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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."*

27 серпня, 2017

Volume 62 No. 35

August 27, 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.

12-а Неділя після П'ятидесятниці.

Преподобний Пімен Великий

Матей 19:16-26



12th Sunday after Pentecost.

Venerable Pimen the Great

Matthew 19:16-26

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

Songs at 10:30 Divine Liturgy: 1) Opening: on page 234 “V strasi I pokori”; 2) at Communion: page 258 “Tilo Khrystove”; 3) Closing: page 270 “Nache povnyi holos dzvonu”

НИНІ: Неділя, 27 серпня - 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

-**Вівторок, 29 серпня, о 10:30 ранку - Служба Божа в церкві (Усікновення голови св. Івана Хрестителя)**

--**Неділя, 10 вересня, о 12:00 год. -Парафіяльний пікнік. Запрошуємо всіх.**

КАТЕХИЗМ УГКЦ “ХРИСТОС – НАША ПАСХА”

Ми створені для спілкування і сопричастя з Богом

341 Бог сотворив людину на Свій образ і подобу, покликавши її до спілкування із Собою. Господь відкрив людям Своє прагнення спілкуватися з ними, чути їхні відповіді на Свої слова. Він прагне, щоб люди в любові пізнавали Його, і хоче наповнити їх Своєю любов'ю.

342 Увесь Старий Завіт свідчить про прагнення Бога піднести людину до спілкування з Ним. Старозавітні Закон і заповіді, храм і жертвоприношення, свята – усе це створювало умови для спілкування людини з Богом.

343 У Новому Завіті людина сподобляється від Бога Отця повного сопричастя з Ним, дарованого через Христа у Святому Дусі. Цей Завіт звершився у Христі – воплоченому Синові Божому, який нерозривно поєднав у собі Боже і людське життя. Життя людини у Христі, її молитва – це поглиблення дару сопричастя.

344 Людина зростає в сопричасті з Богом у спільноті вірних – Церкві, яка є Тілом Христовим. Найвища молитва – церковна, літургійна, богослужбова, у якій люди єднаються з Богом й одне з одним, утворюючи родину Божу з «єдиним серцем і єдиними устами».

Троїчність богослужіння

345 Молитва Церкви завжди звернена до Отця через Сина у Святому Дусі. «До Отця через Сина», бо ніхто не може прийти до Отця без Сина. «У

Святому Дусі», бо Дух молиться у нас «стогонами невимовними» (пор. Рм. 8, 26). Дією Святого Духа через Сина молитва Церкви підноситься до Отця. Щоразу, коли прикликаємо ім'я Пресвятої Тройці, розпочинаючи нашу молитву та щоденні справи, ми сповідуємо свою єдність з *Отцем, і Сином, і Святим Духом* та сповнюємо все своє життя світлом Пресвятої Тройці.

Церковність богослужіння

346 Христос навчав своїх учнів разом звертатися до Отця як спільнота дітей Божих: «Отче наш» (див. Мт. 6, 9н). Молитви богослужінь підносяться від усієї спільноти вірних. Молитва Церкви як Тіла Христового єднає всіх вірних; Церква на землі єднається з небесною Церквою через молитву до святих і почитання їхніх ікон.

347 Літургійна спільнота багата різними дарами Святого Духа. Завдяки таким дарам кожний вірний є живим учасником богослужіння. Усі дари та служіння взаємопов'язані й скеровані до зростання усієї спільноти як єдиного тіла.

Есхатологічність богослужіння

348 Богослужіння Церкви являє Царство Боже, яке вже є між нами (пор. Лк. 17, 21) і яке водночас ще має остаточно настати: «нехай *прийде* Царство твоє». Богослужіння поєднує в собі *вже* здійснену «повноту» Царства та очікування його явлення в «будучому віці». Церковна спільнота *вже* перебуває в повноті Божої присутності і водночас, усвідомлюючи свою обмеженість і

немічність, взиває до Господа: «Помилуй нас!», «Спаси нас!».

349 У цьому невпинному зростанні Боже *вже* переважає людське *ще ні*. Під час Літургії це *вже* поминається як славне зновупришестя Христа, що можемо бачити на іконі «Спас у славі». Краса риз, обрядів, церковної утварі *вже* вказує на небесну славу, відображає «небо на землі» та «ангельську, небесну Літургію».

