



## *Protection of the Blessed Virgin Mary Ukrainian Catholic Church*

54 Walnut Street  
Manchester, New Hampshire 03104  
Parish email: [pbvm@comcast.net](mailto:pbvm@comcast.net)  
Parish website: [www.pbvmnh.org](http://www.pbvmnh.org)

Rev. Father Ihor Papka (Administrator)  
(860) 617-6357; email: [vipapka@yahoo.com](mailto:vipapka@yahoo.com)  
Rev. Deacon Jon Messer (603) 233-9948

Trustees: Mrs. Pam Young: (603) 315-9536  
Dr. Oleh Pankewycz: (716) 449-2309  
Mr. Taras Zubrytsky: (603) 757-3426  
email: [pjyoungnh@gmail.com](mailto:pjyoungnh@gmail.com)  
or [olehgp@gmail.com](mailto:olehgp@gmail.com) or [taraszub0@gmail.com](mailto:taraszub0@gmail.com)

### *Celebration of the Holy Mysteries*

**RECITATION OF THE HOLY ROSARY AND CONFESSIONS:** ½ HR BEFORE DIVINE LITURGY

**BAPTISM & CHRISMATION / ANNOINTING OF THE SICK / COMMUNION CALLS & VISITATIONS:**  
CONTACT FR. IHOR TO MAKE ARRANGEMENTS

**MARRIAGE PREPARATION:**  
CONTACT FR. IHOR AT LEAST SIX MONTHS PRIOR TO SETTING THE ACTUAL WEDDING DATE

**RELIGIOUS EDUCATION FOR CHILDREN:**  
CONTACT MRS. CHRISTINA VOGEL AT (603) 686-2092 TO REGISTER YOUR CHILDREN

**SCHEDULE OF DIVINE LITURGIES:**  
SUNDAYS: 10 AM (September thru May)      MON THRU SAT: AS NOTED IN WEEKLY BULLETIN  
                  9 AM (June thru August)              HOLY DAYS OF OBLIGATION: 7 PM

#### **DIVINE LITURGY AND VESPERS SERVICES SCHEDULE FOR WEEK OF JULY 14, 2024**

##### **Sunday, July 14<sup>th</sup> – Eighth Sunday after Pentecost**

Divine Liturgy: **9 AM**

Propers: Tone 7

Vestments: Bright

Epistle: 1Corinthians 1: 10-18

Gospel: Matthew 14: 14-22

Intention: For all Parishioners

**Saturday, July 20<sup>th</sup> (7 PM):** Vespers Service

## ***Divine Liturgy Intentions and Vespers Service Schedule for July and August***

**Sunday, July 21<sup>st</sup> (9 AM)**: For all Parishioners

**Saturday, July 27<sup>th</sup> (7 PM)**: Vespers Service

**Sunday, July 28<sup>th</sup> (9 AM)**: For all Parishioners

**Saturday, August 3<sup>rd</sup> (7 PM)**: Vespers Service

**Sunday, August 4<sup>th</sup> (9 AM)**: For all Parishioners

**Saturday, August 10<sup>th</sup> (7 PM)**: Vespers Service

**Sunday, August 11<sup>th</sup> (9 AM)**: For all Parishioners

**Thursday, August 15<sup>th</sup> (7 PM): Feast of the Dormition of the Holy Mother of God (Holy Day of Obligation)**

**Saturday, August 17<sup>th</sup> (7 PM)**: Vespers Service

**Sunday, August 18<sup>th</sup> (9 AM)**: For all Parishioners

**Saturday, August 24<sup>th</sup> (7 PM)**: Vespers Service

**Sunday, August 25<sup>th</sup> (9 AM)**: For all Parishioners

**Saturday, August 31<sup>st</sup> (7 PM)**: Vespers Service

### **Saturday Services**

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this service. Those who wish to have a Divine Liturgy celebrated for a loved one whether living or deceased or for a private intention are still able to do so. Please request your Divine Liturgy by contacting Fr. Ihor at (860) 617-6357 or cantor Jaroslaw Maksymowych at (603) 391-8819. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM (9 AM June thru August) whenever they are requested. If no Divine Liturgy has been requested for a particular Saturday, then none will be celebrated on that day. The Divine Liturgy schedule in the bulletin will only show Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

