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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."*

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5 серпня, 2018

Volume 63 No. 31

August 5, 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**

**11-та Неділя після П'ятидесятниці.**

Святий мученик Євсигній



**11<sup>th</sup> Sunday after Pentecost.**

Holy Martyr Eusignius

1 Corinthians 9:2-12

Matthew 18:23-35

**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 234 "V strasi i pokori"; 2) **at Communion:** page 244 "Vyta i mizh namy"; 3) **Closing:** page 290 "Tsaiui mizh namy"

**НИНІ: Неділя, 5 серпня: Кава і солодке** після Служби Божої о год. 8:30 і 10:30 рано.

-10:00 год. рано – Третій Час (Молитва)

**-Понеділок, 6 серпня,** о 10:30 год. рано – Служба Божа. Свято Переображення (Благословення фруктів).

**ПРАЗНИК ГОСПОДНЬОГО  
ПРЕОБРАЖЕННЯ** (о. Юліян Катрій,  
ЧСВВ)

*"Величаємо Тебе, життєдавче  
Христе, і почитаємо пречистого  
Твого Тіла преславне Преображення"  
(Величання на утрені празника).*

Шостого серпня наша Церква святкує празник світлого Господнього Преображення. Завдання цього празника — звеличувати славу подію Преображення з життя Ісуса Христа, яке деякі святі Отці називають другим Богоявленням. Важливість події видно з того, що її записали аж три євангелисти: Матей, Марко й Лука. Тож погляньмо на подію Преображення, на установлення празника та на дух його богослужби.

### **ПОДІЯ ПРЕОБРАЖЕННЯ**

Христова прилюдна діяльність закінчується. Невдовзі наступлять Його муки і смерть. Хоча апостоли вірили, що Ісус це Богом посланий Месія і ту віру прилюдно визнали устами апостола Петра, все-таки їхня віра ще не була укріплена. Христос хоче скріпити їхню віру надзвичайним актом. Тому через кілька днів після того, як сказав їм свої страсті і смерть, Він бере із собою Петра, Якова й Йоана, виходить з ними на гору Тавор і тут на молитві привідкриває перед ними промінчик

Свого божества. Святий євангелист Матей про чудесну Христову переміну каже: "І преобразився перед ними: Обличчя Його засяяло наче сонце, і одежа побіліла наче світло" (17, 2). Коло Христа явилися старозавітні пророки Мойсей і Ілля і розмовляли з Ним про Його смерть. Апостол Петро, захоплений блиском Христової слави, вигукує: "Господи, добре нам тут бути!" А втім, як при Христовому хрещенні в Йордані, так і тут почули голос з неба: "Це — мій улюблений Син, що Його я вподобав: Його слухайте" (Мт. 17, 5). Святе Євангеліє нічого не говорить про місце Христового Преображення. Зате християнська традиція з IV ст. загально приймає, що тим місцем була гора Тавор.

Чому Ісус Христос тільки трьом вищеназваним учням показав славу свого божества? На думку святого Йоана Дамаскина, Христос узяв із собою Петра, щоб той, хто прилюдно визнав Христове божество, почув підтвердження свого визнання і від Небесного Отця. Господь узяв на Тавор Якова, бо той мав бути першим єпископом Єрусалима і першим з апостолів повинен був віддати своє життя за Христа. Укінці Спаситель зробив свідком Своєї переміни й апостола Йоана, бо той був його

улюбленим учнем і дівственник.  
Євангелист Йоан, збагнувши  
Христове божество на Таворі, опісля  
у своєму Євангелію писав:  
"Споконвіку було Слово, і з Богом  
було Слово, і Слово було — Бог" (1,  
1).

