

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."*

23 червня, 2019

Volume 64 No. 25

June 23, 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.

ПРАЗНИК ПРЕСВЯТОЇ ЄВХАРИСТІЇ



FEAST OF THE HOLY EUCHARIST

1 Corinthians 11:23-32;

John 6:48-54

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

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

- **Нині 10:00 ранку:** Молебень до Пресвятого Серця Христового

10:30 ранку: *Ліга Українських Католицьких Жінок – Ванкуверській відділ* святкує своє 70-ти ліття. Вітаємо всіх членів, що присутні сьогодні, включно з двома членами, що засновували Відділ: Rose Kuzik and Julia Stashuk. Парафія Покрова Пресвятої Богородиці дякує ЛУКЖ за все, що вони зробили для парафії протягом останніх 70 років. І парафія молиться за успіх Відділу і за здоров'я всіх його членів. Нехай Бог благословить їх! Многая Літа!

- **Субота, 29 червня: Свято Свв. Апостолів Петра і Павла. Обов'язкове свято.** Служба Божа о 10:30 год. ранку.

>>>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.

Святе таїнство Євхаристії
(з Катехизму УГКЦ)

431 Святе таїнство Євхаристії – це третє з Таїнств християнського втаємничення, в якому новоохрещений, що народився у Христі й сповнився Святим Духом, причащається Тіла і Крові Христа на святій євхаристійній Трапезі. Хрещення і Миропомазання приймають тільки раз у житті, оскільки, народившись Святим Духом у Христі, ми назавжди залишаємося дітьми Отця. До таїнства Євхаристії приступаємо протягом усього життя, адже через нього ми постійно зростаємо в благодаті богосинівства, яку прийняли в Хрещенні та Миропомазанні, тому Церква й причащає новоохрещеного.

432 У Святому Причасті Христос дарує нам Самого Себе, Своє Тіло і Кров, на поживу для зростання в новому житті. На Тайній Вечері Христос віддав Себе за нас, щоб ми могли дарувати своє життя за ближніх, як Він його дарував (пор. Йо. 13, 34). Причащаючись Господнього Тіла і Крові, ми отримуємо завдаток вічного життя: «Хто тіло Моє їсть і кров Мою п'є, той живе життям вічним, і Я воскресу його останнього дня» (Йо. 6, 54). Через Причастя Тіла і

Крові Христа ми вже маємо вічне життя, повнота якого явиться у славному зновупришесті Христа. «Тому що Він дарував нам Свій власний образ і Своє власне дихання, а ми їх не зберегли, Він сам бере участь у нашій бідній і немічній природі для того, щоб нас очистити й учинити нетлінними та знову зробити учасниками Його Божества»¹.

433 Пресвята Євхаристія найповніше виявляє і творить нашу спільність і з Богом, і з людьми. Усі, хто причащається Христа, стають «одне в Христі тіло, кожен один одному член» (Рм. 12, 5), тобто єдиною Церквою: «Тому що один [Євхаристійний] хліб, – нас багато становить одне [Христове] тіло, бо всі ми беремо участь у одному хлібі» (1 Кр. 10, 17). Це саме сповідуємо в Анафорі святого Василя Великого, коли просимо: «Нас усіх, що від одного Хліба і Чаші причащаємося, з'єднай одного з одним на причастя єдиного Духа Святого». Святий Йоан Дамаскин навчає: «Причастям це таїнство називається тому, що через нього ми причащаємося Божества Ісуса. А сопричастям воно називається

¹ ЙОАН ДАМАСКИН, *Точний виклад православної віри*, 86.

– і дійсно є – тому, що через нього ми входимо в сопричастя з Христом, беручи участь як у Його тілі, так і в Божестві. Водночас, через це Таїнство входимо в сопричастя і єднаємось одні з одними, бо як ми причащаємось одного хліба, так усі стаємо єдиним Тілом Христовим і єдиною Кров'ю та членами одні одних, будучи співтілесними Христовими»².

Євхаристія – Тіло Христове

434 На Тайній Вечері Ісус Христос явив незбагненне таїнство свого Тіла: у воплощенні Він прийняв тіло від Діви Марії, у Євхаристії подає його своїм учням для споживання, щоб у Церкві Тілом Його стало все людство й усе творіння. Святий Йоан Золотоустий пояснює Христовий дар на Тайній Вечері, мов переповідаючи Христові слова: «Я [Христос] захотів бути вашим братом; ради вас я причастився [вашої] плоті й крові, і цю плоть і кров, через які я став одним із вас, я знову подаю вам»³.