### **Суботні Богослужіння**

Отець Ігор святкує Вечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участі. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвонити до о. Ігоря на номер (860) 617-6357 або до дяка п. Ярослава Максимовича на номер (603) 391-8819. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (9-тій ранку з червня по серпень) коли замовлені. Якщо Літургія в певну суботу не буде замовлена, то в цей день не буде жодна відправлена. Порядок Богослужінь в бюлетені покаже тільки ті суботні Служби Божі які є замовлені. Якщо в бюлетені не відображається Божественна Літургія на дану суботу, то це означає, що ця субота доступна на Ваше замовлення.

## ***Liturgical Propers, Readings and Sermon for Sunday***

### **Liturgical Propers for the Eighth Sunday After Pentecost and Sunday of the Holy Fathers of the First Six Ecumenical Councils**

**Resurrectional Tropar: Tone 7** – By Your Cross You destroyed death. You opened paradise to the thief. The tears of the myrrh-bearing women You wiped away; then You commanded them to tell the apostles the news that You are risen, O Christ-God, and have shown the world great mercy.

**Festal Tropar: Tone 8** – O Christ our God, You are most glorified, for You established our fathers as lights to all the earth. Through them You led us to the true faith. O most merciful Lord, glory be to You!

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

**Festal Kondak: Tone 8** – The preaching of the apostles and the decisions of the Fathers have established the true faith of the Church, which she wears as the garment of truth, fashioned from the theology on high. She justly governs and glorifies the great mystery of worship.

...now and always and forever. Amen.

**Resurrectional Kondak: Tone 7** – No longer can the power of death hold man, for Christ descended and destroyed its might. Now hell finds itself in chains. The prophets join in voicing their joy. The Savior stands before those who believe and says: “Come forth you faithful, and live!”

**Prokimen: Tone 7** – May the Lord give strength to His people; may the Lord bless His people with peace.

VERSE: Give glory and praise to the Lord, You children of God.

**Prokimen: Tone 4** – Blessed are You, Lord God of our fathers, may Your name be praised and glorified forever.

VERSE: You are just in everything You have done for us.

## **8-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА**

### **Апостоль: (1Кор 1: 10-18)**

До Коринтян послання св. апостола Павла читання.

Браття, благаю вас, ім'ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів поміж вами, але щоб були поєднані в однім розумінні й у одній думці. Я бо довідався про вас, мої брати, від людей Хлоя, що між вами є суперечки. Кажу про те, що кожен з вас говорить: “Я - Павлів, а я - Аполлосів, а я - Кифин, а я - Христов.” Чи ж Христос розділився? Хіба Павло був розп'ятий за вас? Або хіба в Павлове ім'я ви христилися? Дякую Богові, що я нікого з вас не охристовив, крім Криспа та Гая, щоб не сказав хтось, що ви були охрищені в моє ім'я. Охристовив я теж дім Стефана; а більше не знаю, чи христовив я когось іншого. Христос же послав мене не христити, а благовістити, і то не мудрістю слова, щоб хрест Христа не став безуспішним. Бо слово про хрест - глупота тим, що погибають, а для нас, що спасаємося, сила Божа.

### **Epistle Reading for the Eighth Sunday after Pentecost (1Corinthians 1: 10-18)**

Brethren: I beg you, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions; rather be united in mind and judgment. I have been informed, my brothers, by certain members of Chloe's household that you are quarreling among yourselves. This is what I mean: One of you will say, “I belong to Paul,” another, “I belong to Apollos,” still another, “Cephas has my allegiance,” and the fourth, “I belong to Christ.” Has Christ, then, been divided into parts? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized? Thank God, I baptized none of you except Crispus and Gaius, so there are none who can say that you were baptized in my name. Oh, and I baptized the household of Stephanas. Beyond that, I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the Gospel – not with wordy “wisdom”, however, lest the cross of Christ be rendered void of its meaning! The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God.

