



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."*

---

23 вересня, 2018

Volume 63 No. 38

September 23, 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**

**18-та Неділя після П'ятидесятниці.  
Зачаття св. Івана Хрестителя**



**18<sup>th</sup> Sunday after Pentecost. Conception  
of St. John the Baptist**

2 Corinthians 9:6-11

Luke 5:1-11

**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 is pokori”; 2) **at Communion:** page 244 “Vytai mizh namy”; 3) **Closing:** page 276 “V syl’niy nadiyi”

**НИНІ: Неділя, 23 вересня:** Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

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

- **неділя, 30 вересня**, о 10:00 ранку – Вервиця до Пречистої Діви Марії

- **неділя, 7 жовтня** – наш Парафіяльний празник (свято). Обід після (10:30) Служби Божої. Запрошуємо всіх взяти участь!

-----

>> **Українська спархіяльна школа «Рідне Слово»** продовжує набір учнів на 2018-2019 навчальний рік. Програма школи включає заняття з української мови та літератури, вивчення культури та традицій України, майстер-класи з народного мистецтва, проведення концертів, ознайомлення з визначними місцями, подіями та особистостями української минувшини та сучасності. Заняття проходять за адресою: 550 West 14 Ave. Vancouver. Час занять: дошкільні групи: 10:00 до 12:00; старші групи: з 10:00 до 13:00. Додаткова інформація за тел: 604-704-2801 або 778-387-7071; e-mail: ridslovo@yahoo.com. Facebook: ridslovo

>>**A new term of Ukrainian classes** for adults begins Monday, September 17 at St. Mary’s. Beginners, intermediate and advanced classes for 10 weeks (6:45-8:45 pm). All are welcome. Please call Susan at 604 733 3756.

## **КАТЕХИЗМ УГКЦ «ХРИСТОС – НАША ПАСХА»**

### **Апостольське передання**

32 Слово Об’явлення Христос доручає своїм апостолам: «Слова бо, Тобою [Отцем] Мені дані, Я їм дав, і сприйняли вони їх [...]. Слово твоє я передав їм» (Йо. 17, 8; 14). Церква продовжує апостольське посланництво в передаванні Божого Об’явлення. Вона покликана проповідувати та пояснювати його. Для цього Христос зіслав Церкві Святого Духа, який настановляє її на всяку істину (пор. Йо. 16, 12). Церква передає Боже Об’явлення двома шляхами: усно – «за допомогою апостолів, які усним проповідуванням, прикладами й установами передали те, про що вони дізналися з уст

Христа, живучи з Ним і бачачи Його дії, або те, чого вони навчилися від Святого Духа»<sup>1</sup>; і письмово: «тими апостолами і людьми з їх оточення, які, теж натхнені тим же Святим Духом, передали в письмовій формі Звістку Спасіння»<sup>2</sup>.

33 Христос обирає апостолів і посилає їх проповідувати Слово: «Ідіть, отже, і зробіть учнями всі народи [...], навчаючи їх берегти все, що Я вам заповідав» (Мт. 28, 19-20). Отримавши це посланництво в день Христового Вознесіння та силу Святого Духа в день П’ятдесятниці, апостоли починають проповідувати Христа й свідчити про Нього: «Оцього Ісуса Бог воскресив, – ми всі цьому свідки» (Ді. 2, 32). Подібно до

1 Катехизм Католицької Церкви, 76.

2 Боже Слово, 7.

Вчителя, учні передають Христове Євангеліє в живому слові проповіді, закликаючи зберігати його: «Бережи добре передання за допомогою Духа Святого, який живе в нас» (2 Тм. 1, 14).



34 Апостоли передали нам «все, що Ісус робив та що навчав від початку» (Ді. 1, 1). Про це свідчить і святий апостол Павло, звертаючись до вірних у Солуні: «Тож стійте, брати, і тримайтеся передань, яких від нас навчилися чи то усно, а чи листовно» (2 Сл. 2, 15). Церква завжди закликала вірних залишитися вірним навчанням Апостолів і таким чином зберегла незмінність Святого Передання, а тим самим і вірність Ісусові Христові. Суть Передання полягає саме у вірному слідуванні за Христом у Церкві у всіх поколіннях аж до кінцю часів. Через це Святе Передання є незмінне, тому що його змістом є Ісус Христос, який той самий вчора, сьогодні і навіки (пор. Євр. 13, 8).

