

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."*

16 червня, 2019

Volume 64 No. 24

June 16, 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

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

НЕДІЛЯ ВСІХ СВЯТИХ



SUNDAY OF ALL SAINTS

Hebrews 11:33-40; 12:1-2;

Matthew 7:10-12, 13-14, 15-16, 17-18, 19:27-30

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

НИНІ: Неділя, 16 червня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Вітаємо із Днем батька! Бажаємо усім нашим Татам, Дідусям і Прадідусям щастя, здоров'я і Божого благословення! Многая Літа!

- **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.

Четвер, 20 червня: Свято Пресвятої Євхаристії. О 10:30 год. ран. – Служба Божа у каплиці. **О 7:00 год. веч.** – Молебень до Пресвятого Серця Христового у церкві.

>>>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.

НЕДІЛЯ ВСІХ СВЯТИХ (о. Юліян Катрій, ЧСВВ)

Величаємо вас, апостоли, мученики, пророки і всі святі, і почитаємо святу пам'ять вашу, ви бо молитесь за нас Христа Бога нашого" (Величання на неділю Всіх святих).

Восьма неділя після празника Пасхи, а перша після Зіслання Святого Духа називається неділею Всіх святих. Вона завершує коло рухомих свят. Цього дня наша Східна Церква віддає особливу почесь усім тим, які є плодом дарів Святого Духа.

"У цей день, в неділю після П'ятдесятниці, — читаємо в синаксарі цієї неділі, — святкуємо празник Всіх святих скрізь — в Азії, Лівії, Європі, на півночі й півдні. Цей празник наші божественні Отці установили й наказали святкувати після Зіслання Святого Духа, наче показуючи нам взір, як прихід всесвятого Духа вплинув на апостолів. Він освятив і зробив премудрими тих, що з нашої природи, щоб їх поставити на місце грішних ангелів, і Христові Богові привів: одних через муки і кров, інших через постійність у чеснотливому житті".

Диякон Костянтин (VI ст.) з Царгорода у своїй проповіді в першу неділю після Зіслання Святого Духа каже: "Грецька Церква визначним і дуже світлим празником поминає ці славні всесвітні безсмертні квіточки, що їх видала ціла земля, постійно наводнювана ріками Святого Духа".

Тож погляньмо на історію цього празника, на спонуки почитати святих та наш обов'язок їх наслідувати.

ІСТОРИЯ СВЯТА 1. Східна Церква

Почитання святих зароджується зі смертю перших мучеників християнської ери. Культ мучеників у пізні віки охоплює ще культ апостолів, ерархів і аскетів, тобто монахів і монахинь. Цісар Костянтин Великий († 337) збудував у Царгороді церкву в честь дванадцяти апостолів.

До культу новозавітних святих долучається також культ старозавітних святих. Святий Кирило Єрусалимський († 386) у своїй П'ятій містагогічній катехизі говорить, що в часі святої Літургії після освячення "ми згадуємо тих, що уснули перед нами, найперше, патріархів, пророків, апостолів, мучеників, щоб за їхніми молитвами і

заступництвом Бог прийняв наші молитви, а відтак святих отців і святителів, що уснули перед нами... ". Наша Церква святкує старозавітніх святих в неділі Праотців і Отців перед Христовим Різдрвом. Деякі з них мають свої окремі дні в році.

Наш церковний календар має на кожний день в році одного або й кілька святих. Та є дуже багато святих у небі, чиїх імен нема в церковному календарі, про них ніхто не знає, а їхні імена записані тільки в небесних книгах. Тож бажанням святої Церкви було, щоб усім святим, що в небі, знаним і незнаним, віддати належний культ. І так постає перший празник на честь святих, але ще не всіх, а тільки всіх мучеників. У грецькій Церкві празник Усіх мучеників був уже за часів святого Йоана Золотоустого (407). Від нього навіть маємо похвальну бесіду на їхню честь в першу неділю після П'ятдесятниці. "Ще не минуло сім днів, — каже він, — як ми відбули священне торжество П'ятдесятниці, і знову нас прийняв хор мучеників, вірне ополчення і військо, що нічим не уступає ополченню ангелів, що його бачив Яків, але співревнююче й рівне йому".

Найдавніший сирійський календар з

411 року подає п'ятницю після празника Пасхи як поминальний день Усіх мучеників. Календар халдейців-католиків і сирійців-несторіян у той сам день поминає Всіх ісповідників. У IV ст. в Едесі, сьогоднішня Туреччина, 13 травня святкували день Усіх мучеників. Цього дня на честь мучеників святих Єфрем Сирин († 373) склав окремий гимн.

Із сказаного випливає, що свято Всіх мучеників первісно не святкували скрізь того самого дня та що в одних Церквах воно було рухомим, а в інших нерухомим святом. У якому столітті свято Всіх мучеників перейшло в празник Всіх святих і перша неділя після П'ятдесятниці стала його днем, годі щось певного сказати. Відомо, що за цісаря Льва Мудрого (886-911) цей празник вже святкували на Сході, бо саме він збудував величний храм на честь Усіх святих. Князь Максиміліян каже, що на Сході празник Усіх святих святкували раніше, ніж на Заході (*Виклади про східні Літургії*).

