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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."*

4 вересня, 2016

Volume 61 No. 36

September 4, 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 and 8:30 am Liturgy in Chapel

Сповідь/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 підчас 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.**

16-а Неділя після П'ятидесятниці

Священномученик Вавила, єпископ Антіохії

Матей 25:14-30



16th Sunday after Pentecost

Bishop-Martyr Babylas, Bishop of Antioch

Matthew 25:14-30

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

16–а Неділя Після П'ятидесятниці

Воскресний Тропар, голос 7:

Знищив Ти хрестом Твоїм смерть, *
відчинив розбійникові рай, *
мироносицям плач на радість
перемінив * і апостолам звелів
проповідувати, * що воскрес Ти,
Христе Боже, * даючи світові велику
милість.

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

Воскресний Кондак, голос 7:

Вже більше влада смерти не зможе
людей держати, * зійшов бо Христос,
* знищивши і знівечивши сили її, *
зв'язується ад, пророки ж
однодушно радіють. * З'явився Спас
тим, що вірують, промовляючи: *
Виходьте, вірні, до воскресіння.

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

Воскресний Богородичний,

голос 7: Як на скарбницю нашого
воскресіння, * надіємось на Тебе,
Всехвальна, * тож виведи нас з ями й
безодні прогріхів, * бо Ти спасла
підлеглих гріхам, * породивши наше
Спасіння. * Як перед народженням
Ти була діва, * так і в родженні і по
народженні, * Ти залишилась дівою.

Прокімен, голос 7: Господь
силу людям Своім дасть, * Господь
поблагословить людей своїх миром.

Стих: Принесіть Господеві,
сини Божі, * принесіть Господеві
молодих баранців. (Пс 29:11, 1)

Прокімен, голос 7: Господь
силу людям Своім дасть, * Господь
поблагословить людей своїх миром.

**До КОРИНТЯН Другого
послання Св. Апостола Павла
Читання (6:1–10)**

Браття! Як співробітники, ми
закликаємо вас, щоб благодаті Божої
не приймати марно. Бо каже:
“Сприятливого часу я вислухав тебе,
і в день спасіння я допоміг тобі.” Ось
тепер – час сприятливий, ось тепер –

день спасіння. Ми не даємо нікому
ніякої нагоди до спотикання, щоб не
виставляти на глум наше служіння;
але в усьому виявляємо себе, як слуг
Божих, у великій терпеливості,
скорботах, у нуждах, у тіснотах, під
ударами, в темницях, у заколотах, у
трудах, у неспанні, у постах, у
чистоті, у знанні, у
довготерпеливості, у лагідності, у
Святому Дусі, у щирій любові, у слові
правди, в силі Божій, у зброї
справедливості в правиці й лівиці, у
славі й безчесті, у наклепах і в
добрій славі; як обманці, однак
правдиві, як незнані, а проте надто
знані, як ті, що вмирають, а все живі;
як карані, та не забиті; як сумні, та
завжди веселі; як бідні, багатьох
збагачуємо; як ті, що нічого не
мають, а все посідаємо.

Хор, голос 7: Алилуя! (3х)

Стих: Добре воно —
прославляти Господа, * і співати
Твоєму імені, Всевишній. (Пс 92:2, 3)

Хор, голос 7: Алилуя! (3х)

Стих: Звіщати вранці Твою
милість, * ночами — Твою вірність.

Хор, голос 7: Алилуя! (3х)

**Від МАТЕЯ Святої Євангелії
Читання (25:14–30)**

Сказав Господь притчу оцю:
“Один чоловік, пускаючись у дорогу,
прикликав своїх слуг і передав їм
своє майно. Одному він дав п'ять
талантів, другому — два, а третьому
один, кожному за його здібністю, і
від'їхав. Той, що взяв п'ять талантів,
негайно пішов і орудував ними, і
придбав других п'ять талантів. Так
само і той, що взяв два, також
придбав два других. А той, що взяв
лише один, пішов, викопав у землі
яму та й сховав гроші пана свого. По
довгім часі приходить пан слуг тих і
зводить з ними обрахунок.
Приступив той, що узяв був п'ять
талантів, і приніс других п'ять

талантів: Мій пане, каже, — ти мені дав п'ять талантів, — ось я придбав других п'ять талантів. Сказав до нього його пан: Гаразд слуго добрий і вірний. У малому ти був вірний, поставлю тебе над великим. Увійди в радість пана твого. Приступив і той, що взяв був два таланти та й каже: Пане, два таланти передав ти мені. Ось других два я придбав. Сказав до нього пан його: Гаразд, слуго добрий і вірний! У малому був ти вірний, поставлю тебе над великим. Увійди в радість твого пана. Приступив і той, що взяв був лише один талант, і каже: Пане, знав я тебе, що ти жорстокий чоловік: пожинаєш, де не сів, і визбируєш, де ти не розсипав. Тому, зо страху, я пішов і закопав талант твій у землю.

