



550 West 14 Avenue
Vancouver, BC V5Z 1P6

Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish

E-Mail: office@stmarysbc.com

Phone: 604.879.5830

Fax: 604.874.2727

Website: www.stmarysbc.com

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

15 квітня, 2018

Volume 63 No. 15

April 15, 2018

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 in Chapel

Сповідь/Confessions: 15 minutes before

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. Василяни/Basilian Fathers serving the

Parish:- Father Serafym Grygoruk, OSBM

Administrator Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM - local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

**Неділя Мирносиць.
Апостоли Аристарх, Пуд і Трохим**



**Sunday of the Myrrh-Bearing Women.
Apostles Aristarchus, Pudens, and
Trophimus**

Acts 6:1-7

Mark 15:43-16:8

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

**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 180 “Khrystos voskres”; 2) **at Communion:** page 258 “Tilo Khrystove”; 3) **Closing:** page 200 “Khrystos voskres! Radist’ z neba”

Ми не клякаємо підчас освячення і перед і по Причастю від дня Воскресіння до Зіслання Святого Духа.

НИНІ: Неділя, 15 квітня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

-10:00 ранку – Шостий Час - Молитва

Вічна Пам'ять! Висловлюємо наше глибоке співчуття родині покійної Нетті Чомсі. Похоронна Божественна Літургія відслужиться в середу, 18 квітня о 11:00 ранку у нашій церкві. Молімся за покійну Нетті Чомсі і її родину.

(З Католицького Народного Катехизму. Франц Шпіраго)

Ісус Христос воскрес із гробу власною силою у Великодню неділю вранці, перед сходом сонця.

Не знаємо, коли саме воскрес Спаситель. Відомо лише, що перед сходом сонця (Лук. 24, 22), "рано вранці" (Лук. 24, 1). З неба зійшов Ангел і відвалив камінь, який заступав вхід до гробу (Мат. 28, 2). Св. Отці вважають, що це було зроблено не для того, щоб звільнити Ісусові дорогу, бо Христос вже був воскрес, а для людей, що приходили поклонитися вмерлому. У гробі залишилося лише полотно, в яке було загорнене Тіло Христа. Побожні жінки, які прийшли намастити тіло Господа пахощами, застали у гробі лише двох Ангелів.

Отже, Ісус Христос лежав у гробі від вечора п'ятниці через суботу до недільного ранку — три дні. Ісус Христос воскрес, як і передбачав, третього дня (Лук. 1-7, 33; Мат. 12, 40).

Те, що Христос воскрес, не викликає ніякого сумніву. Не в тому

заслуга християнина, що він вірить, що Христос умер, а в тому, що вірить у Його воскресіння (св. Амвр.). Євреї закидали, що ніби учні викрали тіло Христа (Мат. 28, 13). Але учні не могли цього зробити — вони були надто чесні і боязливі. Важко допустити і те, що сторожа біля гробу нічого не бачила і не чула, як відвалювали камінь. Але сплячі свідки — це ніякі свідки (св. Авг.). Дехто каже, що Ісус Христос не помер на хресті, у гробі на третій день? прийшов до пам'яті і вийшов з нього. Але це теж неможливе, якщо зважити, які страшні муки Він витерпів, скільки втратив крові. Ісус Христос був знесилений ще перед виходом на Голгофту — Він не міг нести хреста. Як же ж, перебуваючи у гробі три дні, зміг би видобутися з полотна, яким був обгорнений? (Йоан 19, 39). Як міг відвалити камінь, ходити з відкритими ранами? Смерть Ісуса Христа була офіційно затверджена перед Пилатом сот-ником (Мар. 15, 45). Якщо б була хоч тінь імовірності, що Ісус живий, Мати Його і Його приятелі не

поховали б Його і не привалили б вхід до гробу важким каменем.

Воскрес лий Спаситель залишив на своєму Тілі п'ять слідів від ран.

