



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."*

10 серпня, 2014

Volume 59 No. 32

August 10, 2014

Служби Божі/Divine Liturgies

Bishop Emeritus

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 підчас тижня

- Or by appointment during the week

Baptism by appointment

*Anointing of the Sick/Hospital Visits/
Eucharist for the sick - any time*

Eucharist for the sick - any time

Marriages - by appointment

*Funerals by arrangement in the Parish
Office*

*оо. Василіяни/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

**Дев'ята Неділя по Зісланні
Святого Духа;**

Мученика Лаврентія

Матей 14:22-34



Ninth Sunday after Pentecost;

Martyr Lawrence

Matthew 14:22-34

**9-а Неділя по Зісланні
Святого Духа і Посвяття
Переображення**

Антифон 1: Воскликніте

Господеві, вся земля, * співайте
жімені Його, віддайте славу хвалі
Його. Молитвами Богородиці, Спасе,
спаси нас.

Грім Твій загуркотів у буревії, *
блискавки осяяли всю вселенну,
здригнулася земля й затремтіла.
Молитвами Богородиці, Спасе, спаси
нас.

Ти одягнувсь величчю і красою,
* Ти світлом, наче ризою покрився.
Молитвами Богородиці, Спасе, спаси
нас.

Антифон 3: Прийдіте, радісно
заспіваймо Господеві, * воскликнім
Богу, Спасителеві нашому. * Спаси
нас, Сину Божий, що переобразився
на горі, * співаємо тобі: Аلیلія.

Прийдім з похвалами перед
обличчя Його, * і псалмами
воскликнім Йому. * Спаси нас, Сину
Божий, що переобразився на горі, *
співаємо тобі: Аلیلія.

Бо Бог великий Господь * і цар
великий по всій землі. * Спаси нас,
Сину Божий, що переобразився на
горі, * співаємо тобі: Аلیلія.

Вхідне: Господи, пішли світло
Твоє і істину Твою, * ті мене навчили
і привели мене на гору святу Твою.

Воскресний Тропар, голос 8: 3
висоти зійшов Ти, Милосердний, * і
триденне погребення прийняв Ти, *
щоб нас звільнити від страждань. *
Життя і воскресіння наше, * Господи,
слава Тобі!

Тропар голос 7: Преобразився
ти на горі, Христе Боже, * показавши
учням своїм славу твою, * за їх
спроможністю. * Молитвами

Богородиці нехай засяє і нам
грішним * світло твоє повсякчасне. *
Подателю світла, слава тобі!

**Слава Отцю, і Сину, і Святому
Духові;**

Воскресний Кондак, голос 8:
Коли Ти воскрес із гробу, * то й
померлих підняв, * і Адама
воскресив; * радіє Єва воскресінням
Твоїм * і кінці світу прославляють *
Твоє з мертвих воскресіння,
Багатомилостивий.

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

Кондак голос 7: На горі
преобразився ти, Христе Боже, * і
учні твої, за своєю спроможністю,
побачили славу твою, * щоб, як
побачать тебе розп'ятого, збагнули, *
що страждання твої добровільні, * та
й проповідували світові, що ти
дійсно є сяйво Отця.

Прокімен, голос 8: Помоліться
і хвалу віддайте * Господеві, Богу
нашому. (Пс 76: 12, 2)

Стих: Відомий Бог у Юдеї, * в
Ізраїлі велике ім'я Його.

Прокімен, голос 8: Помоліться
і хвалу віддайте * Господеві, Богу
нашому.

До КОРИНТЯН Першого
послання Святого Апостола Павла
Читання (3:9-17)

Браття! Ми співробітники Божі,
ви — Божа нива, Божа будівля. За
благодаттю Божою, даною мені, я,
мов мудрий будівничий, поклав
основу, а інший на ній будує. Нехай
же кожний вважає, як він будує.
Іншої бо основи ніхто не може
покласти, крім покладеної, якою є
Ісус Христос. Коли ж хто на цій
основі будує з золота, срібла,
самоцвітів, дерева, сіна, соломи, —

кожного діло стане явне; день бо (Господній) зробить його явним; бо він відкривається в огні, і вогонь випробовує діло кожного, яке воно. І коли чиєсь діло, що його він збудував, устоїться, той прийме нагороду; а коли чиєсь діло згорить, то він зазнає шкоди; однак він сам спасеться, але наче крізь вогонь. Хіба не знаєте, що ви — храм Божий, і що Дух Божий у вас перебуває? Коли хто зруйнує храм Божий, Бог зруйнує того, бо храм Божий, святий, а ним є ви.

