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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."*

30 липня, 2017

Volume 62 No. 31

July 30, 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.

8-а Неділя після П'ятидесятниці

Апостоли Сила, Силуан і тих,
що з ними

Матей 14:14-22



8th Sunday after Pentecost

Apostles Silas, Silvanus and
those with them

Matthew 14:14-22

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

НИНІ: Неділя, 30 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

-П'ятниця, 4 серпня, - о 7:00 год. вечора - (Перша п'ятниця) Служба Божа у каплиці.

Monthly Intentions of the Holy Father for August

Artists. That artists of our time, through their ingenuity, may help everyone discover the beauty of creation.

ЧЕСНОТИ

(Катехизм Католицької Церкви)

1803 «Що лиш правдиве, що чесне, що справедливе, що чисте, що любе, що шанобливе, коли якась чеснота чи що-будь похвальне, - про те думайте!» (Флп. 4,8).

Чеснота - постійна і тверда схильність робити добро. Вона дозволяє людині не лише робити добрі вчинки, а й також давати від себе те, що є найкраще. Усіма своїми чуттєвими і духовними силами чеснотлива людина прямує до добра; вона живе ним і обирає його у своїх конкретних учинках:

«Уподібнитися Богові - ось мета чеснотливого життя» (Св. Григорій Нісський, Проповіді на Заповіді Блаженств, 1.).

Людські чесноти

1804 Людські чесноти - це міцні позиції, сталі схильності, постійне вдосконалення розуму й волі, які керують нашими вчинками, впорядковують наші пристрасті й спрямовують нашу поведінку згідно з розумом і вірою. Вони дають легкість, самовладання і радість, щоб вести морально добре життя. Чеснотлива людина - це така людина, яка добровільно чинить добро.

Моральні чесноти набуваються зусиллями людини. Вони є плодами і паростками морально добрих вчинків. Вони схиляють усі сили людської особи до єднання з Божою любов'ю.

Чесноти і благодать

1810 Людські чесноти, набуті вихованням, свідомими вчинками і через постійні зусилля, є очищені й вознесені Божою благодаттю. З Божою допомогою вони загартовують характер і полегшують здійснення добра. Щастя чеснотливої людини - в практикуванні чеснот.

1811 Нелегко людині, пораненій гріхом, зберігати моральну рівновагу. Дар спасіння, даний через Христа, дає нам необхідну благодать для того, щоб постійно бути в стремлінні до чеснот. Кожен повинен завжди просити світла і сили цієї благодаті, приймати святі таїнства, співпрацювати зі Святим Духом, іти за Його закликком любити добро й остерігатися зла.

1833 Чеснота є постійним і твердим нахилом робити добро.

1834 Людські чесноти є сталою схильністю розуму і волі, які керують нашими вчинками, упорядковують наші пристрасті і спрямовують нашу

TODAY – Sunday, July 30 – 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

–Fri., Aug. 4, at 7:00 PM – (First Friday) Divine Liturgy in the Chapel.

Thank you to all who organized a surprise celebration last Sunday (July 23) after the 10:30 AM Divine Liturgy on the occasion of my 30th anniversary of Priesthood. Thank you for your well-wishes and prayers. May Our Lord bless you for your kindness. Fr. Joseph Pidskalny, OSBM

>> PRAYER REQUEST: Please keep in your prayers Stephanie Doane who is in her twenties and is having health issues (not life threatening).

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 23, 2017 – \$1,678.25

HOLY APOSTLES SILAS, SILVANUS AND THEIR COMPANIONS

Saint Silas was one of the Seventy Apostles chosen and sent forth to preach by Christ (Luke 10:1).

He was a respected figure in the original Church at Jerusalem, one of the “chief men among the brethren” (Acts 15:22). The Council of the Apostles was convened at Jerusalem in the year 51 to deal with the question of whether Gentile Christian converts should be required to observe the Mosaic Law. The Apostles sent a message with Paul and Barnabas to the Christians of Antioch, giving the decision of the Council that Christians of Gentile origin did not have to observe the prescriptions of the Mosaic Law.