У ці сліди вкладає свої пальці невірний Тома (Йоан 20, 27). Рани є знаком мужності і перемоги. Ці рани на Тілі Христа свідчать, що Він і в небі буде пам'ятати про нас. Ці рани — заплата за наше спасення.

Спаситель воскрес, щоб нам доказати, що є Богом і щоб переконати нас, що ми теж колись воскресемо.

Христос воскресив Своє Тіло, воскресить колись і члени Його (нас).

Воскресіння Христа вшановуємо Великодніми святами. Традиція Великодніх свят походить ще від часу, коли євреї звільнилися з єгипетської неволі. Ми теж у ці дні святкуємо наше звільнення з неволі гріха.

Великдень святкується в першу неділю після першої весняної повні (Постанова Ник. Соб. 325 р.). Отже, щороку Великдень припадає на інший день у проміжку від 22 березня по 25 квітня. Від Великодня залежать свято Вознесіння (через 40 днів після Великодня) і Зелені свята (через 50 днів). Церква у ці дні наказує нам воскреснути духовно, звільнитися від гріхів через таїнство Покаяння і Євхаристії (IV запов. церк.). Щоб колись встати з гробу землі, мусимо тепер встати з гробу гріха (св. Амвр.).

Великодні яйця-писанки — є символом воскресіння: як з яйця виходить птах, так людина колись вийде з землі. М'ясні страви, паски, які посвячуються і споживаються на Великдень, символізують великоднє ягня і прісні хліби ізраїльтян. Піст иеред Великоднем символізує

дочасне життя, повне злиднів і спокус, а Великдень — щастя, яке чекає на нас після воскресіння.

Після воскресіння Спаситель перебував на землі протягом 40 днів, часто являючись Апостолам.

Після воскресіння, імовірно, Ісус Христос насамперед явився Своїй Матері (св. Амвр.), а серед Апостолів — Петрові (Лук. 24, 34). У неділю вранці явився в постаті городника і Марії Магдалині (Мар. 16, 9; Йоан 20, 15), і побожним жінкам, які йшли до гробу (Мат. 28, 9). У неділю ввечері — двом учням, які йшли до Емаусу (Лук. 24), пізніше — учням, які зібралися в одному домі. Тут Він їв разом з усіма рибу і хліб і надав учням право відпускати гріхи (Йоан 20). Наступної неділі знову явився у тому самому домі і скартав Тому за його невір'я (Йоан 20). Пізніше явився сімом Апостолам над озером Генезаретським і тут поставив Петра над усіма Апостолами й усіма вірними (Йоан 21). На горі в Галилеї Христос явився одинадцяти Апостолам і більш як 500 учням. Саме тоді Він дав їм доручення навчати усі народи і хрестити їх (Мат. 28, 16). Протягом цих 40 днів Ісус часто розмовляв з учнями про Боже Царство (Діян. Ап. 1, 3). Останній раз Ісус Христос явився перед Своїм вознесінням. Отже, Апостоли мали змогу переконатися у правдивості воскресіння Христа. Вони спочатку не повірили жінкам (Лук. 24, 11), а, побачивши Христа, подумали, що їх підводять органи чуття. Але коли Спаситель дозволив їм діткнути Своїх ран, їв з ними і навчав їх, повірили настільки, що, опираючись на цю віру, навернули майже цілий світ.

TODAY: Sunday, April 15: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

WE DO NOT KNEEL during the consecration as well as before and after Holy Communion from Easter Sunday to Pentecost Sunday inclusive. **You can sit if you are elderly or weak or ill.**

10:00 AM – Sixth Hour Prayer

Παραστάσι / Graveside Services

Sunday, April 15

Gardens of Gethsemani – 2:30 PM

Sunday, April 22

Forest Lawn Cemetery - 2:00 PM

Saturday, April 28

Forest Lawn Cemetery - 2:00 PM

Forms for the Graveside Services can be found in the church vestibule

Eternal Memory! We extend our sincerest condolences to the Family of the late Nettie Chomcy. Funeral Divine Liturgy will be celebrated on Wednesday, April 18 @ 11:00 AM at St. Mary's. Please keep the late Nettie Chomcy and her family in your prayers.