Хор, голос 8: Алилуя! (3х)

Стих: Прийдіте, радісно заспіваймо Господеві, * воскликнім Богу, Спасителеві нашому. (Пс 95:1, 2)

Хор, голос 8: Алилуя! (3х)

Стих: Прийдімо з похвалами перед обличчя Його, * і псалмами воскликнім Йому.

Хор, голос 8: Алилуя! (3х)

**Від МАТЕЯ Святої Євангелії
Читання (14:22–34)**

Того часу, Ісус спонукав учнів своїх увійти до човна й переплисти на той бік раніше від нього, тим часом як він відпускав народ. І коли відпустив народ, пішов на гору помолитися насамоті. Як звечоріло, він був там сам один. Човен уже був посеред моря і його кидали хвилі, бо вітер був супротивний. О четвертій сторожі ночі (Ісус) прийшов до них, ступаючи по морю. Учні, побачивши, що він іде по морю, жажнулись. “То привид!” —

заговорили й закричали з переляку. Та Ісус тієї ж миті мовив до них: “Заспокойтесь, — це я, не страхайтесь!” Аж тут Петро озвався до нього й каже: “Господи, коли це ти, повели мені підійти водою до тебе!” “Підійди!” — сказав Ісус. І вийшов Петро з човна, почав іти по воді і підійшов до Ісуса; але, побачивши, що вітер сильний, злякався, почав потопати й крикнув: “Господи, рятуй мене!” Ісус же притьмом простягнув руку, вхопив його і мовив до нього: “Маловіре, чого засумнівався?” І як увійшли до човна, вітер ущух. А тоді ті, що були в човні, вклонилися йому до ніг, кажучи: “Ти істинно — Син Божий!” І перепливши, прибули в землю генезаретську.

Замість “Достойно” Ірмос голос 4:

Величай, душе моя, Господа, * що на Таворі преобразився. * Народження Твоє нетлінне явилось, * Бог вийшов з Твого лона * і, як чоловік, з'явився на землі * та між людьми проживав. * Тому тебе, Богородице, величаємо.

Причасний: Хваліте Господа з небес, * хваліте Його на висотах. (Пс 148:1) Господи, в світлі лиця Твого підемо, * і в імені Твоїм возрадуємося навіки. (Пс 89:15b–16)* Алилуя! (3х)

///

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.

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

Сьогодні: Неділя, 10 серпня:

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано у вітальні під церквою.

П'ятниця, 15 серпня: Обов'язуюче Свято - Успіння Пресвятої Богородиці

– 10:30 год. ранку – Служба Божа і благословення зілля і квітів

– 7:00 год. вечора – Служба Божа і благословення зілля і квітів

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

Місячний намір Святішого Отця Папи Римського – на серпень

Загальний намір: Приймати біженців: “Щоб біженці, змушені покинути свої дома задля насильства, були прийняті зі щедрістю, а їхні права були пошановані”.

Місійний намір: Християни Океанії: “Щоб християни в Океанії радісно звіщали віру народам цього суходолу”.

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

Monthly Intentions of the Holy Father for August

Universal Prayer Intention: “That refugees, forced by violence to abandon their homes, may find a generous welcome and the protection of their rights.”

Evangelization Intention: “That Christians in Oceania may joyfully announce the faith to all the people of that region.”

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.

>> 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.

>> Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. In order to do so, arrange it either with Fr. Serafym or Gerry Ukrainetz.

SUNDAY DONATIONS: August 3, 2014-\$1150.00

**9th Sunday after Pentecost and
Post-Feast of the Transfiguration**

First Antiphon: Shout to the Lord, all the earth, * sing now to His name, give glory to His praise. * Through the prayers of the Mother of God, * O Saviour, save us.

The voice of Your thunder was in the whirlwind; * your lightning lit up the world. * Through the prayers of the Mother of God, * O Saviour, save us.

You have clothed yourself in praise and splendor; * you robed yourself in light as with a cloak. * Through the prayers of the Mother of God, * O Saviour, save us.

Third Antiphon: Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour. * O Son of God, transfigured on the mountain, save us who sing to you. Alleluia.

Let us come before His face with praise, and acclaim Him in psalms. * O Son of God, transfigured on the mountain, save us who sing to you. Alleluia.

For God is the great Lord and the great king over all the earth. * O Son of God, transfigured on the mountain, save us who sing to you. Alleluia.

Small entrance: Come, let us worship and fall down before Christ. * O Son of God, transfigured on the mountain, save us who sing to you. Alleluia.

