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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."*

24 червня, 2018

Volume 63 No. 25

June 24, 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

5-та Неділя після П'ятидесятниці.

Різдво святого Івана Хрестителя



5th Sunday after Pentecost.

The Nativity of Saint John the Baptist

Romans 10:1-10

Matthew 8:28-9:1

**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 216 "Veselysia, Zakhariye"; 2) **at Communion:** page 244 "Vytai mizh namy"; 3) **Closing:** page 216 "Veselysia, Zakhariye"

НИНІ: Неділя, 24 червня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

-10:00 ранку – Молебень до Пресвятого Серця Христового

- **вівторок, 26 червня**, о 7:00 веч. – Молебень до Пресвятого Серця Христового у каплиці

- **четвер, 28 червня**, о 7:00 веч. – Молебень до Пресвятого Серця Христового у каплиці

- **п'ятниця, 29 червня**, - о 10:30 год. ранку і о 7:00 год. вечора - Служба Божа (Свято Свв. Апостолів Петра і Павла. Обов'язкове свято)

Різдво святого Йоана Хрестителя (24 червня) (О. Юлія Катрій, ЧСВВ)

Це найбільший з усіх празників святого Йоана Хрестителя. Як празник його зачаття, так і цей празник уже знали в IV сторіччі. Науки на цей празник маємо від святого Йоана Золотоустого, святого Амвросія і святого Августина. Останній у своїй проповіді цього дня каже: "Сьогодні празнуємо день різдва святого Йоана. Це честь, якої, на нашу думку, не має ні один святий. У всьому християнському світі почитають тільки день Різдва Господа і святого Йоана". Святий Августин не згадує тут про празник Різдва Божої Матері, бо в той час цього празника ще не було. На Заході празник Різдва святого Йоана Предтечі засвідчений в найдавнішому календарі африканської Церкви з V ст.

У той часі, коли сьогодні святкуємо Різдво Йоана Хрестителя, наш народ у дохристиянські часи відзначав свято Купала. Про свято Купала в Україні проф. С. Килимник каже: "Найвище, найвибухліше свято, яким закінчується літній

соняшний цикл річних календарних дохристиянських свят — це свято молоді — хлопців та дівчат — КУПАЛО або КУПАЙЛО, що з часом після прийняття християнства, з'єдналося із святом церковним — народженням Йоана Хрестителя. Тому й носить це свято подвійну назву — "ІВАН КУПАЛО"... Купальська обрядовість та пісні належать, як гаївки та коляди, до найдавніших часів, до первісних поезій та ритуалів на честь життєподателя — сонця" (Український рік у народних звичаях, Т. IV, с. 99).

ОСОБА СВЯТОГО ЙОАНА ПРЯДТЕЧІ

Його особа поміж святими Старого Завіту особливо визначна, незвичайна і героїчна. Святий Йоан Хреститель — це велетень духа, що стоїть на грані двох завітів: Старого й Нового. Він останній з пророків і перший з апостолів. Він не тільки пророк, але й прядтеча-вістун, хреститель і мученик. Він один мав ласку хрестити Того, кого інші пророки тільки прядказували і в душі бачили. Він був очищений від

первородного гріха ще в лоні своєї матері.

Заки він народився, то ангел Господній сказав до його батька Захарії: "Він буде великий в очах Господніх" (Лк. 1, 15). І він справді став великий своїм героїчним життям, героїчною наукою і героїчною смертю. Сам Ісус Христос каже про нього: "Той був світлич, який палає і світить" (Йо. 5, 35).

Його життя — це безперервна низка жертв й покути. Він голодує науку, яку до нього ще ніхто не голосив: про хрещення покаюванням, про близькість небесного царства, про появу й живу присутність Месії Спасителя. Він указує пальцем на Месію і хрестить Його в ріці Йордані.

Святий Йоан Хреститель відважно викриває всякі гріхи і соблазни. Він сміливо говорить гордим фарисеям: "Гадюче поріддя! Хто вам вказав утікати від настигаючого гніву?" (Лк. 3, 7). Він не боїться прилюдно картати за гріхи і згіршення царського дому: "Йоан же казав Іродові: «Не личить тобі мати жінку брата твого»" (Мр. 6, 18).

