



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

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

16 серпня, 2015

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August 16, 2015

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am in English
10:30 am (sung) in Ukrainian

У Свята/Holy Day of Obligation

10:30 am and 7:00 pm

Щодня/Daily Scheduled

7:30 am Divine Liturgy in Chapel

Сповіді/Confessions: - 15 хвилин перед і
15 хвилин на початку Служби Божої
- 15 minutes before and 15 minutes in the
beginning of the 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 arrangement

Funerals - by arrangement

оо. Василіяни/Basilian Fathers serving the

Parish: - Father Serafym Grygoruk, OSBM

Administrator Email: serh70@outlook.com

Father Marcos Zubyk, OSBM

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

12-а Неділя Після П'ятидесятниці

Образ Господа нашого Ісуса Христа

Матей 19:16-26



12th Sunday after Pentecost

Icon of our Lord Jesus Christ

Matthew 19:16-26

**Парафія Покрови Пресвятої
Богородиці** вітає всіх гостей,
приятелів та парафіян, які беруть
участь у цій Службі Божі.

**The Protection of the Blessed
Virgin Mary Parish** welcomes all
guests, friends, and Parishioners
participating in this Divine Liturgy.

**12-а Неділя після Зіслання
Святого Духа і Посвяття Успіння
Воскресний Тропар, Голос 3:**

Нехай веселяться небесні, нехай
радуються земляни, * бо показав
владу рукою Своєю Господь. * Він
смертю смерть подолав, *
первістком з-поміж мертвих став, *
визволив нас із глибин аду, * і
подав світові велику милість.

Тропар Успіння, голос 1: У
родженні дівство зберегла Ти, * в
успінні ж світу не залишила, * бо ти,
Богородице, перейшла до життя, *
бувши Матір'ю Життя, * і молитвами
своїми визволяєш від смерти душі
наші.

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

Воскресний Кондак, Голос 3:
Воскрес Ти нині з гробу, Щедрий, * і
нас вивів із брам смерти; * нині
Адам веселиться і радіє Єва, * разом
же і пророки з патріярхами
безустанно оспівують * божественну
могутність влади Твоєї.

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

Кондак голос 2: У молитвах
невсипущу Богородицю * і в
заступництві несхитне уповання не
втримали в собі гріб і смерть; * бо
як Матір Життя покликав її до життя
той, * хто в лоно вселився повсякчас
дівственне.

Прокімен, Голос 3: Співайте
Богові нашому, співайте; співайте
цареві нашому, співайте. (Пс 47:7, 2)

Стих: Всі народи, заплещіть
руками, кликніть до Бога голосом
радості.

Прокімен, Голос 3: Співайте
Богові нашому, співайте; співайте
цареві нашому, співайте.

**До Корінтян Першого
послання Святого Апостола Павла
Читання (15:1-11)**

Браття! Пригадую вам
Євангелію, яку я вам проповідував,
яку ви і прийняли, в якій і стоїте.
Нею ви також спасаєтесь, коли
держите її такою, як я вам
проповідував; інакше ви увірували
надармо. Я бо вам передав
найперше те, що й сам прийняв був:
що Христос умер за наші гріхи
згідно з Писанням; що був
похований, що воскрес третього
дня за Писанням; що з'явився Кифі,
потім дванадцятьом; опісля ж
з'явився він більш, як п'ятистам
братів разом, більшість яких живе й
досі, деякі ж померли. Опісля
з'явився Якову, згодом усім
апостолам. А наостанку всіх, немов
якомусь недоносові, з'явивсь і мені;
бо я найменший з апостолів, я
недостойний зватись апостолом, бо
гонив Церкву Божу. Благодаттю
Божою я є те, що є, а благодать
його в мені не була марна; бож я
працював більше всіх їх, та не я, але
благодать Божа, що зо мною. Чи то
я, отже, чи то вони, — так ми
проповідуємо, і так ви увірували.

Хор, голос 3: Алилуя! (3х)

Стих: На Тебе, Господи,
уповаю, щоб не осоромитись навіки.
(Пс 31:2, 3)

Хор, голос 3: Алилуя! (3х)

Стих: Будь мені Богом
захисником і домом пристановища,
щоб спасти мене.

