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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."*

26 серпня, 2018

Volume 63 No. 34

August 26, 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

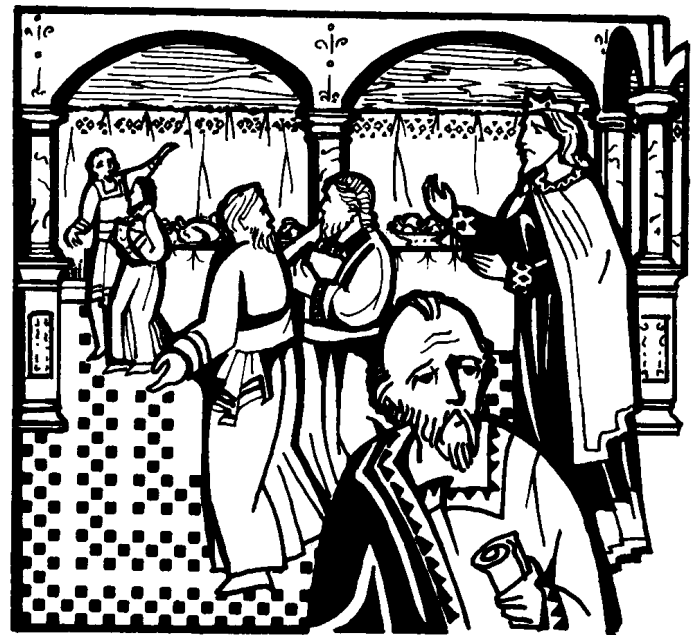
Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

14-та Неділя після П'ятидесятниці.

Святі Мученики Андріян і Наталія



14th Sunday after Pentecost.
Holy Martyrs Andrian and Natalia

2 Corinthians 1:21-2:4

Matthew 22:1-14

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 256 “Plyvy svitamy”; 3) **Closing:** page 270 “Nache povnyi holos dzvonu”

НИНІ: Неділя, 26 серпня: Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

-10:00 год. рано –Вервиця до Пречистої Діви марії

- **Неділя, 9 вересня** – Парафіяльний пікнік відбудеться після (10:30 ран.) Служби Божої. Запрошуємо взяти участь як одна парафіяльна родина.

- **Середа, 12 вересня: о 7:00 вечора:** - Збори Парафіяльної ради у Бордрумі

- **Субота, 15 вересня:** -Місячні збори ЛУКЖ. О 9:30 ран. – Молебень. Постарайтеся прийти.

Здійснення таїнства Покаяння

(Із Катехизму Католицької

Церкви)

1480 Як усі таїнства, Покаяння є літургійною дією. Частини цієї відправи звичайно такі: привітання і благословення священика, читання Слова Божого, щоб освітлити сумління і заохотити до жалю; заклик до покаяння; сповідь, яка визнає гріхи і виявляє їх священикові; накладання й прийняття покути, розрешення, дане священиком; подячна молитва хвали і відсилання з благословенням священика.

1481 Візантійська літургія знає багато формул розрешення, що мають форму благальної молитви, які досконало виражають таїнство Прощення: «Бог, Який через пророка Натана простив Давидові, коли він визнав свої гріхи, І Петрові, коли він гірко плакав, І блудниці, коли вона сльозами обмила ноги Христа, і фарисеєві, і блудному синові, - Сам хай простить тобі через мене, грішника, у цьому житті і в майбутньому і не осудить тебе, коли

станеш на Його страшнім Суді, -Він, Благословенний на віки віків. Амінь».

1482 Таїнство Покаяння також може бути вділене в рамках спільотної відправи, під час якої вірні спільно готуються до сповіді і разом дякують за прощення гріхів. Тут особиста сповідь гріхів й особисте розрешення залучені до літургії Слова Божого з читаннями і проповідями, проведеним спільно іспитом совісті, спільним проханням прощення, молитвою «Отче наш» і спільною подячною молитвою. Ця спільотна відправа чіткіше виражає церковний характер Покаяння. Яким би не був спосіб його відправи, таїнство Покаяння завжди залишається за своєю природою літургійною дією, а отже, церковною і публічною (Пор. II Ватиканський Собор, Конст. «Sacrosanctum Concilium», 26, 27.).