Його героїчне життя і науку завершує героїчна смерть. Він гине, наче жовнір на посту, і віддає своє життя за найвищі ідеали: службу Богові і своєму народові. Тож у всі часи він був і буде вічним символом героя-борця за те, що святе, Боже й вічне.

Його героїчний характер, небуденні чесноти і визначну роль оспівує наше богослуження у дні його празника Різдва, даючи йому різні похвальні назви: "могутній проповідник покаювання", "пустиннолюбна горлиця", "світильник світла", "зоря Сонця правди", "найбільший пророк", "великий предтеча", "найбільший з усіх пророків", "вселенський апостол", "богознаменний голос", "проповідник Агнця Божого і Слова", "кінець пророків і початок апостолів", "земний ангел і небесний чоловік". На литії празника Усікновення ми звертаємося до нього: "Як назвемо тебе, пророче? Чи ангелом? Чи апостолом? Чи мучеником? Ангелом, бо ти жив, наче безтілесний; апостолом, бо ти навчав усі народи; мучеником, бо твою голову відсічено за Христа".

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.

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 \$49,397.55. 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 June 17, 2018 - \$1,569.50

TODAY: Sunday, June 24: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

-10:00 AM – Moleben to the Sacred Heart of Jesus

- **Tuesday, June 26**, at 7:00 PM – Moleben to the Sacred Heart of Jesus in the Chapel.

- **Thursday, June 28**, at 7:00 PM – Moleben to the Sacred Heart of Jesus in the Chapel.

-**Friday, June 29**, at 10:30 AM and at 7:00 PM - Divine Liturgy (Feast of Sts. Apostles Peter and Paul. It is a holy day of obligation)

>> **Marriage** – Dylan Milroy and Yuliya Petrova are going to get married July 8, 2018. Please, let the Parish Office know of any obstacles to this marriage.

St. Mary's Parish Bazaar will be held on Saturday, November 17, 2018

As in past years, our Bazaar Committee is kindly requesting any extra preserves (jams, pickles, relishes, etc.) that you will be making over the summer. They will be sold at our Parish Bazaar. Your help is greatly appreciated.

>> **Our Condolences** to the Family of late Martha Syrotynsky who passed away at the age of 98 in Toronto, Ontario. Her daughter Lida Hoffman is our parishioner. Eternal Memory!

Monthly Intentions of the Holy Father for June

Universal – Social Networks: That social networks may work towards that inclusiveness which respects other for their differences.

>> Celebrations! Three important events to celebrate at our Cathedral!

- On 16 May Bishop Ken celebrated his 60th Birthday (in lieu of gifts Bishop Ken asks that donations would be made to the beautification of our Cathedral).

- Andriy Malysh was ordained to the subdiaconate (May 14) and diaconate (May 20) for our Eparchy by Bishop Ken in Lviv. (Personal gifts may be presented directly to Deacon Andriy at this time).

- Holy Eucharist Cathedral Parish has hosted three very talented iconographers (Oleksii, Serhii and Dmytro) from Lviv who have now completed several new icons in our Cathedral.

To celebrate we would like to invite you to a Vespers service and the official unveiling of our icons at the Cathedral on Saturday 14 July 6:00PM to be followed by supper. Donations will be welcome for the supper and no advance tickets are required but please RSVP (to cathedral.nwe@gmail.com) your attendance by Sunday 8 June so we can be prepared to host you.

Nativity of the Holy Glorious Prophet, Forerunner and Baptist, John (*Commemorated on June 24*)

The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Luke. 1: 5) relates that the righteous parents of Saint John the Baptist, the Priest Zachariah and Elizabeth (September 5), lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, Saint Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that Saint Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her Her own joy. Elizabeth, "filled with the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. Saint John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked Saint Zachariah about this, he

motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and Saint Zachariah glorified God. He also prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.