Хор, голос 3: Алилуя! (3х)

**Від МАТЕЯ Святої Євангелії
Читання (19:16-26)**

Того часу приступив до Ісуса
один юнак і сказав: "Учителю! Що
доброго маю чинити, щоб мати
життя вічне?" Ісус сказав до нього:

“Чому мене питаєшся про те, що добре? Добрий є один тільки (Бог). Як хочеш увійти в життя, додержуй заповідей.” “Яких?” — питає Його. А Ісус до нього: “Не вбивай, не чини перелюбу, не кради, не свідчи криво, шануй батька-матір і люби ближнього твого, як себе самбо.” Каже юнак до нього: “Все це я зберіг ізмалку. Чого мені ще бракує?” “Якщо хочеш бути досконалим,” сказав Ісус до нього, — “піді, продай, що маєш, дай бідним, і будеш мати скарб на небі; потім приходь і йди за мною.” Почувши це слово, юнак відійшов

смутий, мав бо велике майно. Тоді Ісус сказав до своїх учнів: “Істинно кажу вам: Трудно багатому увійти в Небесне Царство. Ще кажу вам: Легше верблюдові пройти через вушко в голці, ніж багатому увійти в Боже Царство.” Почувши це, учні здивувалися вельми і сказали: “Хто ж тоді може бути спасений?” Ісус глянув на них пильно й мовив: “У людей це неможливо, Богові — все можливо.”

Причасний: Хваліте Господа з небес, * хваліте Його на висотах. * Аلیلія! (Зх) (Пс 148:1)

НИНІ: Неділя, 16 серпня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі під церквою.

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

>> Congratulations to Colin and Larysa Pidduck on the wonderful and joyous occasion of your marriage on Saturday, August 15. May Our Lord bless you with happiness and health for many years! Многая Літа!

>> **Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Bohdan Karpinski.

Monthly Intentions of the Holy Father for August: *Universal:* “That volunteers may give themselves generously to the service of the needy”. *Evangelization:* “That setting aside our very selves we may learn to be neighbours to those who find themselves on the margins of human life and society”.

Our St. Mary’s Parish Picnic is going to be this year on Sunday, September 13, 2015 at 12:00 PM. Please, mark it in your calendar.

>> **Prayer for Ukraine:** We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy. Ще молимося за український народ, за ласку Святого Духа, осягнути суспільний мир, політичну гармонію і економічну стабільність в Україні: Господи, вислухай і помилуй.”

>> **Camp St. Volodymyr** (16–23 August): For information contact Jennifer Sawka 604.220.058 or jennsawka@hotmail.com Visit our website via www.nweparchy.ca

**12th Sunday after Descent of
the Holy Spirit and the Post–Feast
of Dormition**

Resurrectional Tropar, Tone 3:

Let the heavens be glad, let the earth rejoice, * for the Lord has done a mighty deed with His arm. * He trampled death by death. He became the first–born of the dead; * He saved us from the abyss of Hades * and granted great mercy to the world.

Tropar of Feast, Tone 1: In giving birth you retained your virginity, * in falling asleep you did not abandon the world, O Mother of God. * You passed into life, for you are the Mother of Life, * and by your prayers you deliver our souls from death.

Glory be to the Father and to the Son, and to the Holy Spirit;

Resurrectional Kondak, Tone 3:

You rose from the tomb, O compassionate Lord, * and led us out from the gates of death. * Today Adam exults and Eve rejoices, * and the prophets together with the patriarchs * unceasingly acclaim the divine might of Your power.

Now and for ever and ever.

Amen.

Kondak of Feast, Tone 2: The tomb and death could not hold the Mother of God, * unceasing in her intercession and 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.

Prokimen, Tone 3: Sing to our God, sing; * sing to our King, sing.

Verse: Clap your hands, all you nations; * shout unto God with the voice of joy. (Ps. 47:7, 2)

Prokimen, Tone 3: Sing to our God, sing; * sing to our King, sing.

A Reading of the First Letter of St. Paul to the Corinthians (15:1-11)

Brethren! I want remind you of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you — unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them — though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Faithful, Tone 3: Alleluia! (3x)

Verse: In You, O Lord, * have I hoped that I may not be put to shame forever.

Faithful, Tone 3: Alleluia! (3x)

Verse: Be a protector unto me, O God, * and a house of refuge to save me. (Ps. 31:2, 30)

Faithful, Tone 3: Alleluia! (3x)

A Reading of the Holy Gospel according to Matthew (19:16–26)

At that time, a man came up to Him (Jesus) and said, "Teacher, what good must I do to possess everlasting life?" He answered, "Why do you question me about what is good? There is One who is good. If you wish to enter into life, keep the commandments." "Which ones?" he asked. Jesus replied, "'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'Honor your father and your mother'; and 'Love your neighbor as yourself.'" The young man said to Him, "I have kept all these; what do I need to do further?" Jesus told him, "If you seek perfection, go, sell your possessions, and give to the poor. You will then

have treasure in heaven. Afterward come back and follow me." Hearing these words, the young man went away sad, for his possessions were many. Jesus said to His disciples: "I assure you, only with difficulty will a rich man enter into the kingdom of God. I repeat what I said: it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God." When the disciples heard this they were completely overwhelmed, and exclaimed, "Then who can be saved?" Jesus looked at them and said, "For man it is impossible; but for God all things are possible."

