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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."*

31 липня, 2016

Volume 61 No. 31

July 31, 2016

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. Василяни/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

Парафія Покрови Пресвятої

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

11-а Неділя Після П'ятидесятниці

Преп. Євдокима

Мт. 18:23-35



11th Sunday after Pentecost

Venerable Eudocimus

Mathew 18:23-35

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

11-а Неділя після П'ятидесятниці

Тропар, голос 2: Коли зійшов
Ти до смерті, Життя безсмертне,
* тоді ад умертвив Ти сіянням
Божества; * коли ж і померлих з
глибин підземних Ти воскресив, *
всі сили небесні взивали: *
Життєдавче, Христе Боже наш,
слава Тобі!

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

Кондак, голос 2: Воскрес Ти з
гробу, всесильний Спасе, * і ад
побачивши 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, голос 2: 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, голос 2: Господь —
моя сила і моя пісня, * і Він став
моїм спасінням. (Пс 118:14,18)

Стих: Тяжко покарав мене
Господь, * та не передав мене
смерті.

**До Корінтян Першого
послання Святого Апостола
Павла Читання (9:2–12)**

Браття! Коли іншим я не
апостол, то бодай вам, бо ви, у
Господі, є достовірним доказом
мого апостольства. Ось, моя
оборона перед тими, що мене
судять.

Хіба ми не маємо права їсти й
пити? Хіба ми не маємо права
водити (з собою) сестру-жінку, як
інші апостоли, і брати Господні, і
Кифа? Чи може один я і Варнава не
маємо права не працювати? Хто
коли власним коштом ходив у
похід? Хто садить виноградник, і
не їсть із нього плоду? Хто пасе
стадо, і не живиться молоком від
стада? Хіба я говорю тільки як
людина? Хіба й закон не каже
цього? Таж узаконі Мойсея
написано: “Не зав’язуй рота волів,
як молотить.” Чи Бог турбується
про волів? Чи, може, ради нас
говорить? Бож ради нас написано,
що, хто оре, мусить орати в надії, і
хто молотить, — молотить теж у
надії, що матиме щось із того.
Коли ж ми сіяли у вас духовне, то
чи велика річ, коли пожнем ваше
тілесне? І коли інші мають це право
над вами, чому радше не ми?
Однак, ми не користуємося цим
правом, а весь час терпимо, щоб
не робити ніякої перешкоди
Євангелії Христовій.

Хор, голос 2: Алилуя! (3х)

Стих: Вислухає тебе Господь у
день печалі, * захистить тебе ім'я
Бога Якова.

Хор, голос 2: Алилуя! (3х)

Стих: Господи, спаси царя і вислухай нас, * коли будемо взивати до Тебе.

Хор, голос 2: Алилуя! (3х)

**Від МАТЕЯ Святої Євангелії
Читання (18:23–35)**

Сказав Господь притчу оцю: “Царство Небесне схоже на царя, що хотів звести рахунки з слугами своїми. Коли він розпочав зводити рахунки, приведено йому одного, що винен був десять тисяч талантів. А що не мав той чим віддати, то пан і звелів його продати, а й жінку, дітей і все, що він мав, і віддати. Тоді слуга, впавши йому в ноги, поклонився лицем до землі й каже: Потерпи мені, пане, все тобі поверну. І змилосердився пан над тим слугою, відпустив його й подарував йому борг той.

Вийшовши той слуга, зустрів одного з своїх співтоваришів, який винен був йому сто динаріїв, схопив його й став душити його, кажучи: Віддай, що винен. Тож

співтовариш його впав йому в ноги й почав його просити: Потерпи мені, я тобі зверну. Та той не хотів, а пішов і кинув його в темницю, аж поки не поверне борг.

Якже побачили товариші його, що сталося, засмутились вельми, пішли до свого пана й розповіли йому про все сподіяне. Тоді його пан покликав його і сказав до нього: Слуго лукавий! Я простив тобі весь борг той, бо ти мене благав. Чи не слід було й тобі змилосердитись над твоїм товаришем, як я був змилосердився над тобою? І розгнівавшись його пан, передав його катам, аж поки йому не поверне всього боргу.

