



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

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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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13 травня, 2018

Volume 63 No. 19

May 13, 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 Святих Отців  
Нікейського Собору**



**Sunday of the Holy Fathers of the  
Nicean Council**

Acts 20:16-36

John 17:1-13

**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 364 "O spomahai nas"; 2) **at Communion:** page 374 "Prenebesna, prechudesna"; 3) **Closing:** page 346 "Mariye, Divo blahoslovenna"

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

**НИНІ: Неділя, 13 травня: Кава і солодке після Служби Божої** о год 8:30 і 10:30 рано.

-10:00 ранку – Молебень до Матері Божої.

**>>День Матері!** Бажаємо всім нашим Матерям щастя, здоров'я і Божого благословення на Многії і Благії Літа!

**>>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!

### **Католицький Народний Катехизм**

(Франц Шпіраго)

*Бог послав у світ Апостолів, щоб усі народи землі пізнали об'явлені правди.*

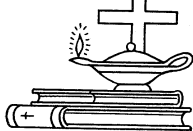
Перед вознесінням на небо Христос сказав Апостолам: "Дана мені всяка влада на небі і на землі. Ідіть же, навчайте всі народи, хрестячи їх в ім'я Отця, і Сина, і Святого Духа", "І ось я з вами по всі дні, до кінця світу" (Мат. 28, 18-20). Тому ніщо не могло перешкодити Апостолам голосити Євангеліє — ні погрози, ні заборони світської влади. Коли, напр., найвища рада заборонила Апостолам учити народ, св. Петро, а за ним й інші, заявили: "Більше треба коритись Богу, ніж людям" (Діян. Ап. 5, 29). І сьогодні Церква не визнає жодних заборон світської влади, які стосуються обмеження її учительської діяльності. Згадуємо про це тому, що ще донедавна в деяких краях церковні розпорядження, і навіть оголошення щодо науки віри повинні були бути підтверджені державною владою.

Називаємо Церкву "католицькою", тобто всесвітньою, вселенською, тому що вона повинна голосити об'явлені Богом правди усьому світові, що і робиться за допомогою місіонерів.

*Ми чинимо розумно і тоді, коли віримо в науку Церкви, бо Церквою керує і стереже її від усіляких помилок Св. Дух, а також тому, що Бог і сьогодні підтверджує чудами, що католицька Церква вчить правди.*

Перед вознесінням сказав Христос до Апостолів: "І ось я з вами по всі дні, до кінця світу" (Мат. 28, 20). Під час Тайної вечері запевняв Апостолів: "І я вблагаю Отця і дасть вам іншого утішителя, щоб пробував з вами повік, Духа правди" (Йоан 14, 16-17). Св. Дух, як в день Зелених Свят, так і тепер, присутній у домі Апостолів, тобто в Церкві. По сьогоднішній день Бог у Своїй Церкві здійснює чуда (напр., у Лурді (Франція). Варто згадати теж, скільки у нас є Святих (в т. ч. і тепер) — а Церква нікого не проголошує Святим, не переконавшись, що його життя пов'язане з чудами. Згадаймо теж і

про нетлінність тіл Святих. Досі нетлінними залишаються тіла св. Тереси (+ 1582) в церкві Кармелітів в Авілі (Іспанія), св. Єлизавети Португальської (+ 1396) в церкві Кларисок в Коїмбрі, св. Франца Ксаверого (+ 1552) в Гоа (Індія), св. Катерини Болонської (+ 1463) в церкві Кларисок в Болонії, св. Івана від Хреста (+ 1591) у Сеговії, св. Марії Магдалини де Паціс (+ 1607) у Флоренції, блаж. Електи (+ 1663) в Празі в церкві Кармеліток (навпроти архієпископської палати), в Празькому кафедральному соборі вже 500 років зберігається язик св. Івана Непомука (його виставляють для публічного вшанування щороку 16 травня протягом восьми днів у монстранції, оздобленій 1200 діамантами), у Падві (Півн. Італія) — язик св. Антонія, у двірській каплиці св. Жигмонта в Буді — права рука св. Стефана, короля угорського (+1038) — її обносять щорічно 20 серпня в процесії).



### **КАТЕХИЗМ УГКЦ**

#### **«ХРИСТОС – НАША ПАСХА»**

#### **Бог – усе в усьому**

264 У Своєму славному Пришестві Христос переобразить увесь світ, який позбудеться тлінності й минушості. «Любі! Ми тепер – діти Божі, і ще не виявилось, чим будемо. Та знаємо, що коли виявиться, ми будемо до Нього подібні, бо ми побачимо Його, як є» (1 Йо. 3, 2). Переображений світ служитиме для того, щоб людина прославляла Бога. Святе Письмо називає цей переображений світ «небесним Єрусалимом», у якому «ночі не буде більше, і не матимуть потреби у світлі світильника і світлі сонця, бо Господь Бог освітлює їх, і царюватимуть на віки вічні» (Од. 22, 5).

265 В оновленому сотворенні людина «узрить» обличчя Господнє: «Тепер ми бачимо, як у дзеркалі, неясно; тоді ж – обличчям в обличчя. Тепер я спізнаю недосконало, а тоді спізнаю так, як і я спізнаний» (1 Кр. 13, 12). Прославлений стан людини – це участь у житті Пресвятої Тройці разом із Пресвятою Богородицею, ангелами та всіма святими. Передання називає цей стан Небом. «Небо – це країна живих, де немає ночі, де немає сну – образу смерті; де немає ні їжі, ні пиття – підпори нашої немочі; де немає недуги, болів, ліків, судів, торгівлі, ремесла, грошей – початку лиха; де немає воєн, цього кореня ненависті, а є країна живих, що не вмерли через гріх, а живуть істинним життям у Христі Ісусі»<sup>1</sup>.