350 Храм вірних (нава) – це образ повноти християнської спільноти як Тіла Христового, а вірні в ньому скеровані до святилища, яке символізує повноту Царства Божого – «чого око не бачило» (пор. 1 Кр. 2, 9). Храмовий іконостас являє цю повноту і водночас вказує, що до Царства *ще* слід увійти.

Космічний вимір богослужіння

351 Невидимий Бог об'являв Себе людству «багаторазово й багатьма способами», через слова вибраних Богом людей та через творіння. «За останніх же оцих днів він говорив до нас через Сина» (Євр. 1, 2) – вочлене Слово. Увесь світ був сотворений добрим (див. Бут. 1), а тому він є засобом спілкування з Богом. Однак цей світ потребує людини, очікуючи явління синів Божих (пор. Рм. 8, 19; 22), через яких усе творіння зможе вповні звершити своє призначення.

352 Сам Христос вказує на сотворений світ як на засіб спілкування з Богом: глеєм зціляє сліпця; оздоровлює кровоточиву жінку, яка доторкнулася до його шат; у Переображенні одежа Ісуса засяяла божественним світлом (пор. Мт. 17, 2). Усе, що Христос чинив за свого життя, Він продовжує чинити в богослужіннях Церкви та святих Таїнствах¹. Тому Церква благословляє й освячує різні матеріальні предмети й засоби, якими являє присутність Христа і Його спасенне діяння.

Божественна Літургія – основа й вершина життя християнської спільноти

353 «Це чинить на мій спомин, бо кожного разу, як їсте хліб і п'єте цю чашу, Мою смерть звіщаєте, Моє воскресіння сповідуєте»². У Христі людська природа бере участь у Божій природі (див. 2 Пт. 1, 4). Христос дарує кожному, хто вірує в Нього, причастність до Божого життя. Це таїнство Причастя Христос уповні відкрив своїм апостолам на Тайній Вечері й далі звершує його в богослужіннях Церкви.

354 Вершиною богослужбового життя Церкви є Божественна Літургія (з грецької *літургія* – «спільне діло»), яка є взаємним служінням Бога і людини. На Божественній Літургії (або Службі Божій) Отець уводить нас у повноту свого життя, даруючи нам Сина. Син же дарує нам Себе Самого на поживу в трапезі Слова й трапезі Тіла й Крові, щоб ми стали з Ним «співтілесні та співкровні»³ й мали участь у Його Божестві. Церква, приймаючи цей дар Христовий у Святому Дусі, відповідає Йому приношенням себе самої, щоб Він жив і діяв у ній як у своїм Тілі. Отак Христос, Глава Церкви, разом із Церквою, яка є Його Тілом, приносить Отцеві у Святому Дусі хвалу й благодарення за здійснене спасіння.

355 У Божественній Літургії, яка складається з Проскомидії, тобто приготування дарів, Літургії Слова і Літургії Євхаристії, звершується таїнство спасіння – поєднання Бога і людини у Христі (див. Еф. 1, 10), «будування Христового Тіла» (Еф. 4, 12). Як на Тайній Вечері Христос насамперед повчав апостолів словом, а відтак увів їх у таїнство своїх Тіла і Крові, так і в Божественній Літургії Христос повчає свою спільноту, живить її своїм Словом та чинить учасниками Євхаристійної трапези. Християнин уводиться в це таїнство через слухання Слова Божого і причастя Господнього Тіла і Крові.

² Служебник, Літургія святого Василя Великого, анафора.

³ КИРИЛО ЄРУСАЛИМСЬКИЙ, *Містагогійні проповіді* 4,1; 4,3.

¹ Див. ЛЕВ ВЕЛИКИЙ, *Проповідь LXXIV. На Вознесіння*,

TODAY – Sunday, August 27 – 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

–**Tue., Aug. 29, at 10:30 AM** – Divine Liturgy in the Church. (Beheading of St. John the Baptist)

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

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 August 13, 2017 – \$1,968.00

Monthly Intentions of the Holy Father for September

Parishes. That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

Maintenance Work on the Exterior of the Church

The maintenance work on the exterior of the church is progressing well. The majority of the work on the domes is complete. The scaffold dismantle around the domes is scheduled to start this week. Other work including precast concrete repairs, caulking, sealing and roof anchor installation will continue in the following weeks. At this time, it has not been decided if the roof membrane will be re-coated or replaced. Even with the benefits of good weather conditions, the project will carry beyond the end of September.

