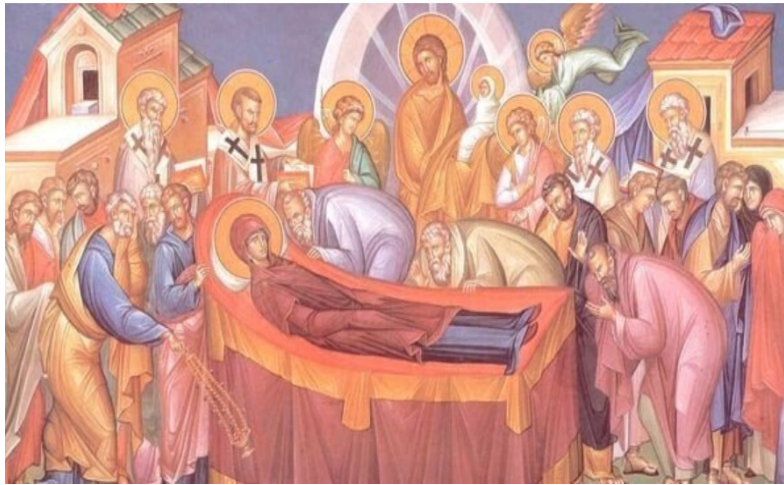


ДОРМИТИОН OF THE MOST HOLY MOTHER OF GOD UKRAINIAN CATHOLIC CHURCH

15608 - 104th Avenue N.W., Edmonton, AB T5P 4G5

УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ УКРАЇНСЬКА ГРЕКО-КАТОЛИЦЬКА ЦЕРКВА



REGULAR DIVINE SERVICES

Wednesday Divine Liturgy: 5:30 p.m.

Saturday Great Vespers: 5:30 p.m.

Sunday Divine Liturgy: 9:00 a.m. (Eng./Ukr.) 11:30 a.m. (Ukr.)

Pastoral Administrator: Fr. Serhiy Harahuc (о. Сергій Гарагуч)

Phone: 825-200-2006 (home – no text)

E-mail: fr.harahuc@eeparchy.com

Website: dormition.eeparchy.com

Sunday, June 14, 2026

3rd Sunday after Pentecost

The Holy Prophet Elisha; Our Father Methodius, Patriarch of Constantinople
Apostle's Fast

AT THE DIVINE LITURGY

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”
Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 2: You rose from the tomb, O almighty Saviour;* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises for ever.
Now and for ever and ever. Amen.

Theotokion, Tone 2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and an unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon, Tone 2: The Lord is my strength and my song of praise, and He has become my salvation. (Ps. 117:14)

Verse: The Lord has indeed chastised me, but He has not delivered me to death. (Ps. 117:18)

Epistle: Romans 5:1-10 (NRSV)

A reading from the Epistle of the Holy Apostles Paul to the Romans

Brothers and sisters in Christ, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.

Alleluia, Tone 2: The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you. (Ps. 19:2)

Verse: Lord, grant victory to the king and hear us in the day that we shall call upon You. (Ps. 19:10)

Gospel: Matthew 6:22-33

Communion Verse: Praise the Lord from the heavens;* praise Him in the highest. (Ps. 142:10)
Alleluia, alleluia,* alleluia.

14-го червня 2026 р.Б.

Неділя 3-тя по П'ятдесятниці

БОЖЕСТВЕННА ЛІТУРГІЯ

Тропар, глас 2: Коли зійшов Ти до смерті, Життя безсмертне,* тоді ад умертвив ти блистінням Божества.* Коли ж і умерлих із глибин підземних воскресив Ти,* всі сили небесні взивали:* Життєдавче, Христе Боже наш, слава Тобі.

† Слава Отцю, і Сину, і Святому Духові.

Кондак, глас 2: Воскрес еси з гробу, всесильний Спасе,* і ад, увидівши чудо, зжахнувся та й мертві встали;* а творіння, бачивши, радіє з Тобою, й Адам веселиться,* і світ, Спасе мій, повсякчас Тебе оспівує.

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

Богородичний, глас 4: У молитвах невсипущу Богородицю,* і в заступництві несхитне уповання* не втримали в собі гріб і смерть;* бо, як Матір Життя покликав до життя* Той Хто в лоно вселився повсякчас дівственне.

Прокімен, глас 2: Господь – моя сила і моя пісня,* і Він став моїм спасінням (Пс. 117,14).

