

Українська Католицька Парафія  
Покров Пресвятої Богородиці



550 West 14 Avenue  
Vancouver, BC V5Z 1P6

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

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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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9 червня, 2019

Volume 64 No. 23

June 9, 2019

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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/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

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Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

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

**ЗІСЛАННЯ СВЯТОГО ДУХА.**



**DESCENT OF THE HOLY SPIRIT.**

Acts 2:1-11; John 7:37-52; 8:12

**The Protection of the Blessed Virgin  
Mary Parish** welcomes all guests, friends,  
and Parishioners participating in this  
Divine Liturgy.

**НИНІ: Неділя, 9 червня:** - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

**Ми не клякаємо** підчас освячення і підчас Причастя від дня Воскресіння до Зіслання Святого Духа включно.

- **Нині 10:00 ранку** – Молебень до Пресвятого Серця Христового  
- **Нині о 12:45 год.** – Біблійні студії; книга «Вихід» у класі #120, під церквою. Просимо взяти участь.

**Понеділок, 10 червня** – о 10:30 год. ран. – Служба Божа у церкві

**Понеділок, 10 червня** – о 7:00 год. веч.: **Збори Парафіяльної ради** у залі під церквою.

- **Субота, 15 червня: Збори ЛУКЖ.** Молебень о 9:30 год. ран., після якого будуть збори. Постарайтеся, будь-ласка, прийти на ці збори – молитва, дружелюбність і спілкування один з одним сприяють нашому душевному здоров'ю.

**>>>У червні маємо Молебень до Пресвятого Серця Христового** у каплиці, кожного вівторка і четверга о 7:00 вечора, і кожної неділі о 10:00 ранку.

### **Зіслання Святого Духа**

(з Катехизму УГКЦ)

261 Святий Дух зійшов на апостолів після того, як Христос був прославлений – воскрес, вознісся на небо й возсів праворуч Отця. Сподобившись Святого Духа, апостоли стають «новими скрижалями благодаті, написаними Богом, живими рукописами спасительного Слова, написаними Духом, перстом Отця»<sup>1</sup>. Збуваються слова Йоана Хрестителя про очікуваного Спасителя, Який буде хрестити «Духом Святим і вогнем» (Лк. 3, 16).

262 Святий Дух дарує порозуміння між людьми, долаючи посіяні гріхом розбрат і поділи, зображені в Старому Завіті як образ Вавилонської вежі (див. Бут. 11, 1-9). Дух готує до зустрічі з Христом усі народи світу: «Як же воно, що кожний з нас чує нашу рідну мову:

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партяни, мідяни, еламії, і мешканці Месопотамії, Юдеї і Каппадокії, Понту й Азії, Фригії і Памфілії, Єгипту й околиць Лівії, що біля Кирени, римляни, що тут перебувають, юдеї і прозеліти, крітяни й араби – ми чуємо їх, як вони нашими мовами проголошують величні діла Божі?» (Ді. 2, 8-11).

263 Святий Дух «вчить» апостолів, що треба говорити (див. Ді. 4, 8-12). Той же Дух велить їм слухати Бога більше, ніж людей (див. Ді. 4, 19). Духом Святим апостоли надихаються на сміливу проповідь Христа: «Всі сповнилися Святим Духом і сміливо звіщали слово Боже» (Ді. 4, 31). Дух веде їх проповідувати також і серед поган, долаючи людські упередження (див. Ді. 10, 9-20).

264 Святий Дух, який зійшов на апостолів, будує Церкву Христову: «Зішли силу, що ісходить від тебе, Найвищого Духа, котрого Ти дав улюбленому Синові Твоєму, а через

<sup>1</sup> *Октоїх*, глас 2, вечірня четверга, стихира на «Господи, візвав я».

Нього передав святим апостолам, щоб будували Церкву Твою»<sup>2</sup>. Апостоли ісповідують присутність Святого Духа в Церкві на Соборі в Єрусалимі: «Подобалось бо Святому Духові й нам...» (Ді. 15, 28).

265 Святий Дух творить Церкву, оживляє її як Тіло Христове й робить «місцем» спасіння: «Де Дух – там Церква, а де Церква, там Святий Дух»<sup>3</sup>. До Церкви покликані всі люди без винятку. Цей же Дух у Церкві відкриває християнам таїнство спасіння: «Поступ у пізнанні правди завдячуємо тому Божому і чудовому Духові, Творцеві і Провідникові Церкви»<sup>4</sup>.

### **Дух Животворящий**

268 Ісус Христос явив нове життя у Своему воскресінні, а у Святому Дусі дарує його нам: «Він – життя і життя податель, Він – світло і податель світла, Він – істотна доброта і джерело доброти»<sup>5</sup>. Християнин благодаттю Святого Духа є «володарем творіння», освячує та переображає його: «Створіння очікує нетерпляче виявлення синів Божих» (Рм. 8, 19).

