



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

550 West 14 Avenue
Vancouver, BC V5Z 1P6
E-Mail: office@stmarysbc.com

Phone: 604.879.5830
Fax: 604.874.2727
Website: www.stmarysbc.com

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

22 червня, 2014

Volume 59 No. 25

June 22, 2014

Служби Божі/Divine Liturgies

В Неділю/Sunday

8:30 am partially sung

10:30 am sung

У Свята/Holy Day of Obligation

10:30 am and 7:00 pm

Щодня/Daily Scheduled

8:15 am Divine Liturgy in church

**First Friday - 8:15 am Divine Liturgy and
Moleben to the Sacred Heart of Jesus**

Сповіді/Confessions:

- 15 хвилин перед Службою Божою
- 15 minutes before Divine Liturgy
- Або наперед домовитися під час тижня
- Or by appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - any time

Marriages - by appointment

**Funerals by arrangement in the Parish
Office**

**оо. Василян/Basilian Fathers serving the
Parish**

- Father Serafym Grygoruk, OSBM,
Administrator

Email: serh70@outlook.com

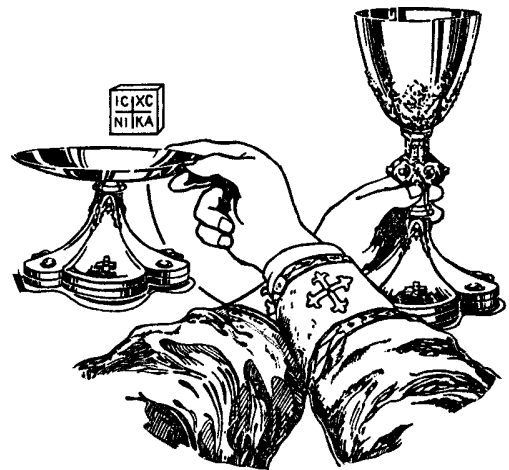
Father Marcos Zubyk, OSBM

Assistant Administrator

*Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus*

Свято Пресвятої Євхаристії
Святий дня: Священномученик Євсевій

Івана 6:48-54



Feast of the Holy Eucharist
Saint of the Day: Bishop-Martyr Eusibius

John 6:48-54

2а Неділя по Зісланні Святого Духа Свято ПРЕСВЯТОЇ ЄВХАРИСТІЇ

Антифон 1: (Псалом 23:1) Господь, мій пастир: Нічого мені не бракуватиме. * На буйних пасовиськах Він дає мені лежати. Молитвами Богородиці, Спасе, спаси нас.

(Псалом 23:4) Навіть коли б ходив я долиною темряви, * я не боюся лиха, бо Ти зі мною. Молитвами Богородиці, Спасе, спаси нас.

(Псалом 23:5) Готуєш стіл для мене * перед моїми противниками. Молитвами Богородиці, Спасе, спаси нас.

Антифон 3: Вислухай мене, коли буду взивати, * мій Боже справедливий.

Тропар, голос 4: Спомин про Тебе, Христе Боже наш, * засвітив світові день празничний. * Від Тебе бо рибалки навчилися приносити Тобі безкровну жертву хліба й вина * і так творити про Тебе божественний спомин, * який ми празнуємо, співаючи: * Господи, слава Тобі!

Жертуйте жертви справедливі, * і на Господа надійтеся.

Тропар, голос 4: Спомин про Тебе, Христе Боже наш, * ...

Дав Ти веселість у серці моїм, * від плоду пшениці, вина та елею свого збагатили.

Тропар, голос 4: Спомин про Тебе, Христе Боже наш, * засвітив світові день празничний. * Від Тебе бо рибалки навчилися приносити Тобі безкровну жертву хліба й вина * і так творити про Тебе божественний спомин, * який ми празнуємо, співаючи: * Господи, слава Тобі!

Вхідне: Тобі пожертвую жертву хвали, * і в ім'я Господнє закличу.

Тропар, голос 7: Хліб переісточений, * що Його ангели й архангели з острахом вихваляють, * сьогодні святково на престолі вшановується * і людям на поживу дається. * У ньому ми бачимо пребагату милість Твою, Христе Боже наш, * і визнаємо, що Ти Бог у тілі, * скритий для зору під видом хліба. * Тож молимо Тебе: * Зволь нам бути його причасниками, * щоб насолоджуватися життям вічним.