>> **Catechism for children classes** starting on Sunday, September 17, 2017 after the 10:30 AM Divine Liturgy. Please, register your children for these classes.

>>**Our Bishop, Most Rev. Ken (Nowakowski) celebrated his 10th anniversary** of Episcopal Ordination on 24 July and we want to continue to the celebrations! You are invited to thank God for Bishop Ken's vocation and episcopal ministry in our Eparchy at the Divine Liturgy on Sunday, 17 September at the Holy Eucharist Parish at 11:00 am. There is no charge for the reception meal following the Divine Liturgy, however there is limited seating available in order to make sure we are prepared to host you please RSVP no later than 10 September to: Fr. Mykhailo Ozorovych Tel: 604-704-5889, mykhailo.oz@gmail.com In lieu of a gift, Bishop Ken has requested donations be made to Holy Eucharist Cathedral for the building of a handicapped ramp.

Saint Pimen the Great

(Commemorated on August 27)

Saint Pimen the Great was born about the year 340 in Egypt. He went to one of the Egyptian monasteries with his two brothers, Anoub and Paisius, and all three received monastic tonsure. The brothers were such strict ascetics that when their mother came to the monastery to see her children, they did not come out to her from their cells. The mother stood there for a long time and wept. Then Saint Pimen said to her through the closed door of the cell, "Do you wish to see us now, or in the future life?" Saint Pimen promised that if she would endure the sorrow of not seeing her children in this life, then surely she would see them in the next. The mother was humbled and returned home.

Fame of Saint Pimen's deeds and virtues spread throughout the land. Once, the governor of the district wanted to see him. Saint Pimen, shunning fame, thought to himself, "If dignitaries start coming to me and show me respect, then many other people will also start coming to me and disturb my quiet, and I shall be deprived of the grace of humility, which I have acquired only with the help of God." So he refused to see the governor, asking him not to come.

For many of the monks, Saint Pimen was a spiritual guide and instructor. They wrote down his answers to serve for the edification of others besides themselves. A certain monk asked, "If I see my brother sinning, should I conceal his fault?" The Elder answered, "If we reproach the sins of brothers, then God will reproach our sins. If you see a brother sinning, do not believe your eyes. Know that your own sin is like a beam of wood, but the sin of your brother is like a splinter (Mt. 7:3-5), and then you will not enter into distress or temptation."

Another monk said to the saint, "I have sinned grievously and I want to spend three years at repentance. Is that enough time?" The Elder replied, "That is a long time." The monk continued to ask

how long the saint wished him to repent. Perhaps only a year? Saint Pimen said, "That is a long time." The other brethren asked, "Should he repent for forty days?" The Elder answered, "I think that if a man repents from the depths of his heart and has a firm intention not to return to the sin, then God will accept three days of repentance."

When asked how to get rid of persistent evil thoughts, the saint replied, "This is like a man who has fire on his left side, and a vessel full of water on his right side. If he starts burning from the fire, he takes water from the vessel and extinguishes the fire. The fire represents the evil thoughts placed in the heart of man by the Enemy of our salvation, which can enkindle sinful desires within man like a spark in a hut. The water is the force of prayer which impels a man toward God."

Saint Pimen was strict in his fasting and sometimes would not partake of food for a week or more. He advised others to eat every day, but without eating their fill. Abba Pimen heard of a certain monk who went for a week without eating, but had lost his temper. The saint lamented that the monk was able to fast for an entire week, but was unable to abstain from anger for even a single day.

To the question of whether it is better to speak or be silent, the Elder said, "Whoever speaks on account of God, does well, and whoever is silent on account of God, that one also does well."

He also said, "If man seems to be silent, but his heart condemns others, then he is always speaking. There may be a man who talks all day long, but he is actually silent, because he says nothing unprofitable."

The saint said, "It is useful to observe three things: to fear God, to pray often, and to do good for one's neighbor." "Wickedness never eradicates wickedness. If someone does evil to you, do good to them, and your goodness will conquer their wickedness."

Once, after Saint Pimen and his disciples arrived at the monastery of Scetis, he learned that the Elder living there was annoyed at his arrival and was also jealous of him, because monks were leaving the Elder to see Abba Pimen.

