

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."*

21 липня, 2019

Volume 64 No. 29

July 21, 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.

**6-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
СВ. ОТЦІ ПЕРШИХ ШІСТЬОХ
ВСЕЛЕНСЬКИХ СОБОРІВ**



**6TH SUNDAY AFTER PENTECOST.
FATHERS OF THE FIRST SIX
ECUMENICAL COUNCILS**

Hebrew 13:7-17; John 17:1-13

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

НИНІ: Неділя, 21 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) **Communion:** page 374 “Prenebesna, prechudesna”; 3) **Closing:** page 290 “Tsariui mizh namy”

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

Час і простір Церковної молитви
(З Катехизму УГКЦ «ХРИСТОС – НАША ПАСХА)

Вступ: Єдність видимого і невидимого в богослужбовому житті Церкви

533 Богослужіння Церкви – це служіння Бога людям і служіння людей Богові. Отець, Син і Святий Дух – невидимий Бог – виявляє Свою присутність через богослужбові дії. Божий Син Ісус Христос для спасіння людей стає людиною, щоб піднести людей до «речей невидимих» (пор. Євр. 11, 1). У богослужінні люди відкривають і пізнають Божу благодать, любов, мир, спасіння, таїнственно входять у Царство Боже. Звершуючи богослужіння, люди досягають недосяжного Бога, тобто обожуються.

534 У християнському богослужінні Первосвященником є Сам Христос. Він «Той, Хто приносить і Кого приносять», Він – Священик, який приносить жертву і водночас Сам – Жертва. У Церкві це приношення Христа стає для нас видимим у богослужінні. Вірні в богослужінні приносять Христу Богові «самі себе, і один одного, і все життя» своє. Через зовнішні знаки богочитання людина розвиває духовне, внутрішнє богослужіння, що його святий апостол Павло назвав «словесною службою»: «Тож благаю вас, брати, на милість Божу, віддати тіла ваші як жертву живу, святу, приємну Богові: богослужбу від вас розумну [церковнослов'янською *словесноє*

служеніє]» (Рм. 12, 1).

535 Земне богослужіння нерозривно пов'язане з невидимим небесним: «Ми, Херувимів тайно являючи і Животворящій Тройці трисвяту пісню співаючи, всяку нині житейську відкладім печаль, щоб і Царя всіх ми прийняли, що Його у славі невидимо супроводять ангельські чини». Невидиме небо завдяки воплощенню Христа «прихиляється» до землі, а видиме земне завдяки Христовому воскресінню сповнюється невидимим небесним. Тому богослужіння є небом на землі, під час нього ми, земні, кормимося «небесним хлібом», тобто Христом. Саме Пресвята Євхаристія є поєднанням видимого і невидимого, земного і небесного, людського і божественного, часу і вічності. Таке поєднання вічності й часу в богослужіннях Церкви яскраво описує святий Йоан Золотоустий: «Коли ми не затримуємось на тому [видимому], що перед нами, а йдемо до його [невидимої] сутності, це називають таїнством [...]. Коли невірющий чує про купіль, він думає тільки про воду; я ж беру до уваги не тільки те, що ззовні, а й очищення душі силою Святого Духа»¹.

536 Богослужіння видимо являє спільноту Церкви як ікону невидимої спільноти Отця, і Сина, і Святого Духа. Звершуване Церквою богослужіння через обряд діє і на тілесні чуття людини: ми бачимо храм та ікони, чуємо молитовний спів, вдихаємо запах ладану, відчуваємо смак «благого

¹ ЙОАН ЗОЛОТОУСТИЙ, *Гомілії на I Послання до коринтян*, 6,1.

Господа», торкаємося устами ікон і Євангелії. Усі органи чуття нашого тіла беруть участь у богочитанні, аби людина всеціло, духом, душею і тілом, служила Богові «словесну службу».

Ритми літургійної молитви

537 Існування людини в часі вказує на її обмеження і минуцність: час позначає початок і кінець нашого земного життя. Ми вимірюємо хронологічний, історичний час різними одиницями: днями, тижнями, місяцями, роками. Саме в цей хронологічний час увиходить Бог. Будучи безсмертним, Він воплотився, народився, жив і помер як людина, а Своїм воскресінням третього дня розірвав кайдани минуцності. Адже «Христос, воскреснувши з мертвих, вже більше не вмирає: смерть над Ним більше не панує» (Рм. 6, 9). Людина в Христі переходить із минуцності до життя вічного «нині, і повсякчас, і на віки вічні»: «Завжди діє одна й та ж сама благодать Святого Духа. І щоразу це – Пасха»². У богослужбовому житті Церкви таїнство Пасхи є осердям літургійного часу, в якому уприсутнюються та актуалізуються події спасіння. У богослужіннях Церква споминає спасительні Таїнства Ісуса Христа. Оскільки Пасха Христа триває в минуцному часі, то й богослужіння Церкви побудовані в трьох колах, відповідно до трьох одиниць часу – добовому, тижневому та річному.

