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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."*

6 травня, 2018

Volume 63 No. 18

May 6, 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 Сліпонародженого.

Праведний і многостраждальний Йов



Sunday of the Man Born Blind.

The Just and Long-Suffering Job

Acts 16:16-34

John 9:1-38

**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 192 “Khrystos voskres, velychno dzvin”; 2) **at Communion:** page 252 “Nazaretu liubyi tsvite”; 3) **Closing:** page 196 “Khrystos voskres! Lykuite nyini”

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

НИНІ: Неділя, 6 травня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

-10:00 ранку – Молебень до Матері Божої.

- **Середа, 9 травня**, о 7:00 веч. – Збори Парафіяльної ради.

- **Четвер, 10 травня** – (Обов’язкове) Свято Вонесіння ГНІХ. Служба Божа о 10:30 ран. і 6:30 веч. – Молебень і Служба Божа

>>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!

КАТЕХИЗМ УГКЦ

«ХРИСТОС – НАША ПАСХА»

Пришестя Христа у славі

250 На суді синедріону Христос, відповідаючи на питання первосвященника Каяфи, чи Він «Син Благословенного» (Мр. 14, 61), наводить слова пророка Даниїла про прихід у славі Сина Людського: «І побачите Сина Чоловічого, який сидітиме праворуч Всемогутнього та йтиме на хмарах небесних» (Мр. 14, 62; пор. Дан. 7, 13). Після Вознесіння Христового ангели сповістили апостолам: «Оцей Ісус, Який від вас був узятий на небо, так само прийде, як ви Його бачили відходячого на небо» (Ді. 1, 11). Як у людській природі Він вознісся до божественної слави, так у тій же прославленій людській природі прийде судити.

251 У славному Пришесті (грецькою – *парусія*) Христа Суд над «живими і мертвими» стане благословенням для праведників. На Суді бо відкриється і стане явним усе таємне і приховане: «Нічого бо нема схованого, що б не відкрилось, і

скритого, що б не виявилось» (Лк. 12, 2-3).

252 Славне друге Пришестя Христа несе зі собою також прославлення людини (див. Кл. 3, 4), яке є сповненням обожествлення, осягненням «повноти Христа» (Еф. 4, 13). Христос розпочав прославлення людини у Своїм Воскресінні, а відтак – в історії Церкви у свідченні святих: «Христос із мертвих устав, як начало померлих, первородний творіння, Творець всього, що існує, Він і нашу зотлілу природу обнови в у Собі»¹, а тоді у відповідь «як первістки ества вселенна приносить Насадителю творіння ... богоносних мучеників»².

Присутність воскреслого Христа

253 Воскреслий Христос заповів апостолам: «Отож Я з вами по всі дні аж до кінця віку» (Мт. 28, 20). Христос завжди присутній у Своїй Церкві, зокрема у святих Таїнствах, у Слові Святого Письма, у літургійній

1 *Октоїх*, глас 3, неділя, утрень, сідальний перший.

2 Пор. *Апостол*, субота, кондак мученикам.

спільноті, у подвижницькому житті святих і їхніх мощах та у святих іконах. Воскреслий Христос дарує нам благодать відродження і нового життя, як навчає апостол Павло, у нас помирає «стара» й воскресає «нова» людина у Христі: «Хоч наша зовнішня людина занепадає, однак наша внутрішня обновлюється день-у-день» (2 Кр. 4, 16). Зодягнувшись у Христа у Хрещенні (див. Рм. 6), людина зростає до «міри повного зросту повноти Христа» (Еф. 4, 13), коли за апостолом Павлом може стверджувати: «Живу вже не я, а живе Христос у мені» (Гл. 2, 20).

254 Силою воскресіння Христового смерть людини стає переходом (пасхою) до вічного життя: «Нема страху повернення в землю, з якої Бог вивів до висот нетління Своїм воскресінням»³. Запорукою подолання смерті і тління є Сам Христос: «Я – воскресіння і життя. Хто в Мене вірує, той навіть і вмерши – житиме! Кожен, хто живе і в Мене вірує, – не вмере повіки» (Йо. 11, 25-26).

