



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."*

22 липня, 2018

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July 22, 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

**9-та Неділя після П'ятидесятниці.
Св. Рівноапостольна Марія Магдалина**



**9th Sunday after Pentecost.
St. Mary Magdalene, Equal to the
Apostles**

Hebrews 13:7-17

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.**

НИНІ: Неділя, 22 липня: Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

КАТЕХИЗМ УГКЦ «ХРИСТОС – НАША ПАСХА»

308 Апостольство чернецтва – освячення молитвою всього світу: «Монах є той, хто до світу непричетний і хто розмовляє лише з Богом; хто Бога бачить і кого Бог бачить, хто любить Бога і кого Бог любить; хто світлом стає і завжди сяє»¹. Свою молитву монах поєднує з працею багатогранного апостоляту, ідучи назустріч потребам Церкви: «По своїх силах та відповідно до взорів свого покликання, чи то молитвою, чи працею – працювати для укріплення Царства Христового в душах і для поширення його на всі країни»².

309 Апостольство мирян полягає в оцерковленні всіх ділянок суспільного життя: «Стараючись про речі земні та впорядковуючи їх по-Божому, шукати Царства Божого, щоб... [речі земні] стали немов закваскою на освячення світу з нутра»³. Ієрархія і миряни взаємно потрібні одні одним: «Миряни потребують нас, і ми є для служіння їм. Ми потребуємо одні одних... Чого одна людина не може зробити, те вона може зробити з допомогою інших»⁴.

310 Апостольськість Церкви виявляється також у її служінні «всім народам», щоб із них творити один народ Божий. Для цього Церква євангелізує культури народів, втілюючи в них Христову Благовість, переображуючи Духом Святим і прищеплює їм свідомість соборності. Плодом апостольства Церкви стало те, що «в різних місцевостях через апостолів та їхніх наслідників постали Церкви, що зрослися з часом в багато органічно об'єднаних спільнот, які, зберігаючи єдність віри та єдиний божественний устрій Вселенської Церкви, втішаються окремим правопорядком, власним літургійним звичаєм та богословською і духовною спадщиною. Між ними деякі, зокрема древні патріарші Церкви, немов матері віри, зродили інших, немов доньок»⁵. Єпархії, очолені єпископами, органічно зростали до митрополій, а ті – до патріархатів. Вселенська Церква зростатиме й надалі до повноти Христа «по всі дні аж до кінця віку».

1 СИМЕОН НОВИЙ БОГОСЛОВ, *Божественні гимни*. (Т. III, 48, ст. 224)

2 *Світло народів*, 44.

3 *Світло народів*, 31.

4 **ЙОАН ЗОЛОТОУСТИЙ, ... : PG 41, 11456**

5 *Світло народів*, 23.

TODAY: Sunday, July 22: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

-Today, at 12:00 PM – Baptism of the child of Nicholas and Raisa Ukrainetz. Welcome and God bless!

>> **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.

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!

>> **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.

Sunday Donations July 15, 2018 - \$1,050.00

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.

The Holy Fathers of the Six Ecumenical Councils

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was

convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) “Concerning the Three Chapters,” was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

THE CONSECRATED LIFE

914 “The state of life which is constituted by the profession of the evangelical counsels, while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness.” [453]

Evangelical counsels, consecrated life

915 Christ proposes the evangelical counsels, in their great variety, to every disciple. the perfection of charity, to which all the faithful are called, entails for those who freely follow the call to consecrated life the obligation of practicing chastity in celibacy for the sake of the Kingdom, poverty and obedience. It is the profession of these counsels, within a permanent state of life recognized by the

Church, that characterizes the life consecrated to God. [454]

916 The religious state is thus one way of experiencing a “more intimate” consecration, rooted in Baptism and dedicated totally to God. [455] In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come. [456]

One great tree, with many branches

917 “From the God-given seed of the counsels a wonderful and wide-spreading tree has grown up in the field of the Lord, branching out into various forms of the religious life lived in solitude or in community. Different religious families have come into existence in which spiritual resources are multiplied for the progress in holiness of their members and for the good of the entire Body of Christ.” [457]