Добове коло (Часослов)

538 Господь Бог сотворив світ у часі, в якому чергуються світло і темрява, день і ніч, пори року: «Нехай будуть світила на тверді небесній, щоб відділяти день від ночі, й нехай вони будуть знаками для пір (року), для днів і років» (Бут. 1, 14). Чергування ночі і дня в розповіді про сотворення світу є знаком творчої дії Бога, який привів усе з небуття до буття. Тому для спомину цієї дії богослужіння добового кола

розпочинається з вечора. «І був вечір і був ранок...» (Бут. 1, 5нн).

539 День, згідно зі Святим Письмом, – це період життя. Господь Бог сотворив світло, відокремивши його від темряви. Цей зміст вкладено в розуміння добового кола: піднесення творіння з темряви небуття до світла буття, а відтак – від світла видимого до світла невидимого. Ось чому біблійний день – як символ наближення світу до Бога і входження Бога у світ – є водночас днем літургійним.

540 У нашій Церкві існує практика семиразової молитви протягом доби. Цей звичай ґрунтується на словах із Псалмів: «Сім раз на день я Тебе хвалю за Твої присуди справедливі» (Пс. 119 (118), 164). Святий Василій Великий так пояснює семиразову молитву: «Ми їх [сім «часів» молитви] вибрали не без причини; кожний з них пригадує нам особливішим чином якесь добродійство Боже»³. Основою і змістом цього молитовного правила є книга Псалмів, поділена на катизми, що переплітаються з іншими моліннями: гимнами, стихирами, тропарями, кондаками, прокіменами, ектеніями тощо. Ці семиразові моління, а саме: Вечірня, Повечір'я, Північна, Утреня з Першим часом, Третій, Шостий і Дев'ятий часи – містяться в богослужбовій книзі під назвою Часослов.

² ЙОАН ЗОЛОТОУСТИЙ, *Гомілія на 1 Послання до Тимотея*, 5. 3

³ ВАСИЛІЙ ВЕЛИКИЙ, *Ширші правила*, 37. // *Аскетичні твори святого Василя Великого* / Переклав Митр. А. Шептицький, ЧСВВ. Рим 1989, 199-202.

TODAY: Sunday, July 21: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

Mnohaya Lita Bishop Ken! – this coming Wednesday, July 24th will mark the 12th anniversary of Bishop Ken’s Episcopal Ordination. On behalf of our parish community we would like to wish our Eparchy, Bishop Ken, many God’s blessings of good health, joy, peace and happiness unto salvation. Mnohaya Lita!

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

Save the Date: Parish Picnic

This year our Parish Picnic will be held on Sunday, September 15, following the 10:30 AM Divine Liturgy. Everyone welcome! We look forward to seeing you there.

Sunday Donations: July 14, 2019: \$915.00

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$7,684.00.

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.

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.

The Historical Evolution (*an excerpt from "A Commentary on the Byzantine Divine Liturgy" by Fr. Meletius Solovey, OSBM*)

The author of the Divine Liturgy was Jesus Christ. He instituted it at the Last Supper on the eve of his passion and death, when he took bread, gave thanks, blessed it, and gave it to the apostles, saying, "Take it and eat; this is my body." Then he took a cup, and when he had returned thanks he gave it to them and said, "Drink all of you from this, for this is my blood of the covenant, which is to be poured out for many for the forgiveness of sins" (Matthew 26: 26- 28). Then he uttered the memorable words: "Do this as a remembrance of me" (Luke 22: 19).

With these words Christ instituted the Divine Liturgy as his Unbloody Sacrifice and expressly ordered the apostles to continue offering it as he had done. The apostles obeyed his command, and ever since the Divine Liturgy has been celebrated by their successors throughout the generations to the present day. Christians today join in the singing of hymns of praise and thanksgiving and assist at the Divine Liturgy at which they receive the Body and Blood of Jesus Christ.

The manner of celebrating the Divine Liturgy, i.e., its external form, was not determined in detail. True, Christ, when he instituted the Divine Liturgy, could have given fixed prescriptions with regard to all prayers, rites and hymns, as God had done for Moses in the Old Testament. But Jesus did not establish such fixed norms. He gave us only that which was essential and necessary: the rite of sacrifice (the consecration of bread and wine) and the rite of consuming the Eucharistic sacrifice (Holy Communion).