Усі три апостоли, свідки  
Христової слави на Таворі, будуть  
опісля свідками і Його агонії в  
Оливнім Городі. Як глибоко Христова  
переміна записалася в їхніх серцях  
видно з того, що вони писали про неї  
через багато років. Апостол Петро у  
другому посланні віру в Христа  
скріплює згадкою про Його славне  
Преображення, кажучи, що вони були  
"наочними свідками Його величі. Бо  
Він прийняв від Бога Отця честь і  
славу, коли до Нього прийшов такий  
голос від величної слави: "Це мій Син  
любий, якого я вподобав". І цей голос  
ми чули, як сходив з неба, коли ми  
були з Ним на святій горі" (11, 1, 16-  
18). А святий євангелист Йоан із  
захопленням писатиме у своєму  
Євангелію: "І ми славу Його бачили —  
славу Єдинородного від Отця,  
благодаттю та істиною сповненого" (і,  
14).

### **ДУХ БОГОСЛУЖБИ ПРАЗНИКА**

З богослужби празника  
випромінює духовна радість, подив  
Христовій величі, силі й славі та  
прослава Його божества.

Господнє Преображення несе  
всім вірним неземну радість. "Все  
днесь наповнилося радістю, —  
співаємо на утрени, — бо Христос  
преобразився перед учнями". А з тією  
радістю йде в парі великий подив для

сили і слави переміненого Христа.  
"Перед Твоєю смертю, Господи, —  
каже стихира на вечірні, — в часі  
Твого Преображення гора стала  
небом і облак простягнувся наче  
намет, і Отець свідчив про Тебе. Там  
був Петро з Яковом і Йоаном, які  
мали бути з Тобою при Твоїм  
ув'язненні, щоб, бачивши Твої чуда,  
не побоялися Твоїх страстей". На  
стихословії утрени читаємо: "Ісусе, Ти  
перемінився на горі Тавор і світлий  
облак прийнявши вид намету покрив  
апостолів Твоєю славою. А вони,  
безначальний Спасе Христе Боже,  
впали на землю, бо не могли знести  
світлости недоступної слави Твого  
обличчя. Ти, що тоді засіяв їм своїм  
світлом, просвіти душі наші".



**TODAY: Sunday, August 5:** Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

10:00 AM – Third Hour Prayer

- **Monday, Aug. 6, at 10:30 AM** – Divine Liturgy. Feast of Transfiguration (Blessing of Fruits).

>> Funeral Divine Liturgy and Panachyda for the late Bohdan Trylowsky will be celebrated on Saturday, August 11 at 10:00 AM at St. Mary's Church. Please keep the late Mr. Trylowsky and his Family in your prayers.

>> **Father Deacon Howard** thanks everybody for his or her prayers for him, as well as for the phone calls and visits to him.

### **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 \$50,225.00. 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!

>>**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 29, 2018 - \$1,387.00

## **MARTYR EUSIGNIUS OF ANTIOCH**

*Commemorated on August 5*

The Martyr Eusignius was born at Antioch in the mid-third century. For sixty years he served in the Roman armies of the emperors Diocletian, Maximian Hercules, Constantius Chlorus, Constantine the Great and his sons. Saint Eusignius was a companion of Saint Basiliscus (March 3 and May 22), and he provided an account of his martyrdom. At the beginning of the reign of Saint Constantine the Great, Saint Eusignius was a witness to the appearance of the Cross in the sky, a prediction of victory.

Saint Eusignius retired in his old age from military service and returned to his own country. There he spent his time in prayer, fasting, and attending the church of God. So he lived until the reign of Julian the Apostate (361-363), who yearned for a return to paganism. Through the denunciation of one of the Antiochian citizens, Saint Eusignius stood trial as a Christian before the emperor Julian in the year 362. He fearlessly accused the emperor of apostasy from Christ, and reproached him with the example of his relative, Constantine the Great, and he described in detail how he himself had been an eyewitness to the appearance of the sign of the Cross in the sky. Julian did not spare the aged Saint Eusignius, then 110 years old, but ordered him beheaded.

[<https://oca.org/saints/lives/2018/08/05/102206-martyr-eusignius-of-antioch>]

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## **ECUMENICAL PATRIARCH BARTHOLOMEW: FINAL GOAL IS TO GRANT AUTOCEPHALY TO UKRAINIAN CHURCH**

27 July 2018

[[https://risu.org.ua/en/index/all\\_news/ukraine\\_and\\_world/international\\_relations/71978/](https://risu.org.ua/en/index/all_news/ukraine_and_world/international_relations/71978/)]

Today, President Petro Poroshenko met with the delegation of the Ecumenical Patriarchate which arrived in Ukraine to participate in the 1,030<sup>th</sup> anniversary of the Baptism of Rus-Ukraine festivities. This is reported by the official website of the President of Ukraine.