### ***Вірність Переданню***

35 Неперервність Передання здійснюється в літургійному житті Церкви, у вченні Святих Отців, які свідчать Істину не за людськими спогадами, але маючи живий і безперервний досвід Святого Духа. Постійність того досвіду можлива у вірності навчанням апостолів, спадщині святих Отців, учительству

Церкви, що й укріплює нас у надії на обітницю прийдешнього віку. Вірність Переданню є вірність новому життю в Христі, переданому Святим Духом апостолам, відтак єпископам, пресвітерам, дияконам і всіх вірним.

36 Перші християнські спільноти зберігали і передавали апостольське навчання, проповідували Боже Слово та жили ним (пор. Флп. 2, 6-11), постійно перебуваючи «в апостольській науці та спільності, на ламанні хліба й молитвах» (Ді. 2, 42). Зокрема, «ламаючи хліб», християни пізнавали сповнення Євангелія та присутність серед них Христа (див. Лк. 24, 31), й одночасно звіщали прихід прийдешнього віку, живучи у цьому світі, але не будучи «від цього світу» (пор. Йо. 15, 19; 17, 14). Ці слова можна застосувати вповні і до сьогоденної Церкви, яка продовжує в собі апостольське Передання. Вона не перестає закликати, на зразок апостола Петра, до покаяння і хрещення, обіцяючи дар Святого Духа, тому що «для вас бо ця обітниця, і для дітей ваших, та й для всіх тих, що далеко, скільки б їх покликав Господь, наш Бог» (Ді. 2, 39). Передсмаком тих подій і приходу Царства Божого вірні мають у Пресвятій Євхаристії, в якій здійснюється зустріч і сопричастя Бога і людей. Це і є зміст Передання, яким Церква жила в апостольські часи, яким живе сьогодні й буде жити в прийдешньому віці.

**TODAY: Sunday, September 23:** Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

-10:00 AM – Sixth Hour Prayer

- **Sunday, Sept. 30**, at 10:00 AM – Rosary to the Blessed Virgin Mary.

- **Sunday, Oct. 7, 2018** – Our Parish Praznyk (Parish Feast Day). Lunch after 10:30 AM Div. Liturgy. All are welcome!

>> **Parish Council Membership** – please, let us know that you would like to be a member of the Parish Council. Please contact Fr. Serafym. Thank you!

### **Parish Bazaar - Saturday, November 17, 2018**

**Thursday, September 27: 7:00 PM: Parish Bazaar** meeting in the church Fellowship Room. This meeting is open to all who are interested in volunteering at our parish bazaar. We need your help and support to make this a successful event, for the benefit of the whole parish.

#### **Jams & Preserves**

Our Bazaar Committee is kindly requesting any extra preserves (jams, pickles, relishes, etc.) that you may have made over the summer be donated to our bazaar. They will be sold during the event. Your help is greatly appreciated.

#### **Pyrohy making**

Our Parish Bazaar will soon be upon us. We are asking for volunteers in helping to make Pyrohy (perogies) for this parish event. Gentlemen, that means you too! Work begins at 8:00 AM on the following dates: September 19 & 26 and October 10 & 17. Come join us!

### **Maintenance Work for the Exterior of the Church**

To date our parish has received \$51,010.00 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!

### **A Request from the Parish Office**

Please help us keep our records current:

- If you are new to our Parish and would like to receive offering envelopes please contact the Office.
- If you have recently moved or have a new phone number please contact the Office (604.879.5830).

### **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.

Sunday Donations September 16, 2018 - \$869.00

**VISIT LOURDES, PARIS, SENLIS & UKRAINE Sept 2019**

*With Sister Angelica & Myrna Arychuk [04 Sept 2019 to 22 Sept 2019]*

Land Only \$3,950.00 *Canadian Dollars* per person double or twin sharing. Single supplement \$950 [AIR FARE IS NOT INCLUDED]. Tips included – Meals as per itinerary. Deposit \$500 per person due: 15 November 2018. Final Balance due: 01 June 2019. Telephone: Sister Angelica 604 375-6626 or Myrna 604 617 7200

-----

>>**The corporal works of mercy are:** 1) to feed the hungry; 2) to give drink to the thirsty; 3) to clothe the naked; 4) to shelter the homeless; 5) to visit the sick; 6) to visit the imprisoned; 7) to bury the dead. **The spiritual works of mercy are:** 1) to counsel the doubtful; 2) to forgive all injuries; 3) to instruct the ignorant; 4) to bear the wrongs patiently; 5) to admonish the sinner; 6) to comfort the sorrowful; 7) to pray for the living and the dead.

