

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."*

7 липня, 2019

Volume 64 No. 27

July 7, 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.

**4-ТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
ВСІХ УКРАЇНСЬКИХ СВЯТИХ**



**4TH SUNDAY AFTER PENTECOST.
SUNDAY OF UKRAINIAN SAINTS**

Romans 6:18-23;

Matthew 8:5-13

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

НИНІ: Неділя, 7 липня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 ран.

Songs at 10:30 Divine Liturgy: 1) **Opening:** on page 234 "V strasi I pokori"; 2) **at Communion:** page 346 "Mariye, Divo blahoslovenna"; 3) **Closing:** page 22 "Pisniu slavy zaspivaimo"

Нині о 10:00 год. – Час Третій (Молитва)

ВСІХ СВЯТИХ УКРАЇНСЬКОГО НАРОДУ

Рішенням Синоду єпископів УГКЦ у четверту неділю після Зіслання Святого Духа постановлено святкувати празник Всіх святих українського народу.

Усі свята літургійного року Вселенської Христової Церкви безпосередньо пов'язані з величезним таїнством Богочоловіка, яке, за Провидінням Господнім, стало основою нашої віри. Кожне торжество, незалежно від свого місця в календарі та часової віддаленості від Празника празників (1) — світлого дня Пасхи, — ніби якоюсь невидимою ниткою з'єднане зі спогадом про Воскресення. Пригадуємо це славне дійство не лише щодня, як апостоли (2), служінням Таїнства Христової Жертви в Пресвятій Євхаристії, і в пам'яті святкування кожного "першого дня тижня" (3), "дня Господнього" у неділю, і в радості поминання будь-якого з великих дванадцятьох Господських чи Богородичних празників — дивовижних подій історії спасіння, які безпосередньо співвідносні з Торжеством торжеств (4), і в окремих щоденних святкуваннях кожного одиничного вияву сили і могутности Воскреслого Спасителя, сповіщених світові через життя і діяння його святих.

Зачудовані многоликістю таких проявів, ми, серед нашої обмежености та немочі, пробуємо узагальнювати для себе ці спалахи Духа, беручи за приклад для наслідування якусь одну з чеснот та цих праведного життя в Бозі цих великих подвижників, в особливий спосіб

виокремлюючи та підкреслюючи її значимість для нас через тексти величань та благодарення Богові наших літургійних молитов. Так постають перед нашими очима численні когорти великих патріархів, побожних праотців, богоносних отців, богоглаголивих пророків, всехвальних апостолів, добропобідних мучеників, неустрашимих ісповідників, чеснотливих стратотерпців, ангелоподібних преподобних, гідних подиву безсрібників і чеснотливих праведних...

Особливо радісно стає на серці українського молільника, коли він вряди-годи впізнає тих, чиї чесноти і свідчення є особливо близькими йому за духом, бо їхні життя і діяльність по-особливому пов'язані плоттю і кров'ю з нашим народом, його історією, культурою та релігійним переживанням. Ось і сьогодні відчуваємо особливе піднесення, прохаючи про заступництво перед троном Всевишнього у наших болях та немочах святих рівноапостольних великих князів і просвітителів української землі Володимира та Ольгу, стовпів віри й славетних воїнів Христових, засновників українського монашества преподобних Антонія і Теодосія, світочів смирення, побожности, миру, справедливости та непротивлення злу страдників Бориса і Гліба, подвижника церковного єднання священномученика Йосафата, преподобної Йосафати (Гордашевської), блаженних пратулинських мучеників Данила, Луку, Вартоломея, Онуфрія, Пилипа, Костянтина, Микиту, Ігнатія, Вікентія,

Івана, Константина, Максима, Михаїла та їх братів у зв'язі мучеництва пізніших часів Миколая, Григорія, Йосафата, Івана, Григорія, Василя, Микиту, Симона, Теодора, Павла, Петра, Климентія, Леоніда, Миколу, Омеляна, Зенона, Івана, Северіяна, Якіма, Віталія, Андрія, Миколу, Романа, Олексія, Лаврентію, Олімпію, Тарсікію, Володимира... і сотень чи навіть тисяч тих інших наших братів і сестер, імен яких ми не знаємо, але котрі, як і вони, осяяні сьйвом божественної слави (5) .

