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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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12 серпня, 2018

Volume 63 No. 32

August 12, 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**

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

**Посвяття Переображення**

**Святі мученики Фотій і Аникита**



**12<sup>th</sup> Sunday after Pentecost. The Post-**

**Feast of the Transfiguration**

**Holy Martyr Photius and Anicetas**

1 Corinthians 16:13-24

Matthew 21:33-42

**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 224 "Hora Tavors'ka"; 2) **at Communion:** page 258 "Tilo Khyrstove"; 3) **Closing:** page 224 "Hora Tavors'ka"

**НИНІ: Неділя, 12 серпня: Кава і солодке** після Служби Божої о год. 8:30 і 10:30 рано.

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

**>> Середа, 15 серпня** – Свято Успіння Пресвятої Богородиці (обов'язкове свято)

-10:30 год. ран. – Служба Божа (у церкві; благословення квітів)

-7:00 год. веч. – Служба Божа (у каплиці; благословення квітів)

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**ПРАЗНИК УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ** (о, Юліян Катрій, ЧСВВ «Пізнай Свій Обряд») (15 серпня)

*"Величаємо Тебе, Пренепорочна Мати Христа Бога нашого, і славимо Твоє всеславне Успення" (Величання празника).*

Предавній, загальний і глибокий культ Пресвятої Богородиці у Східній Церкві залишив особливий слід передусім на нашому літургійному році. Церковний рік не тільки багатий на різні Богородичні празники, але він також ними починається і завершується, його починає празник Різдва Пресвятої Богородиці, а завершує її славне Успення, що в наших літургійних книгах має таку величну назву — Успення Пресвятої славної Владичиці нашої Богородиці і Приснодіви Марії.

Хоча празник Успення нагадує нам про сумну подію смерті, все-таки він належить до радісних празників. Богослуження празника Успення повне радісних і веселих гимнів. Цього дня свята Церква радіє, бо Пресвята Богомати з тілом і душею перейшла з туземного життя до вічної слави Свого Сина, та що з її Успенням ми одержали в небі могутню Заступницю і Покровительку.

Тож погляньмо на її чудесне Успення та на установлення празника Успення.

**ЧУДЕСНЕ УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ**

День смерті Пресвятої Богородиці зветься в нашій Церкві Успення, бо її тіло після смерті не зотліло, але разом з душею було взяте до неба. Не маємо історичних даних, як довго Божа Мати ще перебувала на землі після Христового Вознесення, ані коли, де і як вона померла, бо про це святе Євангеліє нічого не згадує. Основу празника Успення творять священна традиція Церкви від апостольських часів, апокрифічні книги, постійна віра Церкви та однозгідна думка святих Отців і Вчителів Церкви першого тисячоліття християнства.

Найдавніше записане передання, що говорить про смерть Пресвятої Богородиці, є у творі, який у Західній Церкві відомий як Перехід Святої Марії, а на Сході той сам твір має назву "Святого Йоана Богослова слово на Успення Святої Богородиці". Автор цього твору невідомий. Одні історики думають, що цей твір походить з кінця другого або початку

третього сторіччя, а інші — з кінця шостого віку.

З цього твору довідуємося про святе й чудесне Успення Пресвятої Богородиці. Ось його коротка історія:

"Три дні перед смертю явився Пречистій Діві Марії архангел Гавриїл і звістив від її Сина Ісуса Христа час її переходу до вічності. На день її смерти в чудесний спосіб зібралися в Єрусалимі апостоли, хоч були розсіяні по різних краях світу. Не було тільки апостола Томи. Божа Мати висловила бажання, що хоче бути похована в Гетсиманії коло своїх батьків і свого Обручника Йосифа. Сам Христос у супроводі ангелів і святих прийшов по душу своєї Пресвятої Матері.

Апостоли при співі побожних гимнів на своїх раменах занесли її тіло до гробу і три дні від нього не відходили. Третього дня прийшов здалека апостол Тома й дуже бажав ще востаннє поглянути на Пресвятую Богородицю. Коли ж гріб відкрили, то її тіла там уже не було, а тільки похоронні ризи.

Тепер усі зрозуміли, що вона воскресла і з тілом та душею її взято на небо".

Є свідчення, що з початку VI ст. у храмі Успення в Гетсиманії був гріб Пресвятої Богородиці, тому церкву на Сіоні стали вважати місцем її Успення. Однак на сьогодні історики не знають про місце її смерти, та де є її гріб. Одні доводять, що вона померла в Єрусалимі, інші ж твердять — в Ефесі, куди нібито її узяв з собою святий євангелист Йоан Богослов. У Ефесі ще сьогодні показують дім, де, згідно з традицією, перебувала Божа Мати.