**Alleluia: Tone 7**

VERSE: It is good to give thanks to the Lord, to sing to Your name, O Most High.

**Alleluia: Tone 7**

VERSE: To proclaim Your love in the morning and Your truth in the watches of the night.

**Alleluia: Tone 7**

VERSE: Добре воно прославляти Господа, і співати імені Твоєму, Всевишній.

**Alleluia: Tone 7**

VERSE: Звіщати вранці Твою милість, а ночами Твою вірність.

**Alleluia: Tone 7**

**Євангелія: (Мт 14: 14-22)**

У той час, вийшовши Ісус, побачив силу народу і змілюсердився над ними та вигоїв їхніх недужих. Якже настав вечір, підійшли до Нього його учні й кажуть: “Пусте це місце та час минув уже. Відпусти людей, нехай ідуть по селах та куплять собі поживи.” А Ісус сказав їм: “Не треба їм відходити: дайте ви їм їсти.” Вони ж мовлять до Нього: “Ми маємо тут тільки п’ять хлібів і дві риби.” Тоді Він каже: “Принесіть мені їх сюди.” І, звелівши народові посідати на траві, взяв п’ять хлібів і дві риби, підвів очі до неба, поблагословив і розламав ті хліби, і дав учням, а учні - людям. Всі їли до насити й назбирали куснів, що zostалися, дванадцять кошів повних. Тих же, що їли, було яких п’ять тисяч чоловіків, окрім жінок та дітей. І зараз же спонукав учнів увійти до човна й переplistи на той бік раніше від Нього, тим часом як Він відпускав народ.

**Gospel Reading for the Eighth Sunday after Pentecost (St. Matthew 14: 14-22)**

At that time, when Jesus disembarked and saw the vast throng, His heart was moved with pity and He cured their sick. As evening drew on, His disciples came to Him with the suggestion: “This is a deserted place and it is already late. Dismiss the crowds so that they may go to the villages and buy some food for themselves.” Jesus said to them: “There is no need for them to disperse. Give them something to eat yourselves.” “We have nothing here,” they replied, “but five loaves and a couple of fish.” “Bring them here,” He said. Then He ordered the crowds to sit down on the grass. He took the five loaves and two fish, looked up to heaven, blessed and broke them and gave the loaves to the disciples, who in turn gave them to the people. All those present ate their fill. The fragments remaining, when gathered up, filled twelve baskets. Those who ate were about five thousand, not counting women and children. Immediately afterward, while dismissing the crowds, Jesus insisted that His disciples get into the boat and precede Him to the other side.

**Sermon for the Eighth Sunday after Pentecost**

Glory to Jesus Christ! My Dear Brother and Sisters in Christ!

The “Feeding of the Five Thousand” is a miracle that appears in each of the Gospels of the New Testament. In all four accounts, we see Jesus miraculously feeding five thousand people with only two fish and five loaves of bread. The event describes the disciples, concerned that there were not enough fish and bread to feed everyone, advising Jesus to send the people away to the local villages, so that they could “buy themselves food” (Matt. 14:15). What the disciples were saying is that they had only enough food to supply their own personal needs, and the rest of the people would have to go and fend for themselves.

In a practical, worldly sense, the disciples made a very logical conclusion: what responsibility did they have to feed this huge crowd? The little bit of food on hand—five loaves of bread and two fish—was probably intended to be the meal for Jesus and His small band of disciples. Having five thousand guests for dinner was probably not in the original plan. No matter how creative they got, there was no *natural* way for them to make the food stretch to feed that many people, so the disciples thought the best thing to do was to send the people away so that they could find their meals in the surrounding villages. Since there was no expectation on the part of Jesus to feed all the people, there was no shame in sending the crowd away.

It must have been quite a site to see: five thousand men, besides the women and children (v. 21), all gathered in the same location and all of them are hungry. St. Matthew describes that location as being a “deserted place” (v. 13), indicating that there was not much at that location that could have supported such a large crowd. The people had come from the cities, following Jesus on foot to this deserted place. Jesus felt compassion for the crowd and proceeded to heal the sick among them (v. 14). While the focus of the account seems to shift from healing to feeding, the fact is that the activities are similar in the sense that they are meeting the needs of those gathered around Christ. This should sound familiar to us today, since that is the essential call of the Church: to meet the *physical* as well as the *spiritual* needs of those sent to us by the Holy Spirit.