Слава Отцю, і Сину, і Святому Духові, і нині і повсякчас, і на віки вічні. Амінь.

Кондак, голос 4: Ось Христос подає себе на поживу всім! * Прийдім і, припадаючи, поклонімся Христу Богу, * в цих тайнах утаєному, * і покірно закличмо: * Владико, не спали нас недостойних причастям, * але попали гріхи й очисти душі наші.

Прокімен, голос 4: Нагодував їх тістом пшеничним і медом з каменя наставив їх.

Стих: Радуйся Богові, помічникові нашому. (Пс. 81 :17,2)

Прокімен, голос 4: Нагодував їх тістом пшеничним і медом з каменя наставив їх.

Перше послання до Коринтян Свого Апостола Павла читання (11:23–32)

Браття! 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. Хай, отже, кожний випробує себе самого і тоді їсть цей хліб і п'є цю чашу. Бо той, хто їсть і п'є, не розрізняючи Господнього тіла, суд собі їсть і п'є. Ось чому у вас багато недужих та хворих, а чимало й умирають. Якби ми самі себе осуджували, то нас би не судили. Коли ж Господь нас судить, він нас тим поправляє, щоб не були ми засуджені зо світом.

Хор, Алилуя! Алилуя! Алилуя!

Стих: Очі всі на Тебе уповають, Ти їм своєчасно даєш поживу.

Хор, Алилуя! Алилуя! Алилуя!

Стих: Ти розтуляєш Твою руку і насичуєш усе живе якнайкраще.

Хор, Алилуя! Алилуя! Алилуя! (Пс. 145: 15b,16)

Від Йоана Святого Євангелія Читання (6:48–54)

Сказав Господь до юдеїв, що прийшли до нього: Я — хліб життя. Батьки ваші манну в пустині споживали, — і померли. Це ж хліб, що з неба сходить, щоб той, хто їстиме його, не вмер. Я — хліб живий, що з неба зійшов. Коли хтось цей хліб їстиме, житиме повіки. І хліб, що його я дам, це — тіло моє за життя світу.» Отож юдеї заходилися сперечатись між собою, кажучи: «Як отой може нам своє тіло дати їсти?» А Ісус їм: «Істинно, істинно говорю вам: Якщо не споживатимете тіло Чоловічого Сина й не питимете його кров, не матимете життя в собі. Хто тіло моє їсть і кров мою п'є, той живе життям вічним, і я воскрешу його останнього дня.

Замість “Достойно”: Величай, душе моя, Господа, * що тіло своє дав на таїнственну поживу. * Ввесь Ти наше прагнення, * ввесь — наша насолода * — Слово Боже, Сину Діви, * Боже єдиний, Господи, між святими пресвятий. * Тому Тебе всі з Твоєю Матір'ю величаємо.

Причасний: Хто споживає тіло моє і кров мою п'є, * той у мені перебуває, а я в ньому. сказав Господь. * Алилуя. Алилуя. Алилуя.

/ / /

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних, які беруть з нами участь сьогодні в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на червень

Загальний намір: Підтримка безробітних: “Щоб безробітні знайшли підтримку і працю, якої потребують, щоб вести життя з гідністю”.

Місійний намір: Християнські корені Європи: “Щоб Європа віднайшла свої християнські корені через свідчення віри віруючих”.

Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у вітальні під церквою.

Спеціальне прохання: після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця.

Сьогодні: неділя, 22 червня: – Празник Пресвятої Євхаристії
– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано у вітальні під церквою.

Вівторок, 24 червня:

– 7 год. вечора – Молебень до Серця Христового.

Середа, 25 червня:

– 7:00 вечора – Сходина Парафіяльної Ради у Борд Румі.

Четвер, 26 червня:

– 7 год. вечора – Молебень до Серця Христового.

Чи Ви є новими парафіянами? Чи Ви є зареєстровані в цій парафії? Чи Ваша адреса і номер телефону є змінені? Просимо нових парафіян повідомити нам! Реєстраційні форми знаходяться в парафіяльному офісі.

Книгарня: В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних речей.

>>O.W.L. Ukrainian Canadian and Charity Trust запрошує всіх бажаючих на урочисту вечерю-знайомство з учасниками культурно-освітнього туру “Молодь Майдану 2014.” Протягом вечора гості насолоджуватимуться українськими делікатесами, випивкою та розвагами. Бажаючі послухають презентацію-роздум дітей Героїв Майдану та самих молодих учасників революційних подій в Україні. Прийдіть і підтримайте програму "Молодь Майдану" 12 липня о 18:00 в приміщення Українського Католицького Центру (3150 Ash Street, Vancouver). Білети \$25 або \$15 для студентів. За квитками дзвоніть (778) 389-9522 та (778) 840-7997.