The Head of State expressed his gratitude to His Holiness Patriarch Bartholomew “for the constant care of the Mother Church for the faithful of the Ukrainian nation that is experiencing difficult times of aggression waged against our State by the Russian Federation in connection with the illegal annexation of Crimea.”

Petro Poroshenko also expressed gratitude for Patriarch Bartholomew’s position regarding the Ukrainian Church. “For most Ukrainians, the words of His All-Holiness that Ukraine is not a canonical territory of the Russian Orthodox Church are highly important; that the transfer of control to Moscow in the 17<sup>th</sup> century took place in a non-canonical way. And just like we do, His All-Holiness believes the Patriarchate of Constantinople to be our Mother Church,” he said.

Ukraine’s Head of State also thanked representatives of the Ecumenical Patriarchate for having participated in the celebration of such an important event for Ukrainians. “Thank you very much for this prayer. Thank you very much for supporting us. Thank you

very much that tomorrow we will jointly celebrate this important anniversary,” the Head of State said.

“We are confident that these prayers and these words now help us unite people. They help us to ensure that every Ukrainian finds his way to God,” Petro Poroshenko added.

The Head of State thanked for such an important signal, the blessing of Ukraine and support. The President noted that Ukraine is waiting for the decision on issuance of the Tomos. “This is a historical moment not only for Ukraine and the Ukrainian Church to return to the fold of the Mother Church,” said Petro Poroshenko.

Metropolitan Emmanuel of France, the representative of His Holiness Ecumenical Patriarch Bartholomew, emphasized that, on behalf of His Holiness, the delegation of the Patriarchate is visiting Ukraine. “It is with great pleasure that I am conveying you a message from His Holiness,” he said.

Bishop Hilarion of Edmonton of the Ukrainian Orthodox Church in Canada read out the message of Patriarch Bartholomew who noted the importance of the baptism of St. Volodymyr from the First-Throne Church of Constantinople in the Metropolis of Chersonese and the baptism of Rus-Ukraine. “The newly baptized people were subject to the spiritual guidance, the limitless care and protection of the Church of Constantinople through the establishment of the Metropolis of Kyiv and All Rus which became the 60<sup>th</sup> Metropolis of the Ecumenical Patriarchate,” the message reads.

The message of the Ecumenical Patriarch emphasizes, “Recognizing the high responsibility of the first-throne

Church of Constantinople, which never ceased and never reconciled to illegal and non-canonical situations that disturbed the natural functioning of the Orthodox Church, and during these crucial times, it overtook the initiative to restore the unity of the Orthodox believers of Ukraine with the ultimate goal of granting autocephaly to the Ukrainian Church.”

## **PRESIDENT TOOK PART IN THE CROSS PROCESSION ON THE OCCASION OF THE 1030<sup>TH</sup> ANNIVERSARY OF CHRISTIANIZATION OF UKRAINE-RUS’**

28 July 2018

[[https://risu.org.ua/en/index/all\\_news/stat\\_e/national\\_religious\\_question/71991/](https://risu.org.ua/en/index/all_news/stat_e/national_religious_question/71991/)]

President Petro Poroshenko and his wife Maryna Poroshenko [took part](#) in the Cross Procession on the occasion of the 1030<sup>th</sup> anniversary of Christianization of Ukraine-Rus’.

Believers of the Ukrainian Orthodox Church of the Kyivan Patriarchate, headed by Patriarch Filaret, and believers of the UAOC, headed by Metropolitan Macarius, passed to the garden square near the monument to St. Vladimir.

The Head of State together with his wife also took part in the prayer service for Ukraine and the Ukrainian Autocephalous Orthodox Church.

The festive event was attended by representatives of the Government, members of the All-Ukrainian Council of Churches, well-known public figures, volunteers, representatives of culture, science and education.