1483 У разі необхідності можна застосувати спільотну відправу Примирення із загальною сповіддю і загальним розрешенням. Така необхідність може виникнути, коли існує близька небезпека смерті, а священик або священики не мають

достатньо часу, щоб вислухати сповідь кожного каятника. Необхідність може виникнути також тоді, коли є дуже багато тих, що сповідаються, а недостатньо сповідників, які можуть належно й у відповідний час усіх висповідати, так що каятники, без своєї вини, були б позбавлені на довгий час благодаті святого таїнства Сповіді або святого Причастя. У такому разі вірні повинні, для чинності розрешення, постановити висповідатися особисто зі своїх тяжких гріхів, коли лише будуть мати до цього нагоду (Пор. Кодекс канонічного права, кан. 962, § 1.). Єпархіальному єпископові належить вирішити, чи існують умови для загального розрешення (Пор. Кодекс канонічного права, кан. 961, § 2.). Великий вплив вірних з нагоди важливих свят чи прощ не являє собою випадку такої необхідності (Пор. Кодекс канонічного права, кан. 961, § 1, 2.).

1484 «Повна індивідуальна сповідь із подальшим розрешенням залишається єдиним звичайним способом примирення вірних з Богом і Церквою, за винятком того, коли фізична чи моральна неможливість звільняють від такої сповіді» (Чин Покаяння, Формула відпущення гріхів, 31). Це правило має глибоке підґрунтя. Христос діє у кожному таїнстві. Він особисто звертається до кожного грішника: «Сину, відпускаються тобі твої гріхи» (Мр. 2,5); Він є лікарем, що нахиляється над кожним хворим, який Його потребує (Пор. Мр. 2, 17.) для одужання; Він підносить їх і наново залучає до братерської спільності. Отже, особиста сповідь є найбільш значущою формою примирення з Богом і Церквою.

Monthly Intentions of the Holy Father for September

Universal – Young People in Africa

That young people in Africa may have access to education and work in their own countries.

>>**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.

Maintenance Work for the Exterior of the Church

To date our parish has received \$50,865.00 to help us defray the costs of maintenance work done on the church exterior. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church. We are very grateful for your generosity May the Lord bless you for your kindness. Thank You!

TODAY: Sunday, August 26: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

10:00 AM – Rosary to the Blessed Virgin Mary

- **Sunday, September 9:** Our **Parish Picnic** will be held after the 10:30 AM Divine Liturgy. Please join us. Come and enjoy good food and fellowship as a parish family.

- **Wednesday, September 12: 7:00 PM:** Parish Council meeting in the Boardroom.

- **Saturday, September 15:** UCWLC monthly meeting. 9:30 AM Moleben with meeting to follow. Please try to make the meeting.

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 19, 2018 - \$2,404.00

The Martyrs Adrian and Natalia

(Commemorated on August 26)

[<https://oca.org/saints/lives/2018/08/26/102398-martyr-adrian-of-nicomedia>]

The Martyrs Adrian and Natalia were married in their youth for one year prior to their martyrdom, and lived in Nicomedia during the time of the emperor Maximian (305-311). The emperor promised a reward to whomever would inform on Christians to bring them to trial. Then the denunciations began, and twenty-three Christians were captured in a cave near Nicomedia.

They were tortured, urged to worship idols, and then brought before the Praetor, in order to record their names and responses. Adrian, the head of the praetorium, watched as these people suffered with such courage for their faith. Seeing how firmly and fearlessly they confessed Christ, he asked: "What rewards do you expect from your God for your suffering?" The martyrs replied:

"Such rewards as we are not able to describe, nor can your mind comprehend." Saint Adrian told the scribes, "Write my name down also, for I am a Christian and I die gladly for Christ God."

The scribes reported this to the emperor, who summoned Saint Adrian and asked: "Really, have you gone mad, that you want to die? Come, cross out your name from the lists and offer sacrifice to the gods, asking their forgiveness."

