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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."*

23 липня, 2017

Volume 62 No. 30

July 23, 2017

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 minutes before
and 15 minutes in the beginning of the Divine
Liturgy - Or by appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - any time

Marriages - the arrangements with the priest
have to be made months before the marriage

Funerals - by arrangement

оо. Василіяни/Basilian Fathers serving the

Parish: - Father Serafym Grygoruk, OSBM

Administrator. Email: serh70@outlook.com

Father Marcos Zubyk, OSBM

Father Joseph Pidskalny, OSBM - local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

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

7-а Неділя після П'ятидесятниці

Святі мученики Трохим, Теофіл
та інші (роки 284-305)

Матей 9:27-35



7th Sunday after Pentecost

Holy Martyrs Trophimus, Theophilus
and those with them (years 284-305)

Matthew 9:27-35

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

НИНІ: Неділя, 23 липня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

-Щодня о 7:30 і о 8:30 ранку - Служба Божа у каплиці

-Четвер, 27 липня, - о 7:00 год. вечора - Вечірня у церкві.

Monthly Intentions of the Holy Father for July

Lapsed Christians. That our brothers and sisters who have strayed from the faith, through our prayer and witness to the Gospel, may rediscover the merciful closeness of the Lord and the beauty of the Christian life.

Покликання людини - життя у Святому Дусі

(Катехизм Католицької Церкви)

1699 Життя у Святому Дусі здійснює покликання людини (глава перша). Воно складається з Божественної любові та людської солідарності (глава друга). Життя у Святому Дусі дарується нам, як і спасіння, без нашої заслуги (глава третя).

глава перша Гідність людської особи

1700 Гідність людської особи коріниться в її створенні на образ і подобу Божу (артикул 1); вона здійснюється у її покликанні до Божого блаженства (артикул 2), Людині властиво вільно прямувати до такого завершення (артикул 3). Людська особа своїми свідомими вчинками (артикул 4) приймає - або не приймає - добро, обіцяне Богом і підтвержене моральним сумлінням (артикул 5). Люди формують себе самі і внутрішньо зростають: з усього їхнього чуттєвого і духовного життя вони НЗ9 роблять матерію свого зростання (артикул 6). За допомогою благодаті вони зростають у чеснотах (артикул 7), уникають гріха, а якщо вчинили його, то покладаються, як блудний син (Пор. Лк. 15, 11-31.), на милосердя нашого Небесного Отця (артикул 8). Таким чином вони наближаються до вдосконалення любові.

артикул 1 Людина - образ Бога

1701 «В одкровенні таїнства Отця та Його Любові Христос повністю виявляє людині її суть і розкриває велич її покликання» (II Ватиканський Собор Паст, конст. « Gaudium et spes », 22.). У Христі, «образі невидимого Бога» (Кол. 1,15; Пор. 2 Кор. 4, 4.), людина була створена «за образом і подобою» Творця. У Христі, Відкупителі і Спасителі, образ Божий, спотворений у людині первородним гріхом, був відновлений у первісній красі й облагороджений Божою благодаттю. (II Ватиканський Собор Паст, конст. « Gaudium et spes », 22.).

1702 Образ Божий присутній у кожній людині. Він сяє у співпричасті осіб подібно до єдності Божих Осіб між собою (див. Главу другу).

1703 Людська особа, наділена «духовною і безсмертною» (II Ватиканський Собор, Паст, конст. « Gaudium et spes », 14.) душею, є «єдиним творінням на землі, яке Бог обрав для Себе ж Самого» (II Ватиканський Собор, Паст, конст. « Gaudium et spes », 24.). Від свого зачаття вона призначена для вічного блаженства.

1704 Людська особа бере участь у світлі і силі Божого Духа. Завдяки своєму розумові вона здатна зрозуміти порядок речей, установлений Творцем. Своєю волею вона здатна спрямувати себе до справжнього добра. Вона знаходить свою досконалість у « пошуках правди й добра і в любові до них ». (II Ватиканський Собор, Паст, конст. « Gaudium et spes », 15.).

1705 Завдяки своїй душі і духовним силам розуму та волі людина обдарована свободою - «особливим знаком Божого образу» (II Ватиканський Собор, Паст, конст. « Gaudium et spes », 17.).