Стих: Тяжко покарав мене Господь, та не поередав мене смерті (Пс. 117,18).

Апостол: 1 до Корінтян 11,23-27.

До Корінтян першого послання святого апостола Павла читання.

Браття і сестри в Христі, я бо, що прийняв від Господа, те й передав вам: Господь Ісус тієї ночі, якої був виданий, узяв хліб і віддавши подяку, розламав і сказав: Це моє тіло, воно за вас дається. Це робіть на мій спомин. Так само й чашу по вечері, кажучи: Ця чаша - Новий Завіт у моїй крові. Робіть це кожний раз, коли будете пити, на мій спомин. Бо кожного разу, як їсте хліб цей і п'єте цю чашу, звіщаєте смерть Господню, аж доки Він не прийде. Тому хто буде їсти хліб або пити чашу Господню недостойно, буде винний за тіло і кров Господню.

Алилуя, глас 2: Вислухає тебе Господь у день печалі, захистить тебе ім'я Бога Якова (Пс. 19,2).

Стих: Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе. (Пс. 19,10).

Євангеліє: Матей 6,22-33.

Причасний: Хваліте Господа з небес, хваліте Його на висотах (Пс. 148,1). Алилуя (3).*



ANNOUNCEMENTS

Parish & Eparchial Events and Information

WISHING GOD'S BLESSING FOR ALL THOSE CELEBRATING BIRTHDAYS THIS WEEK:
МАРК КУШНІР (Mark Kushnir). **MANY YEARS! МНОГАЯ ЛІТА!**

CONGRATULATIONS to Marko Kushnir and his family on the occasion of his First Confession and Solemn Holy Communion! May this special milestone deepen his relationship with Jesus and bring abundant blessings to him and his loved ones. A special thank you to Pani Lydia for preparing Marko for this important step in his faith journey. May God's grace and blessings be with you always!

КОНЦЕРТ ТАЛАНТІВ - щира подяка Златі Бодрухіній за організацію чудового шоу талантів, яке відбулося минулої неділі. Також щиро дякуємо всім нашим талановитим учасникам за те, що поділилися своїми дарами та ентузіазмом, а батькам — за їхню підтримку, заохочення та допомогу в успішному проведенні цього концерту. Нехай Господь благословить усіх вас!

DIVINE LITUGY of the Feast of the Nativity of St. John the Forerunner will be celebrated on Wednesday, **June 24 at 10:00 a.m.** Please note that only one Divine Liturgy will be celebrated that day.

ВІТАЄМО Марка Кушнір та його родину з нагоди Першої Сповіді та Урочистого Святого Причастя! Нехай ця особлива подія поглибить його віру в Ісуса Христа і принесе рясні Божі благословення йому та його близьким. Особлива подяка пані Лідії за підготовку Марка до цього важливого кроку на його шляху віри. Нехай Божа ласка та благословення завжди перебувають з Вами!

БОЖЕСТВЕННА ЛІТУРГІЯ Різдва чесного Івана Предтечі відслужиться у середу, **24- го червня**, о 10:00 ранку. Будь ласка, зверніть увагу, що лише одна Божественна Літургія відслужиться того дня.

STS. PETER AND PAUL PILGRIMAGE – Saints Peter & Paul Ukrainian Catholic Parish in Mundare would like to invite you for their annual Feast Day Pilgrimage (Praznyk-Vidpust) on Sunday, **June 28, 2026**. Divine Liturgy will start 10:00 a.m. Blessing of water will be at 9:15 a.m. and Confessions will be available throughout the Divine Liturgy. After the Divine Liturgy lunch will be served at the Mundare Recreation Centre. Tickets are \$40.00 per plate and can be purchased via e-transfer to jjmayko@yahoo.ca. Please see the poster on the bulletin board.

ПРОЩА НА СВЯТО СВЯТИХ ПЕТРА І ПАВЛА - Парафія Святих Апостолів Петра і Павла в Мандерширо запрошує вас на щорічну парафіяльну прощу з нагоди храмового свята, яке відбудеться в неділю, **28 червня**, 2026 року.

Божественна Літургія розпочнеться о 10:00 год. ранку. Освячення води відбудеться о 9:15 ран. Сповідь буде доступна протягом усієї Божественної Літургії.

Після Божественної Літургії буде обід у Рекреаційному центрі Мандер (Mundare Recreation Centre).