Resurrectional Tropar, Tone 8: You came down from on high, O Merciful One, * and accepted three days of burial * to free us from our sufferings. * O Lord, our life and our resurrection, * glory be to You.

Transfiguration Tropar, tone 7 You were transfigured on the

mountain, O Christ our God, * revealing as much of Your glory to Your disciples as they could behold. * Through the prayers of the Mother of God, * let Your everlasting light also shine upon us sinners. * O Giver of Light, glory be to You.

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

Resurrectional Kondak, Tone 8: When You rose from the tomb, * You also raised the dead and resurrected Adam. * Eve exults in Your resurrection, * and the ends of the world celebrate Your rising from the dead, * O most merciful One.

Now and for ever and ever. Amen.

Transfiguration Kondak, tone 7: You were transfigured on the mountain, O Christ our God, * and your disciples beheld as much as they could of Your glory, * so that when they would see You crucified, * they would understand that you suffered willingly; * and they would preach to the world * that you are truly the reflection of the Father.

Prokimen, Tone 8: Pray and give praise to the Lord our God.

Verse: In Judea God is known; * His name is great in Israel. (Ps. 76:12, 2)

Prokimen, Tone 8: Pray and give praise to the Lord our God.

A Reading from the First Letter of the Holy Apostle Paul to the Corinthians (3:9–17)

Brethren! We are God's coworkers, while you are His cultivation, His building. Thanks to the favor God showed me I laid a foundation as a wise master-builder might do, and now someone else is building upon it. Everyone, however, must be careful how he builds. No one

can lay a foundation other than the one that has been laid, namely Jesus Christ. If different ones build on this foundation with gold, silver, precious stones, wood, hay or straw, the work of each will be made clear. The Day will disclose it. That day will make its appearance with fire, and fire will test the quality of each man's work. If the building a man has raised on this foundation still stands, he will receive his recompense; if a man's building burns, he will suffer loss. He himself will be saved, but only as one fleeing through fire. Are you not aware that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy him. For the temple of God is holy, and you are that temple.

Faithful, Tone 8: Alleluia! (3x)

Verse: Come, let us rejoice in the Lord; * let us acclaim God our Savior.

Faithful, Tone 8: Alleluia! (3x)

Verse: Let us come before His countenance with praise * and acclaim Him with psalms. (Ps. 95:1, 2)

Faithful, Tone 8: Alleluia! (3x)

A Reading of the Holy Gospel according to Matthew (14:22-34)

At that time, Jesus insisted that his disciples get into the boat and precede Him to the other side. When He had sent them away, he went up on the mountain by Himself to pray, remaining there alone as evening drew on. Meanwhile the boat, already several hundred yards out from shore, was being tossed about in the waves raised by strong head winds.

At about three in the morning, He (Jesus) came walking toward them on the lake. When the disciples saw Him walking on the water, they were terrified. "It is a ghost!" they said, and in their fear they began to cry out. Jesus hastened to reassure them: "Get hold of yourselves! It is I. Do not be afraid!" Peter spoke up and said, "Lord, if it is really you, tell me to come to you across the water." "Come!" He said. So Peter got out of the boat and began to walk on the water, moving toward Jesus. But when he perceived how strong the wind was, becoming frightened, he began to sink and cried out, "Lord, save me!" Jesus at once stretched out His hand and caught him. "How little faith you have!" He exclaimed. "Why did you falter?" Once they had climbed into the boat, the wind died down. Those who were in the boat showed Him reverence, declaring, "Beyond doubt you are the Son of God!" After making the crossing they reached the shore at Gennesaret.

In place of: "It is truly right ..." (p.57) (Irmos tone 4) O my soul, extol the Lord * transfigured on the Mount Tabor. * You gave birth without blemish; * for it was God who came forth from your womb, * appearing in the flesh upon the earth * and dwelling among us. * Therefore, O Mother of God, * we all extol you.

Communion Verse: Praise the Lord from the heavens; * praise Him in the highest. * (Ps. 148:1) * We will walk in the light of Your face, O Lord, * and rejoice in Your name forever. Alleluia! (3x) (Ps. 89:15b-16)

///

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

Friday, August 15: *Dormition of the Blessed Virgin Mary - Day of Obligation*

- 10:30 AM - Divine Liturgy and Blessing of Herbs and Flowers.

- 7:00 PM - Divine Liturgy and Blessing of Herbs and Flowers.

Saturday, August 16:

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

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

SPECIAL NOTICE - Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy.