Communion Verse: Praise the Lord from the heavens; * praise Him in the highest. * Alleluia! (3x) (Ps.148:1)

TODAY: Sunday, August 16: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room. All guests and parishioners are invited.

Sat., Aug. 22, at 6:00 PM – Vespers in the chapel

– 10:30 AM – Divine Liturgy and Blessing of flowers

>>The Fall 2015 Session of the Catholic Bible Seminar is approaching and will be held at Holy Trinity Parish, 2725 Lonsdale Avenue, North Vancouver, on the weekend of September 11, 12 & 13, 2015. The topic is **“The GOSPEL of JOHN”** presented by well-known Biblical Scholar Father Jim Nisbet from California. For more information visit <http://biblestudies4.wix.com/biblecentre> or email biblestudies@shaw.ca or call Adrian at 604-380-2575 (after 7 PM) or pick up a flyer at the church entrance.

SUNDAY DONATIONS: August 9/15-\$1149.00

>>**Terra International Foo Inc. Current Job Postings: 1. Warehouse Assistant (Delta)** Part-time: (September – until end of January) and Full-time positions available. Terra International Food Inc. is a warehouse + distributor of specialty and natural grocery products. We are looking for a PT & FT warehouse assistant. If you are a dependable, positive, self motivated person that enjoys being part of a fast paced team this is a great fit for you. Duties include restocking, pallet loading, and general warehouse duties. **2. Janitor** – cleaning office space (1 time/ weekly) Looking for individual with previous cleaning experience. Location: Warehouse in Delta. Please send your resume via email to jlatek@terrafoods.ca or fax to (604) 946-7255.

>> **Panakhya for late Dr. Roman Onufrijchuk** will be celebrated on Sunday, August 30 at 11:00 AM at Holy Trinity Ukrainian Orthodox Cathedral on 10th & Main in Vancouver.

The Dormition of Mary (By Fr. William Saunders)

The title and the idea of "the sleep of Mary" is more formally known as "the Dormition of Mary." (Dormition comes from the Latin dormire, meaning "to sleep.") The title "Dormition" can be misleading because it seems to focus more on the death and burial of Mary. For instance, St. Paul in his First Letter to the Thessalonians wrote of those "who sleep in death" and have "fallen asleep" before the second coming and await the resurrection of the dead (4:13ff). However, the belief surrounding the dormition is intrinsically linked with the assumption of our Blessed Mother, body and soul, into Heaven. With that preliminary answer, we need to review the dogma of the Assumption and how it is related to "dormition" or "sleep."

Granted, the event of the Assumption is not recorded in Sacred Scripture. For this reason, many fundamentalists who literally interpret the Bible have a difficulty with this belief. Nevertheless, a reflection on the role of our Blessed Mother in the mystery of salvation provides the foundation for the belief in the Assumption. We firmly believe that from the first moment of her conception, Mary was free of all sin including original sin by a special favor of Almighty God. The Archangel Gabriel recognized her as "full of grace," "blessed among women," and "one with the Lord." Mary had been chosen to be the mother of our Savior. By the power of the Holy Spirit, she conceived our Lord, Jesus Christ, and through her, true God became also true man: "The Word became flesh and dwelt among us." During her lifetime, although the Gospel citations are limited, Mary always presented our Lord to others: to Elizabeth and her son, John the Baptist, who leapt for joy in the womb at the presence of the Lord still in His own mother's womb; to the simple shepherds as well as the wise Magi; and to the people at Cana when our Lord acquiesced to His mother's wish and performed the first miracle. Mary also stood at the foot of the cross with her Son, supporting Him and sharing in His suffering through her love as only a mother could do; moreover, as the exemplary disciple, she stood there courageously with the hope of the resurrection. Finally, she was with the apostles at Pentecost, when the Holy Spirit descended and the Church was born. Therefore, each of us can step back and see Mary as the faithful servant of God who shared intimately in the birth, life, death, and resurrection of our Lord.

For these reasons, we believe that the promises our Lord has given to each of us of sharing eternal life, including a resurrection of the body, were fulfilled in Mary. Since Mary was free of original sin and its effects (one of which is corruption of the body at death), since she shared intimately in the life of the Lord and in His passion, death and resurrection, and since she was present at Pentecost, this model disciple appropriately shared in the bodily resurrection and glorification of the Lord at the end of her life.

Given this understanding, Pope Pius XII solemnly defined in "*Munificentissimus Deus*" on Nov. 1, 1950, that "the Immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." Note that the solemn definition does not specify whether Mary physically died before being assumed or just was assumed; it simply states, "Mary, having completed the course of her earthly life...."

So did Mary die first before being assumed? Did she fall "asleep"? Was she buried? The Church does not bind us to a particular answer because the tradition is not clear. In an apocryphal collection of stories called *Transitus Mariae (The Passage of Mary)*, attributed to Bishop St. Melito of Sardis (d. c. 200), Mary died in the presence of the apostles in Jerusalem, and then depending on the story, her body just disappeared, or was buried and then disappeared.