Saint Adrian answered: "I have not lost my mind, but rather have I found it." Maximian then ordered Adrian to be thrown into prison. His wife, Saint Natalia, knowing that her husband was to suffer for Christ, rejoiced, since she herself was secretly a Christian.

She hastened to the prison and encouraged her husband saying: "You are blessed, my lord, because you have believed in Christ. You have obtained a

great treasure. Do not regret anything earthly, neither beauty, nor youth (Adrian was then 28 years of age), nor riches. Everything worldly is dust and ashes. Only faith and good deeds are pleasing to God.”

On the pledge of the other martyrs, they released Saint Adrian from prison to tell his wife about the day of his execution. At first Saint Natalia thought that he had renounced Christ and thus had been set free, and she did not want to let him into the house. The saint persuaded his wife that he had not fled from martyrdom, but rather had come to give her the news of the day of his execution.

They tortured Saint Adrian cruelly. The emperor advised the saint to have pity on himself and call on the gods, but the martyr answered: “Let your gods say what blessings they promise me, and then I shall worship them, but if they cannot do this, then why should I worship them?” Saint Natalia did not cease to encourage her husband. She asked him also to pray to God for her, that they would not force her into marriage with a pagan after his death.

The executioner ordered the hands and the legs of the saints to be broken on the anvil. Saint Natalia, fearing that her husband would hesitate on seeing the sufferings of the other martyrs, asked the executioner to begin with him, and permit her to put his hands and legs on the anvil herself.

They wanted to burn the bodies of the saints, but a storm arose and the fire went out. Many of the executioners were even struck by lightning. Saint Natalia took the hand of her husband and kept it at home. Soon an army commander asked the emperor’s approval to wed

Saint Natalia, who was both young and rich. But she hid herself away in Byzantium. Saint Adrian appeared to her in a dream and said that she would soon be at rest in the Lord. The martyr, worn out by her former sufferings, in fact soon fell asleep in the Lord.

The Celebration of the Sacrament of Penance

(from the Catechism of the Catholic Church)

1480 Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, reading the word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest.

1481 The Byzantine Liturgy recognizes several formulas of absolution, in the form of invocation, which admirably express the mystery of forgiveness: “May the same God, who through the Prophet Nathan forgave David when he confessed his sins, who forgave Peter when he wept bitterly, the prostitute when she washed his feet with her tears, the Pharisee, and the prodigal son, through me, a sinner, forgive you both in this life and in the next and enable you to appear before his awe-inspiring tribunal without condemnation, he who is blessed for ever and ever. Amen.”

1482 The sacrament of Penance can also take place in the framework of a communal celebration in which we prepare ourselves together for confession

and give thanks together for the forgiveness received. Here, the personal confession of sins and individual absolution are inserted into a liturgy of the word of God with readings and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common. This communal celebration expresses more clearly the ecclesial character of penance. However, regardless of its manner of celebration the sacrament of Penance is always, by its very nature, a liturgical action, and therefore an ecclesial and public action. [90]

1483 In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. Grave necessity of this sort can arise when there is imminent danger of death without sufficient time for the priest or priests to hear each penitent's confession. Grave necessity can also exist when, given the number of penitents, there are not enough confessors to hear individual confessions properly in a reasonable time, so that the penitents through no fault of their own would be deprived of sacramental grace or Holy Communion for a long time. In this case, for the absolution to be valid the faithful must have the intention of individually confessing their sins in the time required. [91]

The diocesan bishop is the judge of whether or not the conditions required for general absolution exist. [92] A large gathering of the faithful on the occasion of major feasts or pilgrimages does not constitute a case of grave necessity. [93]

1484 "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile

themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." [94] There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner: "My son, your sins are forgiven." [95] He is the physician tending each one of the sick who need him to cure them. [96] He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church.

#90 Cf. SC 26-27. #91 Cf. CIC, can. 962 #1. #92 Cf. CIC, can. 961 # 2. #93 Cf. CIC, can. 961 # 1. #94 OP 31. #95 Mk 2:5[ETML:C/]. #96 Cf. Mk 2:17.