Поєднання земного і небесного у прославленому Христі

255 Воскреслий Христос, Який і далі перебуває в історії «по всі дні», поступово, через спільноту Церкви, наближає до Себе людей і все творіння. Звершенням цього зближення буде друге славне Пришестя Христа: Бог об'єднає все небесне і земне у Христі (пор. Еф. 1, 10). «Грядуче пришестя Христа відкривається постійно, переображуючи через чесноти гідних з тілесних у духовних. Воно і станеться наприкінці віку цього»⁴.

256 Переображення сотвореного світу звершиться співдіянням Бога і людини. Тоді відкриється велич

Божого задуму щодо творіння. Про цей переображений світ, «нове небо і землю нову» (Од. 21, 1), свідчить апостол Павло: «Те, чого око не бачило й вухо не чуло, що на думку людині не спало, те наготовив Бог тим, що Його люблять» (1 Кр. 2, 9).

Воскресіння мертвих

257 Воскресіння мертвих, як і сотворення, є виявом Божої творчої сили. У воскресінні Христос виведе людину з-під влади смертного тління. «Сіється в тлінні, а встає у нетлінні; сіється в безчесті, а встає у славі; сіється в безсиллі, а встає у силі; сіється тіло тваринне, а постає тіло духовне [...]. Мусить бо це тлінне одягнутися в нетління, і це смертне одягнутися в безсмертя» (1 Кр. 15, 42-44; 53). Григорій Ніський зазначає: «Бог Сам воскрешає з'єднану з Ним людину, спочатку відокремивши душу від тіла, потім з'єднавши їх знову, – і так стається загальне спасіння буття»⁵.

258 У воскресінні мертвих «померлі вчують Сина Божого голос, а вчувши – оживуть [...]. Вийдуть ті, що чинили добро, на воскресіння життя. А ті, що зло чинили, – воскреснуть на суд» (Йо. 5, 25; 29). «Мертві з гробів воскреснуть і в віці одному всі будуть, і приховане всіх явним постане перед Тобою»⁶. Воскресіння померлих – це «відновлення в стан блаженний і божественний, вільний від будь-якої печалі»⁷.

5 Григорій Ніський, *Проти Аполінарія*, 17 : PG 45, 1153, 1156; «Твори Ніського», (IV, VII, 90).

6 *Постова тріодь*, М'ясопусна неділя, стихира на хвалитних.

7 Григорій Ніський, *Велике огласительне слово*, 35.

3 Пор. *Октоїх*, глас 6, неділя, утренья, канон, пісня 5.

4 МАКСИМ Ісповідник, *Розділи про богослов'я та ікономію воплощення Сина Божого*, II, 29.

TODAY: Sunday, May 6: 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 –Moleben to the Blessed Mother

12:45 PM – Bible Study; Book of Exodus: Called to Freedom; in a classroom under the church.

- **Wed., May 9, at 7:00 PM** – Parish Council Meeting in the Boardroom

- **Thursday, May 10: Feast of the Ascension of Our Lord.** This is a holy day of obligation. Divine Liturgies: 10:30 AM & 7:00 PM in church. Moleben: 6:30 PM in church.

>> **From Thursday, May 10 to Sunday, May 20** we have ten days of reflections. These ten days are between the Feast of Ascension of our Lord to the Feast of Pentecost. We will give out booklets in Ukrainian and in English with the reflections, and those reflections will also be done our daily Divine Liturgies at 7:30 AM and at the Molebens (May 15 and May 17).

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.

>>Our church DAFFODIL DASH team did a wonderful job of collecting \$7,600 for the cancer fundraiser. We want to thank parishioners, friends and family for your support. We all know someone who is fighting the battle with cancer and feel assured that the money we raised with our 5km walk will be used for local research. Many thanks!
St Mary's Ukrainian Church team

UCWLC NEWS

Saturday, May 19: UCWLC meeting. Moleben will be celebrated in church at 9:30 AM, with meeting to follow in the Fellowship Room. Please try to attend this meeting as there are a few things to discuss.”

Sunday, May 27: UCWLC League Day. (The National League Day is held on the last Sunday of May.) We will be celebrating our National League Day at the 10:30 AM Divine Liturgy with photos, luncheon, and a guest speaker to follow in the Boardroom. We would like all members to be present for this special day.