Вартість обіду: \$40 доларів від особи.

Квитки можна придбати, надіславши електронний переказ (e-transfer) на адресу: jjmayko@yahoo.ca.

Більше інформації на дошці оголошень.

SYNOD OF BISHOPS – The 2026 Synod of Bishops of the Ukrainian Catholic Church will take place in Ukraine from June 30th to July 10th. This year's synodal theme is "Vocations to the Priesthood, Monasticism and Consecrated Life." Please pray for the guidance of the Holy Spirit and for a successful Synod.

СИНОД ЄПИСКОПІВ Української Греко-Католицької Церкви 2026 року відбудеться в Україні з 30 червня по 10 липня. Тема цього річного синоду: «Покликання до священства, монашества та богосвяченого життя». Моліться за провід Святого Духа та за успішне проведення Синоду.

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.

ALTAR BOY CAMP will be held at Camp St. Basil's on **August 3–8, 2026**. Please see the poster on the bulletin board and fill out a registration form. 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 provides an opportunity for the boys to further develop their knowledge of serving and their Ukrainian Catholic Faith while interacting with others from the Eparchy. The camp also includes sports, crafts, other activities and great food.

ТАБІР ДЛЯ ВІВТАРНИХ ДРУЖИНИКІВ відбудеться в «Camp St. Basil's» з **3 до 8 серпня 2026 року**. Будь ласка, перегляньте оголошення на дошці оголошень та заповніть реєстраційну форму. Табір призначений не лише для хлопців, які вже прислужують, але й для тих, хто зацікавлений дізнатися більше про численні обов'язки та служіння при церкві. Табір надає хлопцям можливість поглибити свої знання про служіння та свою Українську Греко-Католицьку Віру, а також поспілкуватися з іншими учасниками з Єпархії. У програмі табору також передбачені спортивні ігри, рукоділля, інші розваги та смачна їжа.

PRIESTLY ORDINATION – Bishop David, having consulted the Sacred Orders and Ministries Commission, will confer the laying-on-of-hands upon Deacon Peter Pitchko. Ordination will take place during the 10:00 a.m. Divine Liturgy on Saturday, August 15, the Feast of the Dormition of the Mother of God, at Saint Josaphat Cathedral. Everyone is invited.

ІЄРЕЙСЬКІ СВЯЧЕННЯ диякона Петра Пітчка відбудуться під час Божественної Літургії о 10:00 годині ранку в суботу, 15 серпня, на свято Успіння Пресвятої Богородиці, у Катедрі Святого Йосафата. Запрошуємо всіх взяти участь у цій урочистій події.

Bishop Budka Charitable Society (BBCS) will be holding their 44th Annual General Meeting on Thursday, June 18th, at Chateau Louis Conference Centre, 11420-117th Street, NW, Edmonton, starting at 6:00 p.m. Founded by John H. Koziak, BBCS provides economic, cultural and environmental assistance to those in need, with projects in Ukraine, Bosnia and Brazil. Please join us, have a coffee, and find out more about this very worthy organization.

SingCon 2026 Brampton – Come to SingCon 2026, Brampton and celebrate 50th anniversary of the founding of the Saint Elias parish. The Keynote Speaker will be Bishop Erik Varden, and the usual weekend schedule from Thursday to Sunday (September 10-13, 2026) will be extended to include the Vigil and Divine Liturgy for the Feast of the Exaltation of the Cross on Monday (September 14, 2026). For registration details and further information, visit this website at [SingCon 2026 — UGCC Music](#).

SICK or HOMEBOUND PARISHIONERS – If you, or anyone you know from our parish, is sick or homebound and not able to come to Liturgy on Sundays, please let Fr. Serhiy know, so I can inquire about a pastoral visit to bring them Holy Eucharist. Thank you!

FOOD BANK DRIVE – Please leave your donations in the designated box in the church vestibule. Sincere thanks to all who have made donations to our Food Bank Drive!

PARISH MEMBERSHIP – If you would like to become a registered member of the Dormition Parish, please fill out the registration form provided in the vestibule. You can leave it with Fr. Serhiy, or in the sacristy, or slip it under the Parish Office door.

ON ARTIFICIAL INTELLIGENCE (AI)

Excerpt from the Encyclical “Magnifica Humanitis” 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. 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

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. 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 considers 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.

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