SUNDAY DONATIONS: June 15, 2014-\$1253.00

Monthly Intentions of the Holy Father for June

Universal Prayer Intention: “That the unemployed may receive support and find the work they need to live in dignity.”

Evangelization Intention: “That Europe may rediscover its Christian roots through the witness of believers.”

**Second Sunday After Pentecost
Feast of the Holy Eucharist**

Antiphon 1 (Psalm 23:1): The Lord tends me as my Shepherd, * and I shall want nothing. * In a place of green grass, * there he has made me dwell: *
Through the prayers of the Mother of God, * O Saviour, save us.

(Psalm 23:4) Even if I should walk in the midst of the shadow of death, * I will not be afraid of evils: * **Through the prayers of the Mother of God, * O Saviour, save us.**

(Psalm 23:5) You have prepared a table before me * in the presence of them that afflict me: * **Through the prayers of the Mother of God, * O Saviour, save us.**

Antiphon 3: Listen to my cry for help, * my King and my God. *

Tropar, tone 4: Your memorial, O Christ our God, * has shone forth upon the world as a festal day, * for fishermen learned from You to offer unbloody sacrifice with bread and wine. * And so, we celebrate Your Divine Memorial, * and doing so cry out: O Lord, glory be to You.

We offer sacrifices with due observance, * and put our trust in the Lord.

Tropar, tone 4: Your memorial, O Christ our God, * ...

You have made me glad at heart, * like men who are enriched by the yield of their wheat, wine and oil. *

Tropar, tone 4: Your memorial, O Christ our God, * has shone forth upon the world as a festal day, * for fishermen learned from You to offer unbloody sacrifice with bread and wine. * And so, we celebrate Your Divine Memorial, * and doing so cry out: O Lord, glory be to You.

Entrance: I shall offer You praise as my sacrifice * and call upon the name of the Lord. *

Tropar, of Holy Eucharist, tone 7: The supernatural bread which angels and archangels desire to behold * is festively exposed upon the altar and given to men as food. * In It we behold Your abundant mercy, Christ our God, * and acknowledge You to be God in the flesh, * hidden under visible species and say: Make us worthy to share in the joy of eternal life.

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Kondak of Holy Eucharist, tone 4: Behold Christ is present as food for all. * Come, let us fall down and worship * Christ our God hidden under these mysteries and humbly cry out: * Consume us not by fire through communion, O Master, unworthy as we are, * but be the One Who consumes by fire our sins and purifies our souls.

Prokimen tone 4: He fed them from the marrow of the wheat, and satiated then with honey from the rock.

Verse: Rejoice in the Lord, our Help.

Prokimen tone 4: He fed them from the marrow of the wheat, and satiated then with honey from the rock.

A reading from the First Letter of the Holy Apostle Paul to the Corinthians (11:23–32)

Brethren! I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body, that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by [the] Lord, we are being disciplined so that we may not be condemned along with the world.”

Faithful: Alleluia. Alleluia. Alleluia.

Verse: Patiently all creatures look to you to feed them throughout the year. (Psalm 145:15b, 16)

Faithful: Alleluia. Alleluia. Alleluia.

Verse: Quick to satisfy every need, you feed them all with a generous hand.

Faithful: Alleluia. Alleluia. Alleluia.

A Reading of the Holy Gospel according to John (6:48–54)

The Lord said to those who came to Him, “I am the bread of life. Your ancestors ate manna in the desert, but they died. This is the bread that comes down from heaven for a man to eat and never die. I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread I will give is my flesh, for the life of the world.” At this the Jews quarreled among themselves, saying, “How can he give us his flesh to eat?” Thereupon Jesus said to them: “Let me solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. He who feeds on my flesh and drinks my blood has life eternal and I will raise him up on the last day.

Instead of “It is truly right...”(page 57): O my soul, extol the Lord Who has given us His Body and Blood for mysterious nourishment. You are all love and sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the Saints. Wherefore we all glorify You with her that gave You birth.

Communion Verse: He who eats My flesh and drinks My blood, * lives continually in Me, and I in him, said the Lord. Alleluia! Alleluia! Alleluia!