269 У коліноприклонних молитвах П'ятдесятниці Церква прикликає Святого Духа на все творіння і на всіх людей, живих і померлих. Ісус Христос, Який перемиг смерть, тепер дарує у Святому Дусі нове життя всьому творінню: «Святим Духом усіляке творіння відновлюється, повертаючись до первісного стану: рівносильний бо Він з Отцем і Словом»<sup>6</sup>.

270 У Дусі Животворящому нема смерті й розділень. Тому на

П'ятдесятницю ми відвідуємо могили померлих і молитовно переживаємо живий зв'язок із ними. «Ти в цей всесовершенний і спасенний празник сподобив за затриманих в аді приймати молитви помилування. Ти подаєш нам великі надії, що зішлеш тим, що відійшли, ослабу від скорбот, які їх опановують, і потіху»<sup>7</sup>. У цей празник зелень, якою прикрашають храми й домівки, є знаком Життя. Це справді свято життя – «Зелені свята».

*«В єдину, святу, соборну і апостольську Церкву, ісповідую одне хрещення на відпущення згріхів».*  
(Символ віри)

*«А нас усіх, що від одного хліба і чаші причащаємося, з'єднай одного з одним на причастя єдиного Духа Святого, і вчини, [...] щоб ми знайшли милість і благодать [...] особливо з пресвятою, пречистою, преблагословенною, славною Владичицею нашою Богородицею і приснодівою Марією [...] і з усіма Святими Твоїми»* (Анафора святого Василія Великого)

*«Господи, пом'яни святу твою соборну й апостольську Церкву [...], заблуканих поверни і приєднай до святої твоєї католицької й апостольської Церкви»* (Анафора святого Василія Великого)

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2 Іполит Римський, *Апостольське передання*

1,1.

3 Гринеї Ліонський, *Проти єресей*, III, 24, 1 : PG 7, 966.

4 Дидим Олександрійський, *Гомілія на II Петра*, 3,5 : PG 39, 1774

5 Григорій Богослов, *Слово 41 на Святу П'ятдесятницю*.

6 *Октоїх*, глас 1, неділя, утренья, степенна, 2-й антифон.

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7 *Цвітна тріодь, Требник*, Чин Святої П'ятдесятниці, третя коліноприклонна молитва.

**TODAY: Sunday, June 9:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

**We do not kneel** during the Consecration and during Holy Communion from Easter Sunday to Pentecost Sunday inclusive.

- **10:00 AM** – Moleben to the Sacred Heart of Jesus

**Today, at 12:45 PM** – Bible Study of the Book of Exodus in the classroom #120, in the church basement. Please take part in it.

- **Monday, June 10:** 10:30 AM – the Divine Liturgy in Church

- **Monday, June 10:** 7:00 PM: Parish Council meeting in the Fellowship Room.

- **Saturday, June 15: UCWLC Meeting.** Moleben at 9:30 AM, with meeting to follow. Please try to attend the meeting - praying, friendship and socializing with each other is great for our well-being and spirit.

**Eternal Memory!** We extend our sincerest condolences to the Family of the late Peter Stenyck who passed away on June 2. Funeral services pending.

### **Moleben to the Sacred Heart of Jesus**

Moleben to the Sacred Heart of Jesus will be celebrated during the month of June. 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.

Sunday Donations: June 2, 2019: \$1,489.00

### **70th ANNIVERSARY**

#### **St. Mary's Ukrainian Catholic Women's League**

**Sunday, June 23, 2019: 10:30 AM:** The Ukrainian Catholic Womens League - Vancouver Branch is celebrating its 70th Anniversary. The League was established in the Parish in June 1949 with Fr. Boniface Sloboda OSBM as our spiritual director. We will have two of our founding members: Rose Kuzik and Julia Stashuk present along with many of our senior members of the League. We are inviting all our Parishoners to join in our celebration on that day. Marlayne Andrijaszyn, President UCWLC.

“The Word of God should bear visible fruit in everyday lives because only those who keep the Word, that is, obey it, will be called blessed in the Lord (see Luke 11:28). In our parishes, there should not be a single family which does not own a Bible. I encourage all our faithful to read the Sacred Scriptures on a daily basis; this is done ideally through participation in parish bible-study groups or through prayerful reading at home.” (His Beatitude Sviatoslav)

## **HELP NEEDED at CAMP ST. VOLODYMYR:**

We are currently in need of a camp nurse, kitchen coordinator and part/day time help in the kitchen. If you are interested or know of anyone who may be able to fulfill these roles please contact Jennifer Caldwell @ 604.220.0584 or [jennsawka@hotmail.com](mailto:jennsawka@hotmail.com). Visit our website via [www.nweparchy.ca](http://www.nweparchy.ca) CAMP ST. VOLODYMYR -- August 18-25, 2019 If you are between the ages of 7-15 this is a summer must do! Camp St. Volodymyr is 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 culture and language along with games, sports, arts & crafts, campfires, water activities and much more! Come join us in celebrating our 35th year of camp for children in our Eparchy! Book by July 4 to save \$50 on your registration. Register online using Eventbrite. Search "Camp St. Volodymyr BC 2019."