Отак і мій Отець Небесний буде чинити вам, якщо кожний з вас не прощатиме братові своєму з серця свого.”

Причасний: Хваліте Господа з небес, * хваліте Його на висотах. Алилуя! (3х)

НИНІ: Неділя, 31 липня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі під церквою.

П'ятниця, 5 серпня: – Перша П'ятниця

– 7:00 вечора – Служба Божа в каплиці.

Четвер, 6 серпня: – Переображення Господа нашого Ісуса Христа

– 10:30 ранку – Служба Божа і Благословення овочів.

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| <p>Намірення Апостольства Молитви на липень: <u>Загальна інтенція:</u> Повага до індіанських народів. Щоб були пошановані індіанські народи загрожені в своїй індичності, а навіть у своєму існуванні. <u>Євангелізація:</u> Місія континентальна в Полудневій Америці і Карибському регіоні, через континентальну місію, звіщала з оновленою наполегливістю і запалом Євангелію.</p> |
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Monthly Intentions of the Holy Father for July: *Universal:* Indigenous Peoples. That indigenous peoples, whose identity and very existence are threatened, will be shown due respect. *Evangelization:* Latin America and the Caribbean. That the Church in Latin America and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigour and enthusiasm.

TODAY, July 31: – Coffee and sweets available following the 8:30am and 10:30am Divine Liturgies in the Fellowship Room.

Friday, August 5: First Friday

– 7:00 PM: – Divine Liturgy in chapel.

Saturday, August 6: – The Feast of Transfiguration of Jesus Christ

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

>>CAMP ST. VOLODYMYR: August 21-28, 2016

REGISTRATION – Camp offers a wide range of activities for campers aged 7–15 (as of December 31, 2016). Registration is available online via Eventbrite “Camp St. Volodymyr BC 2016.”

DONATE – We are always happy to accept food donations.

SUNDAY DONATIONS: July /24 - \$1230.00

Participation in the Divine Liturgy

Lord you will open my lips and my mouth shall declare your praise. Those words are from Psalm 50. One way to praise God is by prayer. This can be achieved by speaking, silently reading the words of the prayer or by singing or chanting the words. In our Ukrainian Rite, the Divine Liturgy and other services of worship like Molebens are chanted.

Divine Liturgy is not meant to be private worship. It is celebrated by the whole community, together as one body in Christ. Jesus tells us in Holy Scripture that He is one with us and we are one with him. That is what sanctification and holiness is all about. So when we celebrate the Divine Liturgy, in the absence of a choir, we need to join our prayers as one voice in offering praise and glory to God. Why is it important that all the people in the church sing out as one body, with devotion, in full voice (not a whisper) and with feeling? Because, our Church Fathers say that when the congregation of the faithful sing or chant worship services, we are praying, not once, but twice. We are giving greater glory to God.

Starting today, let each of us make an honest effort to sing loud enough so that our prayer will not only be heard by God in the Most High but also by those who are absent from Liturgy today for whatever reason.

11th Sunday after Pentecost

Tropar, 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; Kondak, 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 forever.

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 dwelt in her ever-virgin womb.

Prokimen, Tone 2: The Lord is my strength and my song of praise, * and He has become my salvation.

Verse: The Lord has indeed chastised me, * but He has not delivered me to death.

A Reading of St. Paul's First Letter to the Corinthians (9:2–12)

Brethren, Even if others do not accept me as an apostle, surely you do! Because of your life in union with the Lord you yourselves are proof of the fact that I am an apostle.

When people criticize me, this is how I defend myself: Have I not the right to be given food and drink for my work? Have I not the right to follow the example of the other apostles and the Lord's brothers and Peter, by taking a Christina wife with me on my trips? Or are Barnabas and I the only ones who have to work for our living? What soldiers ever have to pay their own expenses in the army? What farmers do not eat the grapes from their own vineyard? What shepherds do not use the milk from their own sheep?