Let’s take a moment and consider the emotional state of Jesus prior to His encounter with the crowd. The previous verses in St. Matthew’s Gospel tells us that Jesus had just learned about the death of His cousin, St. John the Forerunner, at the hands of King Herod. St. John’s disciples gathered the body and head of their beloved teacher and told Jesus about of the events of His cousin’s death (John 14:9-12). Upon hearing the news Jesus traveled by boat to the deserted place to be alone and presumably reflect on the devastating news (v. 13). Despite the sorrow He must have been experiencing, Jesus still was able to look beyond Himself and have compassion on the gathered crowd (v. 14). Jesus put the needs of others—*total strangers*—ahead of His own need to mourn the death of a close relative. Often, we can be so tied up in our own situation that we cannot look outside of our own sorrows to see the needs of others. How can we be bothered with the problems of the world when we have so much pain and suffering in our own lives? But we can see this example of selfless love and care for others in Christ as well as in the lives of the Holy Martyrs of the Church, men and women who set aside their own needs to look after the needs of others.

One thing today’s lesson certainly should drive home for us is that we as faithful Christians are often the *conduits* for God’s miracles. I am quite sure Jesus could have somehow just conjured up the food for the multitude without going through all the work of distributing the loaves and fishes. To feed well over five thousand people had to have taken an exorbitant amount of time and effort on everyone’s part. It would have been much easier to just make the food drop down from heaven. This would have been just as miraculous and with a lot less effort. But we see that there is much more to the story than just filling the stomachs of the masses: There is also the personal and spiritual aspects as well. The Gospel tells us that Jesus took the bread, “looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowd” (v. 19). Does this sound familiar? The Church Fathers see this as the same liturgical act that we experience with the Eucharist, reminding us that there is always plenty for everyone. But notice that it is the disciples who are doing the distribution. In that act they are participants in the miracle being recorded, adding that very personal, human dimension to the event. It demonstrates that each of us can be used by God to perform the miracle of feeding His sheep, both physically and spiritually.

Something we should notice from today’s lesson, which may be the crux of the Gospel teaching, is the command that Jesus gave to His disciples: “you give them something to eat” (v. 16). While the disciples saw only the difficulty in the situation, Jesus was able to see the opportunity to demonstrate God’s glory. Jesus gave the disciples the opportunity to be ministers of God’s miracle, and as a result the people were not only fed physically but also spiritually. Life is full of difficult situations where it might seem easier to simply send strangers away to find their own sustenance. But the words of Christ need to be our *call to action* as well. While we may feel that we do not have the financial resources available to feed five thousand strangers, we do have the spiritual resources to address the needs to all of those who God sends our way. We do not need a degree in theology to be able to explain the love of God. We do not have to be an ordained clergy member of the Church to have compassion on a stranger and provide a compassionate presence in their time of need. What we do need to have is a faith in God and a willingness to be used by Him to show the glory of His Kingdom. This does not require any special commission or anointing, since we already received both by virtue of our baptism and chrismation. We are fully equipped to do God’s work.

In his homily on today's Gospel in Matthew, St. John Chrysostom points out that it was through His disciples that Jesus performed the miraculous feeding, and the miracle continued even after the multitude were fed, for when the people were finished eating the disciples were able to collect 12 baskets of leftovers, noting that there was a basket for each disciple, including Judas Iscariot, the one who would betray Jesus.

When we give—when we feed Christ's flock—there is always enough to go around. There is even an abundance of leftovers! This demonstrates what Jesus taught His disciples, "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you" (Luke 6:38). The miracles of God never come up short when we step out on faith. Through their obedience to the Master's command, "You give them something to eat," twelve followers of Christ were used to miraculously bless thousands.