Fr. Jim Nisbet Catholic Bible Seminar

Hear Biblical scholar and inspirational speaker Fr. Jim Nisbet in person at our Parish on April 27, 28 & 29, 2018, presenting the First Book of Samuel. For more information and registration, pick up a copy of the seminar flyer in the church vestibule or go on line at: [<http://biblestudies4.wixsite.com/biblecentre/registration>] or ask Deacon Howard or Adrian.

>> **A seventy eight year old man looks for** a place to live with people who can assist him with minor things (meals once a day). He does not smoke. With the information please call his daughter Lori: 604-264-7371

Maintenance Work for the Exterior of the Church

Dear Parishioners and Friends. Last Fall our parish did extensive maintenance work on the church exterior, at an overall cost that will surpass \$300,000.00. There is still some work to be done in the Spring.

St. Mary's Parish is asking for your assistance in funding this project. All donations are tax-deductible. "*Convenience Envelopes*" can be found in the front entrance of the church.

To date our parish has received \$48,458.00 towards our renovation and maintenance project. We are very grateful for your generosity in helping us defray the costs of this undertaking. May the Lord bless you for your kindness. Thank You!

Sunday Donations April 8, 2018 - \$1,118.00

>>**THE NEW EVANGELIZATION SUMMIT** Inspiring Catholics. April 27-28, 2018 in Ottawa, ON; streaming live from Ottawa; and broadcast to host sites throughout North America. Streaming to New Westminster, BC Holy Eucharist Ukrainian Catholic Cathedral 501-4 Ave. (cathedral.nwe@gmail.com or ph: 604-704-5889) (Please find information cards at the entrance of our church)

Daffodil Dash

St. Mary's Parish is again participating in the *Daffodil Dash* a fundraiser by the *BC Cancer Society*. We have a registered team and would love to have you support us on the leisurely 5km walk on **Sunday, April 29 at 9:30 AM**, near Science World. We hope you will be able to support us with your donation as well.

For more details, please contact Barbara by email: bjballhorn@gmail.com or phone: 604.323.4115.

CAMP ST. VOLODYMYR - August 19-26, 2018

Start planning your summer holidays now! Come join us to celebrate our 34th year of camp for children in our Eparchy! Camp St. Volodymyr is a great place to be physically active, build self-confidence and self-esteem, develop life-long skills while reconnecting with nature and building friendships. Our camp is also a wonderful opportunity to experience God through nature and the companionship of others.

Campers will learn about the Ukrainian language and culture along with games, hiking, sports, arts and crafts, camp fires, water activities and much more! If you are between the ages of 7-14 this is a summer must do! Registration is \$380. Book by July 4 to save \$50. Bus transportation is also available to and from New Westminster. Register online using Eventbrite. Search "Camp St. Volodymyr BC 2018." For more information contact Jennifer Caldwell @ 604.220.0584 or orjennsawka@hotmail.com.

WAYS TO SUPPORT OUR CAMP: Camp St. Volodymyr is a nonprofit camp, run on a volunteer basis. Please contact Jennifer if you are interested in helping.

VOLUNTEER as a Camp Counsellor: We are seeking between 8-10 individuals to help plan and organize our camp activities. Apply online using Eventbrite. Search "Camp St. Volodymyr BC 2018." Applications due May 15, 2018. All volunteers will be subject to a criminal record check and must sign the camp code of conduct.

VOLUNTEER as a Camp Chef: We are seeking between 4-6 individuals to help us each day in the kitchen. It is your opportunity to get creative and be a part of the campers top 5 things at camp; The Food!

VOLUNTEER as our Camp Nurse: We are looking for an individual to be our camp nurse. This is a wonderful opportunity to get to know the children in our Eparchy. This position would require valid first aid and nursing certification. Responsibilities would include administering medications brought by campers/staff as well as recording all incidents and treatments. Supplies and medications are provided by the camp.