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## THE SUPERNATURAL LIFE

by F. J. SHEED

This, then, is some idea of the end of the road: what bearing has it on the road? To many, the connection is obscured by a truth which is only one truth, and not the most important. Heaven is thought of as the reward of a good life. As such, it has only a kind of accidental connection with this life. It is better to think of heaven, not only as a reward, but also as the result of a good life. A simple comparison may make clear the distinction. If a student passes an examination he may be rewarded in one of two ways: he may either get a mere prize--a tennis racquet say, or a volume of Browning--or he may be admitted to a further course of study which his success in the examination has proved him to be fitted for. The tennis racquet has no real relation to the examination he has passed: but the further course of study has; it is a true result of it. To an immense number of people, heaven is rather like the tennis racquet, and, as such, is not really understood at all. But think of it as the further course, resulting from a life well lived, and instantly the connection is seen. This life is not only a test which a man must pass in order to obtain the reward of heaven, it is a preparation which man must successfully undergo in order to live the life of heaven.

From this it follows that whatever is necessary to enable a man to live the life of heaven must, in some way or other, be acquired by man in this life: otherwise this life would not be a preparation for heaven. And this consideration brings us to the most important point in the whole of Catholic teaching, the doctrine to which all others whatsoever are related, an understanding of which is necessary if

Catholicism is to be understood at all. We may approach it in this way. If we were offered a journey to another planet, we should be wise to refuse, because the breathing apparatus which we have by nature, was made for the atmosphere of this world. In our atmosphere it works: in a totally different atmosphere it would not work, and we should die of suffocation. This illustration points the way to the truth, namely, that the equipment which is adequate to life in one world, may not be at all adequate to life in another. And God has told us that our human nature, while adequate to the ordinary life of this world, is not adequate to the life of the world to come. If we were to enter heaven with only the powers of our human nature, we should no more be able to live there than, in the illustration I have given, we should be able to live on another planet with no powers beyond those of our nature.



And just as we should need some extra powers of breathing, not contained in our nature, to live on another planet, so we need extra powers in our soul, not contained in our nature, in order that we may live the life of heaven. These powers which are not ours by nature, which are necessary in order that we may live a life totally above our nature, are what is called in Catholic teaching, the Supernatural Life.[1]

All that has just been said of man applies equally to those purely spiritual beings, the angels. Heaven consists in such a relationship with God that no created nature, by its own powers, could be adequate to it. Just as men must receive powers above their nature if they are to live the life of heaven, so must angels. Angels had their testing. Those who remained in the love of God were granted the powers and admitted to heaven. Those who rejected God were fixed in eternal separation from Him.

But as we have already seen that our life upon earth is to be a preparation for the life of heaven, and that heaven is to be the logical conclusion of this life, and that, therefore, whatever is necessary to the life of heaven must be acquired by us here—because of all these things it follows that in this life we must obtain from God the Supernatural Life.

Our life will be a success if, at the moment of death, we have in our soul the life above our nature, the Supernatural Life. It will be a failure if, at death, we have not the Supernatural Life. For if we have it, then we have in our soul the powers that would enable us to live the life of heaven; if we have it not, we lack these powers and therefore will be totally unable to live the life of heaven.

The road of our life, then, will lead us to heaven only if on it we have acquired the Supernatural Life, and at the end of it, have retained the Supernatural Life.

This, then, is the first general outline of our map. There is a road which leads man to that ineffable intimacy with God which we call heaven. The condition of walking the road aright, is the Supernatural Life. It will be seen how every single thing that happens to man has its bearing on this Supernatural Life, and is a good thing or a bad thing according as it helps it or hinders it. Every single doctrine of the Catholic Church is bound up with this, and every single practice of the Catholic Church is concerned with this and with nothing else, and apart from this, has no meaning.

#### ENDNOTES

1. Not, be it noted the spiritual life, though in Scripture this term is often used for the Supernatural Life. It seems better here to keep the terms distinct. Man's soul is by nature spiritual. The Supernatural Life is something that elevates spirit.