918 From the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, and to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his

own way. Many of them, under the inspiration of the Holy Spirit, became hermits or founded religious families. These the Church, by virtue of her authority, gladly accepted and approved. [458]

919 Bishops will always strive to discern new gifts of consecrated life granted to the Church by the Holy Spirit; the approval of new forms of consecrated life is reserved to the Apostolic See. [459]

The eremitic life

920 Without always professing the three evangelical counsels publicly, hermits “devote their life to the praise of God and salvation of the world through a stricter separation from the world, the silence of solitude and assiduous prayer and penance.” [460]

921 They manifest to everyone the interior aspect of the mystery of the Church, that is, personal intimacy with Christ. Hidden from the eyes of men, the life of the hermit is a silent preaching of the Lord, to whom he has surrendered his life simply because he is everything to him. Here is a particular call to find in the desert, in the thick of spiritual battle, the glory of the Crucified One.

Consecrated virgins

922 From apostolic times Christian virgins, called by the Lord to cling only to him with greater freedom of heart, body, and spirit, have decided with the Church's approval to live in a state of virginity “for the sake of the Kingdom of heaven.” [461]

923 “Virgins who, committed to the holy plan of following Christ more closely, are consecrated to God by the diocesan bishop according to the approved liturgical rite, are betrothed mystically to

Christ, the Son of God, and are dedicated to the service of the Church.” [462] By this solemn rite (Consecratio virginum), the virgin is “constituted . . . a sacred person, a transcendent sign of the Church's love for Christ, and an eschatological image of this heavenly Bride of Christ and of the life to come.” [463]

924 “As with other forms of consecrated life,” the order of virgins establishes the woman living in the world (or the nun) in prayer, penance, service of her brethren, and apostolic activity, according to the state of life and spiritual gifts given to her. [464] Consecrated virgins can form themselves into associations to observe their commitment more faithfully. [465]

Religious life

925 Religious life was born in the East during the first centuries of Christianity. Lived within institutes canonically erected by the Church, it is distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, fraternal life led in common, and witness given to the union of Christ with the Church. [466]

926 Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful called by God to profess the counsels. Thus, the Church can both show forth Christ and acknowledge herself to be the Savior's bride. Religious life in its various forms is called to signify the very charity of God in the language of our time.

927 All religious, whether exempt or not, take their place among the

collaborators of the diocesan bishop in his pastoral duty. [467] From the outset of the work of evangelization, the missionary “planting” and expansion of the Church require the presence of the religious life in all its forms. [468] “History witnesses to the outstanding service rendered by religious families in the propagation of the faith and in the formation of new Churches: from the ancient monastic institutions to the medieval orders, all the way to the more recent congregations.” [469]

Secular institutes

928 “A secular institute is an institute of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within.” [470]

929 By a “life perfectly and entirely consecrated to [such] sanctification,” the members of these institutes share in the Church's task of evangelization, “in the world and from within the world,” where their presence acts as “leaven in the world.” [471] “Their witness of a Christian life” aims “to order temporal things according to God and inform the world with the power of the gospel.” They commit themselves to the evangelical counsels by sacred bonds and observe among themselves the communion and fellowship appropriate to their “particular secular way of life.” [472]

Societies of apostolic life

930 Alongside the different forms of consecrated life are “societies of apostolic life whose members without religious vows pursue the particular apostolic purpose of their society, and lead a life as

brothers or sisters in common according to a particular manner of life, strive for the perfection of charity through the observance of the constitutions. Among these there are societies in which the members embrace the evangelical counsels” according to their constitutions. [473]

**Consecration and mission:
proclaiming the King who is coming**

931 Already dedicated to him through Baptism, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God's service and to the good of the Church. By this state of life consecrated to God, the Church manifests Christ and shows us how the Holy Spirit acts so wonderfully in her. and so the first mission of those who profess the evangelical counsels is to live out their consecration. Moreover, “since members of institutes of consecrated life dedicate themselves through their consecration to the service of the Church they are obliged in a special manner to engage in missionary work, in accord with the character of the institute.” [474]