IN BRIEF (from the Catechism of the Catholic Church)

1485 "On the evening of that day, the first day of the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:19, (22-23).

1486 The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation.

1487 The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

1488 To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the Church, and for the whole world.

1489 To return to communion with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men. One must ask for this precious gift for oneself and for others.

1490 The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy.

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. the penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.

1492 Repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called "perfect" contrition; if it is founded on other motives, it is called "imperfect."

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. the confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-

establish habits befitting a disciple of Christ.

1495 Only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.

1496 The spiritual effects of the sacrament of Penance are: - reconciliation with God by which the penitent recovers grace; - reconciliation with the Church; - remission of the eternal punishment incurred by mortal sins; - remission, at least in part, of temporal punishments resulting from sin; - peace and serenity of conscience, and spiritual consolation; - an increase of spiritual strength for the Christian battle.

1497 Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.

1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.

Striving for Compunction (from "My Daily Bread")

CHRIST: MY CHILD, unless a man tries hard to acquire a holy sorrow for his sins, he is not worthy of My heavenly consolation. Are you doing your best to acquire this compunction?

2. This grace will reach you more easily if you will turn your back, for a while, on your daily distractions. Come aside more often, to be alone with Me. Reflect on My gifts and your misuse of them. Be honest and face the truth. Reading and reflecting will help you to realize the wickedness of all sins, even smaller ones. Do not look for new

theories and mere curiosities, but stick to solid everyday truth, truth which will improve your daily life.

3. In solitude and quiet you will discover the hidden treasures of Holy Scripture. As you become more intimate with Me, your Creator, you will make great progress. You will find tears to wash and purify your soul. You will also have a deep interior joy as My holy angels and I draw near to you. Learn to pray and labor unseen by the eyes of men.

4. Slowly, as the gift of compunction fills your soul, you will be filled with fresh vigor. As you become more eager to make up for your sins, you will find hard things becoming easier.

THINK: Jesus said that certain devils are driven out only by prayer and fasting. This shows that some of God's gifts are given only if we do our part to prepare ourselves for them. Compunction will be lasting and fruitful only if I make a sincere personal effort to receive it worthily and apply it wisely. Through solitude, prayer, reading, and meditation, I will understand how I can best receive and use compunction in my daily life.

PRAY: O holy and merciful Father, fill my soul with true compunction. Make me honest in admitting my sins, and determined in overcoming them each day. I need Your assistance, so that I may not be a coward, but may make a sincere daily effort to please You more in all my activities. Help me to abandon anything in life which is opposed to Your holy gift of compunction. Amen.

Purgatory Here or Hereafter (from "My Daily Bread")

CHRIST: MY CHILD, do not expect to find peace until you have overcome a

variety of troubles and opposition. If you say that you cannot bear much suffering now, how will you be able to endure the purifying pains of Purgatory hereafter?

2. The patient man finds a cleansing purgatory in this earthly life. When others wrong him, he is more sorry that evil is done than that he has been wronged. He forgives the evil-doer from the bottom of his heart. He is not slow to ask pardon when he himself has hurt others. He is more easily moved to pity than to anger. He frequently disregards his feelings and tries to live above them, according to his intelligence and My grace.

THINK: Either here on earth or hereafter in Purgatory I must make up for each fault I commit. Nothing tainted will be allowed to enter Heaven. I can purify my soul now by following the example and words of Christ, my Redeemer. He gained for me the grace to conquer sin and error. Now I must do my part by living a holy life. If I refuse, and die in venial sin, I'll have to make it up in Purgatory. If I die in mortal sin, I shall condemn myself to hell forever.

PRAY: My Jesus, you fulfilled Your Father's Will largely by Your patience during Your earthly life. Therefore, it is only right that I, a miserable sinner, should be patient in my own daily life. Even though this present life may feel like a burden, still, by the help of Your grace, it is a great opportunity to earn heavenly merit. Your holy example and the lives of Your saints, make this life lighter and more bearable for those who take time out each day so as to see more clearly Your way to Heaven. Amen.