We should never get caught in the devil's trap of believing that we are unable or unworthy of spreading God's blessings in the world. Setting our minds against the will of God is the first step in hardening our hearts against God's purpose for us as conduits for His miracles. Even the little bit we have—be it money, time, talent or knowledge—is more than enough to meet the needs of others when we use them for God's Kingdom. We do not need to be great saints or theologians; all we need is to have the willingness to look on our neighbor with compassion and offer what we have in the name of Christ.

As the Gospel lesson demonstrates, we should never send someone away who is hungry, whether that hunger is physical or spiritual. By doing so we may deny someone the miracle that God had planned for them and for us. We can ask, who benefited the most from the miraculous feeding: the multitude or the disciples? I would say that they *both* received a blessing by giving and receiving. Every time we have an encounter with someone in the name of Christ, we too are changed by that experience, no matter how big or small the effort. No one can be touched by Christ and not walk away a changed person.

May we make the commitment to never turn away a stranger who is in need of either physical or spiritual nourishment. Not having enough for ourselves should never be a reason for neglecting our call as Christians to reach out to a stranger in the name of Christ. The words of Jesus should be our guiding principle: "You give them something to eat." Whether it is the bread of wheat or the Bread of Life, we are all responsible for feeding the people God sends to us. By stepping out in faith and love we, too, will see the miraculous bounty that God has planned for the world. Amen.

## **ПРОПОВІДЬ НА ВОСЬМУ НЕДІЛЮ ПО ЗІСЛАННІ СВЯТОГО ДУХА**

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Сьогоднішня розповідь про чудесне розмноження п'яти хлібів показує нам незвичну поведінку Ісуса Христа, котра містить у собі важливу правду. Ісус цілий день навчав людей, давав їм духовну поживу і дбав про добро душі. Однак Ісус не забув і про їжу тілесну. Він не залишає людей самих у цій скрутній ситуації, щоб вони самостійно шукали собі поживу, а особисто піклується про них через апостолів. Все це показує, що попри важливість душі, Ісусові не байдужі наші людські потреби. Бог готовий допомагати нам у всіх земних справах, але при одній умові, якщо ми будемо найперше шукати у житті Його самого і сповнення Божої волі.

Щороку ми чуємо уривок євангелія від Матея про помноження хлібів. Але у різний час серед різних народів це євангельське читання сприймається по різному. Уявімо якби це євангельське читання звучало під час Великого Голоду в Ірландії 1845-1852 роках; або в Україні в часі голодомору 1932-1933 років, коли мільйони людей загинули від голодної смерті; або у наш час коли на кордоні Судану і Кенії люди

потерпають від нестачі харчів. Як пояснити голодним чому Господь не нагодує їх? А як проповідувати цей уривок ситим, тим хто не уявляє собі що означає бути голодним?

В наш час є такі країни в яких хліб на вагу золота, а є такі де хліб викидують. За статистикою у Країнах Третього світу від голоду помирає понад мільйон людей, а з іншого боку в інших країнах люди помирають від переїдання. Чудо нагодування п'яти тисяч нагодує як колись Бог дарував Ізраїлеві манну в пустині, так сьогодні Ісус дає людям їжу в пустинному місті. Це помноження п'яти хлібів та двох риб це потвердження того що Бог справді дбає про духовні та тілесні потреби людей, опікується ними. Коли ж апостоли запропонували Ісусові щоб Він відпустив народ щоб вони могли собі придбати щось з'їсти, то Господь не згодився із їхньою пропозицією, а натомість запропонував їм знайти поживу для цих людей. Тут бачимо що Господеві не байдужа доля людини, що Бог ніколи не залишає людину саму із своїми проблемами, але завжди готовий пережити труднощі разом із нами.

Як колись хліб і рибу, так сьогодні Ісус приймає наші ідеї, думки, пожертви, почуття гумору, час, енергію, таланти, любов. Все це Син Чоловічий показує Своему Отцю з молитвою та благословенням. Потім Він ці дари ділить таким чином, що коли ми їх отримуємо назад ми могли поділитися з тими, хто їх потребує. І ми можемо з подивом спостерігати, як з тих наших малих кусків Бог вчинить так, щоб і ми, і інші з них отримали користь.