THE LANDSCAPE OF REALITY (by Frank Sheed)

At the start, the object of this book was stated. It was the health of the intellect, which is sanity. Sanity involves seeing what is; in relation to ourself it means seeing what we are, where we are, what life is about. Our object was to come mentally to citizenship of the real world, that we might be at home in it, familiar with it- knowing its realities and its laws, knowing how to conduct ourselves in it. And all this not merely as something known, so that if questioned about it we could answer correctly, but as something seen, as a kind of landscape in which the mind habitually lives: not something that we have to recall when some special occasion arises, but something that we see as a matter of course when we see anything at all.

(i) *What we see*

From all that has gone before, it is evident that the fullest possession of this whole vision of reality - without which no individual section of reality is intelligible-is made possible only when we receive the supernatural virtue of Faith and the gift of Understanding. We are now in position to make some rather summary survey of the reality that now lies before the mind's gaze.

Notice in the first place how vast an enlargement of the universe it is. Man has built walls around and about him, through which no light of infinity can break, rather like an eccentric millionaire who, having inherited a mansion, chooses to live in the coal cellar. It is a kind of insanity within an insanity to have built the walls of our own prison. Even without Faith, the powers of the mind were sufficient to blow those self-invented walls away and see something of infinity and eternity and its own kinship with both. But the awareness the mind could get for itself is only a pallid shadow of what the revelation of God lays wide open to Faith. There is an increase beyond measure in the range of things we are aware of and in the vividness of our awareness.

We are aware of God, Infinite and Eternal, and we are in vitalizing contact with Him, loved by Him, utterly certain, in Dame Julian of Norwich's phrase, that "love is His meaning". If our only deficiency were to be less than He, this awareness would still be a marvelous thing. But in the actual fact of us, with an

abyss of nothingness at the core of our being, always tormenting us and drawing us toward it, it is vital that we should grasp and use every existent fact of kinship, and possibility of contact, with the Infinite.

We are aware of the spiritual world, not simply of the reality that is under our noses but of all that is. We live in a universe where angels good and evil and souls of living and dead are greater realities than the bodies which throng upon our awareness so powerfully by way of senses and imagination. We are saved from the intellectual destitution that comes of being aware of a teeming material world beneath us, and above us only emptiness.

We are aware of the human race, and our membership of it, of its movement through time and of our place in the movement. As part of that awareness, we are aware of our membership of Christ and so of one another.

We are aware of ourselves and of the war within ourselves.

Above all, we know what by no supreme effort of the mind we could have ever so dimly suspected – the grandeur of our own nature, which God could take and make His own. We see our life as a road with a beginning and a goal, for we know the realities from which, through which, and to which it proceeds. In the only true sense of an abused phrase, we know the facts of life.

We know not only that spirit is real and valuable, but that matter is real and valuable, and we know how real and how valuable: no one who knows the dignity of matter will underrate the dignity of labor.

We know totality, so that we do not mistake parts for wholes, giving them a sufficiency which they have not and expecting from them a satisfaction which only the whole can give.

(ii) Complexity and simplicity

The plain blunt man finds all this rather complicated. He has a plain blunt feeling that religion should be simple: why? Because it would be simpler that way. In plain truth he does not want to have to use his mind on religion, but only his emotions – his mind being needed for more pressing matters: and indeed even emotion is too strong a word for what has become only an uncertain sentiment turning to vapor.

This attitude is at once so curious and so widespread that it is worth a second look. Observe that it is only in regard to religion that men demand this sort of barbaric simplification. In science, for instance, they take mystery and complexity for granted. Imagine how the plain blunt man would snort if it was the Church and not science which taught that the sun does not go round the earth. Incomprehensible nonsense, he would call it: a lot of mystification: why, hang it, he has *seen* the sun moving across the sky. But since science teaches it, he not only does not snort, he actually purrs. He is pleased with the mysteriousness of the universe, feeling, reasonably enough, that it confers a certain mysteriousness upon him. "Wonderful fellow, Einstein," he chuckles delightedly; "only six men in the world understand him."

However superficially silly the expression of this attitude may be, or however profoundly silly the man may be who expresses it, yet there is great

truth in it. Reality *is* mysterious and highly complex; science is right to see it so and to say it so, and the layman is right to find a certain joy in it and a sense that he is the gainer by it. But if science is rightly complex in its explanation of part of reality, why must religion be simple in its explanation of the whole of reality? Religion is not something distinct from reality and unrelated to it. It is (among other things) a light by which we see reality. It is hard that explanation of the lowest section should be praised for complexity, and indeed incomprehensibility, while for the whole some rule-of-thumb explanation must be found which calls for no effort of mind at all.