Ось він — маєш твоє. Озвався його пан і каже до нього: Лукавий слуго й лінивий! Ти знав, що я жну, де не сів, і збираю, де я не розсипав. Тож треба було тобі віддати мої гроші торгівцям, і я, повернувшись, забрав би своє з відсотками. Візьміть, отже, талант від нього й дайте тому, хто має їх десять. Бо кожному, хто має, додасться, і він матиме над міру; а в того, хто не має, заберуть і те, що має. А нікчемного слугу того викиньте в темряву кромішню. Там буде плач і скрегіт зубів.” Це сказавши, закликав: “Хто має уші слухати, нехай слухає. “

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

НИНІ: Неділя, 4 вересня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі під церквою.

Четвер, 8 вересня - Різдво Пресвятої Богородиці

- 10:30 ранку - Служба Божа

- **Понеділок, 12 вересня, о 7:00 вечора** - Збори Парафіяльної ради.

Намірення Апостольства Молитви на вересень: *Загальна інтенція:* За людянішу людську спільноту. Щоб кожний спричинявся до спільного добра і побудови суспільства, в якому в центрі є людина. *Євангелізація:* Євангелізаційна місія християн. Щоб християн, учасщаючи в Святих Тайнах і роздумуючи над Святим Письмом завжди були свідоміші своєї місії євангелізувати.

Monthly Intentions of the Holy Father for September: *Universal:* Centrality of the Human Person. That each may contribute to the common good and to the building of a society that places the human person at the center. *Evangelization:* Mission to Evangelize. That by participating in the Sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

>>Our Annual Parish Picnic will be held on **Sunday, September 11** following the 10:30 am Divine Liturgy. Come and enjoy good food and beautiful weather with your fellow parishioners.

>> **SOCIAL EVENTS SURVEY: ONE WEEK REMAINING** to participate. Please fill out **one survey per family member** so everyone's input gets counted. Additional surveys are available following August 28 Divine Liturgies. Please place completed surveys in orange box in vestibule by **Sunday, September 4**. Watch for the September start details in future bulletins.

SUNDAY DONATIONS: August 28 - \$1305.00

16th Sunday after Pentecost,

Resurrectional Tropar, Tone 7: By

Your cross You destroyed death; * You opened Paradise to the thief; * You changed the lamentation of the myrrh-bearers to joy, * and charged the apostles to proclaim * that You are risen, O Christ our God, * offering great mercy to the world.

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

Resurrectional Kondak, Tone 7:

No longer shall the dominion of death be able to hold humanity, * for Christ went down shattering and destroying its powers. * Hades is bound. * The prophets exult with one voice. * The Savior has come for those with faith, saying: * “Come forth, O faithful, to the resurrection!”

Now and for ever and ever. Amen.

Resurrectional Theotokion, Tone

7: O all praised treasury of our resurrection, we hope in you, * bring us up from the pit and depth of sins, * for you have saved those subject to sin * by giving birth to our Salvation, * O Virgin before childbirth, and Virgin in childbirth, * and still a Virgin after the childbirth.

Prokimen, tone 7: The Lord will give strength to His people; * the Lord will bless His people with peace.

Verse: Bring to the Lord, O you sons of God; * bring to the Lord young rams. (Ps. 29:11, 1)

Prokimen, tone 7: The Lord will give strength to His people; * the Lord will bless His people with peace.

A Reading from the Second Letter of the Holy Apostle Paul to the Corinthians (6:1–10)

Brothers and Sisters, as we work together with him, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now

is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Faithful: Alleluia! (3x)

Verse: It is good to give praise to the Lord; * and to sing in Your Name, O Most High.

Faithful: Alleluia! (3x)

Verse: To announce Your mercy in the morning * and Your truth every night. (Ps. 92:2, 3)

Faithful: Alleluia! (3x)

A Reading of the Holy Gospel according to Matthew (25:14–30)

The Lord said this parable: “The kingdom of God is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went

off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man,

reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

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

TODAY, September 4 – Coffee and sweets available following the 8:30am and 10:30am Divine Liturgies in the Fellowship Room. Please come down and share in healthy conversation with your fellow parishioners.

