

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

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

11 серпня, 2019

Volume 64 No. 32

August 11, 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.

**9-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
Попразденство Переображення.
Мученик Євпл**



**9TH SUNDAY AFTER PENTECOST. Post-
Feast of the Transfiguration. Martyr Euplus.**

1 Corinthians 3:9-17; Matthew 14:22-34

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

НИНІ: Неділя, 11 серпня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 ран.

Songs at 10:30 Divine Liturgy: 1) **Opening:** on page 224 "Hora Tavors'ka"; 2) **Communion:** page 320 "Raduisia Sertse"; 3) **Closing:** page 224 "Hora Tavors'ka"

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

Четвер, 15 серпня: Свято Успіння Пресвятої Богородиці – обов'язкове свято. Служби Божі в церкві: о 10:30 год. ран., і о 7:00 год. веч. Благословення квітів після обох літургій.

**ПРАЗНИК ГОСПОДНЬОГО
ПРЕОБРАЖЕННЯ** (о. Юліян Квтрій,
ЧСВВ)

*"Величаємо Тебе, життєдавче
Христе, і почитаємо пречистого Твого
Тіла преславне Преображення"
(Величання на утрєні празника).*

Шостого серпня наша Церква святкує празник світлого Господнього Преображення. Завдання цього празника — звеличувати славу подію Преображення з життя Ісуса Христа, яке деякі святі Отці називають другим Богоявленням. Важливість події видно з того, що її записали аж три євангелисти: Матей, Марко й Лука. Тож погляньмо на подію Преображення, на установлення празника та на дух його богослужби.

ПОДІЯ ПРЕОБРАЖЕННЯ

Христова прилюдна діяльність закінчується. Невдовзі наступлять Його муки і смерть. Хоча апостоли вірили, що Ісус це Богом посланий Месія і ту віру прилюдно визнали устами апостола Петра, все-таки їхня віра ще не була укріплена. Христос хоче скріпити їхню віру надзвичайним актом. Тому через кілька днів після того, як сказав їм свої страсті і смерть, Він бере із собою Петра, Якова й Йоана, виходить з ними на гору Тавор і тут на молитві привідкриває перед ними промінчик Свого божества. Святий євангелист Матей про чудесну Христову перемену каже: "І преобразився перед ними:

Обличчя Його засяяло наче сонце, і одежа побіліла наче світло" (17, 2). Коло Христа явилися старозавітні пророки Мойсей і Ілля і розмовляли з Ним про Його смерть. Апостол Петро, захоплений блиском Христової слави, вигукує: "Господи, добре нам тут бути!" А втім, як при Христовому хрещенні в Йордані, так і тут почули голос з неба: "Це — мій улюблений Син, що Його я вповодив: Його слухайте" (Мт. 17, 5). Святе Євангеліє нічого не говорить про місце Христового Преображення. Зате християнська традиція з IV ст. загально приймає, що тим місцем була гора Тавор.

Чому Ісус Христос тільки трьом вищеназваним учням показав славу свого божества? На думку святого Йоана Дамаскина, Христос узяв із собою Петра, щоб той, хто прилюдно визнав Христове божество, почув підтвердження свого визнання і від Небесного Отця. Господь узяв на Тавор Якова, бо той мав бути першим єпископом Єрусалима і першим з апостолів повинен був віддати своє життя за Христа. Укінці Спаситель зробив свідком Своєї перемени й апостола Йоана, бо той був його улюбленим учнем і дівственник. Євангелист Йоан, збагнувши Христове божество на Таворі, опісля у своєму Євангелію писав: "Споконвіку було Слово, і з Богом було Слово, і Слово було — Бог" (1, 1).

Усі три апостоли, свідки Христової

слави на Таворі, будуть опісля свідками і Його агонії в Оливнім Городі. Як глибоко Христова переміна записалася в їхніх серцях видно з того, що вони писали про неї через багато років. Апостол Петро у другому посланні віру в Христа скріплює згадкою про Його славне Преображення, кажучи, що вони були "наочними свідками Його величі. Бо Він прийняв від Бога Отця честь і славу, коли до Нього прийшов такий голос від величної слави:

"Це мій Син любий, якого я вподобав". І цей голос ми чули, як сховався з неба, коли ми були з Ним на святій горі" (11, 1, 16-18). А святий євангелист Йоан із захопленням писатиме у своєму Євангелію: "І ми славу Його бачили — славу Єдинородного від Отця, благодаттю та істиною сповненого" (1, 14).

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.

>> **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.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$7,739.00.

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!

TODAY: Sunday, August 11: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

Sincerest Condolences are extended to Maria Karpinski and Family on the passing of Bohdan Karpinski. Parastas will be celebrated on Tuesday, August 13 at 7:00 PM in church. The Funeral Divine Liturgy will be celebrated on Wednesday, August 14 at 10:00 AM in church. **Вічна Пам'ять!**

Thursday, August 15: Feast of the Dormition of the Mother of God – Holy Day of Obligation. Divine Liturgies in church: 10:30 AM and 7:00 PM. Blessing of flowers at both Liturgies.