1706 Завдяки своєму розумові людина пізнає голос Бога, який спонукає її «чинити добро й уникати зла» (II Ватиканський Собор, Паст, конст. « Gaudium et spes », 16.). Кожен зобов'язаний дотримуватися цього закону, що лунає у нашому сумлінні і сповнюється у любові до Бога та ближнього. Моральне життя засвідчує гідність особи.

1707 «Від початку історії людина, зваблена лукавим, зловживала своєю свободою» (II Ватиканський Собор Паст, конст. « Gaudium et spes », 13.). Вона піддалася спокусі і вчинила зло. Хоча вона продовжує прагнути до добра, але її природа несе рану первородного гріха. Людина стала схильною до зла і піддатлива помилкам:

«Людина поділена сама в собі. І все життя людей, особисте і суспільне, є боротьбою - іноді навіть драматичною - між добром і злом, світлом і темрявою» (II Ватиканський Собор Паст, конст. « Gaudium et spes », 13.).

1708 Своїми Страстями Христос визволив нас від сатани і гріха. Він заслужив для нас нове життя у Святому Дусі. Його благодать відтворює те, що зруйнував у нас гріх.

1709 Той, хто вірує у Христа, стає сином Божим. Це всиновлення перетворює його, дозволяє наслідувати приклад Христа. Воно робить його здатним діяти чесно і творити добро. У злуці зі своїм Спасителем учень досягає досконалість любові - святість. Моральне життя, що дозріло у благодаті, розцвітає у вічне життя у славі небесній.

St. Mary's Parish Bazaar will be held on Saturday, December 2, 2017

As in past years, our Bazaar Committee is kindly requesting any extra preserves (jams, pickles, relishes, etc.) that you will be making over the summer. They will be sold at our Parish Bazaar. Your help is greatly appreciated.

Sunday Donation for July 16, 2017 – \$2,038.75

TODAY – Sunday, July 23 – Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room. All guests and parishioners are invited.

- Daily at 7:30 am and 8:30 am** – Divine Liturgy in Chapel
- Thu., July 27, at 7:00 PM** – Vespers in the church

>>**Nicholas Ukrainetz and Raya Smertina** will be celebrating their 10-year wedding anniversary with a vow renewal ceremony on Saturday, July 29 at 3:30pm. All parishioners are invited to come celebrate with them and their family.

>>**Fr. Jim Nisbet: The Gospel of John** (Part 2) and The Gospel of Matthew
Hear Biblical scholar and inspirational speaker Fr. Jim Nisbet in person at St. Luke's Parish Family Centre in Maple Ridge September 8, 9 & 10, 2017.

Interested? Pick up a flyer at the church entrance or go on line to register at <http://biblestudies4.wixsite.com/biblecentre/registration> For more information: Send an email to biblestudies@shaw.ca or call Adrian at (604) 380-2575 weekdays after 7PM. Centre for Catholic Bible Studies P. O. Box 211 STN DEL CTR. Maple Ridge, BC V2X 7G1 604.380.2575 (evenings) biblestudies@shaw.ca

Web site: <http://biblestudies4.wix.com/biblecentre>

Facebook: <https://www.facebook.com/biblestudiesbc>

Fall 2017 Bible Seminar on September 8-10, 2017 at St. Lukes Parish, Maple Ridge, BC

Spring 2018 Bible Seminar on April 27 – 29, 2018 at St. Mary's (Ukrainian) Parish, Vancouver, BC

>>**Head of UGCC during his meeting with young people in Zarvanytsia: "Today Ukrainian youth is dying for Ukraine"**

First and foremost, let me greet among us a special guest from Pope Francis His Eminency cardinal Leonardo Sandri. To visit you, we have passed almost 1300 kilometers from Kramatorsk, Sloviansk and through Kharkiv, Kyiv and to Zarvanytsia. Papa wished to embrace Ukraine and UGCC in a special way. He wanted to be present here personally, in order to celebrate with us this jubilee of the coronation of icon of Our Lady of Zarvanytsia.

Father and Head of UGCC addressed to young people in Zarvanytsia, Ternopil region on 15th of July. We are adding that these days the nationwide pilgrimage to Zarvanytsia is being held. The members of the Synod of Bishops of UGCC, as well as cardinal Leonardo Sandri, plenipotentiary of Pope Francis, Prefect of the Congregation for the Oriental Churches are present there. The pilgrimage is conducted in conjunction with the 150th anniversary of coronation of icon of Our Lady of Zarvanytsia, 125th anniversary since patriarch Josef Slipyi birthday and is also dedicated to a prayer for peace in Ukraine.