Sunday Donations April 29, 2018 - \$2,793.00

>> **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)

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 \$48,977.55 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!

Thursday, May 10 - Sunday, May 20 - Mission Days - A Ten Day Journey

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit," Mt. 28.19 Dear parishioners, you are invited to embark an extraordinary pilgrimage that will last for ten days - from the Ascension (May 10) to the Pentecost (May 20). During this time the attention of our entire Church will be towards our common vocation as "missionaries," that is to say a community ready to share God's Word of salvation with others. We read in the Mission Days Guidebook: "By taking an active role in the spiritual efforts of these ten Mission Days, we are called to better understand that, by their very nature, our parish communities and families (domestic churches) have a missionary character. This missionary spirit is a consequence of the gift of our Baptism, by virtue of which we, as Christians, take upon ourselves the responsibility to believe, live, serve, and share the witness of our faith in Christ, not just among our family members, but with our neighbours, wherever we may live." Let our entire parish community gather on May 10, the feast of the Ascension of the Lord, in our church to begin this pilgrimage together.

Introduction - Thursday, May 10: Feast of the Ascension -

1st Day - Friday, May 11: A Divine Love that Brings Joy -

2nd Day - Saturday, May 12: Liberation from Sin

3rd Day - Sunday, May 13: God is With Us - We Belong to God

4th Day - Monday, May 14: Branches that Bear Fruit

5th Day - Tuesday, May 15: Where to Look for Truth?

6th Day - Wednesday, May 16: Personal Responsibility

7th Day - Thursday, May 17: Community of Prayer

8th Day - Friday, May 18: Serving Those in Need -

9th Day - Saturday, May 19: "Tend my sheep!"

10th Day - Sunday, May 20: Our Mission: to Carry the Holy Spirit to Others...



Righteous Job the Long-Suffering

The righteous Job (whose name means “persecuted”), God’s faithful servant, was the perfect image of every virtue. The son of Zarah and Bossorha (Job 42), Job was a fifth-generation descendent of Abraham. He was a truthful, righteous, patient and pious man who abstained from every evil thing. Job was very rich and blessed by God in all things, as was no other son of Ausis (his country, which lay between Idoumea and Arabia). However, divine condescension permitted him to be tested.

Job lost his children, his wealth, his glory, and every consolation all at once. His entire body became a terrible wound covered with boils. Yet he remained steadfast and patient in the face of his misfortune for seven years, always giving thanks to God.

Later, God restored his former prosperity, and he had twice as much as before. Job lived for 170 years after his misfortune, completing his earthly life in 1350 B.C. at the age of 240. Some authorities say that Job’s afflictions lasted only one year, and that afterwards he lived for 140 years, reaching the age of 210.

Job’s explanations are among the most poetic writings in the Old Testament book which bears his name. It is one of the most edifying portions of Holy Scripture. Job teaches us that we must endure life’s adversities patiently and with trust in God. As Saint Anthony the Great (January 17) says, without temptations, it is impossible for the faithful to be saved.

The Church reads the book of Job, the first of the seven wisdom books of the Old Testament, during Holy Week, drawing a parallel between Job and Christ as righteous men who suffered through no fault of their own. God allowed Satan to afflict Job so that his faithfulness would be proven. Christ, the only sinless one, suffered voluntarily for our sins. The Septuagint text of Job 42:17 says that Job “will rise again with those whom the Lord raises up.” This passage is read on Great and Holy Friday, when the composite Gospel at Vespers speaks of the tombs being opened at the moment the Savior died on the Cross, and the bodies of the saints were raised, and they appeared to many after Christ’s Resurrection (Mt.27:52)

[<https://oca.org/saints/lives/2018/05/06/101301-righteous-job-the-long-suffering>]



THE LITURGY - WORK OF THE HOLY TRINITY

(from the Catechism of the Catholic Church)

I. The Father-Source and Goal of the Liturgy

1077 “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us before him in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved.” [3]

1078 Blessing is a divine and life-giving action, the source of which is the Father; his blessing is both word and gift. [4] When applied to man, the word

“blessing” means adoration and surrender to his Creator in thanksgiving.

