



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."*

22 квітня, 2018

Volume 63 No. 16

April 22, 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 Розслабленого.

Преподобні Теодор Сікіот; і Віталій



Sunday of the Paralytic.

Venerable Theodore Sykeot; and Vitalius

Acts 9:32-42

John 5:1-15

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 188 “Sohlasno zaspivaimo”; 2) **at Communion:** page 244 “Vitai mizh namy”; 3) **Closing:** page 192 “Khrystos voskres, velychno dzvin”

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

НИНІ: Неділя, 22 квітня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

-10:00 ранку – Третій Час - Молитва

МОЛИТВА - МОГУТНІЙ ЗАСІБ СПАСІННЯ

Святий Альфонс Лігуорі

Що ж таке молитва?

Святий Іван Золотоустий

твердить, що «молитва це певний якір для тих, що їм загрожує розбиття; це скарб, що годен збагатити всього, і дуже успішний лік на хвороби, це засіб, щоб зберігатися в святості».

Яку ж користь приносить молитва?

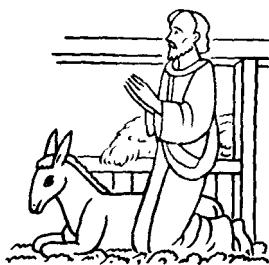
Святий Лаврентій Юстиніян каже: «Молитва подобається Богові, отримує, чого просить, перемагає ворогів і змінює людей». Вона усмиряє Божий гнів, бо Бог прощає тому, хто покірно молиться. Молитва виєднує все те, чого просимо, і перемагає ворожі сили. Коротко, молитва просвічує засліплених, скріплює слабих і грішників перетворює в Святих. Хто потребує світла, нехай молиться до Бога, і світло буде йому дане. Цар Соломон сказав про себе: Бог подав мені мудрість, як тільки я звернувся до Нього. Хто потребує мужности, нехай благає її в Бога, і вона буде дана йому. Пророк Давид заявив: Я отримав Божу поміч, як тільки під час молитви відчинив уста. Чим же святі мученики здобули собі

силу опиратися тиранам, як не молитвою, що виєднала їм мужність перемагати торттури і смерть?

Святий Іван Золотоустий твердить: «Хто користується цією могутньою зброєю, той не зазнає смерти, полишає землю, входить до неба і проживає з Богом». Не допускається гріха, хто використовує могутній засіб молитви. Він згодом зненавидить земські розкоші, зачне продумувати про небо, і вже в цім житті розкошуватиметься приставанням із Богом. Пощо ж тоді мучити себе питанням: «Хто знає, чи я записаний чи ні в книзі життя? Хто знає, чи Бог подасть мені ласку витривалости?» Апостол Павло кличе: Не турбуйтеся нічим, але в усьому молитвою і благанням з подякою виявляйте свої прохання Богові! Пощо, каже Апостол, томити себе неспокоями і страхом? Отож відженіть від себе журбу, бо вона тільки зменшує довір'я та чинить вас кволими і лінивими на дорозі спасіння. Зате завжди молиться і прохайте, виявляючи Богові свої потреби. Водночас дякуйте Йому за дане приречення, що подасть вам ласки, яких бажаєте, коли тільки будете прохати Його. До цих ласк

належать успішна ласка, витривалість, спасіння та все інше, чого б могли бажати.

Бог виставляє нас на боротьбу, щоб ми змагалися з могутніми ворогами, але Він дотримує Свою обітницю, тому не дозволяє, щоб вороги сильніше атакували нас ніж ми годні опертися. Святий Павло кличе: Бог вірний, тому не дозволить, щоб ви були спокушувані більше ніж годні стерпіти. Бог вірний, бо негайно спішить на поміч тому, хто взиває Його. Вчений кардинал Готті пише, що Господь не тільки завжди дає таку ласку, якої нам треба, щоб перемогти спокусу, але й зобов'язаний вділити потрібну силу, щоб дійсно опертися спокусі, якщо звертаємося до Нього, бо Він приготував і роздає стільки ласки, скільки комусь треба: «Якщо в спокусі удаємося до Бога, то Він зобов'язаний дати нам стільки сили, щоб ми не тільки могли, але дійсно оперлися їй, бо можемо все в Тім, що скріпляє нас Своєю ласкою, якщо покірно благаємо її». З Божою поміччю ми годні всього доконати. Бог помагає кожному, що покірно благає в Нього помочі. Отож нема для нас виправдання, якщо дозволяємо спокусі перемогти себе. Спокуса перемагає нас тільки тому, що не молимося, і тут наша вина. Святий Августин твердить, що при помочі молитви ми годні перемогти всі ворожі затії і сили, бо «Молитва нищить всякі шкідливі речі».