### **Parish Maintenance Fund**

Donations for our Maintenance Fund for 2019: \$2,404.00.

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!

### **>>> Invitation to the Holy Eucharist Cathedral 50<sup>th</sup> Anniversary Celebration**

(1969-2019) June 21, 2019/ Golden Jubilee of Holy Eucharist Church. (doors open at 6:30 PM) (Centennial Lodge in Queens Park, New Westminster) (17 and up -\$65; 8-16 years - \$20; 0-7 years -free). For more info contact Maria Loutsik at 604-916-6381

#### **"I BELIEVE IN THE HOLY SPIRIT"**

(from the Catechism of the Catholic Church)

687 "No one comprehends the thoughts of God except the Spirit of God." [7] Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. the Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and

disposes us to welcome him in faith. the Spirit of truth who "unveils" Christ to us "will not speak on his own." [8] Such properly divine self-effacement explains why "the world cannot receive (him), because it neither sees him nor knows him," while those who believe in Christ know the Spirit because he dwells with them. [9]

688 The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;

- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium, which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.

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7 1 Cor 2:11.

8 Jn 16:13.

9 Jn 14:17.

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## **I. The Joint Mission of the Son and the Spirit**

689 The One whom the Father has sent into our hearts, the Spirit of his Son, is

truly God.[10] Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons.

When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the

Spirit who reveals him.

690 Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness.[11] When Christ is finally glorified,[12] he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory,[13] that is, the Holy Spirit who glorifies him.[14] From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him:

The notion of anointing suggests . . . that there is no distance between the Son and the Spirit.

Indeed, just as between the surface of the body and the anointing with oil neither reason nor sensation recognizes any intermediary, so the contact of the

Son with the Spirit is immediate, so that anyone who would make contact with

the Son by faith must first encounter the oil by contact. In fact there is no part that is not covered by the Holy Spirit. That is why the confession of the Son's Lordship is made in the Holy Spirit by those who receive him, the Spirit

coming from all sides to those who approach the Son in faith.[15]

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10 Cf. ⇒ Gal 4:6.

11 Cf. ⇒ Jn. 3:34.

12 ⇒ Jn 7:39.

13 Cf. ⇒ Jn 17:22.

14 Cf. ⇒ Jn 16:14.

15 St. Gregory of Nyssa, *De Spiritu Sancto*, 16: PG 45, 1321A-B.

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## II. The Name, Titles, and Symbols of the Holy Spirit

The proper name of the Holy Spirit

691 "Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children.[16]

The term "Spirit" translates the Hebrew word *ruah*, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit.<sup>17</sup> On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

### Titles of the Holy Spirit

692 When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," *advocatus*.<sup>18</sup> "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler.<sup>19</sup> The Lord also called the Holy Spirit "the Spirit of truth."<sup>20</sup>

693 Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise,<sup>21</sup> The Spirit of adoption,<sup>22</sup> The Spirit of Christ,<sup>23</sup> The Spirit of the Lord,<sup>24</sup> and the Spirit of God<sup>25</sup> - and, in St. Peter, the Spirit of glory.<sup>26</sup>

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16 Cf. Mt 28:19.

17 In 3:5-8.

18 In 14:16, 26; 15:26; 16:7.

19 Cf. I Jn 2:1.

20 In 16:13.

21 Cf. Gal 3:14; Eph 1:13.

22 Rom 8:15; Gal 4:6.

23 Rom 8:9.

24 2 Cor 3:17.

25 Rom 8:9, Rom 8:9 4; 15:19; 1 Cor 6:11; 7:40.

26 1 Pet 4:14.

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## HOLY PENTECOST

[<https://oca.org/saints/lives/2019/06/16/45-holy-pentecost>]

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical

symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the “day without evening” of God’s eternal Kingdom. With the descent of the Holy Spirit upon Christ’s disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to “appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

### **THE VIGIL OF PENTECOST**

The all-night Vigil service begins with a solemn invitation:

“Let us celebrate Pentecost, the coming of the Holy Spirit,  
The appointed day of promise, and the fulfillment of hope,  
The mystery which is as great as it is precious.”

In the coming of the Spirit, the very essence of the Church is revealed:

“The Holy Spirit provides all,  
Overflows with prophecy, fulfills the priesthood,  
Has taught wisdom to illiterates, has revealed fishermen as theologians,  
He brings together the whole council of the Church.”

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards

the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.