/ / /

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of the Protectress, the Blessed Mother of God, bless you and your family!

- **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

TODAY: Sunday, June 22: – Feast of the Holy Eucharist

- **Catechism** for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

- **Bible Studies** after the 8:30 am and 10:30 am Divine Liturgy. (Class starts after coffee at 9:40 am and at 12:30 pm. Theme: Suffering and Lament – Chapter #8).

Tuesday, June 24:

- 7:00 pm – Moleben to the Sacred Heart.

Wednesday, June 25:

- 7:00 pm – Parish Council Meeting will be held in the Boardroom.

Thursday, June 26:

- 7:00 pm – Moleben to the Sacred Heart.

Saturday, June 28:

- **Vespers** in the monastery chapel at **6:00 PM**. (mostly in English)

Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz.

>> If anyone has a plot available for sale in the Devotion Section of Forest Lawn, kindly call Robert Reavill at 604.420.6700.

>> **Unity 2014 August 14–17: Faith Forward “God is with you, wherever you go” Joshua 1.9** UNITY 2014 is a retreat for all Young Adults (18–35) from across North America to better understand, embrace, and celebrate who we are as Ukrainian Catholics. Unity 2014 is a place where young adults can learn about their faith at their own pace and meet some great people who are walking along the same path towards understanding and loving their faith. *Cost: \$250 after June 20 – includes accommodation, food and all activities. Hosted by the Edmonton Eparchy in Camrose, Alberta.* Check us out on our Unity website <http://thisisunity2014.wordpress.com>. Call or email Millie 1.780.446.1061/youth@edmontoneparchy.com.

>> The **RELAY for LIFE** team would like to thank all parishioners, family and friends that supported us at the cancer walk in North Vancouver on June 7. We had a wonderful time, raised **\$15000** and won the TEAM with the **MOST SPIRIT** award!!!

SPECIAL NOTICE – Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy. Your car can be towed.

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Hajra (Deacon Howard's wife).

>> **THANK YOU:** A Special thank you to Bohdan Karpinski and his crew for organizing the Family Night in our parish last week. We had about 200 people and about 60 children.

Camp St. Volodymyr: This marks the 31st year of our Ukrainian Catholic Summer Camp at OAC in Kelowna Sunday, August 17-24. We require volunteers to help in the kitchen and as counsellors. If interested please contact Jennifer Sawka @ 604.876.5691 or jennsawka@hotmail.com.

>> Have you just moved into our parish? Are you registered in this parish? Has your phone number or address been changed? For new parishioners, please let us know who you are so that we can welcome you! Registration forms are available in the parish office. Call the office at 604.879.5830.

We require ushers (men and women) for the 10:30 am Divine Liturgy. The ushers welcome people to the church prior to the Liturgy and collect offerings after the sermon. Please contact Father Serafym if you are interested. A few minutes of your time on Sundays will be appreciated.

>> You are cordially invited to a dinner party hosted by O.W.L. Ukrainian Canadian Education and Charity Trust in order to support the launch of the new "Maidan Youth 2014: culturally educational tour" (MY2014). Throughout the evening guests will enjoy Ukrainian food and drinks, as well as light entertainment. All of the invited will have an opportunity to listen to the presentation from our MY2014 program participants. Join us on July 12th at 6 pm at the Ukrainian Catholic Center at 3150 Ash Street. Tickets: \$25 or \$15 for students. For tickets call (778) 389-9522 та (778) 840-7997. All proceeds go towards MY2014 program. This event is sponsored by USF-BC.

>> **Bookstore:** Come in and visit our bookstore. You will find an assortment of religious/Ukrainian cards, icons, prayer books and bibles.

The Cult of the Most Holy Eucharist from the Time of the Union to the Synod of Lviv

Our bishops stood by the above-mentioned tradition when they entered into union with the Latin Church at the Synod of Brest in 1596. They so cherished the tradition of the Eastern Church and its customs that they were afraid they might be forced to accept the procession connected with the feast of Corpus Christi. Hence, in the articles pertaining to the Union, dated June 1, 1595, they inserted

a special clause in this regard: “That we not be forced into accepting the procession connected with the feast of Corpus Christi...because we have a different manner of venerating this Sacrament.” (§7) They also reserved for themselves the following right: “That it not be forbidden to go to the sick with the Blessed Sacrament publicly, with candles, and in vestments according to our prescriptions.” (§23)

