

Українська Католицька Парафія
Покров Пресвятої Богородиці



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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."*

28 квітня, 2019

Volume 64 No. 17

April 28, 2019

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/at
the beginning of the 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

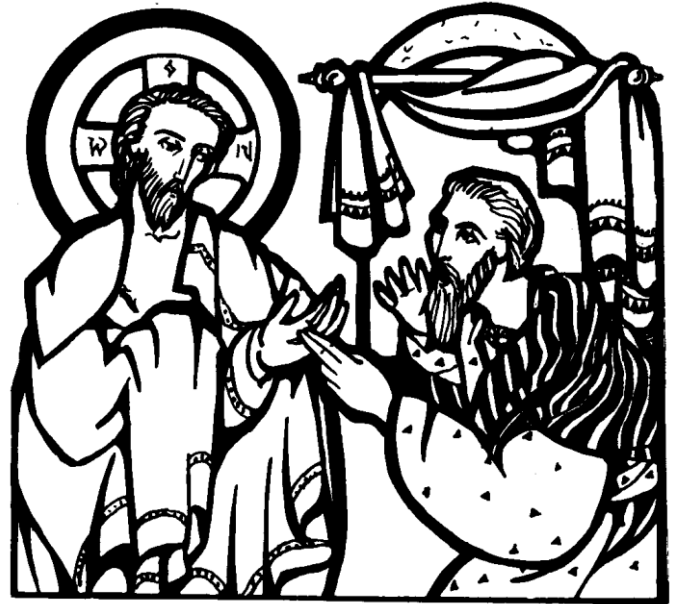
Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

**Христос Воскрес! Воістину
Воскрес! Парафія Покрови
Пресвятої Богородиці вітає всіх
гостей, приятелів та парафіян, які
беруть участь у цій Службі Божі.**

ТОМИНА НЕДІЛЯ



THOMAS SUNDAY

Acts 5:12-20

John 20:19-31

Christ is Risen! Indeed He is Risen!
The Protection of the Blessed Virgin
Mary Parish welcomes all guests, friends,
and Parishioners participating in this
Divine Liturgy.

НИНІ: 28 квітня: Томина Неділя.

Songs at 10:30 Divine Liturgy: 1) **Opening:** on page 184 “Sei den”; 2) **at Communion:** page 200 “Khrystos voskres! Radist' z neba”; 3) **Closing:** page 192 “Khrystos voskres, velychno dzvin”

Ми не клякаємо підчас освячення і перед і по Причастю від дня Воскресіння до Зіслання Святого Духа.

-- Благословення Свяченою олією і роздавання Артоса (хліб, якого поблагословили на Великдень) після двох Служб Божих.

12:00 по обіді – Спільне свячене в Парафіяльному залі. Заохочуємо всіх Парафіян взяти участь, як одна родина, у цій події. (Ціна квитка: - 15 доларів для дорослих; 10 доларів для студентів; віком 12 років і нижче – безплатно)

У травні маємо Молебень до Пресвятої Богородиці у каплиці, кожного вівторка і четверга о 7:00 вечора, і кожної неділі о 10:00 ранку. Просимо взяти участь. **Увага! Молебень в четвер, 2 травня НЕ БУДЕ.**

Сердечна подяка всім парафіянам та гостям за вашу щедрість і доброту протягом Страсного тижня і Великдня. Дякуємо всім, хто складав і розбирав Господній гріб, хто доглядав за великодніми квітами і змінював скатертини на вівтарях. Дякуємо хору і всім, хто помагав співати підчас богослужень Страсного тижня і Великдня. Нехай наш Господь благословить вас!

“Christ is Risen-Indeed He is Risen”

Easter Bake Sale

St. Mary's UCWLC would like to thank all who put orders in for the Pre-Order Easter Sale. Your support with this event is gratefully appreciated. Although we scaled our event, we had the support from our parish and community.

With God's blessings,
Marlayne Andrijaszyn, President

Reminder: next UCWLC Meeting is Saturday, May 11 at 9:30 AM

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$2,112.00.

