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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."*

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29 квітня, 2018

Volume 63 No. 17

April 29, 2018

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**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 Самарянки.  
Дев'ять мучеників у Кизиці; преп.  
Мемнон, чудотворець**



**Sunday of the Samaritan Woman.**

**Nine Holy Martyrs of Cyzica; St.**

**Memnon, wonderworker**

Acts 11:19-26, 29-30

John 4:5-42

**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, 29 квітня: Кава і солодке після Служби Божої** о год 8:30 і 10:30 рано.

-10:00 ранку – Шостий Час – Молитва

**>>У травні маємо Молебень до Пресвятої Богородиці** у каплиці, кожного вівторка і четверга о 7:00 вечора, і кожної неділі о 10:00 ранку. Просимо взяти участь!

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**КАТЕХИЗМ УГКЦ  
«ХРИСТОС – НАША ПАСХА»  
Воскресіння**

244 У літургійних стихирах Церква оспівує запечатаний і стережений воїнами гріб Христовий, як скарбницю, в яку покладено Христа – справжній скарб. Христос, «Сонце правди», зайшов у гріб, щоб знову вийти – воскреснути. Як Христос у воплощенні вийшов із лона Матері, так у воскресінні вийшов із лона землі. Він увійшов у землю як Адам – «порох земний», але вийшов із неї, бо як нетлінний «у порошок не повернувся». «Гріб прийняв, але не міг втримати Слово», тому зі «знаку смерті» стає «джерелом воскресіння», зі смертоносного стає живоносним. «Як людину Його поклали до гробу, – але як Бог Він зруйнував ад і душі страдників визволив; як людину Його запечатали в гробі, – але як Бог Він, вийшовши, цілими печаті зберіг»<sup>1</sup>. Порожній гріб благовістить Воскресіння: «Скажіть, невірні, де Той, що Його ви поклали у гробі, опечатавши камінь? Дайте мертвого, ви, що відреклись Життя!

Дайте похованого або увіруйте Воскреслому!»<sup>2</sup>.

245 Ангели звістили жінкам-мироносицям: «Чому шукаєте живого між мертвими? Його нема тут: Він воскрес!» (Лк. 24, 5-6). Воскресіння з мертвих є перемогою над тлінністю тіла: «Христос, воскреснувши з мертвих, вже більше не вмирає: смерть над Ним більше не панує» (Рм. 6, 9). У воскресінні тіло Христа нове, прославлене, вільне від земних обмежень простору і часу. Саме тому воскресіння Христа – це явлення нового творіння Божого. У «перший день після суботи», у неділю Церква святкує Христове Воскресіння – перший день нового творіння.

246 Воскресіння Христове є запорукою нашого воскресіння: «Христос воскрес із мертвих, первісток померлих. Бо тому що через чоловіка смерть, через чоловіка й воскресіння мертвих. Як бо в Адамі всі вмирають, так у Христі й оживуть всі» (1 Кр. 15, 20-23). На воскресінні Христовому ґрунтується вся віра Церкви: «Як Христос не воскрес, то марна віра ваша – ви ще у гріхах ваших» (1 Кр. 15, 17-18). «Бо коли ми віруємо,

1 ІЛАРІОН, *Слово про закон і благодать*.

2 *Октоїх*, глас 4, неділя, утренья, стихира на хвалитних.

що Ісус умер і воскрес, тож так і тих, які поснули в Ісусі, Бог приведе з Ним» (1 Сл. 4, 14).

247 У богослужінні Страсної п'ятниці Церква почитає плащаницю як знак смерті Христа. Біля плащаниці відправляють Єрусалимську утренью – оплакування померлого з надією на грядуще Воскресіння: «Не ридай за мною, Мати, ... бо воскресну». У богослужінні Пасхальної ночі плащаницю переносять із гробу Господнього до святилища, усі вірні виходять із храму із запаленими світильниками й тричі процесійно обходять храм. Священик під спів тропаря: «Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував», – хрестом відчиняє двері храму. Вірні входять до храму, прославляють Воскреслого Христа і, наче мирносиці пасхального ранку – перші свідки Воскресіння, несуть блага вість про це цілому світові: «Воскресіння день, просвітінся Торжеством, одні одних обнімімо та скажімо: Браття! І тим, що ненавидять нас, простім усе з Воскресінням, і так усі заспіваймо: Христос воскрес!»<sup>3</sup>.