(http://news.ugcc.ua/en/news/head_of_ugcc_during_his_meeting_with_young_people_in_zarvanytsia_today_ukrainian_youth_is_dying_for_ukraine_80037.html)



Chancery Office
Eparchy of New Westminster
To the Reverend Clergy & Lay Faithful of the Eparchy of New Westminster

20 July 2017

Glory to Jesus Christ!

Dear Friends,

Many of neighbours, our brothers and sisters in British Columbia are suffering due to the many large forest fires ravaging the province. We would like to show our solidarity and compassion for our fellow British Columbians.

During our Divine Liturgies I would like us to pray in a special way for those who are suffering and for those who are fighting the fires and comforting those who have lost their homes or have had to leave their homes.

"Lord watch over your people in British Columbia who have had to flee their homes, send your Holy Spirit to comfort those who have lost their homes and business. Protect those who are battling the fires and give strength to them and all who are providing comfort to those in need, Lord hear us and have mercy!"

If you have not already done so would also encourage you as individuals to donate to help.

1. Donate to the Canadian Red Cross online

It's easy and ensures your contribution is put to best use. Go to the Red Cross: B.C. Fires Appeal donation page to get started.

<https://donate.redcross.ca/ea->

[action/action?ea.client.id=1951&ea.campaign.id=74010&_ga=2.222490975.535125083.1499724841-9480967.1499724841](https://donate.redcross.ca/ea-action/action?ea.client.id=1951&ea.campaign.id=74010&_ga=2.222490975.535125083.1499724841-9480967.1499724841)

2. Text 'FIRES' to 45678

By far the easiest way to give; when you text, a \$10 Canadian Red Cross donation will be added onto your next cellphone bill. Don't forget to reply "YES" when they ask to confirm your contribution.

Please check with your local charities and regional district office regarding volunteering, providing food, shelter, or donations.

May our Blessed Mother of God intervene for those suffering and for those providing relief to those who need it the most.

With prayerful best wishes, I remain,

Sincerely yours in Christ,

+Ken

CAMP SAINT VOLODYMYR; AUGUST 20-27

If you are between the ages of 7-14 this is a summer must do! Camp St. Volodymyr is a great opportunity for campers to experience God through nature and the companionship of others. Campers will grow in their faith, learn about Ukrainian language and culture along with games, hikes, sports, arts and crafts, camp fires, water activities and much more!

Come join us August 20-27, 2017 in celebrating our 34th year of offering camp to children in our Eparchy! Register today and use the promo code July 2017 to get \$50 off your registration. Register online using Eventbrite (search "Camp St. Volodymyr BC 2017) or through our webpage csv.nweparchy.ca

For more information contact Jennifer Caldwell @ [604.220.0584](tel:604.220.0584) or jennsawka@hotmail.com

Forgiveness of Sin (by Frank Sheed)

By the sins called "mortal"-death-bringing-we break the union of our will with God's and lose the supernatural life. There are lesser sins called "venial," which, because they are less serious or less deliberate, do not involve a rejection of God; they leave us with sanctifying grace still in our souls but they do weaken the nature in which grace is infused and thereby increase the danger of mortal sin.

It is not easy to find in Scripture a clear statement of the distinction between these two levels of sin-mainly because Scripture is almost wholly concerned with mortal sins. But the distinction is a plain matter of fact. In both we are breaking God's law, but the one breach involves rebellion and the other does not. There is something comparable in our relation to the law of the land. Aiding an enemy country in war breaks the law; so does driving beyond the speed limit. But one is treason, whereas many a man who would die for his country quite cheerfully does the other.

The sacrament of Reconciliation as the means of obtaining forgiveness for sin was the first thing Our Lord established after his resurrection, on the very day in fact. Having died to win redemption from sin, he makes immediate provision for the forgiveness of each individual's sins. St. John (20:19-23) tells us how Christ came and stood in the midst of the Apostles and said, "Peace be to you. As the Father hath sent me, I also send you." Then he breathed on

them (only once before we are told of God breathing on man, at the very beginning, when he made man a living soul). And he said: "Receive ye the holy Spirit: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."