Thursday, Sept. 8, – The Nativity of the Blessed Virgin Mary.

–10:30 AM – Divine Liturgy

– **Wednesday, Sept. 7, at 7:00 PM** – Bazaar Meeting in the church basement.

–Monday, Sept. 12, at 7:00 PM – Parish Council Meeting in church basement.

>>**PYROHY MAKING DATES:** September 21 & 28 & October 5 & 18, Wednesdays beginning at at 8 am. Your help (male or female) is greatly appreciated.

Our Parish Bazaar will be taking place on Saturday, December 3, 2016. Beginning next **Sunday, August 28**, you may start to bring your items for the bazaar. **The back door of the Auditorium will be opened at 10:00 am.** If you bring your items before 10:00 am, kindly leave your donation(s) to the bazaar at the main door entrance. Thank you for your cooperation.

КАТЕХИЗМ УГКЦ “ХРИСТОС – НАША ПАСХА”

Бог – усе в усьому

264 У Своєму славному Пришестві Христос переобразить увесь світ, який позбудеться тлінності й минущості. «Любі! Ми тепер – діти Божі, і ще не виявилось, чим будемо. Та знаємо, що коли виявиться, ми будемо до Нього подібні, бо ми побачимо Його, як є» (1 Йо. 3, 2). Переображений світ служитиме для того, щоб людина прославляла Бога. Святе Письмо називає цей переображений світ «небесним Єрусалимом», у якому «ночі не буде більше, і не матимуть потреби у світлі світильника і світлі сонця, бо Господь Бог освітлює їх, і царюватимуть на віки вічні» (Од. 22, 5).

265 В оновленому сотворенні людина «узрить» обличчя Господнє: «Тепер ми бачимо, як у дзеркалі, неясно; тоді ж – обличчям в обличчя. Тепер я спізнаю недосконало, а тоді спізнаю так, як і я спізнаний» (1 Кр. 13, 12). Прославлений стан людини – це участь у житті Пресвятої Тройці разом із Пресвятою Богородицею, ангелами та всіма святими. Передання називає цей стан Небом. «Небо – це країна живих, де немає ночі, де немає сну – образу смерті; де немає ні їжі, ні пиття – підпори нашої немочі; де немає недуги, болів, ліків, судів, торгівлі, ремесла, грошей – початку лиха; де немає воєн, цього кореня ненависті, а є країна живих, що не вмерли через гріх, а живуть істинним життям у Христі Ісусі»¹.

266 Син Божий передасть Отцеві Себе й усе сотворіння. «Якже все йому буде підкорене, тоді й сам Син підкориться Тому, що йому підкорив усе, щоб Бог був усім в усьому» (1 Кр. 15, 28). Григорій Ніський, навчаючи про присутність Бога в усьому, зазначає: «У теперішньому житті є багато речей, потрібних до життя: час, повітря, місце, їжа і пиття, одяг, сонце, світила, – проте жодна з них не є Богом. А для блаженства, якого ми очікуємо, не потрібно жодної з цих речей; адже божественна природа буде для нас усім і замість усього, даруючи себе відповідно до кожної потреби того життя»².

«Тобі молимося і Тебе призиваємо, Святий над святими, щоб доброзичливістю Твоєї благодати прийшов Дух Твій Святий на нас» (Анафора святого Василія Великого)

17· The Redeemer

This doctrine of the one person and two natures of Christ our Lord, which is simply the answer to the questions *who* and *what* He is, is so vital to the understanding of what He did, and indeed to the understanding of all that we ourselves are and do, that we must examine it in more detail. There is not the tiniest scintilla of truth in it which will not cast a whole flood of light. The tendency to dismiss the mass of Christ's revelation upon it and the Church's meditation upon His revelation as mere theology can come only from a total unawareness of its meaning.

Notice that it was the Second Person of the Blessed Trinity who became

¹ ВАСИЛІЙ ВЕЛИКИЙ, *Гомілія на Пс 114*.

² ГРИГОРІЙ НІСЬКИЙ, *Про душу і воскресіння. Розмова з сестрою Макриною*, 13, 5 (т. 2. Ч. 4. Ст. 277-278).

man, not the First, not the Third, not all Three.