Літургійний культ Пресвятої Богородиці починається від Ефеського Собору 431 року, який окреслив догму про її богоматеринство. У творах святих Отців до четвертого століття нема нічого про Успення Богоматері. Святий Епіфаній Кипрський († 403) пише: "Хай досліджують святе Письмо та не знайдуть там свідчення ані про смерть Марії, ані про те, що вона вмерла чи не вмерла; ані про те, що вона похована чи не похована. І коли Йоан перейшов до Азії, то також ніде не говориться, чи він узяв із собою святу Діву".

### **Monthly Intentions of the Holy Father for August**

Universal - The Treasure of Families: That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

>>**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.

**TODAY: Sunday, August 12:** Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.  
10:00 AM – Sixth Hour Prayer

**>> Wed., August 15,** - Feast of the Dormition of the Most Holy Mother of God (the day of obligation).

- 10:30 AM – Divine Liturgy (in church; blessing of flowers)
- 7:00 PM – Divine Liturgy (in chapel; blessing of flowers)

**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 \$50,745.00. 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!

**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.

Sunday Donations August 5, 2018 - \$907.00

**>>Registration and Carpooling to Fr. Nisbet's Bible Seminar September 7 – 9**

There are St. Mary's Parishioners wishing to attend the Catholic Bible Seminar in Maple Ridge with Fr. Jim Nisbet, but need rides. Please contact Adrian if you can help out a fellow parishioner. Fr. Jim is speaking on the topic of the Gospel of St. Matthew (Part 2), at St. Luke's Parish Family Centre, 20285 Dewdney Trunk Road, Maple Ridge, on Friday evening September 7 (7 to 9PM) and both Saturday and Sunday (9AM to 4PM). Registration is \$70 per person or \$130 for married couples. Day rates and Student rates are available. If you attended previous sessions, you know this is an event you do not want to miss! Encourage family and friends to join you and register, too. Fr. Jim is a biblical expert and inspirational speaker, known around the world for his gift of bring Scripture to life and to make the Gospel relevant to this day and age. Register on line at: <http://biblestudies4.wixsite.com/biblecentre/registration> or send an email: [biblestudies@shaw.ca](mailto:biblestudies@shaw.ca) or call 604-380-2575 (Evenings). Speak with Adrian if you need final assistance.

>>**His Beatitude Sviatoslav** (Shevchuk) recently visited United States. Keynote address of His Beatitude Sviatoslav (Shevchuk) at the States Dinner of the Knights of Columbus at:

[[http://ugcc.ua/en/articles/keynote\\_address\\_of\\_his\\_beatitude\\_sviatoslav\\_shevchuk\\_at\\_the\\_states\\_dinner\\_of\\_the\\_knights\\_of\\_columbus\\_83507.html](http://ugcc.ua/en/articles/keynote_address_of_his_beatitude_sviatoslav_shevchuk_at_the_states_dinner_of_the_knights_of_columbus_83507.html)]

>>**August 1968 (our St. Mary's Parish) - 50 years ago the last liturgy** was celebrated at the princess street location and 50 years ago the Basilian Priests moved into their home on 14th street.

>> **Sat, August 25 at 3 PM** - Ukrainian Independence Day Picnic in Vancouver – 2018

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### **MARTYR ANICETUS OF NICOMEDIA**

Commemorated on August 12

[<https://oca.org/saints/lives/2018/08/12/102280-martyr-photius-photinus-of-nicomedia>]

The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians. The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible. They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the

emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honor and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed. They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305.

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## **FEAST OF THE HOLY TRANSFIGURATION (August 6)**

[<http://www.eriecountybyzantines.org/sf-transfiguration.html>]

After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shown like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." While he was speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, "Rise, and do not be afraid." And when the disciples raised their eyes, they saw no one else but Jesus alone. (Matthew 17:1-8)

The Transfiguration of our Lord celebrates the glorious change in appearance of our Lord Jesus Christ on Mount Tabor. The early Fathers referred to Christ's transfiguration as his second epiphany or the second manifestation of His divinity.

Christian tradition since the fourth century has placed the site of the Transfiguration as the top of Mount Tabor, near Nazareth. There, St. Helen (approx. 250-330 AD) built the church of the Holy Transfiguration, solemnly dedicated on August 6.

In the Byzantine Rite the feast of the Holy Transfiguration has been

traditionally celebrated on August 6 since at least the 8th century. In 1457 Pope Callistus III extended celebration of the feast to the entire Latin Rite Church. Thus the feast became a universal holy day, celebrated by both Eastern and Western churches on August 6.