Maintenance and repairs to our church and parish complex are ongoing. Please continue to help our parish build up its *Maintenance Fund* to offset these costs. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church and *Parish Maintenance Fund* envelopes are included in your envelope packet. We are very grateful for your generosity. Thank You!

TODAY: April 28: Thomas Sunday

We do not kneel during the Consecration as well as before and after Holy Communion from Easter Sunday to Pentecost Sunday inclusive.

Blessing with Holy Oil and distribution of the Artos (bread blessed on Easter Sunday) after both Divine Liturgies.

12:00 p.m. – “Sviachene” Parish Easter Dinner in the Parish Hall. We encourage all Parishioners to participate as one family in this event. Everyone welcome! (Tickets: adults - \$15; students - \$10; age 12 and under – free)

A heartfelt “Thank You” to all parishioners and guests for your generosity and kindness during Holy Week and Easter. Thank you to all who assembled and took down the Tomb, who looked after the Easter flowers and changed the linens on the main and side altars in church. Thank you to our choir and to all who helped sing our Holy Week and Easter services. May Our Lord bless you!

Moleben to the Blessed Mother

Moleben to the Blessed Mother will be celebrated during the month of May. We will celebrate Moleben on Tuesday and Thursday evenings at 7:00 PM in the residence chapel, and at 10:00 AM in church on Sundays. Please join us for this most beautiful service in honour of Our Lady. **Note: No Moleben on Thursday, May 2nd.**

Парастаси / Graveside Services

Saturday, May 4: Gardens of Gethsemani – 2:00 PM

Saturday, May 11: Forest Lawn Cemetery – 2:00 PM

Sunday, May 12: Forest Lawn Cemetery – 2:00 PM

Graveside Service forms (for submitting of names) – found in the church vestibule.

Mark Your Calendars your Calendars Camp St. Volodymyr August 18 - 25, 2019.

Campers aged 7-15. Registration will begin in early April. For more information contact: jennsawka@hotmail.com

Sunday Donations: April 21, 2019: \$2,615.00

CAMP ST. VOLODYMYR 2019 August 18-25, 2019

Start planning your summer holidays now! Come join us to celebrate our 35th year of camp for children in our Eparchy! Camp St. Volodymyr is a great place to be physically active, build self-confidence and self-esteem, develop life-long skills while reconnecting with nature, growing spiritually and building friendships. Our camp is also a wonderful opportunity to experience God through nature, in a catechetical program, liturgical services and the companionship of others.

Campers will learn about the Ukrainian language and culture along with games, hiking, sports, arts and crafts, camp fires, water activities and much more!

If you are between the ages of 7-14 this is a summer must do! Registration is \$390. Book by July 4 to save \$50. Bus transportation is also available to and from New Westminster. Register online using Eventbrite. Search "Camp St. Volodymyr BC 2019." For more information contact Jennifer Caldwell @ 604.220.0584 or jennsawka@hotmail.com.

WAYS TO SUPPORT OUR CAMP

Camp St. Volodymyr is a nonprofit camp, run on a volunteer basis. Please contact Jennifer if you are interested in helping.

VOLUNTEER as a Camp Counsellor

We are seeking between 8-10 individuals to help plan and organize our camp activities. Apply online using Eventbrite. Search "Camp St. Volodymyr BC 2019."

Applications due May 15, 2019. All volunteers will be subject to a criminal record check and must sign the camp code of conduct.