I do not have to limit myself to these everyday examples, because the Law says the same thing. We read in the Law of Moses, “Do not muzzle an ox when you are using it to thresh grain.” Now, is God concerned about oxen? Didn't he really mean us when he said that? Of course that was written for us. Anyone who plows and anyone who reaps should do their work in hope of getting a share of the crop. We have sown spiritual seed among you. Is it too much if we reap material benefits from you? If others have the right to expect this from you, don't we have an even greater right?

But we have not made use of this right. Instead, we have endured everything in order not to put any obstacle in the way of the Good News about Christ.

Faithful, Tone 2: Alleluia! (3x)

Verse: The Lord will hear you in the day of tribulation; * the name of the God of Jacob will shield you.

Faithful, Tone 2: Alleluia! (3x)

Verse: Lord, grant victory to the king, * and hear us in the day that we shall call upon You. (Ps. 20:2, 10)

Faithful, Tone 2: Alleluia! (3x)

A Reading of the Holy Gospel according to Matthew (18:23–35)

The Lord told this parable: The kingdom of heaven is like this. Once there was a king who decided to check on his servants' accounts. He had just begun to do so when one of them was brought in who owed him a large sum of money. The servant did not have enough to pay his debt, so the king ordered him to be sold a slave, with his wife and children and all that he had, in order to pay the debt. The servant fell on his knees before the king. "Be patient with me," he begged, "and I will pay you everything!" The king felt sorry for him, so he forgave him the debt and let him go.

Then the man went out and met one of his fellow servants who owed him one hundred denari. He grabbed him and began to choke him. "Pay back what you own me!" he said. His

fellow servant fell down and begged him, "Be patient with me, and I will pay you back!" But he refused; instead, he had him thrown into jail until he should pay the debt.

When the other servants saw what had happened, they were very upset and went to the king and told him everything. The king called the servant in. "You worthless slave!" he said. "I forgave you the whole amount you owed me, just because you asked me to. You should have had mercy on your fellow servant, just as I had mercy on you." The king was very angry, and he sent the servant to jail to be punished until he paid back the full amount.

And Jesus concluded, "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart."

Communion Verse: Praise the Lord from the heavens; * praise Him in the highest. * We will walk in the light of Your countenance, O Lord, * and rejoice in Your name forever. * Alleluia! (3x)

The Imitation Of Christ – Thoughts Helpful In The Life Of The Soul

Few Love the Cross of Jesus

JESUS has always many who love His heavenly kingdom, but few who bear His cross. He has many who desire consolation, but few who care for trial. He finds many to share His table, but few to take part in His fasting. All desire to be happy with Him; few wish to suffer anything for Him. Many follow Him to the breaking of bread, but few to the drinking of the chalice of His passion. Many revere His miracles; few approach the shame of the Cross. Many love Him as long as they encounter no hardship; many praise and bless Him as long as they receive some comfort from Him. But if Jesus hides Himself and leaves them for a while, they fall either into complaints or into deep dejection. Those, on the contrary, who love Him for His own sake and not for any comfort of their own, bless Him in all trial and anguish of heart as well as in the bliss of consolation. Even if He should never give them consolation, yet they would continue to praise Him and wish always to give

Him thanks. What power there is in pure love for Jesus—love that is free from all self-interest and self-love!

Do not those who always seek consolation deserve to be called mercenaries? Do not those who always think of their own profit and gain prove that they love themselves rather than Christ? Where can a man be found who desires to serve God for nothing? Rarely indeed is a man so spiritual as to strip himself of all things. And who shall find a man so truly poor in spirit as to be free from every creature? His value is like that of things brought from the most distant lands.