Although our bishops, when entering the Union, strongly desired that the traditions and customs of the Eastern Church be faithfully observed, nevertheless, immediately following the Union, attempts were already made in our Church to incorporate the practices of the Latin rite into our divine services, as far as possible. Slowly, the idea developed that the more closely we identify with the Latin rite, the better Catholics we will be. Metropolitan Andrew Sheptytsky speaks of this pro-Latin attitude of our uniate Church: “It appeared to our fathers, before and after the Synod of Zamost, that, in order to merit the reputation of being true Catholics among their closest Latin neighbors, as well as among the Latins of the Western European countries and in Rome, they must assimilate as many of the customs and practices of the Latin rite as possible. This view led a great number of our priests to accept, literally, unlawful customs from the Latin rite, not approved by the Apostolic See, nor even by our own Church authorities.

“The Russian Czarist Government, which was hostile to the faith and bent on destroying the Holy Union, also lent vigorous support to such tendencies toward latinization.” (Pastoral Letter on Rites, 1941)

A full hundred years had not passed following the signing of the Union when our Metropolitan Cyprian Zhochowski (1674–1693) spoke at the “Lublin Colloquium” (1680) about such practices in our Church as the Forty Hours devotion, frequent exposition of the Blessed Sacrament, processions with the Blessed Sacrament and monstrances.

The Synod of Zamost (1720) decreed that the feast of Corpus Christi be celebrated also in our Church. Thus, we find the custom developing in our Church of exposing, more and more frequently, the Holy Sacrament during the various church services, even during the Divine Liturgy; of giving benediction with the Blessed Sacrament outside the Divine Liturgy; of holding processions with the Blessed Sacrament; and of using the Latin monstrances. Our service in honour of the Holy Eucharist appears in print for the first time in 1738.

The Feast of the Most Holy Eucharist and the Synod of Lviv

The Synod of Lviv (1891) referring to the bull of Pope Urban IV, the decree of the Tridentine Council, and the practice of almost all the Eastern Catholic Churches, not only approved the feast of Corpus Christi, but also elevated it to the rank of a first-class feast of our Lord with an eight day post-feast, and commanded that it be celebrated annually on the Thursday after the Sunday of All Saints. However, since this placed it on a weekday, the Synod prescribed that its celebration be transferred to the following Sunday. On this Sunday, following

the Prayer behind the Ambo, a procession is to be made with the Blessed Sacrament, from the church to four altars set up at different places. If this is not feasible, then a procession must be made around the church three times with the Blessed Sacrament before returning to the altar where the blessing or benediction of the Blessed Sacrament is given. The Typicon of Father I. Dolnytsky gives detailed prescriptions about how this procession with the Blessed Sacrament to the four altars is to be conducted, and which Gospels are to be read at these altars.

The Synod of Lviv approved the custom long accepted in our Church, namely, the exposition of the Blessed Sacrament during the Divine Liturgy on the feast of the Most Holy Eucharist and on the feast of the church's patron Saint. On these days, there is to be a benediction of the Blessed Sacrament; but on the feast of the Most Holy Eucharist, there is to be a double blessing — one at the beginning of the Liturgy, and the other at the end of the Liturgy, after the procession. Before the benediction of the Blessed Sacrament, the prayer of Supplication is to be sung.

The Synod also permitted a procession with the Blessed Sacrament on other solemn occasions such as the feast of the Resurrection (Easter), or the occasion of a mission or pilgrimage. When there is no procession, however, then on the feasts and special days, the Blessed Sacrament is to be exposed and the Prayer of Supplication sung. When exposing the Blessed Sacrament, and during the procession on the feast of the Most Holy Eucharist, and on the feast of the patron Saint — the Synod prescribed the use of the monstrance, while on other occasions, a monstrance or ciborium (a sacred vessel, a chalice, in which is kept the Sacred Species of Eucharistic Consecrated bread, which is reserved for the communion of the sick or in other emergencies) may be used.

The Synod prescribed that the custom long accepted by our Church that of exposing the Blessed Sacrament on Great Friday and Saturday above the Lord's grave or on the altar, and also that of carrying it during the procession with the holy Shroud on Great Friday and before the Matins of the Resurrection of our Lord, be observed. (Title IV, ch. IV)

The Apostolic See, during the revision of our liturgical church service books in the 1940's, mindful of the decrees of the Synods of Zamost and of Lviv, and the tradition of our uniate Church, did not remove the feast of the Most Blessed Eucharist from our Church Calendar, but retained it under the name "The Solemn Veneration of the Most Pure Sacrament of the Body and Blood of our Lord Jesus Christ."