VOLUNTEER as a Head Chef or Camp Chef

We are seeking between 4-6 individuals to help each day in the kitchen. It is your opportunity to get creative and be a part of the campers top 5 things at camp; The Food! Full time and part time opportunities

ON THE THIRD DAY HE ROSE FROM THE DEAD (From the Catechism of the Catholic Church)

638 "We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus." [488] The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross:

Christ is risen from the dead!
Dying, he conquered death;
To the dead, he has given life. [489]

I. THE HISTORICAL AND TRANSCENDENT EVENT

639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in

accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . .” [490] The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus. [491]

The empty tomb

640 “Why do you seek the living among the dead? He is not here, but has risen.” [492] The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise. [493] Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter. [494] The disciple “whom Jesus loved” affirmed that when he entered the empty tomb and discovered “the linen cloths lying there”, “he saw and believed”. [495] This suggests that he realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus. [496]

The appearances of the Risen One

641 Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One. [497] Thus the women were the first messengers of Christ's Resurrection for the apostles themselves. [498] They were the next to whom Jesus appears:

first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers, [499] and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: “The Lord has risen indeed, and has appeared to Simon!” [500]

642 Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. the faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary “witnesses to his Resurrection”, but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles. [501]

643 Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold. [502] The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized (“looking sad” [503]) and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an “idle tale”. [504] When Jesus

reveals himself to the Eleven on Easter evening, “he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.” [505]

644 Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. “In their joy they were still disbelieving and still wondering.” [506] Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee “some doubted.” [507] Therefore the hypothesis that the Resurrection was produced by the apostles' faith (or credulity) will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

The condition of Christ's risen humanity

645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his Passion. [508] Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm. [509] For this reason too the risen Jesus enjoys the sovereign

freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith. [510]

646 Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is “the man of heaven”. [511]

The Resurrection as transcendent event

647 O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead! [512] But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal

himself to the world, but to his disciples, “to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people.” [513]

II. THE RESURRECTION - A WORK OF THE HOLY TRINITY

648 Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it the three divine persons act together as one, and manifest their own proper characteristics. the Father's power “raised up” Christ his Son and by doing so perfectly introduced his Son's humanity, including his body, into the Trinity. Jesus is conclusively revealed as “Son of God in power according to the Spirit of holiness by his Resurrection from the dead”. [514] St. Paul insists on the manifestation of God's power [515] through the working of the Spirit who gave life to Jesus' dead humanity and called it to the glorious state of Lordship.

649 As for the Son, he effects his own Resurrection by virtue of his divine power. Jesus announces that the Son of man will have to suffer much, die, and then rise. [516] Elsewhere he affirms explicitly: “I lay down my life, that I may take it again. . . I have power to lay it down, and I have power to take it again.” [517] “We believe that Jesus died and rose again.” [518]

650 The Fathers contemplate the Resurrection from the perspective of the divine person of Christ who remained united to his soul and body, even when these were separated from each other by death: “By the unity of the divine nature, which remains present in each of the two components of man, these are reunited. For as death is produced

by the separation of the human components, so Resurrection is achieved by the union of the two.” [519]

FOOTNOTES: no. 488 Acts 13:32-33. no.489 Byzantine Liturgy, Troparion of Easter. no.490 I Cor 15:3-4. no.491 Cf. Acts 9:3-18. no.492 Lk 24:5-6. no.493 Cf. Jn 20:13; Mt 28:11-15. no.494 Cf. Lk 24:3, 12, 22-23. no.495 Jn 20:2, 6, 8. no.496 Cf. Jn 11:44; 20:5-7. no.497 Mk 16:1; Lk 24:1; Jn 19:31, 42. no.498 Cf Lk 24:9-10; Mt 28:9-10; Jn 20:11-18. no.499 Cf I Cor 15:5; Lk 22:31-32. no.500 Lk 24:34, 36. no.501 I Cor 15:4-8; cf. Acts 1:22. no.502 Cf. Lk 22:31-32. no.503 1 Lk 24:17; cf. Jn 20:19. no.504 Lk 24:11; cf. Mk 16:11, 13. no.505 Mk 16:14. no.506 Lk 24:38-41. no.507 Cf Jn 20:24-27; Mt 28:17. no.508 Cf. Lk 24:30, 39-40, 41-43; Jn 20:20, 27; 21:9, 13-15. no.509 Cf. Mt 28:9, 16-17; Lk 24:15, 36; Jn 20:14, 17, 19, 26; 21:4. no.510 Cf. Mk 16:12; Jn 20:14-16; 21:4, 7. no.511 Cf. 1 Cor 15:35-50. no.512 O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! no.513 Acts 13:31; cf. Jn 14:22. no.514 Rom I 3-4; cf. Acts 2:24. no.515 Cf. Rom 6:4; 2 Cor 13:4; Phil 3:10; Eph 1:19-22; Heb 7:16. no.516 Cf. Mk 8:31; 9:9-31; 10:34. no.517 Jn 10:17-18. no.518 I Th 4:14. no.519 St. Gregory of Nyssa, In Christi res. Orat. I: PG 46, 617B; cf. also DS 325; 359; 369.