St. John Damascene (d. 749) also recorded an interesting story concerning the Assumption: "St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven."

These stories, however, must not take precedence over the theological grounding for our belief in the Assumption of our Blessed Mother. Rather, we must remember that the Patristic Fathers defended the Assumption on two counts: Since Mary was sinless and a perpetual virgin, she could not suffer bodily deterioration, the result of original sin, after her death. Also, if Mary bore Christ and played an intimate role as His mother in the redemption of man, then she must likewise share body and soul in His resurrection and glorification.

Nevertheless, the pious stories popularized the term "dormition," reflecting that Mary at the end of her life "went to sleep" and then was taken into glory in Heaven. The Byzantine Emperor Mauritius (582–602) established the Feast of the Dormition of the Blessed Virgin Mary on Aug. 15 for the Eastern Church, which celebrated our Lady's death and assumption. (Some historians speculate that the celebration was already widespread before the Council of Ephesus in 431.) By the end of the sixth century, the West likewise celebrated the feast under the title of "the Assumption."

Whether we use "dormition" or "assumption," the fundamental belief remains the same. The Catechism, quoting the Byzantine Liturgy, states, "The Assumption of the Blessed Virgin is a singular participation in her Son's resurrection and an anticipation of the resurrection of other Christians: 'In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death'" (No. 966).

The Solemnity of the Assumption gives each of us great hope as we contemplate this one facet of the beautiful woman of faith, our Blessed Mother.

Mary moves us by example and prayer to grow in God's grace, to be receptive to His will, to convert our lives through sacrifice and penance, and seek that everlasting union in the Heavenly Kingdom. In 1973, the National Conference of Catholic Bishops in their letter *Behold Your Mother* stated, "Christ has risen from the dead; we need no further assurance of our faith. Mary assumed into Heaven serves rather as a gracious reminder to the Church that our Lord wishes all whom the Father has given Him to be raised with Him. In Mary taken to glory, to union with Christ, the Church sees herself answering the invitation of the heavenly Bridegroom."

>> Глава УГКЦ: «Патріарший Собор стане моментом іспиту сумління»

Стратегія розвитку УГКЦ «Жива парафія – місце зустрічі з живим Христом» – це не просто план, який ми для когось створили. Це загальноцерковний рух, це життя, яким ми живемо. Тому Патріарший Собор – це добрий момент обміну досвідом та дарами. Також це момент іспиту сумління, щоб ми собі самі дали відповідь на запитання: наскільки ми є живою спільнотою як Церква?

Про це розповів Отець і Глава УГКЦ Блаженніший Святослав у своєму інтерв'ю для фільму «Обличчя живої Церкви», над яким працює творча група «Живого.ТБ». Прем'єрний показ фільму заплановано на 25 серпня, на час роботи VI сесії Патріаршого Собору УГКЦ.

Глава Церкви підкреслив, що в УГКЦ є різні парафії: ті, які народжуються, ті, які дозрівають, і ті, які перезрівають і навіть – які завмирають. «Тому нам так важливо обмінятися тими дарами, що їх ми сьогодні маємо, а відтак перейняти певний досвід, яким живе наша спільнота, скажімо, в іншій країні чи, можливо, і на іншому континенті. Нам так важливо зрозуміти, де ми знаходимося в тій стратегії», – зазначив Блаженніший Святослав.

Окреслюючи основні напрямки розвитку Церкви в цьому стратегічному плані, Предстоятель УГКЦ додав: «Ми відкриті на те, що Господь поставить свої корективи (в ньому. - Ред.)». Бо Церква – Тіло Христове, а не людська установа, яка має план свого стратегічного розвитку.

«Останнє слово в житті Церкви завжди є за Христом, який є її Головою. Він є Нареченим всієї церковної спільноти, яка є Його невістою», – пояснив він.

Як зазначив Глава УГКЦ, історія вносить свої корективи і в церковне життя також: «Ще п'ять років тому ми не уявляли, що в Україні почнеться війна. Ми не думали, що наша держава почне переживати Революцію гідності. І вже точно ми не знали, що місцем зустрічі з живим Христом буде не тільки парафіяльна спільнота, а й київський Майдан і передова на фронті».

Тому, на його думку, саме цей Патріарший Собор стане «моментом слухання Божого Слова, коли Христова невіста розмовляє зі своїм Женихом, слухає Його, зустрічає Його і відповідає на Його поклик».

Нагадуємо, що 25 - 27 серпня в Івано-Франківську проходить VI сесія Патріаршого Собору Української Греко-Католицької Церкви «Жива парафія – місце зустрічі з живим Христом».

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