобу та всяку недугу в народі.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах (Пс 148,1).* Радуйтеся, праведні, у Господі, правим належить похвала (Пс 32,1). Аلیلуя (х3).

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ОГОЛОШЕННЯ

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

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ТЕПЛО ВІТАЄМО наших парафіян, гостей та відвідувачів, що приєдналися з нами у цій Божественній Літургії. Дякуємо, що молитесь з нами сьогодні в церкві! Бажаємо Вам благословенних вихідних і плідного, здорового та безпечного тижня!

З ДНЕМ НАРОДЖЕННЯ – Божого благословення та наші найкращі побажання *Джорджу Колодію з нагоди його Дня народження* та всім, хто святкує свої дні народження чи ювілеї. Нехай Господь дарує вам мир, здоров'я та щастя! Многая Літа!

ЩИРА ПОДЯКА – теплиці BRENNeis за їхню пожертву квітів для вазонів перед церквою нашого собору та Марку Турджену за організацію цієї жертви. Нехай Господь Ісус Христос рясно благословить вас і щедро винагородить!

ЗВЕРНІТЬ УВАГУ, з **1 червня** години роботи парафіяльного офісу - з 9:00 до 15:00.

ЛІПКА ПИРОГІВ відбудеться у середу, **16 червня**, о 10:00 ранку в парафіяльній залі. Потрібні волонтери, обід для волонтерів надається. З питаннями звертайтеся до Лорі за номером 780-619-9517.

ГАРАЖНИЙ РОЗПРОДАЖ при церкві св.Йосафата відбудеться у п'ятницю, **12 червня**, з 13:00 до 19:00 та в суботу, **13 червня**, з 10:00 до 16:00 у парафіяльній залі. Якщо ви можете пожертвувати якісь гарні, дбайливо використані речі, це було б чудово. Гаражний розпродаж – це великий захід зі збору коштів, який проходитьиме у

парафіяльній залі. Є три варіанти, куди ви можете пожертвувати свої речі: для церкви, UCWLC або для зали. Принести речі на пожертву можна у вівторок, **9 червня**, з 10:00 до 18:00 або в середу, **10 червня**, з 16:00 до 20:00 до Парафіяльної зали. Це також чудова можливість для наших парафіян взяти участь у цьому заході як волонтери – ми раді бачити нові обличчя. Перекуску таку як хот-доги, чіпси та газовану воду можна буде придбати. Будь ласка, телефонуйте Лорі за номером 780–619–9517. Або напишіть їй на адресу lorianne63@live.ca

НАСТУПНЕ ЗІБРАННЯ ПАРАФІЯЛЬНОЇ РАДИ відбудеться у вівторок, **16 червня**, о 18:00 в аудиторії / підвалі церкви. Запрошуємо всіх!

МАТЕРІ МОЛИТВИ – Згромадження Матері в молитві сердечно запрошують до спільної Материнської молитви кожної першої неділі місяця опісля Божественної Літургії об 11:00. Наступні зустрічі «Матері в молитві» відбудуться **7 червня, 5 липня та 2 серпня** 2026 року.

ПАРАФІЯЛЬНИЙ ХОР СОБОРУ СВЯТОГО ЙОСАФАТА - Шукаєте місце, де можна застосувати свій співочий талант та стати більш активним у нашій парафії? Приєднуйтеся до нашого катедрального хору! Для отримання додаткової інформації звертайтеся до керівника нашого хору, Деніс Луцишин за адресою: ds.lucyshyn@gmail.com

ДИТЯЧИЙ/ЮНАЦЬКИЙ ХОР (БОЖЕСТВЕННОЇ ЛІТУРГІЇ ОБ 11:00) – Щомісяця ми запрошуємо всіх дітей та молодь співати разом на хорі Божественну Літургію об 11:00. Ми з нетерпінням чекаємо на вас! Для отримання додаткової інформації звертайтеся до Деніс Луцишин (керівник хору) за адресою ds.lucyshyn@gmail.com або до Касі Антошко (помічник адміністратора) за адресою kasiaant21@gmail.com

ТАБІР ДЛЯ ВІВТАРНИКІВ – приєднуйтеся до нас у таборі для вівтарників святого Василя «Лицарі вівтаря» **3 серпня – 8 серпня** 2026 року в Піджен Лейк, Альберта. Вівтарники

нашої Української Католицької Церкви в Альберті служать невід'ємною частиною наших церковних святкувань і знову мають можливість відвідати щорічний табір для вівтарників, щоб дізнатися більше про свою церкву, віру та одне одного. Табір запропонує духовні, культурні, розважальні заходи та смачне харчування! Для реєстрації скористайтеся посиланням:

<https://form.jotform.com/261228611801247>

ВІРА В РОДИНІ

«Подружжя – таїнство любові чоловіка та жінки»

(продовження)

Блаженніший Святослав Шевчук

Мусимо мати на увазі, що Таїнство Подружжя, як таїнство любові, має кілька дуже важливих елементів, без яких воно не може відбутися. Для того, щоб можна було сказати, що святе таїнство є справжнім і дійсним, між чоловіком і жінкою повинна існувати так звана подружня згода.

У чині вінчання священник запитує молодят:

«Чи маєш ти добру, непримушену волю і тверду думку взяти собі за чоловіка цю особу, яку бачиш перед собою?»

