

### *Asking Jesus to Leave*

Of all the miracle stories of Jesus, the one recorded in today's Gospel reading stands out as unique. In most other occasions when Jesus healed or cured, the result was that more people came and asked to be cured. However, in the case of Jesus expelling demons from the man in the Gadarene territory, the result was that the whole village came out and asked Jesus to leave that area! (Matthew 8:34)

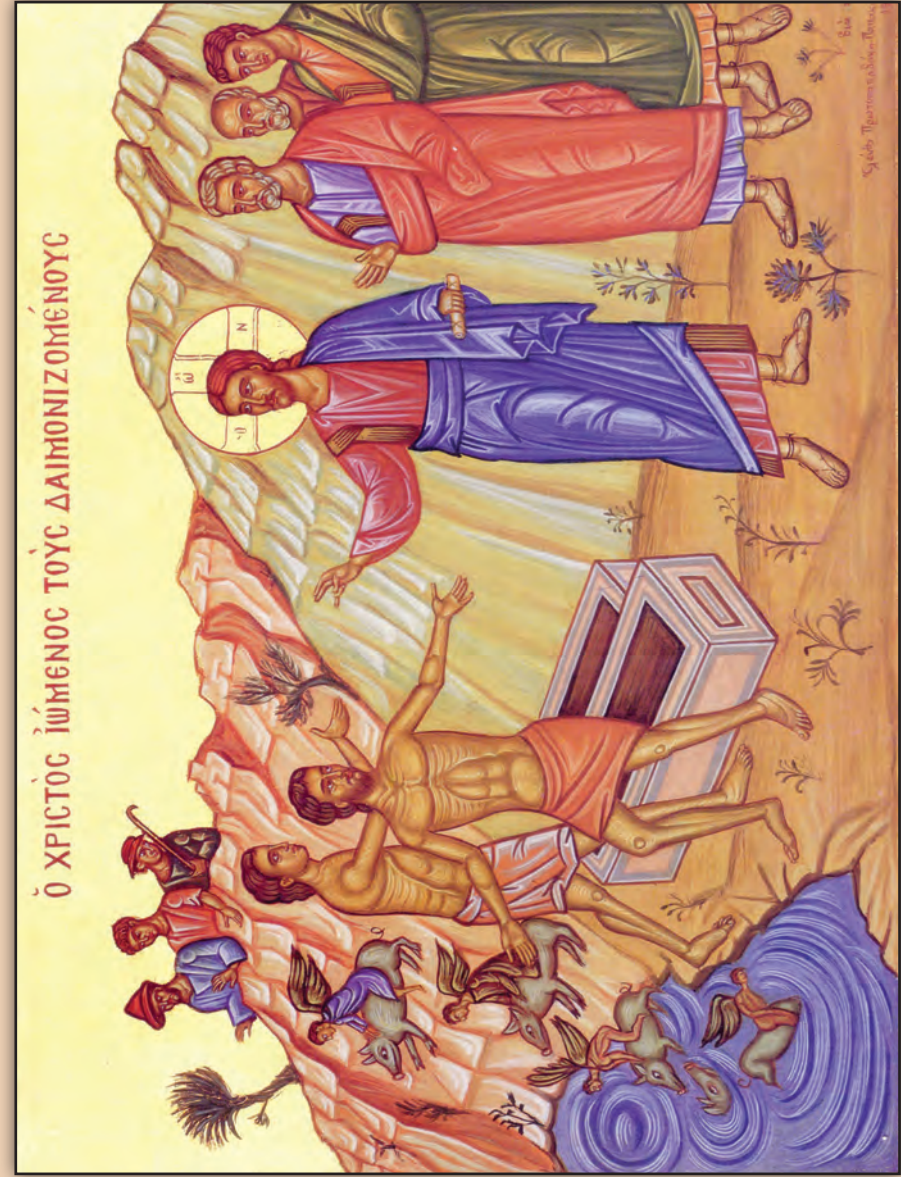
Ingratitude is certainly not the reaction we would expect the townsfolk to have since a member of their community restored to his right mind by the command of Jesus. Previously, he was prone to fits of madness and the source of his madness was understood to be demonic possession. Jesus commanded the demons to leave the man and restored the man to his right mind. Had this been the end

of the story, perhaps the people would have been filled with gratitude. However, Jesus sent the demons into a herd of swine, which then jumped over a cliff and drowned.

Why did Jesus send the demons into the swine? According to Jewish law, pork is considered to be an unclean product. Jews were to have no contact with pork. Because of this, the Jews of that town were breaking their own religious law.

By expelling the demons into the swine, Jesus not only healed a man, but also reestablished a forgotten value system in a town. Unfortunately, the inhabitants were not ready to receive this lesson. It is no surprise, then, why they met Jesus with such ingratitude and asked Him to leave their district.