In 680-681 the sixth Ecumenical Council in Constantinople prescribed that the "wheat and grapes" were to be blessed in church on the feast of the Holy Transfiguration. In accordance with Byzantine tradition, on this date fruits are blessed, originally apples, plums, and pears, but now especially grapes, because they are symbolic of the perpetually new transfiguration of our Lord in the Holy Eucharist and they act as a reminder of the transfiguration we must daily undergo as committed, baptized followers of Christ.

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### **The Acts of the Penitent**

(From the Catechism of the Catholic Church)

1450 "Penance requires . . . the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction." [49]

### **Contrition**

1451 Among the penitent's acts contrition occupies first place. Contrition is "sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again." [50]

1452 When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible. [51]

1453 The contrition called “imperfect” (or “attrition”) is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). Such a stirring of conscience can initiate an interior process which, under the prompting of grace, will be brought to completion by sacramental absolution. By itself however, imperfect contrition cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness in the sacrament of Penance. [52]

1454 The reception of this sacrament ought to be prepared for by an examination of conscience made in the light of the Word of God. the passages best suited to this can be found in the moral catechesis of the Gospels and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings. [53]

### **The confession of sins**

1455 The confession (or disclosure) of sins, even from a simply human point of view, frees us and facilitates our reconciliation with others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible.

1456 Confession to a priest is an essential part of the sacrament of Penance: “All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous

than those which are committed openly.” [54]

When Christ's faithful strive to confess all the sins that they can remember, they undoubtedly place all of them before the divine mercy for pardon. But those who fail to do so and knowingly withhold some, place nothing before the divine goodness for remission through the mediation of the priest, “for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know.” [55]

1457 According to the Church's command, “after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.” [56] Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession. [57] Children must go to the sacrament of Penance before receiving Holy Communion for the first time. [58]

1458 Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church. [59] Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful: [60]

Whoever confesses his sins . . . is already working with God. God indicts your sins; if you also indict them, you are

joined with God. Man and sinner are, so to speak, two realities: when you hear “man” - this is what God has made; when you hear “sinner” - this is what man himself has made. Destroy what you have made, so that God may save what he has made .... When you begin to abhor what you have made, it is then that your good works are beginning, since you are accusing yourself of your evil works. the beginning of good works is the confession of evil works. You do the truth and come to the light. [61]

### **Satisfaction**

1459 Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused. [62] Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must “make satisfaction for” or “expiate” his sins. This satisfaction is also called “penance.”

1460 The penance the confessor imposes must take into account the penitent's personal situation and must seek his spiritual good. It must correspond as far as possible with the gravity and nature of the sins committed. It can consist of prayer, an offering, works of mercy, service of neighbor, voluntary self-denial, sacrifices, and above all the patient acceptance of the cross we must bear. Such penances help configure us to Christ, who alone expiated our sins once for all. They allow us to become co-heirs

with the risen Christ, “provided we suffer with him.” [63]

The satisfaction that we make for our sins, however, is not so much ours as though it were not done through Jesus Christ. We who can do nothing ourselves, as if just by ourselves, can do all things with the cooperation of “him who strengthens” us. Thus man has nothing of which to boast, but all our boasting is in Christ . . . in whom we make satisfaction by bringing forth “fruits that befit repentance.” These fruits have their efficacy from him, by him they are offered to the Father, and through him they are accepted by the Father. [64]

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##49 Roman Catechism II, V, 21; cf. Council of Trent (1551): DS 1673. ##50 Council of Trent (1551): DS 1676. ##51 Cf. Council of Trent (1551): DS 1677. ##52 Cf. Council of Trent (1551): DS 1678; 1705. ##53 Cf. Mt 5-7; Rom 12-15; 1 Cor 12-13; Gal 5; Eph 4-6; etc. 54 Council of Trent (1551): DS 1680 (ND 1626); cf. Ex 20:17; Mt 5:28. ##55 Council of Trent (1551): DS 1680 (ND 1626); cf. St. Jerome, In Eccl. 10, 11: PL 23:1096. ##56 Cf. CIC, Can. 989; Council of Trent (1551): DS 1683; DS 1708. ##57 Cf. Council of Trent (1551): DS 1647; 1661; CIC, can. 916; CCEO, can. 711. ##58 Cf. CIC, can. 914. ##59 Cf. Council of Trent: DS 1680; CIC, can. 988 # 2. ##60 Cf. Lk 6:36. ##61 St. Augustine, In Jo. ev. 12, 13: PL 35, 1491. ##62 Cf. Council of Trent (1551): DS 1712. ##63 Rom 8:17; Rom 3:25; 1 Jn 2:1-2; cf. Council of Trent (1551): DS 1690. ##64 Council of Trent (1551): DS 1691; cf. Phil 4:13; 1 Cor 1:31; 2 Cor 10:17; Gal 6:14; Lk 3:8[ETML:C/].