DONATE Food: We are always happy to accept food donations of fresh fruits and vegetables, breakfast items; cereal, syrup, pancake mix, jam, Nutella, lunch items;

chicken soup, Kraft dinner, cheese, drinks; juice boxes, powdered drinks, brownie/cake mixes, Jello, snack bars, cookies or treats. Gift certificates to Superstore and Costco are also welcomed.

DONATE Monetarily: Each year the Eparchy sponsors several children to attend. You can help send a deserving child to camp through your donations. Donation can be made through the Eparchy or online at our Eventbrite page. Tax receipts can be issued for donations of \$25 or more.

We must come to know Him

(by Frank Sheed)

Thus, God and man, the Second Person of the Blessed Trinity in our nature, Our Lord moves through the Gospels: thirty years of all but complete silence, then three years of healing, teaching, in crowds or with the Twelve or alone in the prayer of God, moving steadily toward the thing He had come to do. But He must not remain for us simply a luminous figure, upon whom we dare not gaze too closely, upon whom we need not gaze too closely. In Christ, God is showing Himself to us. Not to look at that which is shown would leave the showing vain. Growth in the knowledge of Christ is growth in the knowledge of God, which He was; and of man, which He was. Quite literally we cannot grow to our capacity in the knowledge either of God or of man if we do not grow in the knowledge of Christ. He is our best approach to the knowledge of God because, as we have seen, here God is to be studied not simply in His own nature, infinitely glorious but remote from our experience, but in our nature finitely glorious and thronging with experiences that we have shared. He is our best approach to the knowledge of man, because man, like everything else, is best studied in its most perfect specimen - only defective knowledge can result from exclusive concentration on damaged specimens.

This growth in the knowledge of Our Lord is not simply a matter of learning texts and seeing the detail of this or that episode of His life. We must get to know Him, as we know a person. But this effort involves something else, which I find it rather difficult to convey. I have already made one attempt. I shall try again. A knowledge of a person has to be personal. There is no such thing as an abstract knowledge of a person, which all who know him possess: there is your knowledge of a person and my knowledge of a person, and we may both know him intimately, but your knowledge will not be the same as mine. Knowledge of a person is a relation between that person and us: it is not only what is to be known about the person, but our reaction - the reaction of our whole self, intellect, will, emotions - to the person. As I have said, any number of people may know someone else intimately, and not only intimately but truly; yet if they could compare their knowledge, there would be vast surprises. It is so with any man: there are elements in him which one friend will respond to and another not, and to which those who respond will respond at different levels of intensity. It is so, above all, with Christ because of the very perfection of His human nature, its depth and universality. No one of us can see and respond to all that is there; no two of us will see and respond to the same things in Him. What is vital for

each one of us is that we develop our own closest possible personal knowledge of Him and personal relation with Him.

That is why I shall not here attempt a description of the man Christ Jesus. I could at most give my picture of Him, which is not more valid or valuable than someone else's merely because it is mine. Nor is there any reason why I should try to impose my picture of Him upon others of His friends. It is for each one to develop his own personal intimacy by meeting Him. And the first place to meet Him is in the Gospels.

But if it would be at once impertinent and pointless to present the reader with a portrait of Christ by me, instead of letting him meet Christ for himself, it may be well to draw attention to certain elements in what I may call roughly the modern view of Christ our Lord, which may already be in the reader's mind, and which therefore he may bring with him to the reading of the Gospels and think he is finding in the Gospels. The mind needs to be cleansed of this particular error in order that it may be prepared to see the Christ who is actually there.