або:

«...взяти собі за дружину цю жінку, яку бачиш перед собою?»

І лише тоді, коли ця пара наречених виявить перед спільнотою Церкви своє бажання, свою добру і непримушену волю, лише тоді це святе Таїнство може відбутися.

Згідно з духовною і канонічною традицією Східної Церкви - нашої Церкви, є ще один дуже важливий елемент, необхідний для звершення цього святого Таїнства. Замало лише людської згоди - навіть твердої, добровільної і відкрито виявленої. Щоб

можна було здійснити Таїнство Подружжя, необхідне Боже благословення, яке уділяє священнослужитель.

Ми чуємо слова Христа: «Що Господь Бог поєднав, людина хай не розлучає».

Саме цю людську любов, цю людську згоду жити разом аж до смерті, яку людина приносить перед Боже обличчя, священник благословляє. Він є служителем Таїнства Подружжя, тим, хто уділяє це Таїнство, благословляючи подружню згоду.

Очевидно, що існують певні елементи, певні складові, за якими ми можемо ствердити, що така подружня згода є повною і справжньою. Саме через певні чіткі ознаки можемо сказати, що існує такий ступінь взаємної любові, який справді може бути підставою для звершення святого Таїнства Подружжя.

Ми говоримо про те, що, даючи згоду на подружжя, чоловік і жінка — подруги, які вступають у подружжя, — мають погодитися на три блага подружнього життя. Це три особливі дари, які Дух Святий дає тим, хто приймає це Таїнство з рук священнослужителя.

Цими трьома благами Подружжя є:

- ✓ вірність і нерозривність;
- ✓ згода на народження дітей;
- ✓ усвідомлення того, що це подружжя є святим Таїнством, яке звершується не людською силою, а силою і благодаттю Святого Духа.

Якщо хтось, вступаючи в подружжя, свідомо чи несвідомо заперечує одне з цих трьох благ подружнього життя, тоді, згідно з ученням Церкви, така подружня згода є несправжньою, неповною і навіть може бути причиною того, що це подружжя буде недійсним — тобто таким, що фактично не відбулося.

Блаженніший Святослав

«Доступно про важливе: віра, молитва, таїнства»

St. Josaphat Icons and Bookstore

Located in the Cathedral Auditorium / Basement

* Opened upon request *

Please contact Parish Office (780)422-3181

Or email at parishoffice@josaphat.ca



THIS WEEK AT THE CATHEDRAL

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SUNDAY, JUNE 7: All Saints of Rus'-Ukraine;
Pr.-Martyr Theodotus of Ancyra;

4:00 PM (SAT) – Great Vespers

5:00 PM (SAT) – Divine Liturgy for health, intentions and blessings of *Sophia*;

8:00 AM (SUN) – Great Matins

9:30 AM (SUN) – Divine Liturgy (ENG) for health and intentions of all parishioners;

11:00 AM (SUN) – Divine Liturgy (UKR) for health, intention and blessings of *Denise Lucyshyn*;

for health and intentions of *Ron, Kathrine & Pauline Palichuk*;

for repose of *+Bill, +Ann, +Sophie Palichuk*;

for repose of *+Joseph*

w/*Panakhyda*;

for repose of *+Maria Mischenko* (a long-time member of “Mother in Prayer”)

w/*Panakhyda*

Monday, June 8: Transfer of the Relics of the Great Martyr Theodore Tyro;

No Services.

Tuesday, June 9: Hierarch Cyril of Alexandria;

7:00 AM – Holy Face of Jesus Devotion

7:30 AM – Divine Liturgy for repose of *+Gary Kostyshen*;

Wednesday, June 10: Hieromartyr Timothy of Prussa;

7:00 AM – Rosary

7:30 AM – Divine Liturgy for health and intentions of *Ron, Kathrine & Pauline Palichuk*;

for repose of *+Bill, +Ann, +Sophie Palichuk*;

for repose of *+Joseph*

w/*Panakhyda*;

for repose of *+Matthew Bogda*;

Thursday, June 11: Aps Bartholomew & Barnabas;

7:30 AM – Divine Liturgy for repose of *+Bob Herczaniwski*;

7:00 PM – Book Study: Blessed is the Kingdom;

Friday, June 12: Christ the Lover of Mankind;
Ven. Onuphrius the Great;

7:00 AM – Rosary

7:30 AM – Divine Liturgy for repose of *+Werner Troxler*;

Saturday, June 13: Co-suffering of BVM; Martyr Aquilina;
Ven. Anthony of Padua;

8:30 AM – Rosary, Monthly Archconfraternity /Holy Face

4:00 PM – Great Vespers

5:00 PM – Divine Liturgy for health, intentions and blessings of *Burne Malashewsky*;

for health, intentions and blessings of *Rev. Fr. Jim Nakonechny* on occasion of *Birthday*;

SUNDAY, JUNE 14: Prophet Elisha; Hier. Methodius of Constantinople;

8:00 AM – Great Matins

9:30 AM – Divine Liturgy (ENG) for *Steve Michyluk and Julie Michyluk*;

11:00 AM – Divine Liturgy (UKR) for health, intention and blessings of *Denise Lucyshyn*;
for repose of *+ Mary and John Berezanski*