Саме сьогодні маємо можливість глибше замислитися над значимістю цих невідомих, але таких рідних нам людей у справі нашого з вами спасіння. Адже це саме сьогодні збірна свято всіх тих, хто в різний час і в різний спосіб своїм свідченням віри зумів притягнути на нашу землю благодать Святого Духа, котра, хоч незрима за своєю природою, так видимо виявила себе і в нашому з вами покликанні до співучасті в тому всесвітньому братстві, що гордо зве себе Христовою Церквою. Невідомі нам їхні імена, але чи від цього повинна бути меншою наша їм вдячність, інакші умови нашого і їхнього життя і деколи ми дуже віддалені один від одного у часі, але чи є це перешкодою для молитви?

З іншого боку, це свято є для нас не тільки прикладом подвижництва, воно також сповнене благодарних і просительних молитов за їхнє дієве заступництво, але і празником нас самих, днем, коли торжествуємо і нашу з вами святість. Поміркуймо лишень, якщо в контексті цього святкування говоримо про багатьох "незнаних нам подвижників", ми не маємо права зачислити до когорти наших канонізованих святих чи блаженних і тих, хто безпосередньо був із нами, хто спасався зовсім поруч?

А що вже говорити про тих наших

сучасників, які в побуті й на роботі, у родинному житті чи в приятельських і добросусідських стосунках, серед небезпек і терпінь спокійно живуть і трудяться з любов'ю, радістю, миром, терпеливістю, добротливістю, милосердям, вірою, лагідністю і поміркованістю... (6) Чому б мали ми закривати очі та соромитися тієї святости, яку Бог щедро виливає на них, виявляючи її у всіх цих їхніх добрих справах? Чи не тому, що ми не звикли бачити благодіяння Господні у власних душах, що слово "святий" — за велінням духа цього світу — звучить у наших вухах радше як глузування, що ніяк не насмілимося повірити в те, що й ми святі (7) , і взяти нарешті на себе самих відповідальність за власну святість? (8)

Тому так важливо сьогодні нам, християнам України третього тисячоліття, йти за Христом і "поводитися, як діти світла"⁹, пам'ятати, що сьогоднішнім торжеством Господь перекидає до наших сердець ще один місток через прірву гріха, яка відділяє нас від Його святости, укріплюючи нас і заохочуючи сміливо ступати тим вузьким шляхом досконалости, що його проторили нам сотні і тисячі наших відомих і невідомих братів-співучасників Його благодати.

1. Восьма пісня канону Пасхи
2. Ді. 2, 42, 46.
3. Мт. 28, 1; Мр. 16, 2; Лк. 24, 1; Йо. 20, 1.
4. Восьма пісня канону Пасхи.
5. Од. 5, 116
6. Гл. 5, 22-23.
7. Рим. 1, 7; 15, 25-26, 31; 1 Кор. 1, 2; 2 Кор. 13, 13.
8. Лев. 11, 44-45; 19, 2; 20, 7, 26; Чис. 15, 40; 1 Пт. 1, 15-16.

TODAY: Sunday, July 7: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

-Today at 10:00 AM – Third Hour (Prayer)

>> Today we have the **Baptism of Jaxon Dmitriy** the child of Dylan and Yuliya Milroy. Through Baptism the child becomes the member of the Church and we welcome him!

Sunday Donations: June 30, 2019: \$686.00

>> **In our church bookstore** you can buy “Catechism of the Ukrainian Catholic Church. CHRIST – OUR PASCHA” for \$25.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$7,664.00.

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!

CAMP ST. VOLODYMYR 2019

Come join us August 18-25, 2019 in celebrating our 35th year of offering camp to children in our Eparchy! Register today and use the promo code **July 2019** to get \$50 off your registration. 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

We are still in need of a camp nurse. Please spread the word.

DONATE Food

We are always happy to accept food donations of fresh fruits and vegetables, breakfast items; cereal, syrup, pancake mix, jam, Nutella, lunch items; chicken soup, Kraft dinner, cheese, drinks; juice boxes, powdered drinks, brownie/cake mixes, Jello, snack bars, cookies or treats. Gift certificates to Superstore and Costco are also welcome.