### FIFTH SUNDAY AFTER PENTECOST



*Icon of the Healing Gadarene Demoniacs*

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*Pastoral Care entrusted to:*

Father Robert Hitchens

Father Wasyl Kharuk

**Sunday – June 27, 2021**

**Слава Ісусу Христу – Слава на віки Glory to Jesus Christ – Glory to Him Forever**

**Our Church is open for Divine Liturgies. But, some may not feel ready to return, so we will continue to Livestream our 9:00 a.m. English Divine Liturgy and our 11:30 a.m. Ukrainian Divine Liturgy. The dispensation from attending Sunday Divine Liturgy and Holy Days of Obligation throughout the Archeparchy is still in effect until further notice.**

**All Services will be Live Streamed at 9:00 AM and 11:30 AM**

**Platform: <https://www.facebook.com/holyfamilyshrine/>**

**OUR CHURCH IS OPEN FOR LITURGIES**

<b>Sunday June 27</b> <b>9:00 a.m.</b> <b>11:30 a.m.</b>	(For the Parish) (+Eugenia Osgood from Friend)
<b>Tuesday June 29</b> <b>**6:00 p.m.**</b>	<b>Feast of SS Peter and Paul</b> (For the Parish)
<b>Wednesday June 30</b> <b>9:00 a.m.</b>	(+Motria Sloniewsky from Family)
<b>Thursday July 1</b> <b>9:00 a.m.</b>	(+Janina Magola from the Popadiuk Family)
<b>Friday July 2</b> <b>9:00 a.m.</b>	(+Mathew Parowski from Friend)
<b>Sunday July 4</b> <b>9:00 a.m.</b> <b>11:30 a.m.</b>	(Special Intention for the USA from Bohdan Hetmansky) (For the Parish)

**Prayer List**

Our prayer list of the sick or elderly and friends of our parish: **Theresa Aranda, Liana Arnold, Fr. Frank Avant, Susan Avant, Chuck Basile, Charles Belanger, Barbara Blendy, Bluey Family, Yevhenia Borys, Taisia Bullard, Michele Burns, Mary Connors, Jack Davis, Darlene Dossick, Solomia Dutkewych and Theresa, Ruth Fedack, Bernard F, Lilian Garland, Thomas Gutmann, H.H., Josie Hacker, Catherine Hetmansky, Bernadell Rita Higgins, Daniel Horeczko, Nila Iwaskiw, Kateryna Jurach, Oksana K, Sarah Kelt, Dorothy Kozmoski, Suzanne Krumpelman, Fr. Mykhailo Kuzma, Michael Joseph Little, Mark Pidlusky, Michele Pretka Litvar, Yaroslava L., Mufada and Family, Sallie Miller, John Moeller, Deborah Pickering, Alexandra Pohorecka, Ron#119, Michael Joseph Radigan, Roman Rusynko, James Salandro, Maria Sawkiw, Lisa Schaible, Christopher Sell,**

**Shliakhta Bogdana, Shliakhta Mark, Shliakhta, Andrew, Timothy Stock, Lindsey Sydnor, Thomas Sydnor, Helen Lefcheck Torre, Lisa Pretka Turner, Gloria and Luis Vega, Jennifer Wilson.** If you know of someone who should be on this list, please email or call with the name of the individual. Our intercessory prayer for the sick and the aged is truly helpful and comforting. In your Christian Charity, kindly remember our sick parishioners in your prayers and perhaps a card or note.

**God With Us Catechism**

The Holy Trinity, who from all eternity has lived a life of loving communion, as Father, Son and Holy Spirit, lives a life of interdependency. St. John can say that “God is love,” because from all eternity the Father has given his life to the Son in the Holy Spirit. Thus, man, made in the image and likeness of God, is made to live a life of dependency. We are dependent first upon God from whom we receive life, and second, we are dependent upon those around us, our parents and others that God has placed in our lives so as to live a life of loving communion. When we walk away from God, when we turn our back on those in whose communion God has placed us, we do not find independence but simply dependence on someone or something else. We see this in today’s Gospel in the story of the demoniacs. A demoniac is someone who is under the dominion of the devil. This is exactly what the devil wants. He entices us with a false notion of freedom, of so-called “independence” to get us to turn from our true dependence on God, on each other, on the Church, to seek so-called “freedom.” “You will be like God,” the devil told Adam and Eve – the world of the self, or rather self-delusion – is the dominion of the devil. Jesus, in healing the demoniacs, reveals and pours out God’s life back into these people. He puts them back into communion with God who is love and with the entire community of God which is bound together in love. However, notice the curious response of the townspeople to Jesus’ freeing the demoniacs from their suffering, their dominion from the Evil One. They ask him to leave. Why is this? Shouldn’t they have been happy to see the men freed from their suffering? By saving the demoniacs, casting the demons into the herd of pigs, Jesus disrupted their economy. It inconvenienced the townspeople, who made their livelihood from the pigs. They were more concerned with the financial impact of this healing than they were on the well-being of the two men. Jesus has not only come to free us from the devil dominion of the devil, but to restore our communion with God and with one another. This is the heart of Jesus’ healing ministry, to be the Incarnation of God’s love, and the restoration of our communion.

**Challenge Questions**

1. Does Jesus have dominion over my life? In what practical ways does my relationship with Christ impact my daily life?
2. Are there ways in which I demonstrate that I do not want God in my life when his presence is inconvenient or painful?
3. Do I value the well-being of my brothers and sisters in Christ above my material goods?
4. How do I show the love of Christ with those whom I depend on, or who depend upon me?