

Українська Католицька Парафія
Покров Пресвятої Богородиці



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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."*

1 липня, 2018

Volume 63 No. 26

July 1, 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**

**6-та Неділя після П'ятидесятниці.
Безсрібники і чудотворці Косма і Дам'ян**



**6th Sunday after Pentecost.
Sts. Cosmas and Damian, selfless
physicians**

Romans 12:6-14

Matthew 9:1-8

**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.**

НИНІ: Неділя, 1 липня: Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

-10:00 ранку – Час Шостий (Молитва)

3 Днем Канади! Нехай Господь продовжує благословити нашу країну Своїми численними дарами і ласками.

День Канади

1 липня — це День Канади. Під такою назвою канадці відзначають своє головне державне свято. Воно було засноване на честь об'єднання північноамериканських колоній Британії. Відповідний акт був підписаний 1 липня 1867 року. Саме з того моменту і прийнято відзначати це свято, коли перші колонії Північної Америки, які перебували у володінні Британії, об'єдналися в конфедерацію. Вона отримала назву Домініон Канада. Фундамент для заснування нової держави заклали провінції Квебек, Онтаріо, Новий Бронсуїк і Нова Шотландія.

Підписаний чотирма колоніями акт був відкритий для інших провінцій. Пізніше Домініон Канада прийняв до свого складу ще 6 колоній, які зараз також святкують День Канади. Території сучасної Канади приблизно окреслилися до кінця XIX століття, але формування конфедерації завершилося лише в 1949 році. Десятою провінцією держави став домініон Ньюфаундленд, який також був колонією Британії. Сьогодні День Канади, як своє державне свято, відзначають і мешканці трьох Північних територій.

Громадяни цієї країни святкують День Канади з величезним розмахом. Офіційні святкування проводяться на Парламентському пагорбі в Оттаві. У цей день рух транспорту на вулицях столиці перекрито, оскільки повсюдно проводяться паради, концерти і різні вистави.

<http://beyond.ua/den-kanadi>

ПРОЩА РОДИН ВІДБУЛАСЯ НА ІВАНО-ФРАНКІВЩИНІ

23 червня 2018 [https://risu.org.ua/ua/index/all_news/catholics/ugcc/71585/]

У Крилосі, Івано-Франківщина, 23 червня відбулася проща родин Івано-Франківської Архиепархії УГКЦ, інформує кореспондент РІСУ Наталія Палій. До прощі приєдналося більше сотні прочан з різних районів області. Для них відбувся з молебень до Пресвятої Богородиці, урочисте богослужіння, яке очолив архієпископ і митрополит Івано-Франківський Володимир (Війтишин).

«Усі, що відбувають прощу християнських родин, знають, що саме Пресвята Родина в планах Божого провидіння стала ідеальним взірцем кожної християнської родини, яка часто є знищена, принижена, здепресована у сучасному світі», - наголосив митрополит. – «Церква ревно і рішуче боронила і боронить нерозривність подружнього життя. Сучасні розлучення захитали самі основи життя родини у світі. Маємо пам'ятати, що святий подружній зв'язок установив сам Господь Бог. Тому подружжя – це річ свята, установа Божа для відродження людського роду».

«Сьогоднішньою прощеною ми засвідчили, що християнська родина є основою

суспільства і тільки ті народи будуть мати майбутнє, у яких родинне життя святе і, як говорив митрополит Андрей Шептицький – подружжя буде святою річчю. Україна буде процвітати лише тоді, коли будуть здорові християнські родини з дітьми і Богом, - розповідає заступник голови ГО «Івано-Франківський Християнський Рух за життя» Мирослав Возняк. - Божа ласка у нашому місті у тому, що міська рада 21 червня прийняла звернення до прем'єр-міністра та міністра охорони здоров'я України, щоб не робити ревізію щодо гендерної ідеології у всіх підручниках і навчальних посібниках. Думаю, Україна вистоїть у боротьбі за сім'ю, за життя».