The error I have in mind is the picture of Christ as all love- "love" in this context meaning a sentimental weakness about human beings. This error is carved into thousands of statues-one feels that the artists are not close or recent readers of the Gospels. It is enshrined in the line "Gentle Jesus, meek and mild", an admirable line when it was written but now, by the wearing down of language, an appalling travesty. Meekness is a great and intensely dynamic virtue; so is mildness. But that is not what the words mean in the English of today. "Meek and mild" has become a term of contempt for the type of character which, if it does not deserve

contempt, at least merits no particular admiration. It implies a passivity, a willingness to be pushed about, an amiable desire for niceness all around. It is doubtful if the money changers whom He cast out of the Temple would have called Him mild, or if the SyroPhoenician would have called Him meek when He said, "It is not right to take the children's bread and throw it to the dogs" (Mk 7:27). It might be well, before proceeding to a new reading of the Gospels in the intent of meeting Christ, to begin with the twenty-third chapter of St. Matthew's Gospel, where you will find His terrifying attack upon the scribes and Pharisees: nothing could more violently purge the mind of the picture of ineffective niceness. Just consider a handful of phrases from it:

"Woe upon you, scribes and Pharisees, you hypocrites that swallow up the property of widows, under cover of your long prayers....

"Woe upon you, scribes and Pharisees, you hypocrites that encompass sea and land to gain a single proselyte, and then make the proselyte twice as worthy of damnation as yourselves....

"Woe upon you, scribes and Pharisees, you hypocrites that scour the outward part of cup and dish, while all within is running with avarice and incontinence....

"Woe upon you, scribes and Pharisees, you hypocrites that are like whitened sepulchres, fair in outward show, when they are full of dead men's bones and all manner of corruption within.... "Serpents that you are, brood of vipers, how should you escape from the award of hell?"

This is not the whole Christ, but it is an element too often overlooked. It is an element not only in His character; what we must at every cost grasp is that it is

an element in His love. Note that at the very end of this vast invective, Our Lord utters one of the most perfect expressions of tenderness: 'Jerusalem, Jerusalem, still murdering the prophets, and stoning the messengers that are sent to thee, how often have I been ready to gather thy children together, as a hen gathers her chickens under her wings; and thou didst refuse it!'

Love is a more complex thing, in itself and Christ, than our shallowness always knows, more complex and more extreme. It is a curious phenomenon, which will lead a psychologist of the future, perhaps, to a deeper understanding of the mind of our age, that it has effortlessly and one would say automatically sorted out the tenderer elements in Christ to the total ignoring of the fiercer. In the Sermon on the Mount, for instance (Mt 5-7), everyone has heard of the eight opening phrases: Blessed are the poor in spirit, the patient, those who mourn, those who hunger and thirst for holiness, the merciful, the clean of heart, the peacemakers, those who suffer persecution in the cause of right. But almost nobody remembers that in the long sermon that follows these opening phrases, Our Lord threatens His hearers with hell no fewer than six times.

The plain truth is that we must bring to our meeting with Christ no preconceived ideas of what He ought to be, but a determination to learn what He is. He is not to be measured by our standard, for He is the God who made us. He is the standard.

(iv) His dual utterance

I shall say no more of what in our modern phrase we call the human personality of Christ (be careful of this phrase: Christ our Lord was not a

human person, though He had a human nature: but the word personality as used today has got separated from the philosophical word person and only means the general effect of a person's character and temperament). What we must now consider is a certain difficulty already discussed, arising from the two natures of Christ.

The person very rightly "utters" his nature; this one person who had two natures rightly utters each nature. But the result is two quite different sets of utterances. He can say, "I and the Father are one", and "The Father is greater than I." In the one case it is the "I" who totally owns the divine nature and expresses a fact about His divine nature; in the second case it is the same "I" who owns a human nature and expresses a fact about His human nature. We must habituate ourselves to this dual utterance, holding firmly in the mind that in either utterance the person speaking is God the Son, the Second Person of the Blessed Trinity. Here again we must aim not at a mere verbal awareness but at a comprehension of the Man who was God. For the most part, I think, we tend to concentrate upon what it means to say that God took to Himself a human nature and became man. But we must also consider what it must have meant to this man, really man as we are man, to know that He was God. We see what it meant to His Apostles as they came gradually to be aware that the man was God: it stunned their human minds, then revitalized their human minds with its glory. We must try to see also what it meant to Christ Himself to be aware that He was God; for it was with a human mind that He was aware of it, a mind as human as theirs.