435 Божественна Літургія є спомином, триванням Тайної Вечері: «Вечері твоєї Тайної днесь, Сину Божий, мене причасника приймай». Як на Тайній Вечері Христос причащав апостолів своїм Тілом і Кров'ю, так на Літургії Він причащає нас: «Коли бачиш, що священник подає тобі Святі Дари, то думай, що робить це не священник, а сам Христос простягає до тебе руки»⁴. Ікона Причастя апостолів, як і ікона Тайної Вечері, зображає те, що відбувається на Літургії: Христос причащає Своїм Тілом і Кров'ю апостолів, які уособлюють усіх вірних. На Літургії перед Причастям священник молиться: «Сподоби нас могутньою

Твоєю рукою подати нам пречисте Твоє Тіло і чесну Кров, а через нас усім людям».

436 На Літургії Христос причащає нас, як і апостолів, не простим хлібом і вином, а правдивим Своїм Тілом і Кров'ю. «Хліб і вино [Євхаристії] не є лише образом Тіла й Крові Христа – хай так не буде! – а саме Тіло Господнє обожествлене»⁵. Церква урочисто сповідує і навчає, що на Літургії приймаємо *правдиве* Тіло Христове – запоруку того, що й Церква є Тіло Христове: «Тож аби не тільки любов'ю, а й самим ділом бути нам членами Христового Тіла, будемо причащатися того Тіла. І це діється через поживу, що її дав Христос, щоб виявити свою велику любов до нас. Тому з'єднав самого Себе з нами, даючи нам своє Тіло, щоб ми не творили нічого іншого, як тільки тіло, з'єднане з Головою. І це є ознакою найсильнішої любові»⁶.

437 Правдивість Тіла і Крові Христових є запорукою надії на воскресіння наших тіл: «Як можуть вони [гностики] говорити, що наше тіло, яке кормилося Тілом Господа і Його Кров'ю, підлягатиме зотлінню й не братиме участі в житті [вічному]? Хай вони змінять своє вчення або перестануть приносити згадані [Дари]. Наша наука співзвучна з Євхаристією, і Євхаристія підтверджує її [...]. Наші тіла, приймаючи Євхаристію, уже не тлінні, а мають надію на воскресіння для вічності»⁷.

² Йоан ДАМАСКИН, *Точний виклад православної віри*, 86.167-172.

³ Йоан ЗОЛОТОУСТИЙ, *Гомілії на Євангеліє від Йоана*, 46,3.: In Joannem 59.261.7-10

⁴ Йоан ЗОЛОТОУСТИЙ, *Бесіда 50 на Матяя*, 14,23-3.

⁵ Йоан ДАМАСКИН, *Точний виклад православної віри*, 86.

⁶ Йоан ЗОЛОТОУСТИЙ, *Бесіда 46 на Йо 6,41-42*.

⁷ ІРИНЕЙ ЛЮНСЬКИЙ, *Проти ересей*, IV, 7

TODAY: Sunday, June 23: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

10:00 AM: Moleben to the Sacred Heart of Jesus.

10:30 AM: *The Ukrainian Catholic Women's League - Vancouver Branch* is celebrating its 70th Anniversary. We welcome all the members present today, including two of the founding members of the Branch: Rose Kuzik and Julia Stashuk. St. Mary's Parish thanks the UCWLC for all it has done for the parish over the last 70 years and prays for continued success of the Branch, and health of all its members. God bless you. Многая Літа!

Saturday, June 29: Feast of Sts. Peter and Paul. Holy Day of Obligation.
10:30 AM: Divine Liturgy in church.

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.

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.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$2,664.00.

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 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 16, 2019: \$933.00

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.”

c. The Mystery of the Eucharist

(from “Christ Our Pascha” Catechism)

431 The Mystery of the Eucharist (Holy Communion) is the third of the Mysteries of Christian initiation. In the Eucharist the newly baptized, who was born in Christ and filled with the Holy Spirit, receives the communion of the Body and Blood of Christ at the holy Eucharistic table. But unlike Baptism and Chrismation, which we receive only once, we receive the Mystery of the Eucharist throughout our lives, since it is through this Mystery that we grow in the grace received in Baptism and Chrismation—the grace to be sons and

daughters of God. For this reason our Church offers Communion to the newly baptized. (324 See *Congregation for the Eastern Churches, Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, 51.)