>>> Popular live seminar returns Sept 13-15

Fr. Jim Nisbet, the renowned Bible scholar and international speaker from San Luis Obispo, Ca., will present in PERSON the Gospel of Matthew (Part 3) and the Gospel of Mark (Part 1) in his Catholic Bible Seminar Series this fall at St. Luke's Parish Family Centre 20285 Dewdney Trunk Road in Maple Ridge, Friday Sept. 13, 7 to 9 pm, Saturday Sept. 14, 9 am (Starting with Mass then breakfast) to 4 pm and Sunday Sept. 15, 9 am to 4 pm followed by Sunday Holy Mass. Cost for all three days is: \$70 (single) or \$130 (married couples). Day & student rates available. Registration is open at biblestudies4.wixsite.com/biblecentre/registration. For more information: call 604-380-2575 (after 5 pm M-F) or email biblestudies@shaw.ca. *Note: A number of St. Mary's parishioners are looking to join a carpool to attend the sessions. Will you volunteer to drive? Registration will be complementary for the carpool driver.*

Sunday Donations: August 4, 2019: \$1,465.00
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Afterfeast of the Transfiguration of our Lord

(<https://www.oca.org/saints/lives/2019/08/11/102263-afterfeast-of-the-transfiguration-of-our-lord>)

The hymns of the fifth day of the Afterfeast of the Transfiguration invite us to acquire the virtues and become radiant so that we may stand upon the holy mountain and behold the Lord's Transfiguration as He shines with glory, "filling the world with light."

We are also assured that those who excel in virtue "shall be made worthy of divine glory."

The Martyr Archdeacon Euplus

(<https://www.oca.org/saints/lives/2019/08/11/102264-martyr-and-archdeacon-euplus-of-catania>)

The Martyr Archdeacon Euplus suffered in the year 304 under the emperors Diocletian (284-305) and Maximian (305-311). He served in the Sicilian city of Catania. Always carrying the Gospel with him, Saint Euplus preached constantly to the pagans about Christ.

Once, while he read and explained the Gospel to the gathered crowd, they arrested him and took him to the governor of the city, Calvisianus. Saint

Euplus confessed himself a Christian and denounced the impiety of idol-worship. For this they sentenced him to torture.

They threw the injured saint into prison, where he remained in prayer for seven days. The Lord made a spring of water flow into the prison for the martyr to quench his thirst. Brought to trial a second time, strengthened and rejoicing, he again confessed his faith in Christ and denounced the torturer for spilling the blood of innocent Christians.

The judge commanded that the saint's ears be torn off, and that he be beheaded. When they led the saint to execution, they hung the Gospel around his neck. Having asked time for prayer, the archdeacon began to read and explain the Gospel to the people, and many of the pagans believed in Christ. The soldiers beheaded the saint with a sword.

"Teacher, what good must I do to have eternal life?" (Mt 19:16)

(from "VERITATIS SPLENDOR" by Pope John Paul II)

8. The question which the rich young man puts to Jesus of Nazareth is one which rises from the depths of his heart. It is *an essential and unavoidable question for the life of every man*, for it is about the moral good which must be done, and about eternal life. The young man senses that there is a connection between moral good and the fulfilment of his own destiny. He is a devout Israelite, raised as it were in the shadow of the Law of the Lord. If he asks Jesus this

question, we can presume that it is not because he is ignorant of the answer contained in the Law. It is more likely that the attractiveness of the person of Jesus had prompted within him new questions about moral good. He feels the need to draw near to the One who had begun his preaching with this new and decisive proclamation: "The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the Gospel" (Mk 1:15).

People today need to turn to Christ once again in order to receive from him the answer to their questions about what is good and what is evil. Christ is the Teacher, the Risen One who has life in himself and who is always present in his Church and in the world. It is he who opens up to the faithful the book of the Scriptures and, by fully revealing the Father's will, teaches the truth about moral action. At the source and summit of the economy of salvation, as the Alpha and the Omega of human history (cf. Rev 1:8; 21:6; 22:13), Christ sheds light on man's condition and his integral vocation. Consequently, "the man who wishes to understand himself thoroughly — and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being — must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter him with all his own self; he must 'appropriate' and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deeper wonder at himself".¹⁶

If we therefore wish to go to the heart of the Gospel's moral teaching and grasp its profound and unchanging content, we must carefully inquire into the meaning of the question asked by the rich young man in the Gospel and, even more, the meaning of Jesus' reply, allowing ourselves to be guided by him. Jesus, as a patient and sensitive teacher, answers the young man by taking him, as it were, by the hand, and leading him step by step to the full truth.

"There is only one who is good" (Mt 19:17)

9. Jesus says: "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments" (Mt 19:17). In the versions of the Evangelists Mark and Luke the question is phrased in this way: "Why do you call me good? No one is good but God alone" (Mk 10:18; cf. Lk 18:19).