If a man gives all his wealth, it is nothing; if he does great penance, it is little; if he gains all knowledge, he is still far afield; if he has great virtue and much ardent devotion, he still lacks a great deal, and especially, the one thing that is most necessary to him. What is this one thing? That leaving all, he forsakes himself, completely renounces himself, and gives up all private affections. Then, when he has done all that he knows ought to be done, let him consider it as nothing, let him make little of what may be considered great; let him in all honesty call himself an unprofitable servant. For truth itself has said: “When you shall have done all these things that are commanded you, say: ‘we are unprofitable servants.’”

Then he will be truly poor and stripped in spirit, and with the prophet may say: “I am alone and poor.” No one, however, is more wealthy than such a man; no one is more powerful, no one freer than he who knows how to leave all things and think of himself as the least of all.

КАТЕХИЗМ УГКЦ “ХРИСТОС – НАША ПАСХА

Християнське розуміння смерті

901 Християнин, який у таїнстві Хрещення сподобився божественного життя, уже тут, на землі, живе життям вічним. Для віруючої людини смерть є наслідком гріха наших прародичів, але раз і назавжди переможена смертю і воскресінням Ісуса Христа, Який «тим, що в гробах, життя дарував». Смерть для християнина не є глухим кутом, відходом у небуття чи кінцем існування людської особи. Смерть, як і життя, має сенс, який відкриваємо у світлі Христової Пасхи. Смерть – це перехід до нового життя, від землі до небес.

902 Смерть не може бути втечею від життя чи його запереченням. Тому *самогубство* – свідоме самотійне позбавлення себе життя – є тяжким гріхом, і Церква засуджує його. До самогубства можуть привести різні соціальні, психічні чи інші фактори, однак найголовнішою причиною є зневіра, втрата сенсу життя, відкинення Божого милосердя та розпука. «Людина не має права розпоряджатися своїм життям. Як воїн не має права покинути призначеного йому становища, а коли самовільно його покидає, вважається дезертиром, так само дезертиром є та людина, яка покидає свої обов’язки разом зі становищем, на яке її поставило Боже Провидіння¹».

¹ АНДРЕЙ ШЕПТИЦЬКИЙ, *Не убий* (21.11.1942 р. Б.) // *Письма-Послання Митрополита Андрея Шептицького, ЧСВВ з Часів Німецької Окупації*, Йорктон: Redeemer’s Voice 1969, 228.

Pope Francis: "Gossip is the terrorism of words"

(Vatican Radio) As Pope Francis continues his papal visit to Poland, he answered the questions of three young people on Wednesday evening, who are participating in World Youth Day.

The first girl recounted how by chance she had not been on the train which was involved in the horrific crash earlier this month. She asked Pope Francis how she can return to normality and overcome the fear she now feels.

Pope Francis said that this was not a physical wound but a wound of the soul; fear. He explained that life is full of scars and pain, but the young can learn to become wise. He expressed the importance of learning to live with both the beautiful and the ugly both with courage and with pain. Live with joy as it carries you forward and saves you from living in fear.

The second girl explained how she had arrived in Italy six years ago with a very basic understanding of Italian. She became a victim of bullying which pushed her to the point of trying to commit suicide. Although she has chosen to forgive, she explained to Pope Francis that she still feels animosity towards those who hurt her. She asked how can she forgive those completely and move forward as she does not want to hate.

Pope Francis first of all thanked her for telling her story. He gave her an expression that describes the cruelty of language; gossip is terrorism, it's the terrorism of words, insulting one's heart, dignity and in this young person's case, nationality. We must choose silence, patience and most importantly forgiveness, however these choices are not easy. We must ask the Lord for help in choosing to forgive and forget fully, and ask Him to forgive those who hurt us.

The final question came from a boy who had been in Nice during the attack on Bastille Day. He asked Pope Francis how, as young people, can we continue to spread peace in a world that is full of hate?

Pope Francis answered that peace builds bridges and hate builds walls and in life we have the choice to either build bridges or construct walls. Walls divide us, causing hate to increase, whilst bridges unite us allowing us to communicate with one another. We have the ability to build a human bridge, every time we hold someone's hand. Even when bridges collapse, we must persevere and look for ways to rebuild them.