"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)

Sunday Donations: June 9, 2019: \$880.00

TODAY: Sunday, June 16: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

Happy Father's Day! We wish all of our fathers, grandfathers and godfathers a happy and pleasant day. May Our Lord bless you with good health and much happiness.

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.

Thursday, June 20: Feast of the Holy Eucharist. 10:30 AM: Divine Liturgy in chapel. **7:00 PM:** Moleben to the Sacred Heart in church.

Friday, June 21: 10:00 AM: Funeral Divine Liturgy for the late Peter Stenyck.

Eternal Memory! We extend our sincerest condolences to Dr. Ihor Mota and Family on the passing of his mother, Ivanna Mota in Ukraine. Вічна Пам'ять!

News from Parish Council

At the last Parish Council meeting held on June 10, 2019 it was proposed, debated and finally passed that St. Mary's Parish would no longer have a Parish Bazaar. This is due in part to the fact that a person could not be found to coordinate the food preparation for this event (cabbage rolls, pyrohy, etc.).

It was further proposed that the Bazaar would be replaced by a Fall Supper that would be held in late October or early November.

If you have any thoughts or concerns regarding this decision, please do not hesitate to voice them to Fr. Serafym.

We are looking for someone to coordinate our fall supper event. this would involve overseeing a group of volunteers making pyrogies , ordering supplies and setting up schedules ... for details please contact Father Serafym at the parish office 604 879-5830

Also Parish council has approved a motion to remove the carpeting in two classrooms under the church with tiles.

Moleben to the Sacred Heart of Jesus

Moleben to the Sacred Hert 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.

>>>Invitation to the Holy Eucharist Cathedral 50th 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

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.

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. Visit our website via 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!

The Holy Spirit in the Church (by Fr. Casimir Kucharek)

When Jesus promised the Holy Spirit to the apostles, he told them the Spirit would remain with them forever. (Jn 14:16). On Pentecost, the Spirit came, and the Church of the New Covenant was revealed. The early Fathers proclaimed that the Church and the Holy Spirit were inseparable. St. Irenaeus, for example, writes: "Where

the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and every kind of grace" ("Against the Heresies," III, 24,1). St. Cyril of Jerusalem called the Spirit "the Guardian and Sanctifier of the Church" ("Cat. Lecture" 18, 13).

The Church is the Body of Christ animated by the Holy Spirit. In that sense, we may speak of the Holy Spirit as the "soul" of the Church. As every part and member of the living human

body has a different importance and function, so does every member of the Church, the Body of Christ. The good Spirit is present and operates in all the parts and members - in less important members through the ministry of others more important, all for the good of the whole Body.

To the most important member of the Church, the successor of Peter, the visible head of the Body, the Holy Spirit gives the charism of the Church's infallibility. To the successors of the apostles, the bishops and priests, he gives the charism of preaching divine truths and imparting divine life to souls through baptism, confirmation-chrismation, forgiveness through sacramental absolution, and nourishment through the Eucharist, etc. One of the most important functions performed by the Church under the inspiration of the Holy Spirit was to determine the list of canonical books of the Bible, that is, to declare officially which scriptural books were divinely inspired.

Different Kinds of Life

A running cat differs from a stone. The one has life, the other does not. There are different kinds of life, too. A cow is quite different from the grass it eats.

In general, there is plant, animal, and human life. Plants are living since they can grow and reproduce themselves. Animals not only grow and reproduce themselves; they can also feel, remember, and move from place to place. Animal life, therefore, is superior to plant life. In addition to animal functions, human beings have spiritual minds, intellects, with which they can think, understand, and reason (solve

problems, etc.). There is a higher grade of life than that of animals.

Above the human level are angels or pure spirits whose intelligence is far superior to ours.

The highest perfection of life is in God. His activity is not distinct from his being; his knowledge, his justice, his mercy, etc., are his essence.

Though we know there are very different kinds of life, the English language has only one word to express it, "life." The Greek, in which the New Testament (except Matthew) was written, has three. *Bios* refers to biological life. Breath as a sign of life is expressed by *psyche*. The highest, most intensive kind of life is *zoe*. The New Testament authors used the term *zoe* exclusively to express the supernatural life that God gives us through Christ. Many times, the Gospels and St. Paul use the combination *zoe aionios*, "eternal life." The same *zoe* we possess on earth will continue into eternity. This *zoe* is sharing in God's life. In the words of Peter, "you will be able to share the divine nature" (2 P 1:4).

This sharing in God's life can be expressed in many ways: the "indwelling of the Holy Spirit" (cf. above, p.212), "face of the Holy Spirit," "supernatural life," "habitual" or "sanctifying grace," "new life" (from the sinful state), or "deification." All these terms express the same reality but they focus on different aspects of it.

Our sharing in God's life is not part of our nature as human beings; that is why it is called supernatural (above nature), just as moving from place to place by walking or running in no way belongs to the nature of a plant. Indeed,

it is a free gift of God - whence its name "grace" (from the Latin gratia, the Greek charis, a favor, a gift).

Synaxis of All Saints

(Commemorated on June 23)

(<https://oca.org/saints/lives/2019/06/23/48-synaxis-of-all-saints>)

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

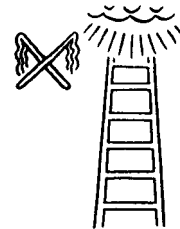
This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nicodemus of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.



The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets

saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband

started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.