(3) Бог завжди готовий вислухати нас

Святий Бернардин Сієнський каже, що молитва це вірний і Небесному Цареві добре знаний амбасадор. Вона входить у Його Серце і спонукає Його помагати нам нужденним, що стогнемо посеред численних боїв і нужди на цій долині сліз: «Молитва це вірний і знаний Цареві посланець. Він входить до Його палати і своєю настирливістю впливає на милосердне Серце Царя й так одержує нам поміч серед важких трудів». Пророк Ісая запевняє нас про це, кажучи, що Бог зворушується на вид наших молитов, і тому не дозволяє щоб ми довго плакали. Він негайно відповідає на наші благання й уділяє те, чого прохаємо: Не будеш гірко плакати, бо Він змилюється на звук твого ридання; й як тільки почує, то відповість тобі. Деінде ж Господь отак скаржить на нас устами пророка Єремії: Хіба Я показався неприязним для Ізраїля немов пустиня або мрячна земля, що Мій нарід тримається здалека від Мене і не хоче вернутися?. Господь ніби нарікає й каже: Чому ви кажете, що більше не бажаєте приходити до Мене? Хіба Моє милосердя стало неплодною землею, що вже нічого не годна зародити, або недоброю землею, що пізно зароджує? Отак люблячий Господь дає нам зрозуміти, що Він завжди і скоро вислухує наші благання. Водночас картає тих, що через брак довір'я, що будуть вислухані, перестають молитися.

TODAY: Sunday, April 22: 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 – Third Hour Prayer

Παραστάσι / Graveside Services

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

Thank You

I would like to thank everyone who offered Divine Liturgies for our mother Pauline Prybysh. Your prayers and condolences have given us the strength to carry on with mother's memories. We greatly appreciate your support.

Marlayne Andrijaszyn, Eileen Wishlow

A 40 Day Memorial Divine Liturgy will be celebrated for our mother on Tuesday, April 24 at 8:30 AM in the residence Chapel. Please join us.

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 (non-smoker) is looking for a place to live with people who can assist him with minor things (meals once a day). If you can assist in any way, 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!

>>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

Sun APRIL 29. Team members and supporters are meeting in the church parking lot at 9:30am to carpool to the Concord Parking Lot (across from Rogers Arena) for the start of the Dash at 10am. The start of the walk this year has moved from Science World to Concord Place -plenty of pay parking. Please let Barbara know if you need a ride 604-732-3166.

The Conversion of the Baptized (from the Catechism of the Catholic Church)

1427 Jesus calls to conversion. This call is an essential part of the proclamation of the kingdom: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." [16] In the Church's preaching this call is addressed first to those who do not yet know Christ and his Gospel. Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism [17] that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life.

1428 Christ's call to conversion continues to resound in the lives of Christians. This second conversion is an uninterrupted task for the whole Church who, "clasping sinners to her bosom, (is) at once holy and always in need of purification, (and) follows constantly the path of penance and renewal." [18] This

endeavor of conversion is not just a human work. It is the movement of a "contrite heart," drawn and moved by grace to respond to the merciful love of God who loved us first. [19]

1429 St. Peter's conversion after he had denied his master three times bears witness to this. Jesus' look of infinite mercy drew tears of repentance from Peter and, after the Lord's resurrection, a threefold affirmation of love for him. [20] The second conversion also has a communitarian dimension, as is clear in the Lord's call to a whole Church: "Repent!" [21]

St. Ambrose says of the two conversions that, in the Church, "there are water and tears: the water of Baptism and the tears of repentance." [22]

16 Mk 1:15. #17 Cf. Acts 2:38.

18 LG 8 # 3. #19 Ps 51:17; cf. Jn 6:44; 12:32; 1 Jn 4:10. #20 Cf. Lk 22:61; Jn 21:15-17. #21 Rev 2:5, 16. #22 St. Ambrose, ep. 41, 12: PL 16, 1116.

THE MORALITY OF HUMAN ACTS

1749 Freedom makes man a moral subject. When he acts deliberately, man is, so to speak, the father of his acts. Human acts, that is, acts that are freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil.

I. The Sources of Morality

1750 The morality of human acts depends on: - the object chosen; - the end in view or the intention; - the circumstances of the action. The object, the intention, and the circumstances make up the "sources," or constitutive elements, of the morality of human acts.

1751 The object chosen is a good toward which the will deliberately directs itself. It is the matter of a human act. the object chosen morally specifies the act of the will, insofar as reason recognizes and judges it to be or not to be in conformity with the true good. Objective norms of morality express the rational order of good and evil, attested to by conscience.

1752 In contrast to the object, the intention resides in the acting subject. Because it lies at the voluntary source of an action and determines it by its end, intention is an element essential to the moral evaluation of an action. the end is the first goal of the intention and indicates the purpose pursued in the action. the intention is a movement of the will toward the end: it is concerned with the goal of the activity. It aims at the good anticipated from the action undertaken. Intention is not limited to directing individual actions, but can guide several actions toward one and the same purpose; it can orient one's whole life toward its ultimate end. For example, a service done with the end of helping one's neighbor can at the same time be inspired by the love of God as

the ultimate end of all our actions. One and the same action can also be inspired by several intentions, such as performing a service in order to obtain a favor or to boast about it.