### **Вознесіння**

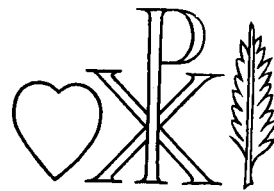
248 Протягом 40 днів після Воскресіння Христос являвся Своїм учням, утверджуючи їх у вірі, а тоді вознісся на небо і возсів праворуч Отця: «І Він вивів їх аж до Витанії і, знявши руки Свої, благословив їх. А як Він благословляв їх, віддалився від них і почав возноситись на небо. Вони ж, поклонившись Йому, повернулися з радістю великою в Єрусалим» (Лк. 24, 50-52; пор. Мр. 16, 19). Радість апостолів – у тому, що у Вознесінні Христос не покидає світу: «Отож Я з вами по всі дні аж до кінця віку» (Мт. 28, 20). Христос невидимо перебуває у світі, в якому людина покликана осягти спасіння. Апостоли дістають від Христа

благословення та посланництво проповідувати Євангеліє всьому творінню (див. Мр. 16, 15) і зробити учнями всі народи, хрестячи й навчаючи їх берегти все те, що Він заповідав (див. Мт. 28, 9-20).

249 У Вознесінні Христос підніс відновлену людську природу до божественної слави. Літургійні стихири празника Вознесіння оспівують відкриті «двері до неба», коли Христос увиходить «усередину неба», де Його вітають із трепетом ангельські сили. Він підноситься «на хмарах» понад херувимами й «вище» від неба. Як Богові Йому належить «місце» праворуч Отця. Вознесіння в Божому задумі є передумовою Зіслання Святого Духа: «Ліпше для вас, щоб Я відійшов. Бо коли не відійду, то Утішитель до вас не зійде» (Йо. 16, 7). Христос возноситься до Отця «задля нас, людей, і нашого ради спасіння» (Символ віри). «В домі Отця Мого багато жител. Коли б не так, то Я сказав би вам; іду бо наготовити вам місце. І коли відійду і вам місце споготую, то повернуся і вас до Себе візьму, щоб і ви були там, де Я» (Йо. 14, 2). Як Христос вознісся у славі, так у славі й прийде.

*«І вдруге прийде зі славою судити живих і мертвих, а Його Царству не буде кінця» (Символ віри)*

*«І прийде віддати кожному за вчинками його» (Анафора святого Василія Великого)*



**TODAY: Sunday, April 29:** 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

>>**Sunday, May 6, at 12:45 PM** – Bible Study; Book of Exodus: Called to Freedom.

>> **Saturday, May 26, 2018. MARIAN CONFERENCE 2018.** Doors open 8:00 AM and closes with 5:30 PM Holy Mass. Speakers: Archbishop Michael Miller, Fr. Vincent Lambert, Fr. Bill Lalbing, Fr. John Horgan, Patrick Campbell, and Michael Russel O'Brien. (There is a Poster with more details in our church). (Tickets: adults: \$45 in advance (\$50/ door). Students: \$25; Priests and Religious: Free) Sharon Vancouver Airport Hotel 7551 Westminster Highway, Richmond, BC V6X 1A3. Websites: Eventbrite.ca MarianConference.ca Ph:604-800-8242; 800-663-MARY(6279)

### **Moleben to the Blessed Mother**

Moleben to the Blessed Mother will be celebrated during the month of May. We will celebrate Moleben on Tuesday and Thursday evenings at 7:00 PM in the residence chapel, and at 10:00 AM in church on Sundays. Please join us for this most beautiful service in honour of Our Lady.

### **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 \$48,863.00 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 22, 2018 - \$910.25



### **The Nine Holy Martyrs of Cyzica**

The city of Cyzicus is in Asia Minor on the coast of the Dardenelles (Hellespont). Christianity already began to spread there through the preaching of Saint Paul (June 29). During the persecutions by the pagans, some of the Christians fled the city, while others kept their faith in Christ in secret.

At the end of the third century Cyzicus was still basically a pagan city, although there was a Christian church there. The situation in the city distressed the Christians, who sought to uphold Christianity. The nine holy martyrs Thaumasius, Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, and Philemon were also from Cyzicus. They came from various places, and were of different ages: the young like Saint Antipater, and the very old like Saint Rufus. They came from various positions in society: some were soldiers, countryfolk, city people, and clergy. All of them declared their faith in Christ, and prayed for the spread of Christianity.

The saints boldly confessed Christ and fearlessly denounced the pagan impiety. They were arrested and brought to trial before the ruler of the city. Over several days they were tortured, locked in prison and brought out again. They were promised their freedom if they renounced Christ. But the valiant martyrs of Christ continued to glorify the Lord. All nine martyrs were beheaded by the sword (+ ca. 286-299), and their bodies buried near the city.

In the year 324, when the Eastern half of the Roman Empire was ruled by Saint Constantine the Great (May 21), and the persecutions against Christians ended, the Christians of Cyzicus removed the incorrupt bodies of the martyrs from the ground and placed them in a church built in their honor.

