



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

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

15 липня, 2018

Volume 63 No. 28

July 15, 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

8-ма Неділя після П'ятидесятниці.

Св. Рівноапостол Володимир Великий,
князь Київський



8th Sunday after Pentecost.

St. Volodymyr the Great, Prince of Kyiv,
equal to the apostles

1 Corinthians 1:10-18

Matthew 14:14-22

**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 222 “Sviatyi, Velykyi Volodymyre”; 2) **at Communion:** page 254 “O Isuse, Ty z liubovy”; 3) **Closing:** page 222 “Sviatyi, Velykyi Volodymyre”

НИНІ: Неділя, 15 липня: Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

СВЯТИЙ ВОЛОДИМИР ВЕЛИКИЙ (О. Юліян Катрій, ЧСВВ)

"Прийдіть вірні, заспіваймо духовну пісню і прослаavimo Христа, який світло прославив чесного Володимира Великого князя" (Канон утрени празника).

Поміж великими і світлими мужами нашої княжої держави святий Володимир Великий, наче сонце, сяє своєю невмирущою славою, величчю і заслугами. В історії Руси-України його записано золотими літерами не тільки як могутнього і розумного володаря, але передусім як хрестителя, просвітителя і ревного апостола християнської віри. Свята віра, яку він прийняв у візантійському обряді, стає з часом серцем і душею нашого народу й держави. Вона стає сильною моральною основою нашого народу, основою нашої культури, звичаїв і обрядів. Вона завжди була великою моральною силою для нашого народу, передусім у дні його горя і руїни. Тією християнською вірою наш народ довгі-довгі сторіччя жив і кріпився, тією ж вірою він і сьогодні живе і кріпиться в неволі безбожного комунізму. І в тому якраз велика заслуга святого Володимира Великого, що дав нашому народові цінний скарб святої віри. Він вічно житиме у серці нашого народу як його хреститель, апостол і святий.

ВОЛОДИМИР ВЕЛИКИЙ — ХРЕСТИТЕЛЬ РУСИ-УКРАЇНИ

Християнська віра не була чимось чужим і незаним для Володимира Великого. У Києві вже за князя Ігоря були християни, які мали свою церкву. Християнкою була його бабка, свята княгиня Ольга, яка його виховувала. Свята Ольга через різні причини не наважилася запровадити Христову віру у своїй державі. Те, чого вона не зробила, здійснив її внук — Володимир Великий. Він не тільки сам прийняв святе Хрещення, але охрестив увесь наш народ. Тим актом він прирівняв нашу державу з християнськими народами Сходу й Заходу.

Князь Володимир вирішився прийняти святу віру не із Заходу, а зі Сходу, у візантійському обряді, бо як з Візантією, так і з Болгарією його пов'язували тісні політичні, культурні й економічні відносини. Він відчув своєю душею, що християнська віра у візантійському обряді найкраще відповідає психіці і ментальності нашого народу. Крім того, ця віра принесла зі собою богослужбу і святі книги зрозумілою для народу мовою. Володимир Великий, як подає наш літопис, охрестився 988 року і на святому хрещенні отримав ім'я Василія.

Охрестившись сам та знищивши поганські ідоли, князь Володимир насамперед охрестив своїх дванадцятьох малолітніх синів у джерелі на місці, що сьогодні відоме в Києві під назвою Хрещатик. За його наказом охрестився столичний город Київ та весь народ. "Він наказав, — каже митрополит Іларіон, — по всій своїй землі хреститися в ім'я Отця і Сина і Святого Духа, щоб явно і голосно славилосья

по всіх городах ім'я Святої Тройці, та щоб усі стали християнами: малі й великі, раби й свобідні, молоді й старі, бояри і прості, багаті і вбогі. І ні один чоловік не противився його благочестивому повелінню. Хрестилися, якщо хтось і не з любови, то із страху до того, хто наказав... І в одному часі вся наша земля стала славити Христа з Отцем і Святим Духом... Він навернув з блудної дороги ідолопоклонства не одного чоловіка, і не десять городів, але всю свою область" (Митр. Макарій. История русской церкви, Т. I, с. 5).