Завершилась Архиєпархіальна проща родин до Галицької Чудотворної ікони Матері Божої концертом духовної пісні за участі гурту Івано-Франківської Духовної семінарії «Еффатá».

Поширення гріха (Катехизм Католицької Церкви)

1865 Гріх спричиняє потяг до гріха; він породжує порок повторенням тих самих учинків. Звідси випливають шкідливі схильності, які затемнюють сумління, спотворюють конкретну оцінку добра чи зла. Таким способом гріх має схильність збільшуватися і зміцнюватися, але він не може докорінно знищити морального чуття.

1866 Пороки можна класифікувати відповідно до чеснот, яким вони суперечать, або зіставляти з головними гріхами, які розрізнув християнський досвід слідом за св. Іваном Касіяном (Пор. св. Іван Касіян, Зібрання, 5, 2.) і св. Григорієм Великим (Пор. св. Григорій Великий, Моралії, 31,45,87.). Вони називаються головними гріхами, бо вони спричинюють інші гріхи та інші пороки. Ними є: гордість, жадібність, заздрість, гнів, нечистота, обжерливість, лінощі або нехіть (*acedia*).

1867 Катехитична традиція нагадує також, що існують «гріхи, які кличуть про помсту до неба». Кличуть до неба: кров Авеля (Бут. 4, 10); гріхи Содому (Буг. 18,20; 19, 13); зойк пригнобленого народу в Єгипті (Вих. 3, 7-10.); скарга чужинця, вдови і сироти (Вих. 22, 20-22.); несправедливість стосовно робітника (Втор. 24, 14-15; Як. 5, 4.).

1868 Гріх є особистим вчинком. Більше того, ми несемо відповідальність за гріхи, вчинені іншими, коли ми беремо в них участь:

- безпосередньо і добровільно;
- наказуємо або радимо їх чинити, хвалимо чи схвалюємо їх;
- не виявляємо їх і не перешкоджаємо, коли до цього зобов'язані;
- захищаємо тих, які чинять зло.

1869 Таким чином гріх взаємно робить людей спільниками, встановлює панування між ними похоті, жорстокості та несправедливості. Гріхи провокують виникнення суспільних обставин та інституцій, що суперечать Божій доброті. «Гріховні структури» є вираженням і наслідком особистих гріхів. Вони, своєю чергою, ведуть свої жертви до вчинення зла. В аналогічному значенні вони становлять «соціальний гріх» (Пор. Іван-Павло II, Апост. зверн. « *Reconciliatio et poenitentia* », 16.).

TODAY: Sunday, July 1: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

-10:00 AM – Sixth Hour Prayer

Happy Canada Day! May the Lord continue to bless our country with His many gifts and graces.

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.

Monthly Intentions of the Holy Father for July

Evangelization – Priests and their Pastoral Ministry. That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

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 \$49,487.55. 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!

>>Hear Biblical scholar and inspirational speaker Fr. Jim Nisbet from California, in person, presenting the Gospel of Matthew (Part 2) at St Luke's Parish, 20285 Dewdney Trunk Rd, Maple Ridge, Friday through Sunday September 7th through 9th. Cost of the evening and 2 days is \$70 per person or \$130 per married couple, with student and single day rates available. We are looking to form a carpool from St. Mary's to the Seminar – let Adrian know if interested driving or joining the carpool. Register at www.biblestudies4.wixsite.com/biblecentre/registration/ For more information, pick up a flyer in the church vestibule or see Adrian.

>> 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 July so we can be prepared to host you.

Sunday Donations June 24, 2018 - \$1,541.00

Canada Day

This is an opportunity to gather in our communities, from coast to coast, and to proudly celebrate all we have in common. It is an opportunity to celebrate our achievements, which were born in the audacious vision and shared values of our ancestors, and which are voiced in nearly all of the languages of the world through the contribution of New Canadians.

Canada Day is a time to celebrate the heritage passed down to us through the works of our authors, poets, artists and performers. It is a time to rejoice in the discoveries of our scientific researchers, in the success of our entrepreneurs, and to commemorate our history – a history in which each new chapter reveals itself to be more touching, more fascinating than the last.