1753 A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. the end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving). [39]

1754 The circumstances, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil.

39 Cf. Mt 6:24.



II. Good Acts and Evil Acts

1755 A morally good act requires the goodness of the object, of the end, and of the circumstances together. An evil end corrupts the action, even if the object is good in itself (such as praying

and fasting “in order to be seen by men”). The object of the choice can by itself vitiate an act in its entirety. There are some concrete acts - such as fornication - that it is always wrong to choose, because choosing them entails a disorder of the will, that is, a moral evil.

1756 It is therefore an error to judge the morality of human acts by considering only the intention that inspires them or the circumstances (environment, social pressure, duress or emergency, etc.) which supply their context. There are acts which, in and of themselves, independently of circumstances and intentions, are always gravely illicit by reason of their object; such as blasphemy and perjury, murder and adultery. One may not do evil so that good may result from it.

THE MORALITY OF THE PASSIONS

1762 The human person is ordered to beatitude by his deliberate acts: the passions or feelings he experiences can dispose him to it and contribute to it.

I. Passions

1763 The term “passions” belongs to the Christian patrimony. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil.

1764 The passions are natural components of the human psyche; they form the passageway and ensure the connection between the life of the senses and the life of the mind. Our Lord called man's heart the source from which the passions spring. [40]

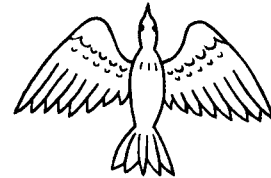
1765 There are many passions. the most fundamental passion is love, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the

pleasure and joy of the good possessed. the apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it.

1766 “To love is to will the good of another.” [41] All other affections have their source in this first movement of the human heart toward the good. Only the good can be loved. [42] Passions “are evil if love is evil and good if it is good.” [43]

40 Cf. Mk 7:21. #41 St. Thomas Aquinas, STh I-II, 26, 4, corp. art.

42 Cf. St. Augustine, De Trin., 8, 3, 4: PL 42, 949-950. #43 St. Augustine, De civ. Dei 14, 7, 2: PL 41, 410.



II. Passions and Moral Life

1767 In themselves passions are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will. Passions are said to be voluntary, “either because they are commanded by the will or because the will does not place obstacles in their way.” [44] It belongs to the perfection of the moral or human good that the passions be governed by reason. [45]

44 St. Thomas Aquinas, STh I-II, 24, 1 corp. art.

45 Cf. St. Thomas Aquinas, STh I-II, 24, 3.



Christ is Risen! Indeed He is Risen!

Dear Friends,

I would like to share with you some wonderful news for our Eparchy. In December of 2015 Andriy Malysh visited our Eparchy at my invitation. He was in his final year of a Masters-Licentiate Degree in Evangelization at the Pontifical Lateran University in Rome. He completed his seminary training at Holy Spirit Seminary in Lviv and his Philosophy and Theology from Ukrainian Catholic University in Lviv. Andriy was born in Nadvirna, Ivano-Frankivsk Oblast, Ukraine. After his studies in Rome, he married Ivanka Danylyk of Lviv. They have a daughter, Daryna who was born in October of last year.

As you know I was appointed the head of the Vibrant Parish Working Group of the Ukrainian Greek Catholic Church in 2011. In the autumn of 2016, I hired Andriy to be our full-time Administrative Secretary of the Working Group. In 2017 I was asked by His Beatitude Sviatoslav to head a special team to conduct an audit of the financial structures and activities of the Ukrainian Greek Catholic Patriarchal Curia (Chancery). Among the team members I brought on board Andriy Malysh who assisted in the coordination of our audit team.

Andriy has visited our Eparchy a few more times since 2015 including 2017 for our Holy Week and Easter celebrations with his wife Ivanka. During these visits Andriy along with Ivanka and I have been on a journey of vocation discernment. I am very pleased to announce that Andriy will be ordained a sub-deacon and a deacon for our Eparchy. These ordinations will take place in Lviv. His ordination as a deacon will be celebrated at the Patriarchal Centre Chapel of the Annunciation in Lviv on Sunday 20 May of this year. Andriy will continue to work in Lviv with the Vibrant Parish Working Group for the next year or so and then God willing he will be ordained a priest for our Eparchy and will come to British Columbia with his family to begin his pastoral ministry with us.

I would like to ask you, dear Sisters and Brothers to pray for Andriy as he prepares himself for ordination asking God to bless him. I would ask that at each Divine Liturgy we add a special petition/litany for him:

Priest: We also pray for the servant of God, Andriy that the Lord would send his Holy Spirit to guide him as he prepares for his ordination as a sub-deacon and a deacon for the Eparchy of New Westminster, Lord hear us and have mercy!

Faithful: Lord have mercy, Lord have mercy, Lord have mercy!

Certainly if you will be in Lviv on 14 May (ordination as a sub-deacon) and on Sunday 20 May for Andriy's ordination as a deacon you would be most welcome to attend!

With prayerful best wishes,

+Ken

Bishop of New Westminster