Nonetheless, they were told that they must refrain from partaking of foods offered to idols, from things strangled and from blood, to refrain from fornication (Acts 15:20-29).

Together with Saints Paul and Barnabas, the Council of the Apostles sent Saints Silas and Jude to explain the message in greater detail, since they both were filled with the grace of the Holy Spirit. Saint Jude was later sent back to Jerusalem, but Saint Silas remained at Antioch and zealously assisted Saint Paul, the Apostle to the Gentiles, on his missionary journeys preaching the Gospel. They visited Syria, Cilicia, and Macedonia.

In the city of Philippi they were accused of inciting unrest among the people, and for this they were arrested, beaten with rods, and then thrown into prison. At midnight, when the saints were at prayer, suddenly there was a strong earthquake,

поведінку згідно з розумом і вірою. Вони можуть бути згруповані навколо чотирьох головних чеснот: розсудливості, справедливості, мужності і поміркованості.

1835 Розсудливість робить здатним практичний розум розпізнавати за будь-яких обставин наше правдиве добро і вибирати необхідні засоби для його досягнення.

1836 Справедливість полягає в постійному й сильному бажанні віддати Богові й ближньому те, що їм належить.

1837 Мужність забезпечує у труднощах твердість і витривалість у прямуюванні до добра.

1838 Поміркованість приборкує потяг до чуттєвих задоволень і запевняє рівновагу в користуванні створеними благами.

1839 Моральні чесноти зростають через виховання, свідомі вчинки і витривалість у зусиллі. Божа благодать їх очищає й підносить.

1840 Божі чесноти роблять християн здатними до життя зі Святою Трійцею, їхнім початком, спонукою і предметом є Бог, Якого пізнаємо через віру, у Якому покладаємо надію і Якого любимо задля Нього ж Самого.

1841 Існують три Божі чесноти: віра, надія, любов (Пор. 1 Кор. 13, 13.). Вони формують та оживляють усі моральні чесноти.

1842 Через чесноту віри ми віруємо в Бога, у все те, що Він нам об'явив і що подає нам Свята Церква для вірування.

1843 Через чесноту надії з твердою довірою ми прагнемо й очікуємо від Бога вічного життя і благодаті, щоб його заслужити.

1844 Чеснотою любові любимо Бога понад усе і ближнього свого, як самих себе - з уваги на любов до Бога. Вона є «зв'язком досконалості» (Кол. 3,14) і формою всіх чеснот.

1845 Сім дарів Святого Духа, дані християнам - це мудрість, розум, рада, сила, знання, побожність і страх Божий.

Maintenance Work on Church Exterior

As was discussed at previous parish council meetings, maintenance work on the exterior of the church has begun. Stairs and scaffolding to the roof of the church are being installed, with an indefinite duration of this project. Please stay clear of contractors on site. The work that is intended to be done on the church:

- 1) Cleaning and sealing the entire exterior surface;
- 2) Remediation and repair of the precast concrete;
- 3) Caulking at the precast concrete joints;
- 4) installation of roof anchors (for long term maintenance of the church);
- 5) Inspection/potential replacement of all components of the roof and flashing system on the various levels of roof;
- 6) Re-coating the existing roof membrane if inspection deems the membrane to be healthy enough to remain without replacement at this time;
- 7) Painting wood surfaces i.e. doors.

(Cont'd Holy Apostles Silas...) their chains fell off from them and the doors of the prison opened. The prison guard, supposing that the prisoners had fled, wanted to kill himself, but was stopped by the Apostle Paul. Then, he fell down trembling at the feet of the saints, and with faith accepted their preaching about Christ. He then led them out of the prison and took them to his own home, where he washed their wounds, and was baptized together with all his household.

From Philippi Saints Paul and Silas proceeded on to the cities of Amphipolis, Apollonia and Thessalonica. In each city they made new converts to Christ and built up the Church.