The Church, having thus received the power to forgive sins in Christ's name, has decided upon the way in which she shall exercise it; the Catholic confesses his sins to a priest. (Where individual confession is impossible—for example, when masses of men are exposed to immediate danger—the priest can absolve without it.) Sins thus confessed are under the seal—that is, the priest is strictly forbidden to mention them outside the confessional, even to the penitent himself—unless, of course, the penitent, seeking further advice, mentions them himself to the priest.

The first indispensable condition is that we be sorry for our sins. And not any kind of sorrow suffices; it must be sorrow for sin as an offence against God. What makes sin sin is not the damage, if any, done to others—which *they* might forgive us—but the disobedience to God's law. For that only God can forgive us; and our sorrow must be directed towards him. Ideally it should be what is called "contrition"—sorrow for having disobeyed a good and loving God, to whom we owe all we have, who is entitled to our obedience. But provided we obey God's command to confess to his priest, a lesser sorrow than that may suffice—sorrow for having forfeited heaven and earned God's punishment. This is "attrition." By itself it would not suffice, but by the power of the sacrament it can.

To the non-Catholic, and even sometimes to the Catholic unnerved by the weight or number of his sins, the priest seems to have no obvious function, to be in fact an intruder in a matter that does not concern him. It is God, they argue, whose law is broken, God whose forgiveness we want; why not tell him alone one's sorrow? How can we receive divine forgiveness from anyone but God?

For the Catholic, whatever his occasional wish that it should be otherwise, the matter is settled by the words of Christ already quoted—"whose sins you shall forgive, they are forgiven them." It is not for the sinner to decide how his sins shall be forgiven.

But the question is worth a longer look, for a profound principle is involved—God's plan of using men to convey his gifts to men. Life itself is from God, but he uses a human mother and father to give it to us. That, of course, is in the natural order. But it applies to the supernatural as well. His revelation normally comes to men through other men. The whole of our sacramental life is lived within the community which he founded and which he and the Father and the Holy Spirit indwell. By our sins we damage the community, and weaken its power to do the work for which Jesus founded it. The sacrament of Reconciliation undoes the damage and restores our relation with our fellow Christians. The men who feel so certain that they must go to God alone for forgiveness, would never know Christ lived, much less died for them, unless

men had told them. It may have been living teachers if they belong to a teaching Church, or the long-dead men who wrote the Bible (to say nothing of the living men who gave it to them and told them what it is).

Of the whole of God's revelation this is true; new birth in Baptism is given by God through man; so is Holy Communion (whatever the special value they attach to it). A reason, one imagines, for making this solitary exception of forgiveness for sin is that it involves confessing one's sins to a man, which naturally one dislikes.

In fact those who have practiced confession see certain high points of suitability in it: two, perhaps, especially.

The first is that it is a direct reversal of the process of sinning. In sinning, the will chooses what pleases it, as against what God wills for it. In confessing, the will chooses what displeases it, because God wills that it should.

The second is that in it our sins, put into words weeks or months after we enjoyed them, look their worst. A glass of beer—to take a comparison outside the field of sin—can be a joy in the drinking. But leave the glass unwashed, and come upon it in a month after—it will nauseate with its smell. Last month's sins, when we are forced really to look at them, take on their own natural stench.

Provided we are truly sorry and are willing to do whatever is in our power to undo any damage our sins have done to our victims—restoring money stolen, for instance, or retracting accusations we have falsely made against others—we receive absolution. The guilt of our sins is taken away. If our sorrow, though genuine and rightly motivated, has lacked the intensity called for by the sin's wickedness, there may still be punishment to make up for it; but the guilt is gone and the penance—suffered by us in this world or in purgatory—is measurable and will end. For those sins we have escaped the punishment that is eternal. What has already been referred to as "satisfaction" involves both repairing damage done to others and willingness to do the penance required.

But the great glory of the sacrament is not in the removal of guilt. The soul has been in the darkness of sin. The way to get rid of darkness is not to remove it in some suitable container, but to turn on the light. With confession and absolution, grace is restored to the soul. Once more we are supernaturally alive. As members of the Mystical Body we have been incorporated with Christ, but his life has been blocked from our soul by unrepented sin. Now, he is living in us again and we are once more fruitful members of the community, helping the work Christ does in it, ceasing to be at the worst an actual hindrance, at the best little more than a dead weight it has to carry.