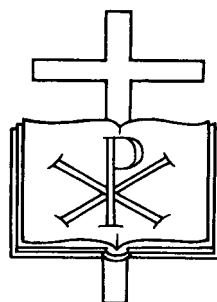
932 In the Church, which is like the sacrament - the sign and instrument - of God's own life, the consecrated life is seen as a special sign of the mystery of redemption. To follow and imitate Christ more nearly and to manifest more clearly his self-emptying is to be more deeply present to one's contemporaries, in the heart of Christ. For those who are on this “narrower” path encourage their brethren by their example, and bear striking witness “that the world cannot be

transfigured and offered to God without the spirit of the beatitudes.” [475]

933 Whether their witness is public, as in the religious state, or less public, or even secret, Christ's coming remains for all those consecrated both the origin and rising sun of their life:

For the People of God has here no lasting city, . . . [and this state] reveals more clearly to all believers the heavenly goods which are already present in this age, witnessing to the new and eternal life which we have acquired through the redemptive work of Christ and preludeing our future resurrection and the glory of the heavenly kingdom. [476]

#453 LG 44 # 4. #454 Cf. LG 42-43; PC 1. #455 Cf. PC 5. #456 Cf. CIC, can. 573. #457 LG 43. #458 PC 1. #459 Cf. CIC, can. 605. #460 CIC, can. 603 # 1. #461 Mt 19:12; cf. I Cor 7:34-36. #462 CIC, can. 604 # 1. #463 Ordo Consecrationis Virginum, Praenotanda 1. #464 Cf. CIC, can. 604 # 1; OCV Praenotanda 2. #465 Cf. CIC, can. 604 # 2. #466 Cf. CIC, cann. 607; 573; UR 15. #467 Cf. CD 33-35; CIC, can. 591. #468 Cf. AG 18; 40. #469 John Paul II, RMiss 69. #470 CIC, can. 710. #471 Pius XII, Provida Mater; cf. PC 11. #472 Cf. CIC, can. 713 # 2. #473 Cf. CIC, can. 731 ## 1 and 2. #474 CIC, can. 783.; cf. RM 69 #475 LG 31 # 2. #476 LG 44 # 3.



The Holy Myrrh-Bearer Equal of the Apostles Mary Magdalene.

On the banks of Lake Genesareth (Galilee), between the cities of Capharnum and Tiberias, was the small city of Magdala, the remains of which have survived to our day. Now only the small village of Mejhdel stands on the site.

A woman whose name has entered forever into the Gospel account was born and grew up in Magdala. The Gospel tells us nothing of Mary's younger years, but Tradition informs us that Mary of Magdala was young and pretty, and led a sinful life. It says in the Gospels that the Lord expelled seven devils from Mary (Luke. 8:2). From the moment of her healing Mary led a new life, and became a true disciple of the Savior.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. Together with the pious women Joanna, wife of Choza (steward of Herod), Susanna and others, she served Him from her own possessions (Luke 8:1-3) and undoubtedly shared with the Apostles the evangelic tasks in common with the other women. The Evangelist Luke, evidently, has her in view together with the other women, stating that at the moment of the Procession of Christ onto Golgotha, when after the Scourging He took on Himself the heavy Cross, collapsing under its weight, the women followed after Him weeping and wailing, but He consoled them. The Gospel relates that Mary Magdalene was present on Golgotha at

the moment of the Lord's Crucifixion. While all the disciples of the Savior ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

The Evangelists also list among those standing at the Cross the mother of the Apostle James, and Salome, and other women followers of the Lord from Galilee, but all mention Mary Magdalene first. Saint John, in addition to the Mother of God, names only her and Mary Cleopas. This indicates how much she stood out from all the women who gathered around the Lord.

She was faithful to Him not only in the days of His Glory, but also at the moment of His extreme humiliation and insult. As the Evangelist Matthew relates, she was present at the Burial of the Lord. Before her eyes Joseph and Nicodemus went out to the tomb with His lifeless Body. She watched as they covered over the entrance to the cave with a large stone, entombing the Source of Life.

[<https://oca.org/saints/lives/2018/07/22/102070-myrrhbearer-and-equal-of-the-apostles-mary-magdalene>]