ТОМИНА НЕДІЛЯ. (О. Юліян Катрій ЧСВВ)

Наступна неділя після Христового Воскресення має різні назви.

Неділя Томина — від події у святому Євангелії, де говориться про зустріч апостола Томи з воскреслим Христом.

Неділя Антипасхи, що з грецької означає "замість Пасхи", бо для перших християн вона була наче повторенням празника Пасхи. У Щоденнику паломництва Сильвії Аквітанської (IV ст.) читаємо, що восьмого дня після Христового Воскресення в Єрусалимі були окремі торжества та, що того дня читали святе Євангеліє про навернення апостола Томи.

Неділя Нова, або Оновлення, бо вона перша після Пасхи і в ній наче оновлялося празнування Пасхи. Цього дня Ісус Христос своєю появою обнови для апостолів радість свого Воскресення. "У цей день, — каже синаксар Томиної неділі, — в другу неділю по Пасці, празнуємо оновлення Христового Воскресення і святого апостола Томи діткнення".

Неділя Біла, або "в білому". Колись давно новохрещенці, прийнявши хрещення у Велику суботу, упродовж цілого Світлого тижня ходили в білих одежах, а в неділю Томину при осібній церемонії ці одежі скидали. Західна Церква до сьогодні називає цю неділю "неділя в білому".

Неділя Провідна. Деякі автори виводять цю назву від того, що ця неділя проводить і продовжує празник Пасхи. У нашого народу був звичай у Томину неділю організувати проводи, тобто поминання померлих, осібною трапезою та молінням за душі померлих на цвинтарі.

Святкування восьмого дня після Пасхи, як завершення торжеств

світлої седмиці, з давніх-давен вважалося окремим празником. Темою богослужень цього празника, як і седмиці, що наступає після нього, є євангельська подія, що описує появу Ісуса Христа восьмого дня після Воскресення та зворушливе навернення і визнання віри святого апостола Томи. Про значення святкування цього празника святий Григорій Богослов († 389) у своєму слові в Томину неділю так каже: "Давній і в добрій цілі установлений закон шанує день оновлення, або радше кажучи, з днем оновлення шанує нові добродійства. Чи ж не був днем оновлення і перший воскреслий день, що наступив по священній і світлоносній ночі? Чому даємо цю назву сьогоднішньому дню? Той (тобто Великдень) був днем спасення, а цей — днем згадки про спасення. Той день розділяє собою погребання і воскресення, а цей — є днем зовсім нового народження... Справжню онову ми сьогодні празнуємо, переходячи від смерти до життя. Тож скиньте зі себе старого чоловіка й оновіться та жийте в обнови життя".

Наша Церква святкує пам'ять святого апостола Томи б жовтня, а латинська — 21 грудня. Про апостольську працю апостола Томи святий Йоан Золотоустий у проповіді на Томину неділю виголошує таку похвалу: "Він колись був слабшим від інших апостолів у вірі, а за ласкою Божою став відважнішим і невтомнішим, як вони всі. Він своєю проповіддю обійшов майже всю землю, не боячись проповідувати Боже слово народам лютим, диким і кровожадним". Традиція каже, що святий апостол Тома загинув смертю мученика за Христову віру в Індії.