266 Син Божий передасть Отцеві Себе й усе сотворіння. «Якже все йому буде підкорене, тоді й сам Син підкориться Тому, що Йому підкорив усе, щоб Бог був усім в усьому» (1 Кр. 15, 28). Григорій Ніський, навчаючи про присутність Бога в усьому, зазначає: «У теперішньому житті є багато речей, потрібних до життя: час, повітря, місце, їжа і пиття, одяг, сонце, світила, – проте жодна з них не є Богом. А для блаженства, якого ми очікуємо, не потрібно жодної з цих речей; адже божественна природа буде для нас усім і замість усього, даруючи себе відповідно до кожної потреби того життя»<sup>2</sup>.

*«тобі молимося і тебе призиваємо, Святий над святими, щоб доброзичливістю твоєю благости прийшов Дух твій Святий на нас» (Анафора святого Василя Великого)*

1 ВАСИЛІЙ ВЕЛИКИЙ, Гомілія на Пс 114.

2 ГРИГОРІЙ НІСЬКИЙ, Про душу і воскресіння. Розмова з сестрою Макриною, 13, 5 (т. 2. Ч. 4. Ст. 277-278).

**TODAY: Sunday, May 13:** Coffee and sweets 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.

**>>Happy Mother's Day!** We wish all of our mothers, grandmothers and godmothers a happy and pleasant day. May Our Lord bless you with good health and much happiness.

**>> 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).

**>>Congratulations** to Nicholas and Raya Ukrainetz on the birth of their daughter Elizabeth Veronica Ukrainetz. Proud Grandparents: Gerry and Henriette Ukrainetz.

### **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.

### **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 May 6, 2018 - \$1,699.00

>> **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)

>> **On behalf of the participants at last weekend's Catholic Bible Seminar,** this is to express our sincere thanks to Fr. Serafym, Fr. Joseph, Deacon Howard, the UCWLC and Parish for their support in making this event a success. The attendees were very thankful for the hospitality shown by St. Mary's parishioners; they felt spiritually uplifted hearing the Divine Liturgy, some for the first time, on Saturday offered by Fr. Joseph and were awestruck by the beauty of our church and its iconography. Sometimes it takes outsiders to remind us how blessed we are as a Parish community alive together in Christ and having the devoted pastoral care of the Basillian Fathers. Please accept the Seminar participants' donation to the Parish of \$189 collected at the Mass offered by Fr. Jim Nisbet at the close of the Seminar.

God Bless!

Adrian Kopystynski, Coordinator – The Centre for Catholic Bible Studies

### **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 -

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...

[From the Catechism of the Catholic Church.]

## **MARY - MOTHER OF CHRIST, MOTHER OF THE CHURCH**

963 Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer.... She is 'clearly the mother of the members of Christ' ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head." [500] "Mary, Mother of Christ, Mother of the Church." [501]

### **I. MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH**

Wholly united with her Son . . .

964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; [502] it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son." [503]



965 After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers." [504] In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation." [505]

. . . also in her Assumption

966 "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life

was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” [506] The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. [507]

. . . she is our Mother in the order of grace

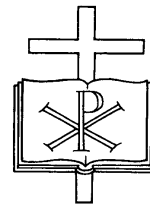
967 By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus she is a “preeminent and . . . wholly unique member of the Church”; indeed, she is the “exemplary realization” (typus) [508] of the Church.

968 Her role in relation to the Church and to all humanity goes still further. “In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.” [509]

969 “This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation .... Therefore the Blessed

Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.” [510]

970 “Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it.” [511] “No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.” [512]



## II. DEVOTION TO THE BLESSED VIRGIN

971 “All generations will call me blessed”: “The Church's devotion to the Blessed Virgin is intrinsic to Christian worship.” [513] The Church rightly honors “the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs.... This very special devotion ... differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration.” [514] The liturgical feasts dedicated to the Mother of God and



Marian prayer, such as the rosary, an “epitome of the whole Gospel,” express this devotion to the Virgin Mary. [515]

### III. MARY - ESCHATOLOGICAL ICON OF THE CHURCH

972 After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own “pilgrimage of faith,” and what she will be in the homeland at the end of her journey. There, “in the glory of the Most Holy and Undivided Trinity,” “in the communion of all the saints,” [516] The Church is awaited by the one she venerates as Mother of her Lord and as her own mother.

In the meantime the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God. [517]

#### IN BRIEF

973 By pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.

975 “We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ” (Paul VI, CPG # 15).

960 The Church is a “communion of saints”: this expression refers first to the “holy things” (sancta), above all the Eucharist, by which “the unity of believers, who form one body in Christ, is both represented and brought about” (LG 3).

961 The term “communion of saints” refers also to the communion of “holy persons” (sancti) in Christ who “died for all,” so that what each one does or suffers in and for Christ bears fruit for all.

962 “We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers” (Paul VI, CPG # 30).

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#500 LG 53; cf. St. Augustine, De virg. 6: PL 40,399. #501 Paul VI, Discourse, November 21, 1964. #502 LG 57. #503 LG 58; cf. Jn 19:26-27. #504 LG 69. #505 LG 59. #506 LG 59; cf. Pius XII, Munificentissimus Deus (1950): DS 3903; cf. Rev 19:16. #507 Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th. #508 LG 53; 63. #509 LG 61. #510 LG 62. #511 LG 60. #512 LG 62. #513 Lk 1:48; Paul VI, MC 56. #514 LG 66. #515 Cf. Paul VI, MC 42; SC 103. #516 LG 69. #517 LG 68; Cf. 2 Pet 3 10.