(i) A divine Person with a human nature

For the redemption of the world, why was the *Second* Person chosen? Some hint at the answer will be found in what we have already seen about the special relation of the Second Person to God's original plan of creation. God designed this creation according to the design of His intellect: and it is by way of intellect that the Son of God proceeds within the Blessed Trinity. God made this universe as a mirroring in the finite of His own perfection: but the Second Person of the Blessed Trinity is that same mirroring in the infinite. As St. John tells us in the prologue to his Gospel, all things whatsoever that were made were made by the Word of God, who was with God and who was God. Given this special linking of one Person within the Blessed Trinity to God's original plan for this universe, it seems fitting that when, owing to the sin of man, the damage had to be repaired, the repairing should fall to the same Person, and that He who had established all things should, in St. Paul's phrase, re-establish them. Thus it was the Word who became Flesh and dwelt among us so that we, believing in His name, might be made the sons of God: as He was.

God the Son took to Himself a human nature, not merely wearing it as a disguise or taking 'it up as an instrument He might use, but making it His own as my nature is my own, making it His own so utterly that we can express the new relation only by saying that He, God the Son, became man. He did not take a human nature simply to be able to do the things that a man does, to act the part of a man, to pass for a man. Let us say it again, He became man. To the question *what are you?* He could answer with no mitigation or reservation, "I am a man." That would not have been the whole answer, for it would not have reached His divine nature. But it would have been wholly true. The relation between His nature as man and His person was as direct, as intimate, as the relation between my nature and my person. He could say, "I am a man", as completely as I can say, "I am a man." Indeed He could say it with better title, for He was more of a man than I. His human nature was not diminished by sin, as mine is.

Notice again that it was a *real* human nature and a *complete* human nature. Take the reality first. The human nature of Christ was not simply a human body animated by a human soul, thus possessing all that the definition of a man requires, suddenly appearing among us. He actually belongs to us. His soul was a direct and individual creation of the Blessed Trinity, just like your soul and my soul; but by His body He was conceived of a human mother, just as you and I were.

Of a human mother, notice, but not of a human father. In the sense in which other human beings have a mother and father, He had a mother only. The bodies of other human beings result from the action of an element supplied by their father upon an element supplied by their mother. In the case of Our Lord, the effect upon the female element normally produced by the male element was produced simply by a creative act of the will of God. Thus He is a member of

Adam's race on His mother's side; He is a Jew on His mother's side; but not upon His father's side, for in the order of human generation He had no father. He was descended from Adam as we all are, but not as much as we all are. None of us derived our souls from Adam, but we all derived our bodies from Adam; whereas He derived His body from Adam only as to part. It follows that we are all related to Him – through her, and only through her: we are all His maternal relations, His mother's people.

His was a real human nature: and it was a complete human nature, lacking nothing whatever that human nature requires for completeness. We read in Hebrews (4:15): "He was like us in all things but without sin" – sin not being required to complete human nature, but always operating to diminish it. To grasp the completeness of Our Lord's manhood, we have only to consider the elements of which manhood is composed, body and *soul*. His body was a real body, though conceived by miracle: He was born as an infant and grew through boyhood to manhood: in His body He knew hunger and thirst; when His body was scourged, it bled; when it had a weight to bear too heavy for it, it fell; when it was damaged beyond a certain point, it underwent that separation from the soul which is death.

Just as He had a human body, He had a human soul to animate it, a soul which like other human souls was a created spirit. He could cry in the Garden of Gethsemane, "My soul is sorrowful even unto death." Again, His soul had the faculties of intellect and will, human intellect and human will. He who by His divine intellect had all wisdom could in His human intellect grow in wisdom" (Lk 2:52). In the Garden He could say to God, "Not My will but Thine be done", thereby indicating that though His human will was totally united to the Divine Will, there was question of two wills and not one.

The co-existence in Christ of a human intellect with the divine intellect may at first seem more difficult to conceive than the coexistence of two wills. A human intellect proceeds toward knowledge "discursively", as the philosophers say, step by step as ordinary men say. The external world makes its impact upon the bodily senses; and from the evidence of the external world which thus gets through, the soul forms its concepts, and compares its concepts to form judgments; and as its experience increases, its knowledge grows. But all this in a necessarily limited way. It does seem difficult to conceive that the one identical person who by His divine nature knew all things could also proceed to acquire by the operation of His human intellect scattered sparkles of the infinite light of knowledge in which He already lived. It is, I say, hard to conceive, yet not inconceivable. The human nature and the divine nature belong to one person, but they are not one nature. The one person could operate, really and truly, in both natures. If Our Lord wanted to lift a load, He could have lifted it either by the effortless fiat of the divine will or by the hard effort of the human muscles. Our Lord's human nature was a reality; His human senses and His human intellect were reality. His human senses could not do other than receive the impact of the external world; His human intellect could not do other than act upon their evidence to form concepts and judgments. The Godhead did not swallow up the manhood.