1079 From the beginning until the end of time the whole of God's work is a blessing. From the liturgical poem of the first creation to the canticles of the heavenly Jerusalem, the inspired authors proclaim the plan of salvation as one vast divine blessing.

1080 From the very beginning God blessed all living beings, especially man and woman. the covenant with Noah and with all living things renewed this blessing of fruitfulness despite man's sin which had brought a curse on the ground. But with Abraham, the divine blessing entered into human history which was moving toward death, to redirect it toward life, toward its source. By the faith of “the father of all believers,” who embraced the blessing, the history of salvation is inaugurated.

1081 The divine blessings were made manifest in astonishing and saving events: the birth of Isaac, the escape from Egypt (Passover and Exodus), the gift of the promised land, the election of David, the presence of God in the Temple, the purifying exile, and return of a “small remnant.” the Law, the Prophets, and the Psalms, interwoven in the liturgy of the Chosen People, recall these divine blessings and at the same time respond to them with blessings of praise and thanksgiving.

1082 In the Church's liturgy the divine blessing is fully revealed and communicated. the Father is acknowledged and adored as the source and the end of all the blessings of creation and salvation. In his Word who became incarnate, died, and rose for us, he fills us with his blessings. Through his Word, he pours into our hearts the Gift that contains all gifts, the Holy Spirit.

1083 The dual dimension of the Christian liturgy as a response of faith and love to the spiritual blessings the Father bestows on us is thus evident. On the one hand, the Church, united with her Lord and “in the Holy Spirit,” [5] blesses the Father

“for his inexpressible gift [6] in her adoration, praise, and thanksgiving. On the other hand, until the consummation of God's plan, the Church never ceases to present to the Father the offering of his own gifts and to beg him to send the Holy Spirit upon that offering, upon herself, upon the faithful, and upon the whole world, so that through communion in the death and resurrection of Christ the Priest, and by the power of the Spirit, these divine blessings will bring forth the fruits of life “to the praise of his glorious grace.” [7]

Christ's Work in the Liturgy Christ glorified . . .

1084 “Seated at the right hand of the Father” and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. the sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.

1085 In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. During his earthly life Jesus announced his Paschal mystery by his teaching and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead, and is seated at the right hand of the Father “once for all.” [8] His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. the Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is - all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made

present in them all. the event of the Cross and Resurrection abides and draws everything toward life.

. . . from the time of the Church of the Apostles . . .

1086 “Accordingly, just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. This he did so that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan and from death and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical life revolves.” [9]

1087 Thus the risen Christ, by giving the Holy Spirit to the apostles, entrusted to them his power of sanctifying: [10] they became sacramental signs of Christ. By the power of the same Holy Spirit they entrusted this power to their successors. This

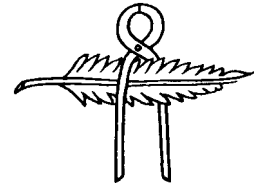
“apostolic succession” structures the whole liturgical life of the Church and is itself sacramental, handed on by the sacrament of Holy Orders.

. . . is present in the earthly liturgy . . .

1088 “To accomplish so great a work” - the dispensation or communication of his work of salvation - “Christ is always present in his Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the cross,' but especially in the Eucharistic species. By his power he is present in the sacraments so that when anybody baptizes, it is really Christ himself who

baptizes. He is present in his word since it is he himself who speaks when the holy Scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised 'where two or three are gathered together in my name there am I in the midst of them.'” [11]

1089 “Christ, indeed, always associates the Church with himself in this great work in which God is perfectly glorified and men are sanctified. the Church is his beloved Bride who calls to her Lord and through him offers worship to the eternal Father.” [12]



. . . which participates in the liturgy of heaven

1090 “In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.” [13]

#3 Eph 1:3-6. #4 eu-logia, bene-dictio. #5 Lk 10:21. #6 2 Cor 9:15. #7 Eph 1:6.#8 Rom 6:10; Heb 7:27; 9:12; cf. Jn 13:1; 17:1. #9 SC 6. #10 Cf. Jn 20:21-23. #11 SC 7; Mt 18:20. #12 SC 7. #13 SC 8; cf. LG 50.