At Corinth the holy Apostle Silas was consecrated bishop, and worked many miracles and signs. He finished his life there.

St. Silvanus assisted both of the Chief Apostles. "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand" (1 Peter 5:12). Saint Silvanus was made bishop at Thessalonica and died there a martyr, having undergone many sorrows and misfortunes for the Lord's sake.

"For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea" (2Corinthians 1:19). As the bishop of Thessalonica, Silvanus labored much and suffered much until he finally exchanged this earthly life for the heavenly life.

St. Crescens was a companion of the Apostle Paul and after that the bishop in Galatia and a missionary in Gaul, where he died as a martyr for Christ during the reign of Trajan. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (2 Timothy 4:10).

St. Epaenetus is mentioned by the Apostle Paul. He was the bishop in Carthage. "Salute my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ" (Romans 16:5).

St. Andronicus, the bishop of Pannonia, is commemorated separately on May 17. "Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me" (Romans 16:7).

The End of The World (By Frank Sheed)

DOES THE SOUL in heaven miss the body it once had? Without sorrow, yes. It knows the powers in itself for the animation of a material body which are the very reason for this one spirit's existing as a soul. Knowing the powers, it must know the joy it will be to have them once more in exercise.

When the world ends, all human souls, saved or lost will be reunited with their bodies. Both of the world's end and of the state of the risen bodies we have been given some glimpses.

The world will end when some goal has been attained by the human race. It is mere folly to think of God suddenly losing patience, feeling that the whole chaotic

business has gone on long enough and deciding to end the world there and then. God, who knows all things eternally, has no such new decision to make, sudden or otherwise. God, creating the world, knew its ending.

The goal seems clearly to be the completion of the Mystical Body-when it shall have reached "perfect manhood, that maturity which is proportioned to the completed growth of Christ." As we have seen, the Mystical Body is not simply a spiritual replica of our natural body. What its maturity, its completion, will be, we do not know. God knows. When all who are to be incorporated in it are incorporated, the human race will have achieved its highest triumph; there will be no point or even meaning in bringing new men into existence. This world as we know it will end.

Of the signs that the end is approaching Scripture speaks many times, but it is not always easy to understand what it says. There will be a vast apostasy. Antichrist will come-a man, not a demon, for "he shall make no account of the God of his fathers" (Dn 11), but Satan will aid him (2 Thes 2); he will have the "false prophet" as his chief minister. Once at least St. Paul mentions the conversion of the Jewish people as a whole. There is a great deal of literature-ranging between pure theology and sheer delirium-upon these points, for they have fascinated Christians.

What is told us clearly is that Christ will return in power and majesty to judge all men, the living and the dead; the bodies of the dead will have risen and all men will once more be that union of spirit and matter which constitutes them fully as men. Then each man will see, not only his own individual destiny, but the shape and bearing of humanity's history as a whole.

What the resurrection of the body will mean to the lost, we have no way of knowing. But we can see one fact about what it will mean to the saved. At last they will know what it is to be a man or woman-not a mess, as so many of us are for so much of our lives. Nor is it only to the worst, the messes among us, that the experience of total humanness, integral humanness, will come new. Even the holiest have not known in their earthly life the complete subjection of body to soul in which alone the body is made glorious. They have, some few of them perhaps, reached the point where the soul is free from that subjection to the body which came with sin.

But for all men in heaven the condition first planned by God will have been restored. The soul is completely obedient to God (in an ecstasy of union that unfallen Adam never knew), the body, now glorified, is completely obedient to the soul. It does not hinder the soul by providing competing pleasures; it responds perfectly to the soul's animating energies; it does not limit the soul; it is wholly for the soul's use. Even the saints have not experienced that.