432 In the Mystery of Holy Communion, Christ gives us his very self, his Body and Blood, as nourishment for our growth in the new life. At the Mystical Supper (Last Supper) Christ offered himself for us so that we might be able to offer our lives for our neighbour, as he offered his life (see Jn 13:34). Receiving Communion

in the Lord's Body and Blood, we receive a pledge of life eternal: "Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day" (Jn 6:54). Partaking of the Body and Blood of Christ, we already have eternal life, the fullness of which will be revealed in the glorious second coming of Christ. "For since he bestowed on us his own image and his own spirit and we did not guard them, he took himself a share in our poor and weak nature, in order that he might cleanse us and make us incorruptible, and establish us once more as partakers of his divinity." (325 *John of Damascus, An Exposition of the Orthodox Faith, 4, 13: PG 94, 1137*)

433 The Holy Eucharist most fully manifests and creates our communion both with God and with others. All who have communion with Christ become "one body in Christ, and individually we are members one of another" (Rom 12:5). In other words, we become one Church. "Because there is one [Eucharistic] bread, we who are many are one body [of Christ], for we all partake of the one bread" (1 Cor 10:17). We profess this same truth in the Anaphora of Saint Basil the Great when we ask God to "unite all of us who share in this one bread and cup with one another into the communion of the one Holy Spirit." Saint John of Damascus teaches:

Participation is spoken of; for through it we partake of the divinity of Jesus. Communion, too, is spoken of, and it is an actual communion, because through it we have communion with Christ and share in his flesh and his divinity: [at same time] we have communion and are united with one another through it.

For since we partake of one bread, we all become one body of Christ and one blood, and members one of another, being of one body with Christ. (326 *John of Damascus, An Exposition of the Orthodox Faith, 4, 13: PG 94, 1153.*)

1) The Eucharist Is the Body and Blood of Christ

434 At the Mystical Supper (Last Supper), Jesus Christ reveals the unfathomable mystery of his Body: in the Incarnation he received a body from the Virgin Mary, and in the Eucharist he offers it to his disciples as nourishment, so that in the Church all humanity and all creation may become his Body. Saint John Chrysostom explains the gift of Christ at the Mystical Supper, rephrasing, as it were, the words of Christ: "I have willed to become your brother. For your sake I shared in flesh and blood, and in turn I give to you the flesh and blood by which I became your kinsman." (327 *John Chrysostom, Homilies on the Gospel of John, Homily, 46, 3: PG 59, 261.*)

435 The Divine Liturgy is the memorial, the continuance, of the Mystical Supper: "Accept me this day, O Son of God, as a partaker of your Mystical Supper." (328 *Liturgicon, The Divine Liturgy of our Holy Father John Chrysostom, Prayer Before Holy Communion.*) Just as Christ offered the apostles Communion in his Body and Blood at the Mystical Supper, so at the Liturgy he offers us Communion: "When, therefore, you see the priest delivering [the supper] unto you, account not that it is the priest that does so, but that it is Christ's hand that is stretched out." (329 *John Chrysostom, Homilies on the Gospel of Matthew, 50, 3: PG 58, 507.*) *The Communion of the*

Apostles icon, as also the icon of the Mystical Supper, depicts that which takes place at the Liturgy: Christ is offering the Communion of his Body and Blood to his apostles, who represent all the faithful. At the Liturgy, before Communion the priest prays: “Deign to give to us with your mighty hand your most pure Body and precious Blood, and through us to all the people.”