-----

**"The Holy Catholic Church; the Communion of Saints"** (by Fr. William Most)

**1. The Mystical Body of Christ**

Speaking of full membership in the Church, Pius XII, in his Encyclical on the *Mystical Body*, said it is the society of those who have been baptized, and who profess the faith of Christ, and who are governed by their bishops under the visible head, the Pope, the Bishop of Rome.

The Church came into being when Christ died on the Cross, but it was formally inaugurated on Pentecost, when He sent the Holy Spirit as He had promised. St. Paul speaks of all Christians as members of Christ, so that with Him, they form one Mystical Body (Cf. 1 Cor 12:12-31; Col 1:18; 2:18-20; Eph. 1:22-23; 3:19; 4:13). St. Paul did not use the word Mystical. It was

developed more recently to bring out the fact that this union is unique, there is no parallel to it. It is not the same as the union of a physical body, nor that of a business corporation.

The Church, the Mystical Body, exists on this earth, and is called the Church militant, because its members struggle against the world, the flesh and the devil. The Church suffering means the souls in Purgatory. The Church triumphant is the Church in heaven. The unity and cooperation of the members of the Church on earth, in Purgatory, in Heaven is also called the Communion of Saints. When St. Paul uses the word "Saints" in opening an Epistle, he does not mean they are morally perfect. He has in mind Hebrew *qadosh*, which means set aside for God, or coming under the covenant. Being such means of course they are called to moral

perfection. But of course, not all have reached it in this world.

The word Saint in the modern sense means someone who has been canonized by the Church in recent times, or was accepted as such by the Church in earlier times. If a person is shown to have practiced heroic virtue — beyond what people in general do — in all virtues, the title Venerable is given; with two miracles by that one's intercession, the title is Blessed; two more miracles can lead to canonization and the title of Saint. 2. The Marks of the Church

We often speak of the four marks of the Church: one, holy, Catholic and Apostolic. We do not mean that these are distinctive enough to prove the Catholic Church is the only Church of Christ. But they do help.

Christ established only one Church. "There is one Lord, one faith, one baptism" (Ephesians 4:5). Presently we will speak of the relation of members of other churches to the Catholic Church.

We say the Church is holy, not in the sense that all members are holy — far from it. But her Founder gave it all the needed means to make people holy. The Church is Catholic because it is universal: "God wills all to be saved, and to come to the knowledge of the truth" (1 Timothy 2:4). It aims to take in all persons, in fulfillment of the command of Christ in Matthew 28:19.

We say the Church is apostolic because it goes back to the Twelve Apostles chosen by Christ Himself. The Pope and Bishops have their authority in succession from the Apostles. The Pope is the visible Head as Vicar of Christ, Christ is the invisible Head. We know Christ intended His Church to last until

the end of time, because He explicitly said: "Behold, I am with you all days until the consummation of the world" (Matthew 28:20). Again, many of His parables make this clear, such as the parable of the net in which the good will be separated from the evil at the end, or the parable of the weeds in the wheat, with the same idea.

There can be, and are, bishops validly ordained who are not in union with the Pope. These are called schismatics, and lose many graces by their rejection of the Head of the Church.

Vatican II taught that just as Peter and the Apostles formed a sort of college, with Peter as the head, so in a somewhat similar way, the Pope and the Bishops also form a college (*LG* chapter 3). This relationship is called collegiality. However Vatican II also taught in that same chapter that the Pope can even, if he so wishes, give a solemn definition of doctrine without consulting the Bishops, and that He has immediate authority over everyone in the Church, including each Bishop.

The Church is also called the People of God, that is, those who come under the new and eternal Covenant (cf. Exodus 19:5; Jeremiah 31:31-33). St. Paul in Romans 11:17-18 pictures Christians of his day — and so also today — as being engrafted into the tame olive tree, which stands for the original People of God, into places left empty by the fallen branches, Jews who rejected Christ.

## **2. Teaching Authority and Infallibility**

By the Magisterium we mean the teaching office of the Church. It consists of the Pope and Bishops. Christ promised to protect the teaching of the

Church : "He who hears you, hears me; he who rejects you rejects me, he who rejects me, rejects Him who sent me" (Luke 10. 16). Now of course the promise of Christ cannot fail: hence when the Church presents some doctrine as definitive or final, it comes under this protection, it cannot be in error; in other words, it is infallible. This is true even if the Church does not use the solemn ceremony of definition. The day to day teaching of the Church throughout the world, when the Bishops are in union with each other and with the Pope, and present something as definitive, this is infallible. (Vatican II, *LG* # 25). It was precisely by the use of that authority that Vatican I was able to define that the Pope alone, when speaking as such and making things definitive, is also infallible. Of course this infallibility covers also teaching on what morality requires, for that is needed for salvation.