Earth and sky will end; but there will be a new sky and a new earth. So we read in Chapter 21 of Revelation. The whole chapter is well worth reading. Here is its opening:

"Then I saw a new heaven, and a new earth. The old heaven, the old earth had vanished, and there was no more sea. And I, John, saw in my vision that holy city which is the new Jerusalem.... I heard, too, a voice which cried aloud from the throne, Here is God's tabernacle pitched among men; he will dwell with them, and they will be his own people.... he will wipe away every tear from their eyes, and there will be no more death, or mourning."

Self-Denial and the Renunciation of Evil Appetites.

The Imitation of Christ (By Thomas, à Kempis)

THE VOICE OF CHRIST: MY CHILD, you can never be perfectly free unless you completely renounce self, for all who seek their own interest and who love themselves are bound in fetters. They are unsettled by covetousness and curiosity, always searching for ease and not for the things of Christ, often devising and framing that which will not last, for anything that is not of God will fail completely.

Hold to this short and perfect advice, therefore: give up your desires and you will find rest. Think upon it in your heart, and when you have put it into practice you will understand all things.

THE DISCIPLE: But this, Lord, is not the work of one day, nor is it mere child's play; indeed, in this brief sentence is included all the perfection of holy persons.

The Voice of Christ

My child, you should not turn away or be downcast when you hear the way of the perfect. Rather you ought to be spurred on the more toward their sublime heights, or at least be moved to seek perfection.

I would this were the case with you—that you had progressed to the point where you no longer loved self but simply awaited My bidding and his whom I have placed as father over you. Then you would please Me very much, and your whole life would pass in peace and joy. But you have yet many things which you must give up, and unless you resign them entirely to Me you will not obtain that which you ask.

"I counsel thee to buy of me gold, fire-tried, that thou mayest be made rich"³⁸—rich in heavenly wisdom which treads underfoot all that is low. Put aside earthly wisdom, all human self-complacency. I have said: exchange what is precious and valued among men for that which is considered contemptible. For true heavenly wisdom—not to think highly of self and not to seek glory on earth—does indeed seem mean and small and is well-nigh forgotten, as many men praise it with their mouths but shy far away from it in their lives. Yet this heavenly wisdom is a pearl of great price, which is hidden from many.

Every Trial Must Be Borne for the Sake of Eternal Life

(The Imitation of Christ by Thomas, à Kempis)

The Voice of Christ

MY CHILD, do not let the labors which you have taken up for My sake break you, and do not let troubles, from whatever source, cast you down; but in everything let My promise strengthen and console you. I am able to reward you beyond all means and measure.

You will not labor here long, nor will you always be oppressed by sorrows. Wait a little while and you will see a speedy end of evils. The hour will come when all labor and trouble shall be no more. All that passes away with time is trivial.

What you do, do well. Work faithfully in My vineyard. I will be your reward. Write, read, sing, mourn, keep silence, pray, and bear hardships like a man. Eternal life is worth all these and greater battles. Peace will come on a day which is known to the Lord, and then there shall be no day or night as at present but perpetual light, infinite brightness, lasting peace, and safe repose. Then you will not say: "Who shall deliver me from the body of this death?" nor will you cry: "Woe is me, because my sojourn is prolonged." For then death will be banished, and there will be health unailing. There will be no anxiety then, but blessed joy and sweet, noble companionship.

If you could see the everlasting crowns of the saints in heaven, and the great glory wherein they now rejoice—they who were once considered contemptible in this world and, as it were, unworthy of life itself—you would certainly humble yourself at once to the very earth, and seek to be subject to all rather than to command even one. Nor would you desire the pleasant days of this life, but rather be glad to suffer for God, considering it your greatest gain to be counted as nothing among men.

Oh, if these things appealed to you and penetrated deeply into your heart, how could you dare to complain even once? Ought not all trials be borne for the sake of everlasting life? In truth, the loss or gain of God's kingdom is no small matter.

Lift up your countenance to heaven, then. Behold Me, and with Me all My saints. They had great trials in this life, but now they rejoice. They are consoled. Now they are safe and at rest. And they shall abide with Me for all eternity in the kingdom of My Father.