As we look ahead, we have every reason to show our pride in being Canadian and to face the future with confidence and enthusiasm.

<https://www.canada.ca/en/canadian-heritage/campaigns/celebrate-canada-days/canada-day.html>

Holy Wonderworking Unmercenary Physicians Cosmas and Damian at Rome

(Commemorated on July 1)

The Holy Martyrs, Wonderworkers
and Unmercenary Physicians Cosmas

and Damian were born at Rome, brothers by birth, and physicians by profession. They suffered at Rome in the reign of the emperor Carinus (283-284). Brought up by their parents in the rules of piety, they led strict and chaste lives, and they were granted by God the gift of healing the sick. By their generosity and exceptional kindness to all, the brothers converted many to Christ. The brothers told the sick, "It is not by our own power that we treat you, but by the power of Christ, the true God. Believe in Him and be healed." Since they accepted no payment for their treatment of the infirm, the holy brothers were called "unmercenary physicians."

Their life of active service and their great spiritual influence on the people around them led many into the Church, attracting the attention of the Roman authorities. Soldiers were sent after the brothers. Hearing about this, local Christians convinced Saints Cosmas and Damian to hide for a while until they could help them escape. Unable to find the brothers, the soldiers arrested instead other Christians of the area where the saints lived. Saints Cosmas and Damian then came out of hiding and surrendered to the soldiers, asking them to release those who had been arrested because of them.

At Rome, the saints were imprisoned and put on trial. Before the

Roman emperor and the judge they openly professed their faith in Christ God, Who had come into the world to save mankind and redeem the world from sin, and they resolutely refused to offer sacrifice to the pagan gods. They said, "We have done evil to no one, we are not involved with the magic or sorcery of which you accuse us. We treat the infirm by the power of our Lord and Savior Jesus Christ and we take no payment for rendering aid to the sick, because our Lord commanded His disciples, "Freely have you received, freely give" (Mt. 10: 8).

The emperor, however, continued with his demands. Through the prayer of the holy brothers, imbued with the power of grace, God suddenly struck Carinus blind, so that he too might experience the almighty power of the Lord, Who does not forgive blasphemy against the Holy Spirit (Mt. 12:31). The people, beholding the miracle, cried out, "Great is the Christian God! There is no other God but Him!" Many of those who believed besought the holy brothers to heal the emperor, and he himself implored the saints, promising to convert to the true God, Christ the Savior, so the saints healed him. After this, Saints Cosmas and Damian were honorably set free, and once again they set about treating the sick.

But what the hatred of the pagans and the ferocity of the Roman authorities could not do, was accomplished by black envy, one of the strongest passions of sinful human nature. An older physician, an instructor, under whom the holy brothers had studied the art of medicine, became envious of their fame. Driven to madness by malice, and overcome by passionate envy, he summoned the two brothers, formerly his most beloved students, proposing that they should all go together in order

to gather various medicinal herbs. Going far into the mountains, he murdered them and threw their bodies into a river.

Thus these holy brothers, the Unmercenary Physicians Cosmas and Damian, ended their earthly journey as martyrs. Although they had devoted their lives to the Christian service of their neighbors, and had escaped the Roman sword and prison, they were treacherously murdered by their teacher.

The Lord glorifies those who are pleasing to God. Now, through the prayers of the holy martyrs Cosmas and Damian, God grants healing to all who with faith have recourse to their heavenly intercession.

The Unmercenary Saints Cosmas and Damian of Rome should not be confused with the Unmercenary Saints Cosmas and Damian of Asia Minor (November 1), or the Unmercenary Saints Cosmas and Damian of Arabia (October 17).

<https://oca.org/saints/lives/2018/07/01/101859-holy-wonderworking-unmercenary-physicians-cosmas-and-damian-at-r>

The Proliferation of Sin

(Catechism of the Catholic Church)

1865 Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root.