436 At the Liturgy, Christ offers us, as he did the apostles, a communion not of simple bread and wine but of his true Body and Blood. “The bread and the wine [of the Eucharist] are not merely figures of the body and blood of Christ (God forbid!) but the deified body itself of the Lord.” (330 *John of Damascus, An Exposition of the Orthodox Faith, 4, 13: PG 94, 1148.*) The Church solemnly confesses and teaches that at the Liturgy we receive the true Body of Christ—a guarantee of the fact that the Church is the Body of Christ. In order then that we may become this not by love only, but in very deed, let us be blended into that flesh. This is effected by the food which He has freely given us, desiring to show the love which He has for us. On this account He has mixed up Himself with us; He has kneaded up His body with ours, that we might be a certain One Thing, like a body joined to a head. For this belongs to them who love strongly. (331 *John Chrysostom, Homilies on the Gospel of John, 46, 3 PG 59, 260.*)

437 The fact that we receive the actual Body and Blood of Christ in the Eucharist is the pledge of hope in the resurrection of our bodies: How can [the Gnostic heretics] say that the flesh, which is nourished with the Body of the Lord and with his Blood, goes to

corruption, and does not partake of [eternal] life? Let them, therefore, either alter their opinion, or cease from offering the [Gifts] just mentioned. But our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion ... Our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity. (332 *Irenaeus of Lyons, Against Heresies, IV, 18, 5: PG 7, 1027.*)

Secondary subject of Liturgy (By Fr. Meletius M. Solovey, OSBM)

It is important to note that this priestly activity of Christ in the Liturgy on earth is not merely to be regarded as a continuous and eternal act, which was performed but once by the glorified Christ. It is rather a sacramental act continually renewing and representing the act of redemption. In performing it, the eternal Highpriest does not merely act through representatives, but He Himself determines the essential action which both honors God and sanctifies men.

The secondary subject of Liturgy is the Church. She constitutes the assembly of all those for whose salvation Christ assumed the priesthood. At Baptism, through sanctifying grace, He unites most intimately with Himself the individual members of the Church. It is mystical union of the soul of the Christian with Christ by grace which is meant in the Gospel of St. John, when the Lord admonishes His disciples to remain always united with Him, as the branches must remain joined to the vine if they are to bear fruit (John 15, 4).

It is the basis of the doctrine of the Church as the Mystical Body of Christ. The members of Christ's Body are called by St. Paul a "holy temple of God" (Eph. 1, 22). In line with this idea, St. Augustine addresses the faithful in these words: "Be ye filled with admiration: rejoice. We are Christ. For if He is the Head, we are the members . . . What is the Head and the members? Christ and the Church" (Tract. 21 in Jon. 8).

All Christians who are mystically united with Christ through sanctifying grace, resemble Him by reason of the baptismal character and are already in a certain respect images of Christ. They are thereby empowered to partake of the priesthood of Jesus Christ in a so-called universal priesthood. Thus are to be understood the words of St. Peter: "You are a chosen generation, a kingly priesthood" (1 Peter 2, 9). Hence, every Christian can and should in some manner actively participate in the liturgy. Christ, however, also instituted in His Church a special priesthood, which resembles His own still more closely by reason of the indelible character conferred by the sacrament of Holy Orders. To this special priesthood He entrusted the most important liturgical acts, especially the celebration of Holy Mass (Divine Liturgy). Those persons, who possess priestly power by reason of ordination, perform the essential acts of the liturgy in the name of Christ, with Whom they are intimately united, and in the name of the Church, which has commissioned them for this purpose.

The teaching of the Church regards the priests as instrumental causes, not as material instruments in the hands of Christ or of the Church, but as

intellectual and free agents carrying out the externals of the liturgy according to the will of Christ and of the Church. The priests are "personal" instruments of Christ and the Church. This is particularly their function, their ministry, their priestly office.

Thus the Church sanctifies mankind by means of the liturgy through Jesus Christ, our Lord. Union with Christ is the essence of Liturgy; Christ is its primary subject, the Church is secondary subject. Individual Christians who perform liturgical acts or participate in them are by reason of sanctifying grace the mystic members of the Body of Christ; by reason of the character of — and respectively, of Baptism and Confirmation Holy Orders they are in greater or lesser degree likeness of Christ. It has already been pointed out that the Christian liturgy is nothing else than a most extensive application of the priesthood of Jesus Christ. This priesthood is the same which Christ exercised in shedding His blood upon the cross and continues according to fixed rites through human representatives, the priests of His Church, for the glory of God and the salvation of the faithful united with Christ.

We may, therefore, describe liturgy as the public worship of the Church through which the priesthood of Jesus Christ is continued, the work of redemption is renewed, the greatest glory is given to God through Christ, and the grace of redemption is communicated to the faithful who unite themselves with Christ.