He left the rest to the apostles or, generally speaking, to the Church, in order that, under the inspiration of the Holy Spirit, she could develop and expand the external form of the Divine Liturgy.

From this one can readily see that the Divine Liturgy has a history of its evolution. The Divine Liturgy can be compared to the mustard seed which Christ spoke about in his parable: "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches" (Matthew 13: 31-32). The Divine Liturgy is that mustard seed, which Christ planted at the Last Supper in the field of the Church. Under the influence of various factors, the Church cultivated, developed, and expanded the Divine Institution, enriched and surrounded it with a variety of additional rites, prayers and symbols, and gave us the Divine Liturgy as we know it today.

The development of the Divine Liturgy is the result of the work of centuries. It is precisely this development with which the science of Liturgiology is mainly concerned, and which development it investigates and explains. Liturgiologists show how the Divine Liturgy developed century after century, what influenced its development and how it came to be divided into various types. It shows how the various texts arose and how they differ from one another. Liturgiology presents us with various texts of the Divine Liturgy which were used in ages past or are now being used in the Church. It divides these texts into various ritual types, and shows their peculiarities.

In this commentary on the Divine Liturgy we limit ourselves to the text which is used in the rite of the Ukrainian Catholic Church. This text is the Liturgy of St. John Chrysostom. This Liturgy bears the name of this great saint because, according to ancient tradition, it was St. John who composed it, or rather revised it. Although the Liturgy of St. John Chrysostom has a very interesting and long history, we shall restrict ourselves only to that which is necessary for the interpretation of its rites and texts. Certain prayers and rites of the Divine Liturgy owe their origin or their form to various historical factors, persons and events. Hence, only in the light of history can we understand its true sense and meaning.

THE TIME AND SPACE OF THE CHURCH'S PRAYER

A. Introduction: Unity of the Visible and Invisible in the Liturgical Life of the Church

(from the Catechism of the Ukrainian Catholic Church CHRIST – OUR PASCHA)

533 The Church's Divine Services constitute God's service to people and the people's service to God. The Father, Son, and Holy Spirit—the God we cannot see—manifests his presence through liturgical actions. The Son of God, Jesus Christ, became human for the salvation of humans, to lift them to the "things not seen" (Heb 11:1). In the liturgical services people discover and recognize God's grace, love, peace, and salvation. And they mystically enter the kingdom of God. In the celebration of the liturgical services, people reach the unreachable God, that is, they are divinized (see 2 Pt 1:4).

534 In Christian worship, the High Priest is Christ himself: "For it is you who offer and you who are offered." He is the Priest who offers sacrifice and is himself the Sacrifice. In the Church, this offering of Christ becomes visible in liturgical services. There the faithful offer "[themselves] and one another and [their] whole life to Christ." Through the visible signs of worship people grow in the interior spiritual divine service which Saint Paul called rational worship when he wrote: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual [rational] worship" (Rom 12:1) (in Church Slavonic, slovesnoye sluzheniye, from slovo—logos).

535 The earthly liturgy is inseparably united to the invisible heavenly liturgy: "Let us who mystically represent the cherubim and sing the Thrice-Holy Hymn to the life-giving Trinity now lay aside all cares of life, that we may receive the King of all, escorted invisibly by ranks of angels." Because of Christ's Incarnation, heaven, which is unseen, stoops to earth, and that which is visible on earth, on account of the Resurrection, is filled with the unseen heavenly. This is why the liturgy is heaven on earth, and during its celebration we, who are earthly, partake of heavenly bread, that is, Christ. Indeed, the Eucharist is the union of the seen and unseen, the earthly and the heavenly, the human and the divine—of time and eternity. Such joining of time and eternity in the Church's liturgy is vividly described by Saint John Chrysostom: We believe not the very things which we see, but some things we see and others believe. For such is the nature of our Mysteries. ... The unbeliever, hearing of a washing,

counts it merely as water: but I behold not simply the thing which is seen, but the purification of the soul, which is by the Spirit. (374 John Chrysostom, Homilies on 1 Corinthians, 7, 2: PG 61, 55.)

536 In a visible way, the Divine Services reveal the ecclesial community as an icon of the unseen community of Father, Son, and Holy Spirit. Through visible rites, the services celebrated by the Church act on our bodily senses: we see the church and the icons, we hear the prayerful singing, we smell the fragrance of the incense, we taste “how good the Lord is,” and we touch with our lips the icons and Gospel Book. All our bodily senses take part in worship, so that we may wholly—in body, soul, and spirit—offer the Lord “rational worship” (see Rom 12:1).