In order to console the hermit, the saint went to him with his brethren, taking food with them as a present. The Elder refused to receive them, however. Then Saint Pimen said, "We shall not depart from here until we are permitted to see the holy Elder." He remained standing at the door of the cell in the heat. Seeing Saint Pimen's humility and patience, the Elder received him graciously and said, "Not only is what I have heard about you true, but I see that your works are a hundred times greater."

He possessed such great humility that he often sighed and said, "I shall be cast down to that place where Satan was cast down!"

Once, a monk from another country came to the saint to receive his guidance. He began to speak about sublime matters difficult to grasp. The saint turned away from him and was silent. They explained to the bewildered monk that the saint did not like to speak of lofty matters. Then the monk began to ask him about the struggle with passions of soul. The saint turned to him with a joyful face, "Now you have spoken well, and I will answer." For a long while he provided instruction on how one ought to struggle with the passions and conquer them.

Saint Pimen died at age 110, about the year 450. Soon after his death, he was acknowledged as a saint pleasing to God. He was called "the Great" as a sign of his great humility, uprightness, ascetic struggles, and self-denying service to God.

[<https://oca.org/saints/lives/2017/08/27/102404-venerable-pimen-the-great>]



A MAP OF LIFE (by F. J. SHEED)

XII. THE SUPERNATURAL LIFE

(B) HOW IT WORKS IN THE SOUL

IN the last chapter the channels by which the Supernatural Life comes to the soul were dealt with. In this we must consider the life itself and its effects upon the soul. It is to be observed how careful Scripture is to make clear that grace--the gift of the Supernatural Life--does not destroy Nature, but elevates it. "I make all things new," says Christ: not "I make all new things." What He said of the law of Moses--"I come not to destroy but to fulfil"--He might have said of human nature. He took human nature and into it poured a new thing, thus renewing it, making it new. He did not give new faculties to the soul, but He gave the existing faculties of intellect and will new powers of action, powers to act above their natural level. Here again we must follow very closely if we are to grasp the real nature of our road.

Man by nature is a union of body and soul. The soul has two faculties--

the intellect and the will. Now every faculty of man has first its own proper action; and second its own proper object. Thus the eye has its action--namely, to see: and its object--namely, coloured surface. So the intellect has its action which is to know or be aware of: and its object which is truth. Likewise the will has its action which is to love and its object which is goodness. In other words, the intellect knows things in so far as they appear to the soul true: and the will loves things in so far as they appear to the soul good. Now the supreme truth is God: so that the intellect's highest task is to know God. And the supreme goodness is God, so that the will's highest task is to love God. The natural life of man's soul might be set out as follows:

SUPREME FACULTY ACTION
OBJECT OBJECT Soul Intellect to know truth God Will to love goodness God

Thus if we had no revelation from God as to His purpose in creating man, we might deduce from the study of

man's nature that he was meant to know and to love God. And this answer would be, as a mere matter of words, correct. But it would be wrong in fact: for it would not rise above the knowing and loving proper to our nature, and God has revealed to us that our destiny is to know him directly, face to face, and to love Him according to that knowledge. For this, as we have seen, we need new powers, and God gives us these by grace.

When grace comes in, intellect and will are supernaturalized--that is, their nature is not destroyed but given the power of higher ACTION. The intellect retains its objects, namely, truth, but its action is elevated: in other words, it can get at truth in a higher way: it can now believe upon the word of God, that is, it has the supernatural virtue of faith. The will likewise retains its object--namely, goodness--but its action is elevated from love in the natural order to supernatural love, that is, it has the supernatural virtue of charity, by which it loves God and makes the love of God the root of all its other loves and therefore of all its other actions. And the will is rendered capable of another supernatural action--the action of hope: that is, of aspiring to God in reliance upon His power and His goodness. The Supernatural Life of man's soul might then be set out as follows:

FACULTY VIRTUE ACTION
OBJECT[1] SOUL Intellect Faith to believe
God Will Hope to hope God Charity to
love God

Yet the full activity of the Supernatural Life is not in this world. Its completion is in the next. The intellect will then see God direct: it will know him face to face. This direct seeing of God is by a double title supernatural. No created being--man or angel--could by his own powers have direct vision of God, the gulf between Creator and creature being measureless. And man cannot by his own powers have direct vision of anything at all. For man knows

things by means of ideas: when I claim to know another person, I mean that a certain idea and image of him is present in my mind and not the man himself. It is by means of this idea and image that I know him. But in heaven we shall know God direct, not by means of an idea in the mind. So that faith will disappear and direct knowledge will take its place. For the intellect of man there are three levels of action, all having truth as their object: first, natural knowledge: second (for the man in a state of grace here below), faith: third (for the soul in heaven), direct knowledge. To this we shall return in the final chapter of this book. Here simply note that in heaven faith will be no more, for vision will be unclouded: hope will have yielded to possession: only charity will remain--the love binding man to God. But, since love and knowledge are closely connected, charity in heaven will have a newness of intensity proportioned to the new direct knowledge.