Various miracles occurred from the holy relics: the sick were healed, and the mentally deranged were brought to their senses. The faith of Christ grew within the city through the intercession of the holy martyrs, and many of the pagans were converted to Christianity.

When Julian the Apostate (361-363) came to rule, the pagans of Cyzicus complained to him that the Christians were destroying pagan temples. Julian gave orders to rebuild the pagan temples and to jail Bishop Eleusius. Bishop Eleusius was set free after Julian's death, and the light of the Christian Faith shone anew through the assistance of the holy martyrs.

In Russia, not far from the city of Kazan, a monastery was built in honor of the Nine Martyrs of Cyzicus. It was built by the hierodeacon Stephen, who brought part of the relics of the saints with him from Palestine. This monastery was built in the hope that through their intercession and prayers people would be delivered from various infirmities and ills, particularly a fever which raged through Kazan in 1687.

Saint Demetrius of Rostov (September 21), who composed the service to the Nine Martyrs, writes, "through the intercession of these saints, abundant grace was given to dispel fevers and trembling sicknesses." Saint Demetrius also described the sufferings of the holy martyrs and wrote a sermon for their Feast day.

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### **St. Memnon the wonderworker**

Saint Memnon the Wonderworker from his youth he lived in the Egyptian desert. By his arduous ascetical efforts, he attained a victory of spirit over the flesh.

As Igumen of one of the Egyptian monasteries, he wisely and carefully guided the brethren. Even while aiding them through prayer and counsel, the saint did not waver in his efforts in the struggle against temptation.

He received the gift of clairvoyance through unceasing prayer and toil. At his prayer a spring of water gushed forth in the wilderness, locusts destroying the harvest perished, and the shipwrecked who called on his name were saved. After his death, the mere mention of his name dispelled a plague of locusts and undid the cunning wiles of evil spirits.

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### **III. THE HOLY TRINITY IN THE TEACHING OF THE FAITH**

*(from the Catechism of the Catholic Church)*

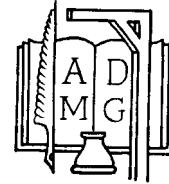
The formation of the Trinitarian dogma

249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." [81]

250 During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand". [82]

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.



### **The dogma of the Holy Trinity**

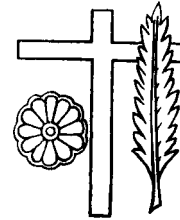
253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". [83] The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." [84] In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature." [85]

254 The divine persons are really distinct from one another. "God is one but not solitary." [86] "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." [87] They

are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." [88] The divine Unity is Triune.

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." [89] Indeed "everything (in them) is one where there is no opposition of relationship." [90] "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son." [91]

256 St. Gregory of Nazianzus, also called "the Theologian", entrusts this summary of Trinitarian faith to the catechumens of Constantinople: Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. . . the infinite co-naturality of three infinities. Each person considered in himself is entirely God. . . the three considered together. . . I have not even begun to think of unity when the Trinity bathes me in its splendour. I have not even begun to think of the Trinity when unity grasps me. . [92]



#### **IV. THE DIVINE WORKS AND THE TRINITARIAN MISSIONS**

257 "O blessed light, O Trinity and first Unity!" [93] God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship". [94] This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love. [95] It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church. [96]

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same natures so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle." [97] However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are". [98] It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons, and their one divine nature.

Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him. [99]

260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. [100] But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him": [101]

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action. [102]

#### IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son ( Jn 14:26) and by the Son "from the Father" ( Jn 15:26), reveals that, with

them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, De Trin. 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, CPG # 9).

81 2 Cor 13:14; cf. I Cor 12:4 - 6; Eph 4:4-6.

82 Paul VI, CPC # 2.

83 Council of Constantinople II (553): DS 421.

84 Council of Toledo XI (675): DS 530:26.

85 Lateran Council IV (1215): DS 804.

86 Fides Damasi: DS 71.

87 Council of Toledo XI (675): DS 530:25.

88 Lateran Council IV (1215): DS 804.

89 Council of Toledo XI (675): DS 528.

90 Council of Florence (1442): DS 1330.

91 Council of Florence (1442): DS 1331.

92 St. Gregory of Nazianzus, Oratio 40, 41: PG 36,417.

93 LH, Hymn for Evening Prayer.

94 Eph 1:4-5, 9; Rom 8:15, 29.

95 2 Tim 1:9-10.

96 Cf. AG 2-9.

97 Council of Florence (1442): DS 1331; cf. Council of Constantinople II (553): DS 421.

98 Council of Constantinople II: DS 421.

99 Cf. Jn 6:44; Rom 8:14.

100 Cf. Jn 17:21-23.

101 Jn 14:23.

102 Prayer of Blessed Elizabeth of the Trinity.