Святий Володимир Великий відійшов до вічності 15 липня 1015 року. Його поховали у Десятинній церкві, у каплиці святого Климента, де вже спочивала його жінка Анна, яка померла ще 1011 року.

>> **Documentary "Recovery Room"**. The Ukrainian Women's Association of Canada – Vancouver Branch. The Ukrainian Studies Foundation – BC cordially invite you to the Vancouver Premiere of the Multi-Award Winning Feature Documentary **"Recovery Room"** A story of hope, resilience and compassion in a time of war. Canadian Medical Mission to Ukraine organized by Canada Ukraine Foundation. Directed by Adriana Luhovy. Produced by Yuriy Luhovy Zorianna Hrycenko. // Sunday, October 21, 2018 at 1:30 PM at the Holy Trinity Cathedral Auditorium. 154 East 10th Ave. Vancouver, BC V5T 1Z4 [ustotbc@gmail.com] Voluntary donations; Proceeds towards offsetting production costs of the 75 min documentary. Light reception to follow. The film is under the patronate of the Ukrainian World Congress.

>> **Nominating Committee** – please join the Nominating Committee that will nominate the candidates for our next Annual General Meeting. We need 4 or 5 people at the Nominating Committee. Please, let Fr. Serafym know that you want to join the Nominating Committee. Thank you!

>>**Parish Bookstore**: now open Sunday Mornings, 9:30 a.m.-11:00 a.m.and every Last Sunday of the month from 9:30-Noon. Items to sell include cd's, cards, liturgical books and more. For required information contact T. Pacholko at: lenaanneocha@shaw.ca or the Fathers.

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.

Sunday Donations July 8, 2018 - \$876.00

TODAY: Sunday, July 15: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

>> **Today - Baptism of Lilianne Alexandra Gavrylko**, the child of Maria and Yaroslav Gavrylko. We welcome the child as she becomes a member of the Body of Christ, and the Church is the Body of Christ.

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 \$49,657.55. 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!

St. Volodymyr the Great, Prince of Kyiv, equal to the apostles

[<http://www.newadvent.org/cathen/15497a.htm>]

Grand Duke of Kyiv and All Russia, grandson of St. Olga, and the first Russian ruler to embrace Christianity, b. 956; d. at Berestova, 15 July, 1015. St. Olga could not convert her son and successor, Sviatoslav, for he lived and died a pagan and brought up his son Volodymyr as a pagan chieftain. Sviatoslav had two legitimate sons, Yaropolk and Oleg, and a third son, Volodymyr, borne him by his court favourite Olga Malusha. Shortly before his death (972) he bestowed the Grand Duchy of Kyiv on Yaropolk and gave the land of the Drevlani (now Galicia) to Oleg. The ancient Russian capital of Novgorod threatened rebellion and, as both the princes refused to go thither, Sviatoslav bestowed its sovereignty upon the young Volodymyr. Meanwhile war broke out between Yaropolk and Oleg, and the former conquered the

Drevlanian territory and dethroned Oleg. When this news reached Volodymyr he feared a like fate and fled to the Varangians (Variags) of Scandinavia for help, while Yaropolk conquered Novgorod and united all Russia under his sceptre. A few years later Volodymyr returned with a large force and retook Novgorod. Becoming bolder he waged war against his brother towards the south, took the city of Polotzk, slew its prince, Ragvald, and married his daughter Ragnilda, the affianced bride of Yaropolk. Then he pressed on and besieged Kyiv. Yaropolk fled to Rodno, but could not hold out there, and was finally slain upon his surrender to the victorious Volodymyr; the latter thereupon made himself ruler of Kyiv and all Russia in 980. As a heathen prince Volodymyr had four wives besides Ragnilda, and by them had ten sons and two daughters. Since the days of St. Olga, Christianity, which was originally established among the eastern Slavs by Sts. Cyril and Methodius, had

been making secret progress throughout the land of Russ (now eastern Austria and Russia) and had begun to considerably alter the heathen ideas. It was a period similar to the era of the conversion of Constantine.