Мале може стати великим, коли в ньому присутній Бог. Тієї їжі, тобто п'яти хлібів та двох рибин, яку принесли Ісусові було достатньо для насичення однієї людини, насилу двох. Той хлопець, котрий віддав Ісусові цю поживу ризикував залишитися голодним. Однак Боже благословення примножило хліби так, що їх вистачило всім та ще залишилося 12 кошків. Для нас цікавим є не лише те, що Христос нагодував велику кількість людей, але і те, що іноді людині може здаватися, що вона є занадто малою, бідною, немічною, щоби зробити щось значне. Проте в руках Божих навіть такий малий дар може послужити багатьом.

Крокуючи життям ми зустрічаємось із численними викликами, потребами, труднощами. Це чудо це чудовий урок для усіх християн усіх часів і усіх народів. Поруч із нами є голодні та спрагли люди. Якщо навіть вони не відчувають голоду чи спраги то вони спрагли співчуття, любові, підтримки, уваги, милосердя, прощення, доброго слова. До кожного із нас Господь промовляє: «Не треба їх відсилати до когось, накидати їх комусь... дайте їм те що маєте... свій час, ідеї, гроші, таланти, спритність, відвагу, оптимізм, посмішку, любов, співчуття, милосердя...» Решта додасть Господь.

У наш час ми теж у деякій мірі є свідками такогж чуда коли за посередництвом волонтерів кожен у міру своїх сил допомагає нашим бійцям на Сході України чи пораненим у госпіталях.

Євангельська розповідь Матея, показує нам чудо Спасителя, Він помножує хліб та рибу, годує велику кількість людей. Але тут також бачимо ділення дарами. Люди мали п'ять хлібів та дві риби і почали ними ділитися із іншими, давати іншим. А це є урок для нас щоб теж ділились із іншими тим що маємо, щоб ми не замикались у собі, щоб ми завжди старались допомогти ближньому стати йому в пригоді. Ісус Христос не просто вчинив чудо помноження хлібів, але вчить щоб ми ділились із іншими, щоб ми навчились давати іншим те що в нашій силі та спроможності – а все інше доповнить Бог. Навчимося робити все що можемо, а Бог доповнить та помножить. Євангелія вчить нас милосердя, вчить нас сердечності, вчить як приймати того, хто приходить. "Дайте ви їм їсти", – чуємо сьогодні наказ нашого Спасителя. Амінь.

#### **Communion Verse:**

Хвалить Господа з небес, хвалить Його на висотах. Радуйтеся, праведні, у Господі, бо правим належить похвала. Praise the Lord from the heavens, praise Him in the highest. Rejoice in the Lord, you just ones; for praise is fitting from the righteous. Allelulia, alleluia, alleluia.

# **Parish Announcements**

## **We Welcome You!**

If you are visiting our church today, our parish family is delighted to welcome you here! Thank you and God bless you for visiting with us today! We welcome all our visitors and guests who worship at our parish. We invite families and individuals who wish to become members to register by calling Fr. Ihor at (860) 617-6357.

## **Вітаємо Вас!**

Якщо Ви відвідуєте нашу церкву сьогодні, наша парафіяльна громада рада вітати Вас тут! Щире спасибі Вам, і нехай Бог благословить Вас за Ваші відвідини з нами сьогодні! Ми запрошуємо сім'ї та осіб, які бажають стати членами, зареєструватися у нас по телефоні о. Ігоря на номер (860) 617-6357.

## **Please Pray for our Sick and Homebound Parishioners, Family Members and Friends**

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Stephen Atamanchuk, Oleh and Valentina Babski, Michaelle Baker, Rick Barr, Marylou Blaisdell, Tracy Crews, Carmel Horangic, Josephine Housty, Christine Kolagji, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Jonathan Morales, Tanya and Ronald Morales, Elizabeth Mozina, Dean and Terri Nilson, Alan Pasicznyk, Lina Puciw, Mary and Albert Schaefer, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Cindy Wilson, Dr. Mark Windt, Lenora Zelenski. Please contact Fr. Ihor if you would like to add a friend or loved one to this prayer list.