Becoming a Companion of Jesus

CHRIST: MY CHILD, turn to Me as often throughout the day as your duties will permit. Learn to turn to Me as others turn to their loved ones and friends. I will give your mind great thoughts, which will raise you above your narrow earthly view. My thoughts will refresh you, console you, make you wise, strengthen you, and give you joy.

2. Prepare your soul for My loving companionship, and I shall draw closer to you with greater graces. I shall raise you up from your natural human level to My heavenly heights. There you will have a broader view of life, a deeper understanding, and a greater strength for life's daily activities and burdens.

3. Strive to meditate upon My earthly life. Learn to enter into all that I experienced on earth. Every thought, every word, every act of Mine was lived for love of you. You have a place in My

earthly life, and My life belongs to you. Therefore, learn to share it now through meditation and reflection.

4. Learn to pierce the barriers of time and space by the use of prayer. The more you strive to step into My earthly life and become a companion of Mine in it, the more actively will I share your earthly life by granting you greater graces.

THINK: What a wonderful privilege-to be able to step into the earthly life of Jesus and become a closer companion of His! I can share His every thought, word, and action. Ah! But isn't that just a bit of imagination on my part? No. He lived every second of His earthly life for me. Being God, He thought of me personally from all eternity. Surely He did not stop thinking of me while He was working out my salvation. Because of His infinite love for me, His earthly life belongs to me. For my sake He lived each moment of it. I have every right to step into it and share it with Him through mental prayer. I can do this by contemplating what He did, meditating on what He said, and considering what He thought and felt in each event.

PRAY: My loving Saviour, my heart is overflowing with joy for having discovered a precious secret today! I can step over the barriers of time and space. I can come to You in Your earthly life as You come to me in mine. Today I have found You in a new way. I will not let You go, but I will hold on to You. I desire to do whatever is necessary to become a true companion of Yours. As earthly friendship requires time, attention, and sympathetic understanding, so too will I give you my time, my attention. I will make my best efforts to understand You better by daily meditating upon what You said and did in Your earthly life. I shall read a portion of

Your life and mentally live it with You for a while each day. You will grant me the grace to gain the same benefits from this experience as I might have gained had I followed You as one of Your disciples.

Lord, grant me the faith and the love which I need to give myself to You in this wonderful method of prayer. Amen.

Sharing Christ's Passion

CHRIST: MY CHILD, as soon as one decides to come closer to Me in his daily life, he encounters many difficulties which previously were either absent or unnoticed.

2. First of all, his human nature will rebel at being restrained. His feelings and unreasoning desires will object to the stricter control which he now uses over them. 3. Secondly, he will find resentment and even opposition from the people around him. Some will suspect his motives when they notice that he is trying to act better than he did before. Others will resent him because he reminds them of what they themselves ought to be.

4. Lastly, the devil will make use of this internal and external opposition to tempt My follower. He fears the good which My follower will accomplish in holding to his new resolutions. 5. The more you try to give yourself to Me in your daily life, the harder will this life become. I tell this to you so that you may expect these trials and difficulties. 6. No amount of difficulties and trials will frighten you if you learn to draw strength from My sufferings and death. My Passion will teach you a wisdom which will outwit all the deceits of Satan and all worldly opposition. As you meditate on My sufferings I will give you a supernatural strength of mind and will. You will overcome all temptations.

7. In My Passion you will see more clearly My love for you. You will see how I

bore all those torments for your sake. You will also understand My wisdom more deeply, as you observe the same forces opposing Me as oppose you in your attempt to follow Me more closely.

8. I permitted My feelings to overwhelm Me in My prayer and bloody sweat in the Garden of Olives, and again in My desolation upon the cross. In My Passion I felt the bitter disappointment of losing My people, the ingratitude for so much good done, the envy of the worldlyminded, the misinterpretation of the selfish, the rejection of the proud and ambitious, the abandonment of the cowardly, and numberless other human faults in those from whom I had a right to demand loyalty.

9. Satan made use of everything which could make My last hours unbearable. All of my enemies, both angelic and human, found Me strong against all of their opposition. The very spite which they were working upon Me, was to bring forth all the supernatural graces which would save the world.

10. Have no fear. I shall never permit you to be tempted above your strength. As I overcame the world, so too will you. In My Passion I obtained the graces which you will need to conquer your temptations. Have confidence in Me. I shall not fail you in your needs.

THINK: By meditating upon the sufferings of Jesus, I shall receive greater knowledge and strength to help me overcome the temptations of daily life. The forces which oppose me today are the same as those which opposed Him in His Passion the forces of evil. These are the forces to which men yield when they sin. In overcoming them, I share not only the sufferings of Christ, but also His victory over sin.