Notwithstanding this undercurrent of Christian ideas, Volodymyr erected in Kyiv many statues and shrines (trebishcha) to the Slavic heathen gods, Perun, Dazhdbog, Simorgl, Mokosh, Stribog, and others. In 981 he subdued the Chervensk cities (now Galicia), in 983 he overcame the wild Yatviags on the shores of the Baltic Sea, in 985 he fought with the Bulgarians on the lower Volga, and in 987 he planned a campaign against the Greco-Roman Empire, in the course of which he became interested in Christianity. The Chronicle of Nestor relates that he sent envoys to the neighbouring countries for information concerning their religions. The envoys reported adversely regarding the Bulgarians who followed (Mohammedan), the Jews of Khazar, and the Germans with their plain missionary Latin churches, but they were delighted with the solemn Greek ritual of the Great Church (St. Sophia) of Constantinople, and reminded Volodymyr that his grandmother Olga had embraced that Faith. The next year (988) he besieged Kherson in the Crimea, a city within the borders of the eastern Roman Empire, and finally took it by cutting off its water supply. He then sent envoys to Emperor Basil II at Constantinople to ask for his sister Anna in marriage, adding a threat to march on Constantinople in case of refusal. The emperor replied that a Christian might not marry a heathen, but if Volodymyr were a Christian prince he would

sanction the alliance. To this Volodymyr replied that he had already examined the doctrines of the Christians, was inclined towards them, and was ready to be baptized. Basil II sent this sister with a retinue of officials and clergy to Kherson, and there Volodymyr was baptized, in the same year, by the Metropolitan Michael and took also the baptismal name of Basil. A current legend relates that Volodymyr had been stricken with blindness before the arrival of Anna and her retinue and had recovered his sight upon being baptized. He then married Princess Anna, and thereafter put away his pagan wives. He surrendered the city of Kherson to the Greeks and returned to Kyiv in state with his bride. The Russian historian Karamsin (Vol. I, p. 215) suggests that Volodymyr could have been baptized long before at Kyiv, since Christians and their priests were already there; but such an act would have humbled the proud chieftain in the eyes of his people, for he would have accepted in a lowly manner an inconspicuous rite at the hands of a secret and despised sect. Hence he preferred to have it come from the envoys of the Roman Emperor of Constantinople, as a means of impressing his people.

When Volodymyr returned to Kyiv he took upon himself the conversion of his subjects. He ordered the statues of the gods to be thrown down, chopped to pieces, and some of them burned; the chief god, Perun, was dragged through the mud and thrown into the River Dnieper. These acts impressed the people with the helplessness of their gods, and when they were told that they should follow Volodymyr's example and become Christians they were willingly

baptized, even wading into the river that they might the sooner be reached by the priest for baptism. Zubrycki thinks this readiness shows that the doctrines of Christianity had already been secretly spread in Kyiv and that the people only waited for an opportunity to publicly acknowledge them. Volodymyr urged all his subjects to become Christians, established churches and monasteries not only at Kyiv, but at Pereyaslav, Chernigoff, Bielegorod, Volodymyr in Volhynia, and many other cities. In 989 he erected the large Church of St. Mary ever Virgin (usually called Desiatynny Sobor, the Cathedral of the Tithes), and in 996 the Church of the Transfiguration, both in the city of Kyiv. He gave up his warlike career and devoted himself principally to the government of his people; he established schools, introduced ecclesiastical courts, and became known for his mildness and for his zeal in spreading the Christian faith. His wife died in 1011, having borne him two sons, Boris and Glib (also known as Sts. Roman and David, from their

baptismal names). After this his life became troubled by the conduct of his elder children. Following the custom of his ancestors, he had parcelled out his kingdom amongst his children, giving the city of Novgorod in fief to his eldest son Yaroslav; the latter rebelled against him and refused to render either service or tribute. In 1014 Volodymyr prepared to march north to Novgorod and take it away from his disobedient son, while Yaroslav invoked the help of the Varangians against his father. Volodymyr fell ill and died on the way. His feast is celebrated on 15 July in the Russian Orthodox and Ruthenian Greek Catholic calendars, and he has received the name of Ravnoapostol (equal to the Apostles) in the title of the feast and the troparion of the liturgy. The Russians have added in their service books words referring his conversion and intercession to the present Russian Empire (rossiiskaya zemlya), but the Ruthenians have never permitted these interpolations.