## **July Birthdays and Wedding Anniversaries**

The following parishioners are celebrating a birthday or wedding anniversary this month:

July 4 – Maria B.

July 6 – Tracy C.

July 15 – Karina O.

July 16 – Sierra H.

July 21 – Amelia M.

July 22 – Luba P.

July 22 – Joe B.

July 26 – Iryna & Laurent M. (wedding anniversary)

July 29 – Edward C.

Our parish community wishes this month's birthday and anniversary celebrants peace, joy, love and good health on their special day as well as throughout the year. May our dear Lord grant all of you many more healthy, happy and blessed years. Happy Birthday, Happy Anniversary and На Многая літа! (Na Mnohaya Lita!).

## **Parish Advisory Board Meeting**

The parish advisory board will meet with Father Ihor today after Divine Liturgy. If you are a member of the parish advisory board, please plan to attend this important meeting.

# **Weekly Reflection:**

## **Learning about our Catholic Faith – Zeal for Souls**

*Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, His heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Matthew 9:35–36*



Jesus was quite zealous for souls. Zeal is an energy, a passion and a drive to accomplish some task. The task that Jesus was zealous for was the conversion of every heart that He encountered. As He walked from town to town, encountering person after person, Jesus could see into their hearts. He saw that so many people were “troubled and abandoned.” He could see they were like “sheep without a shepherd.” And this moved Him to compassion with a zeal to become their Shepherd, to remove the trouble from their hearts and to let them know they were invited to belong to His new Kingdom.

The image of Jesus encountering numerous people who were troubled and abandoned is a good image to ponder. The reason is that this is us. Each one of us has our own interior troubles. We can feel alone, confused, uncertain and lost at times. The person who doesn’t feel this way is either a perfect saint or is not being honest.

Deep holiness and union with God does, of course, cure this interior struggle that many have. In that case, the person clearly knows they belong to the family of God, understands himself or herself as a son or daughter of God, and finds deep peace in this truth. But for those who struggle, this Scripture passage is especially for you.

First of all, to be “troubled” could be caused by many things. For some, they struggle with memories of the past, broken relationships, a lack of direction, serious sin, anger and the like. So the first question to honestly ponder is whether or not you have a troubled heart. Even the greatest of saints will find some areas they struggle with. So what is that for you?

Secondly, feeling “abandoned” is a heavy cross. The reason Jesus came was to enable us to belong to His family. That is accomplished by the gift of eternal salvation, which must begin now. By receiving the forgiveness of sins and growing in a life of prayer, we come to know God in a very intimate and personal way. Yes, He is the Almighty God and Creator of all. But He is also deeply personal and intimate, and He wants to form a real relationship of love with you.

If you struggle with either of these, being troubled and/or abandoned, then consider the zeal that Jesus has for you. His tireless and extensive travels, by foot, while He was engaging in His public ministry, should be seen as a sign to you of His zeal to come to you, personally, to become your Shepherd. He wants to lift every burden and clear the way for you to discover your place in His family. The “Gospel of the Kingdom” that Jesus preached was one that invited everyone to become a member of that Kingdom. As He comes to you, know that His heart is filled with compassion for you, just as it was when He traveled the countryside so long ago. He sees you, gazes at your heart with love, and never takes His eyes off of you in your need, weakness and sin.

Reflect, today, upon the zeal that Jesus has for your own eternal salvation and holiness of life. You cannot make it through this world without Him. Let Jesus seek you out, come to you, speak to you and invite you to allow Him to shepherd you. He wants to do so with every fiber of His being; let Jesus fulfill His mission in you.

Let us pray: *My divine Shepherd, You seek out all people with the greatest of zeal and compassion. You see every hurting and broken heart, and You desire to heal each one. Thank You for coming to me, dear Lord, for being my Shepherd and Guide. Help me to see You as You gaze at me in my weakness and pain. And help me to open my heart to You now and throughout my life. I love You, my Lord. Jesus, I trust in You. Amen.*