DONATE Monetarily

Each year the Eparchy sponsors several children to attend. You can help send a deserving child to camp through your donations. Donation can be made through the Eparchy or online at our Eventbrite page. Tax receipts can be issued for donations of \$25 or more.

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 not have a Parish Bazaar this year. 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 this year 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.

All Saints of Rus-Ukraine

Vespers Prayers: O saint Olga, mornig star of Christ's gospel proclaimed in the city of Kyiv, and saint Volodymyr equal-to-the-Apostles, Baptizer of Rus-Ukraine, and all the holy princes, God-pleasing leaders of our nation! By your holy lives you opened doors of divine truth and grace. You strengthened the Church of Christ in our Ukrainian lands. You are our constant protectors and intercessors, our honour and glory. Therefore, may your names shine forth forever, and may they be for us an inspiration to faithfulness and perseverance in the holy faith, - for the salvation of our souls.

All the choirs of the hierarchs, mighty luminaries of the Ukrainian Church! As faithful followers of the apostles and as good shepherds, you faithfully preserved the flock entrusted to you; you led it along paths of truth and carefully fed it with spiritual food, not hesitating to give up your lives for your sheep. Therefore, together with St. Josaphat, the priest-martyr, implore the Chief Shepherd, Christ God, for Ukrainian nation's

faithfulness to His commandments and great mercy for our souls.

Venerable fathers of the Monastery of the Caves, Anthony and Theodosius, the first flowers of the Ukrainian Church, and all the countless righteous ones who followed after their steps, dedicating their lives to God! You shine forth as an example of Christian perfection, and you teach us by prayer and self-denial to configure ourselves to Christ God for the salvation of our souls. Therefore, implore the good God, that we may be made worthy of your intercession, and that together with you, through prayer and sacrifice, we may obtain for Christ's Church and our Ukrainian nation mercy and God's bountiful blessings.

Variety In the Spiritual Life

(From "My Daily Bread")

CHRIST: MY CHILD, not everyone can make use of the same spiritual exercises. One devotion suits this person, while another suits that person. At times a change of spiritual exercises will do you good. Some devotions will help on ordinary days, and others will be more helpful on holy days. You may need one type of spiritual activity in time of temptation and another in time of peace. A man likes certain thoughts when he is sad, but in time of spiritual joy, he prefers other thoughts.

2. Variety in your spiritual life will help you live a richer life and a holier one. Make your spiritual goals and your resolutions according to the spirit of the different seasons of the church calendar. Plan your interior life as one who is eager to give Me better service. Live as one who looks forward to Heaven.

3 . Think of death as the gateway to Heaven. Learn to look upon your earthly life as a great opportunity to make a worthy preparation for Heaven. If I have not called you yet, consider that it is because you are not yet well enough prepared to receive the heavenly glory which is being reserved for you. Then plan how to prepare yourself for that heavenly reward. Never forget the words: "Blessed is that servant whom the Lord shall find watching when He comes. Indeed, I tell you, He will place him over all His possessions!"

THINK: It is so easy to fall into a routine and stick to it. Many go on day after day, doing the same old things in the same old way. Variety makes life interesting, yet too few have the ambition and energy to put variety into

their daily lives. In prayer, I shall try to learn various methods in case I should need them to avoid the dullness of routine. I can read the lives of the saints and see where I may make a few changes in my own spiritual life. My spiritual director can give me ideas on how to freshen my zeal for God's glory and for the help of my neighbor.

PRAY: O Holy Ghost, my God and Sanctifier, grant me light to see how I can make my daily life more fruitful in doing good. Let me not fall into a rut and stay there. Life is a glorious opportunity to do great things-to become more like You, my God, by the good and love which I can give to others. Help me to see more ways of increasing the good in my daily life. Give me the unselfishness and strength to do good for Your sake. Amen.

"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)



1. Prayer in General

(By Fr. William G. Most)

In prayer, we lift minds and hearts to God, to adore Him, that is, to acknowledge that all we are and have comes from Him, to express sorrow for our sins, to thank Him for everything He has given us — which is everything we are and have and do — and to beg His help for many things, especially for help to obey His will. Obedience is the most essential disposition, for to really love God is, in practice, to obey Him, since our obedience gives Him the pleasure of being able to give to us (cf. John 14:21). Prayer may be either vocal, or silent. An important kind of silent prayer is meditation, of which there are several kinds, and several methods.