Good and praiseworthy are the various venerations of the Holy Eucharist, but the most praiseworthy is that which best corresponds to the will of Christ our Lord, and which is compatible with the tradition of the Eastern Church and with the spirit of our rite; such a veneration is the love and appreciation for the Divine Liturgy and frequent Holy Communion. This is what Christ wants, this is what the Church encourages, this is what the needs of our soul demand.

Therefore, the cult of the Most Holy Eucharist as connected with the act of the Unbloody Sacrifice of the Divine Liturgy and Holy Communion, should, and must always, occupy first place in our Church. “There is no more holier, more majestic and more important act, —” says the Servant of God Andrew Sheptytsky, “than the awesome Sacrifice of the Divine Liturgy. When the priest approaches the altar, his function exceeds, in significance and holiness, all the deeds of man recorded in human history.” (On the Service of the Divine Liturgy, 1942). As regards the significance of Holy Communion for our spiritual life, St. Pope Pius X says: “Holy Communion — is the shortest and surest way to heaven.”

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 193–200.]

Redevelopment Committee Newsletter #1

For: St. Mary's Parish

Since authorization a year ago, the redevelopment committee has completed the following:

- Held 11 committee meetings.
- Had three guest speakers come to our meetings to give us information about a project of this size.
- Attended seminars on different aspects of redevelopment.
- Met with our parish lawyer on four occasions.
- Met individually at least 12 times with planners, architects, potential developers, and others.
- Met with Father Gabriel, OSBM on several occasions for his input.
- Went to the City of Vancouver several times with specific enquiries.
- Kept informed about current re-zoning & development permit applications around Vancouver.
- Obtained & distributed any information to the committee, which may be helpful to our potential redevelopment.

The structure for our committee is now in place. This committee is different than many others because it would likely have a life span of 6 to 9 years. The amount of understanding, education, and information is very important for committee members so that we can make intelligent and informed decisions. The structure includes a defined mandate, our purpose and by whose authority, as well as responsibilities and future liability of the committee members. It also includes a description of the committee duties, length of commitment, confidentiality, indemnification, and that the positions are voluntary and without compensation. There is also a document for the different phases of development and a detailed plan of action.

The above documents were brought forth at the last Parish Council meeting for the Council's approval.

I trust that they will be ratified so that the committee can have higher profile communication and feedback.

All committee meetings are confidential and subject to privacy laws. The minutes of meetings are automatically forwarded to Father Gabriel and Bishop Ken as they must be kept informed at all times.

In order to improve regular communication with the parish, the following steps are being implemented:

- 1.) Regular newsletters directly to the parish.
- 2.) Some basic information on St. Mary's website. (It is a public forum)
- 3.) Regular attendance and presentations at all Parish Council meetings.
- 4.) An email address provided specifically for parish members questions.
- 5.) A questions/suggestion box at the entrance to the church.
- 6.) A posted timeline on the bulletin board of the fellowship room so parishioners could see our progress.

We are now proceeding with the task at hand while at the same time continuing our education process.

There is further discussion of the different visions that the parishioners brought forth in the June 5, 2013 parish meeting. Some of those potential uses will be eliminated while others will be discussed further.

We need to consider input from the following three main groups. They are:

-The Order. They are on title and will have to assume responsibility for any mortgage obligations.

If a large mortgage were considered, approval from Rome would be needed.

-The Parishioners. They are the ones who spent years giving us what we have today. Clearly those voices need to be heard.

-The City. The City of Vancouver has a very large role to play in this possible development.

The City is responsible for traffic, safety, fire, policing, water, sewer, garbage, and so much more.

The question then becomes, which is the most acceptable option for the clergy and the parish. At this time there are four possibilities. They are:

- 1.) Sell a part of the property.
- 2.) Obtain a large mortgage on the property.
- 3.) Have a joint venture with another group in some form.
- 4.) Have a combination of several of the above.

What is the preferred choice for the parish and the Order? **That answer would then have to be financially viable for the long-term sustainability of the Ukrainian Catholic Identity.**

For questions and comments, you may also contact me at mslobogean@gmail.com.

Respectfully submitted,

Myron D. Slobogean

St. Mary's Redevelopment Committee Chair