1866 Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other

sins, other vices. [138] They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

1867 The catechetical tradition also recalls that there are “sins that cry to heaven”: the blood of Abel, [139] The sin of the Sodomites, [140] The cry of the people oppressed in Egypt, [141] The cry of the foreigner, the widow, and the orphan, [142] injustice to the wage earner. [143]

1868 Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them: - by participating directly and voluntarily in them; - by ordering, advising, praising, or approving them; - by not disclosing or not hindering them when we have an obligation to do so; - by protecting evil-doers.

1869 Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness. “Structures of sin” are the expression and effect of personal sins. They lead their victims to do evil in their turn. In an analogous sense, they constitute a “social sin.” [144]

138 Cf. St. Gregory the Great, *Moralia in Job*, 31, 45: PL 76, 621A.

139 Cf. Gen 4:10.

140 Cf. Gen 18:20; 19:13.

141 Cf. Ex 3:7-10.

142 Cf. Ex 20:20-22.

143 Cf. Deut 24:14-15; Jas 5:4.

144 John Paul II, RP 16.

IN BRIEF

1870 “God has consigned all men to disobedience, that he may have mercy upon all” (Rom 11:32).

1871 Sin is an utterance, a deed, or a desire contrary to the eternal law (St. Augustine, *Faust* 22: PL 42, 418). It is an offense against God. It rises up against God in a disobedience contrary to the obedience of Christ.

1872 Sin is an act contrary to reason. It wounds man's nature and injures human solidarity.

1873 The root of all sins lies in man's heart. the kinds and the gravity of sins are determined principally by their objects.

1874 To choose deliberately - that is, both knowing it and willing it - something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death.

1875 Venial sin constitutes a moral disorder that is reparable by charity, which it allows to subsist in us.

1876 The repetition of sins - even venial ones - engenders vices, among which are the capital sins.

THE HUMAN COMMUNION

1877 The vocation of humanity is to show forth the image of God and to be transformed into the image of the Father's only Son. This vocation takes a personal form since each of us is called to enter into the divine beatitude; it also concerns the human community as a whole.

THE PERSON AND SOCIETY

I. The Communal Character of the Human Vocation

1878 All men are called to the same end: God himself. There is a certain resemblance between the union of the divine persons and the fraternity that men are to establish among themselves

in truth and love. [1] Love of neighbor is inseparable from love for God.

1879 The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brethren, man develops his potential; he thus responds to his vocation. [2]

1880 A society is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each man is established as an "heir" and receives certain "talents" that enrich his identity and whose fruits he must develop. [3] He rightly owes loyalty to the communities of which he is part and respect to those in authority who have charge of the common good.

1881 Each community is defined by its purpose and consequently obeys specific rules; but "the human person . . . is and ought to be the principle, the subject and the end of all social institutions." [4]

1882 Certain societies, such as the family and the state, correspond more directly to the nature of man; they are necessary to him. To promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged "on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs." [5] This "socialization" also expresses the natural tendency for human beings to associate with one another for the sake of attaining

objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee his rights. [6]

1883 Socialization also presents dangers. Excessive intervention by the state can threaten personal freedom and initiative. the teaching of the Church has elaborated the principle of subsidiarity, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good." [7]

1884 God has not willed to reserve to himself all exercise of power. He entrusts to every creature the functions it is capable of performing, according to the capacities of its own nature. This mode of governance ought to be followed in social life. the way God acts in governing the world, which bears witness to such great regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence.

1885 The principle of subsidiarity is opposed to all forms of collectivism. It sets limits for state intervention. It aims at harmonizing the relationships between individuals and societies. It tends toward the establishment of true international order.

1 Cf. GS 24 # 3. # 2 Cf. GS 25 # 1.

3 Cf. Lk 19:13, 15. #4 GS 25 # 1.

5 John XXIII, MM 60.

6 Cf. GS 25 # 2; CA 12.

7 CA 48 # 4; cf. Pius XI, Quadragesimo anno I, 184-186.