A "theologian" who would claim he needs to be able to ignore the Magisterium in order to find the truth is strangely perverse: the teaching of the Magisterium is the prime, God-given means of finding the truth. Nor could he claim academic freedom lets him contradict the Church. In any field of knowledge, academic freedom belongs only to a properly qualified professor teaching in his own field. But one is not properly qualified if he does not use the correct method of working in his field, e.g., a science professor who would want to go back to medieval methods would be laughed off campus, not protected. Now in Catholic theology , the correct method is to study the sources of revelation, but then give the final word to the Church. He who does not follow that

method is not a qualified Catholic theologian. Vatican II taught (*On Revelation* # 10): "The task of authoritatively interpreting the word of God, whether written or handed on [Scripture or Tradition], has been entrusted exclusively to the living Magisterium of the Church, whose authority is exercised in the name of Jesus Christ."

### **3. No Salvation Outside the Church**

The Church is sometimes called the universal sacrament of salvation. That use of the word sacrament is broad, not strict. It is true in as much as the Church is the divinely instituted means of giving grace to all. But the Church is not a visible rite — it rather confers these visible rites which we call the seven Sacraments. From the fact that the Church is God's means of giving grace, it is clear that there is no salvation outside the Catholic Church. This truth has even been defined by the Church more than once, e.g., in the Council of Florence in 1442. However we must take care to understand this teaching the way the Church understands it. We just saw that the Church claims the exclusive authority to interpret both Scripture and Tradition. So one like Leonard Feeney who interprets the teaching on the necessity of the Church his own way is not acting like a Catholic theologian at all. The Holy Office, on August 8, 1949, declared that L. Feeney was guilty of this error. Because of his error, he rejected several teachings of the Magisterium, saying they clashed with this definition — but they clash only with his false interpretation, given in private judgment. Pius IX (*Quanto conficiamur moerore*, August 10, 1863)

taught: "God... in His supreme goodness and clemency, by no means allows anyone to be punished with eternal punishments who does not have the guilt of voluntary fault." Vatican II (LG # 16) taught the same: "They who without their own fault do not know of the Gospel of Christ and His Church, but yet seek God with sincere heart, and try, under the influence of grace, to carry out His will in practice, known to them through the dictate of conscience, can attain eternal salvation." Pius XII had said (Encyclical *On the Mystical Body*) that one can "be related to the Church by a certain desire and wish of which he is not aware", i.e., by the desire to do what God wills in general.

Precisely how does this work out? We saw on our very first page that St. Paul insists (Romans 3:29) that God makes provision in some way for all. We saw that one of the earliest Fathers, St. Justin Martyr (Apology 1:46) said that some, like Socrates could even be Christians because they followed the divine Word. Now St. Justin also said that the Divine Word is in the hearts of all. Then we notice in St. Paul's Romans 2:14-16 that

"The gentiles who do not have the law [revealed religion] do by nature the things of the law; they show the work of the law written on their hearts." And according to their response, they will or will not be saved. Clearly, it is this Divine Word, or the Spirit of Christ, the Divine Word, that writes the law on their hearts, i.e., makes known to them what they should do. If they follow that, although they do not know that that is what they are following, yet objectively, they do

follow the Logos, the divine Word. And so St. Justin was right in calling them Christians. We can add that St. Paul in Romans 8:9 makes clear that if one has and follows the Spirit of Christ, he "belongs to Christ." But, to belong to Christ is the same as being a member of Christ, and that is the same as being a member of the Church. Not indeed by formal adherence, but yet substantially, enough to satisfy the requirement of substantial membership. Indeed, Vatican II even wrote (LG # 49): "All who belong to Christ, having His Spirit, coalesce into one Church."

So, St. Paul was right: God does take care of them; St. Justin was right too: they can be Christians without knowing it. Otherwise, God would be sending millions upon millions to hell without giving them any chance at all, if they lived far from places where the Church was known, e.g., in the western hemisphere before 1492.

That fact that salvation is possible in this way does not mean that there should be no missions or attempts to bring back the Protestants. Richer and more secure means of salvation are to be had with formal explicit adherence to the Catholic Church. Therefore we need to make every effort. In regard to Ecumenism, it is good to keep in mind a rule from Vatican II, in its *Decree on Ecumenism* (# 11): "It is altogether necessary that the complete doctrine be clearly presented. Nothing is so foreign to true Ecumenism as that false peace-making in which the purity of Catholic doctrine suffers loss, and its true and certain sense is obscured."