[<https://oca.org/saints/lives/2018/06/24/101800-nativity-of-the-holy-glorious-prophet-forerunner-and-baptist-joh>]

Abortion

(from the Catechism of the Catholic Church)

2270 Human life must be respected and protected absolutely from the moment of conception.

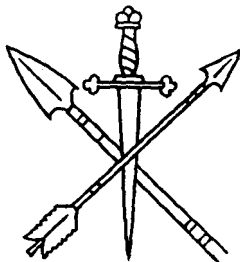
From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life. [71]

Before I formed you in the womb I knew you, and before you were born I consecrated you. [72] My frame was not hidden from you, when I was being

made in secret, intricately wrought in the depths of the earth. [73]

2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

You shall not kill the embryo by abortion and shall not cause the newborn to perish. [74] God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes. [75]



2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. “A person who procures a completed abortion incurs excommunication *latae sententiae*,” [76] “by the very commission of the offense,” [77] and subject to the conditions provided by Canon Law. [78] The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a

constitutive element of a civil society and its legislation:

“The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death.” [79]

“The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined.... As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights.” [80]

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

Prenatal diagnosis is morally licit, “if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual.... It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon

the results: a diagnosis must not be the equivalent of a death sentence.” [81]

2275 “One must hold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing the improvement of its condition of health, or its individual survival.” [82] “It is immoral to produce human embryos intended for exploitation as disposable biological material.” [83] “Certain attempts to influence chromosomal or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. Such manipulations are contrary to the personal dignity of the human being and his integrity and identity” [84] which are unique and unrepeatable.

Euthanasia

2276 Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

2278 Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected

outcome can be legitimate; it is the refusal of “over-zealous” treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

2279 Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable Palliative care is a special form of disinterested charity. As such it should be encouraged.



Suicide

2280 Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of.

2281 Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to

have obligations. Suicide is contrary to love for the living God.

2282 If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary cooperation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide.

2283 We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. the Church prays for persons who have taken their own lives.

#71 Cf. CDF, Donum vitae I, 1. #72 Jer 1:5; cf. Job 10:8-12; Ps 22:10-11. #73 Ps 139:15. #74 Didache 2, 2: SCh 248, 148; cf. Ep. Barnabae 19, 5: PG 2, 777; Ad Diognetum 5, 6: PG 2, 1173; Tertullian, Apol. 9: PL 1, 319-320. #75 GS 51 # 3. #76 CIC, can. 1398. #77 CIC, can. 1314. #78 Cf. CIC, cann. 1323-1324. #79 CDF, Donum vitae III. #80 CDF, Donum vitae III. #81 CDF, Donum vitae I, 2. #82 CDF, Donum vitae I, 3. #83 CDF, Donum vitae I, 5. #84 CDF, Donum vitae I, 6.

THE FIFTH COMMANDMENT

You shall not kill. [54] You have heard that it was said to the men of old, "You shall not kill: and whoever kills shall be liable to judgment." But I say to you that every one who is angry with his brother shall be liable to judgment. [55]

2258 "Human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right

directly to destroy an innocent human being." [56]

54 Ex 20:13; Cf. Deut 5:17.

55 Mt 5:21-22.

56 CDF, instruction, Donum vitae, intro. 5.

Legitimate defense

2263 The legitimate defense of persons and societies is not an exception to the prohibition against the murder of the innocent that constitutes intentional killing. "The act of self-defense can have a double effect: the preservation of one's own life; and the killing of the aggressor.... the one is intended, the other is not." [65]

2264 Love toward oneself remains a fundamental principle of morality. Therefore it is legitimate to insist on respect for one's own right to life. Someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow:

If a man in self-defense uses more than necessary violence, it will be unlawful: whereas if he repels force with moderation, his defense will be lawful.... Nor is it necessary for salvation that a man omit the act of moderate self-defense to avoid killing the other man, since one is bound to take more care of one's own life than of another's.

2265 Legitimate defense can be not only a right but a grave duty for someone responsible for another's life. Preserving the common good requires rendering the unjust aggressor unable to inflict harm. To this end, those holding legitimate authority have the right to repel by armed force aggressors against the civil community entrusted to their charge. [66]