Not all of our prayers should be prayers of petition, asking for something. We need to remember the other purposes outlined above. But when we do make prayers of petition, we think at once of the remarkable promises Our Lord made, such as: "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you" (Matthew 7:7-8); and: "Whatever you ask in my name, this I will do" (John 14:13).

These promises seem absolute, seem to promise an infallible result. That will come true, if the proper conditions are met. St. Thomas Aquinas enumerates four conditions (II-II, 83, 15, ad 2):

1) One must pray for him/herself.

At first sight this might seem to be selfish, for we should pray for others, really, for all human beings. But the reason for the qualification is that if I pray for myself, I am not likely to be closed to receiving; if I pray for another, the other may not be open to receive.

To be infallible, a prayer must be for something needed for salvation, for in comparison to that, other things are of small account. In that spirit St. Paul wrote: "The things that were gain to me [the privileges he once prized of being a Jew] these I consider loss, for the sake of Christ. Further, I consider everything [not just Jewish privileges] loss because of the surpassing knowledge of Jesus Christ my Lord, for whose sake I have taken the loss of all things, and consider them as rubbish, so that I may gain Christ" (Philippians 3:7-8).

And yet, God often does grant other things other than what is needed for salvation. It is just that we do not have the infallible guarantee about them. Here there is room for confidence, which greatly helps the chances of obtaining things.

2) One must pray devoutly, that is, with humility, confidence, attention, and in the name of Jesus.

The First Epistle of St. Peter says (5:5): "God resists the proud, but gives grace to the humble". Humility is not the greatest virtue — that is love — but it is indispensable to such an extent that if we do not have it, we cannot have love, nor can we have a high degree of love unless we have a corresponding degree of humility. Humble prayer includes a respectful posture of body. Yes, it is true, we can pray in any position; but a slouchy or careless position neither expresses nor promotes interior reverence.

In regard to prayer with confidence we distinguish two kinds of confidence: ordinary faith, and charismatic faith. When Jesus said: "If you had faith like a grain of mustard seed, you would say to this mountain: Move from here to there

— and it would move" (Matthew 17:20). He was speaking of a charismatic faith, not of ordinary faith. Charismatic faith is a special gift in which God as it were infuses the confidence into someone that if he asks, he will get a miracle. Of course, if God infuses that special confidence, the miracle will come. Some who have not understood this have erred greatly, have tried to work themselves into an emotional state of confidence, thinking that will bring a miracle. It will not work unless it is God, not ourselves, who works up that confidence. In noncharismatic or ordinary confidence, we do believe God will keep His promise, if only we fulfill the needed conditions. But we need to notice the first condition just mentioned: He has not promised an infallible result to prayers for just everything. Thus if two teams in a sports event both pray for victory, clearly, both cannot have it.

Can we say that if a person has confidence he will never worry, e.g., while awaiting the result of a test for cancer? Confidence, which grows with holiness and resultant experiences of help, can go a long ways. But it cannot cover all cases. For Jesus has made no promise that He will preserve a particular person from cancer. Further, even Jesus Himself suffered long-running anxiety, since by means of the vision of God which His human soul had

from the first moment of conception, He knew, in merciless detail and with absolute certainty, all He would suffer. He let us see this stress when He said: "I have a baptism to be baptized with, and how am I straitened until it be accomplished". This means: "I must be plunged into deep suffering, and I cannot be comfortable until I get it over with" (Luke 12:50 cf. also another similar text in John 12:27). So if one who is not deficient in confidence still suffers anxiety, he/she can accept even the anxiety as a means of likeness to Christ, for it may really be the will of the Father to send or permit a given suffering.

May we, even without the charismatic faith, pray for a miracle? Yes we may, especially with persevering, strong, intense prayer, but we have not the absolute assurance of getting it. We need to be resigned to the will of God, saying with Jesus Himself in Gethsemani: "Not my will but yours be done."

We know too that if we were to ask for something that would be harmful to us, then God would not give it.

As to praying with attention, we distinguish voluntary from involuntary distractions. The latter are inevitable. If only we try to dismiss them as soon as we notice them, they do not spoil, but enrich a prayer, because of the added effort needed in trying to please God.