SACRAMENTALS

1667 “Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.” [171]

The characteristics of sacramentals

1668 Sacramentals are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life,

and the use of many things helpful to man. In accordance with bishops' pastoral decisions, they can also respond to the needs, culture, and special history of the Christian people of a particular region or time. They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water (which recalls Baptism).

1669 Sacramentals derive from the baptismal priesthood: every baptized person is called to be a “blessing,” and to bless. [172] Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and

sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons). [173]

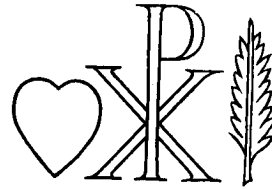
1670 Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it. "For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God." [174]

Various forms of sacramentals

1671 Among sacramentals blessings (of persons, meals, objects, and places) come first. Every blessing praises God and prays for his gifts. In Christ, Christians are blessed by God the Father "with every spiritual blessing." [175] This is why the Church imparts blessings by invoking the name of Jesus, usually while making the holy sign of the cross of Christ.

1672 Certain blessings have a lasting importance because they consecrate persons to God, or reserve objects and places for liturgical use. Among those blessings which are intended for persons - not to be confused with sacramental ordination - are the blessing of the abbot or abbess of a monastery, the consecration of virgins, the rite of religious profession and the blessing of certain ministries of the Church (readers, acolytes, catechists,

etc.). the dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects.



1673 When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. [176] In a simple form, exorcism is performed at the celebration of Baptism. the solemn exorcism, called "a major exorcism," can be performed only by a priest and with the permission of the bishop. the priest must proceed with prudence, strictly observing the rules established by the Church. Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church. Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness. [177]

Popular piety

1674 Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful. the religious sense of the Christian people has always found expression in various

forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, [178] etc.

1675 These expressions of piety extend the liturgical life of the Church, but do not replace it. They “should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.” [179]

1676 Pastoral discernment is needed to sustain and support popular piety and, if necessary, to purify and correct the religious sense which underlies these devotions so that the faithful may advance in knowledge of the mystery of Christ. [180] Their exercise is subject to the care and judgment of the bishops and to the general norms of the Church.

At its core the piety of the people is a storehouse of values that offers answers of Christian wisdom to the great questions of life. the Catholic wisdom of the people is capable of fashioning a vital synthesis.... It creatively combines the divine and the human, Christ and Mary, spirit and body, communion and institution, person and community, faith and homeland, intelligence and emotion. This wisdom is a Christian humanism that radically affirms the dignity of every person as a child of God, establishes a basic fraternity, teaches people to encounter nature and understand work, provides reasons for joy and humor even in the midst of a very hard life. For the people this wisdom is also a principle of

discernment and an evangelical instinct through which they spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and stifled by other interests. [181]

IN BRIEF

1677 Sacramentals are sacred signs instituted by the Church. They prepare men to receive the fruit of the sacraments and sanctify different circumstances of life.

1678 Among the sacramentals blessings occupy an important place. They include both praise of God for his works and gifts, and the Church's intercession for men that they may be able to use God's gifts according to the spirit of the Gospel.

1679 In addition to the liturgy, Christian life is nourished by various forms of popular piety, rooted in the different cultures. While carefully clarifying them in the light of faith, the Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom and that enrich Christian life.

#171 SC 60; Cf. CIC, can. 1166; CCEO, can. 867. #172 Cf. Gen 12:2; Lk 6:28; Rom 12:14; 1 Pet 3:9. #173 Cf. SC 79; CIC, can. 1168; De Ben 16, 18. #174 SC 61. #175 Eph 1:3. #176 Cf. Mk 1:25-26; 3:15; 6:7, 13; 16:17. #177 Cf. CIC, can. 1172. #178 Cf. Council of Nicaea II: DS 601; 603; Council of Trent: DS 1822. #179 SC 13 # 3. #180 Cf. John Paul II, CT 54. #181 CELAM, Third General Conference (Puebla, 1979), Final Document # 448 (tr. NCCB, 1979); cf. Paul VI, EN 48.