To return to this world: the soul in a state of grace that is, possessed of the Supernatural Life--has the three virtues of faith, hope and charity. But, as has already been said, it can lose the Supernatural Life. It does so by mortal sin--that is, by a deliberate and wilful rejection of God. It has to be remembered that man's nature is a damaged nature. The sin of Adam did not render human nature totally evil. But it did leave it with a tendency or bias towards evil--a tendency to seek its own interest rather than God's will, and a tendency to judge of its own interest by the vivid picturing of the imagination and not by the judgment of the reason. Grace does not of itself remove this unhappy bias. Man's nature is by grace given powers to act above its own level: yet it retains that uneasy pull towards self-interest and the too-dominant imagination. Grace helps it, principally, because these three new modes of action bring God closer and clearer. But

the bias in the nature is cured only by steady striving to work with grace towards the will of God. And the striving may be marred by many a yielding-- the lesser yielding of venial sin, the graver yielding of deliberate rejection of God for self. By such an act, the bond of love is broken, for one cannot at the same time love God and be in rebellion against Him: in technical language the soul loses the virtue of charity. The soul in mortal sin thus necessarily loses charity: it may retain hope and faith,[2] but without charity hope and faith are not supernaturally alive and cannot sanctify the soul. The Supernatural Life and the virtue of charity are inseparable: the one cannot be without the other.

Thus the first result of the possession of the Supernatural Life is that in this life we have access to God by these three paths--faith, hope, charity--all of them totally above the natural powers of our soul.

A second result is that man is enabled to perform actions which will merit a supernatural reward. The life of heaven, be it remembered, is a life above our nature. Therefore we could never merit it by our own natural powers. Natural action could obviously never merit a supernatural reward. Only if we are supernaturalized and thus made capable of acting above our nature can we merit a reward above our nature. For a soul in a state of grace, this is simple enough. What of a soul which lacks the Supernatural Life, either having lost it or never having had it? Such a soul has only the natural life and as such can make no step supernaturally. If it is to be enabled so to act as to gain--or regain--the Supernatural Life, it must receive a special "impulse" from God. Such an "impulse" is called Actual Grace. This must be distinguished from the Sanctifying Grace--or Supernatural Life--we have been treating of so far. Sanctifying Grace is really a quality given to the soul, elevating it from within,

abiding with the soul till it is lost by sin. Actual grace does not abide with the soul, does not sanctify it. It is God moving the soul, giving it a kind of impetus, enabling it to perform some supernatural act--of faith, or trust, or fear--which by its own nature it could not perform. If the soul responds to actual grace and makes the appropriate supernatural act, it receives Sanctifying Grace. To put it in another way, if the soul responds to Supernatural Impulse it receives Supernatural Life.

A third result is, as has already been stated many times, that man's soul is fitted for the life of heaven.

A fourth result is that men by grace become sons of God. By birth we are creatures of God, servants of God, but not sons. Once we receive the Supernatural Life we have received that which will one day enable us to know Him directly. But it is proper to God's own Nature--and to no other--to know God directly. Thus, by a gift of God, we are enabled to do something which belongs to God's own Nature, hence there is a real similitude of nature which is rightly expressed by the word "Sons." This is what St. Peter means when he says that we shall be made partakers of the Divine Nature: and the Church expresses the same truth when she says that grace is a "created participation in the life of God." Any man possessed of the Supernatural Life is of necessity possessed also of faith, hope and charity. There is no limit to the degree of intensity of the life. By baptism we receive it. If by mortal sin we lose it, then by the Sacrament of Penance we regain it. By the Blessed Eucharist principally, it receives addition. By prayer and by meritorious action of every kind man obtains from God increase of the Supernatural Life. And the whole purpose of man's life upon earth might be stated as the obtaining, preserving and increasing of this life of Grace in his soul.