Before answering the question, Jesus wishes the young man to have a clear idea of why he asked his question. The "Good Teacher" points out to him — and to all of us — that the answer to the question, "What good must I do to have eternal life?" can only be found by turning one's mind and heart to the "One" who is good: "No one is good but God alone" (Mk 10:18; cf. Lk 18:19). *Only God can answer the question about what is good, because he is the Good itself.*

To ask about the good, in fact, ultimately means to turn towards God, the fullness of goodness. Jesus shows that the young man's question is really a religious question, and that the goodness that attracts and at the same time obliges man has its source in God, and indeed is

God himself. God alone is worthy of being loved "with all one's heart, and with all one's soul, and with all one's mind" (Mt 22:37). He is the source of man's happiness. Jesus brings the question about morally good action back to its religious foundations, to the acknowledgment of God, who alone is goodness, fullness of life, the final end of human activity, and perfect happiness.

10. The Church, instructed by the Teacher's words, believes that man, made in the image of the Creator, redeemed by the Blood of Christ and made holy by the presence of the Holy Spirit, has as the *ultimate purpose of his life to live "for the praise of God's glory"* (cf. Eph 1:12), striving to make each of his actions reflect the splendour of that glory. "Know, then, O beautiful soul, that you are *the image of God*", writes Saint Ambrose. "Know that you are *the glory of God* (1 Cor 11:7). Hear how you are his glory. The Prophet says: *Your knowledge has become too wonderful for me* (cf. Ps. 138:6, Vulg.). That is to say, in my work your majesty has become more wonderful; in the counsels of men your wisdom is exalted. When I consider myself, such as I am known to you in my secret thoughts and deepest emotions, the mysteries of your knowledge are disclosed to me. Know then, O man, your greatness, and be vigilant".¹⁷

What man is and what he must do becomes clear as soon as God reveals himself. The Decalogue is based on these words: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Ex 20:2-3). In the "ten words" of the Covenant with Israel, and in the whole Law, God makes

himself known and acknowledged as the One who "alone is good"; the One who despite man's sin remains the "model" for moral action, in accordance with his command, "You shall be holy; for I the Lord your God am holy" (*Lev 19:2*); as the One who, faithful to his love for man, gives him his Law (cf. *Ex 19:9-24* and *20:18-21*) in order to restore man's original and peaceful harmony with the Creator and with all creation, and, what is more, to draw him into his divine love: "I will walk among you, and will be your God, and you shall be my people" (*Lev 26:12*).

The moral life presents itself as the response due to the many gratuitous initiatives taken by God out of love for man. It is a response of love, according to the statement made in Deuteronomy about the fundamental commandment: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children" (*Dt 6:4-7*). Thus the moral life, caught up in the gratuitousness of God's love, is called to reflect his glory: "For the one who loves God it is enough to be pleasing to the One whom he loves: for no greater reward should be sought than that love itself; charity in fact is of God in such a way that God himself is charity".¹⁸

11. The statement that "There is only one who is good" thus brings us back to the "first tablet" of the commandments, which calls us to acknowledge God as the one Lord of all and to worship him alone for his infinite holiness (cf. *Ex 20:2-*

11). *The good is belonging to God, obeying him*, walking humbly with him in doing justice and in loving kindness (cf. *Mic 6:8*). *Acknowledging the Lord as God is the very core, the heart of the Law*, from which the particular precepts flow and towards which they are ordered. In the morality of the commandments the fact that the people of Israel belongs to the Lord is made evident, because God alone is the One who is good. Such is the witness of Sacred Scripture, imbued in every one of its pages with a lively perception of God's absolute holiness: "Holy, holy, holy is the Lord of hosts" (*Is 6:3*).

But if God alone is the Good, no human effort, not even the most rigorous observance of the commandments, succeeds in "fulfilling" the Law, that is, acknowledging the Lord as God and rendering him the worship due to him alone (cf. *Mt 4:10*). *This "fulfilment" can come only from a gift of God*: the offer of a share in the divine Goodness revealed and communicated in Jesus, the one whom the rich young man addresses with the words "Good Teacher" (*Mk 10:17*; *Lk 18:18*). What the young man now perhaps only dimly perceives will in the end be fully revealed by Jesus himself in the invitation: "Come, follow me" (*Mt 19:21*).

FOOT NOTES:

16. . Encyclical Letter *Redemptor Hominis* (March 4, 1979), 10: loc. cit., 274.

17. Exameron, Dies VI, Sermo IX, 8, 50: CSEL 32, 24.

18. Saint Leo the Great, Sermo XCII, Chap. III: PL 54, 454.

Man's Greatest Treasure

(from "My Daily Bread")

CHRIST:

MY CHILD, only in Me will you find what is best and most precious for you. God is far greater and better than all things created. I am the Most High. No one else is all-powerful. God alone is perfectly charming and full of consolation. In Me you will find perfect beauty and all-satisfying love. Most noble and most glorious above all things is the Maker of all.

2. Beg often for the grace to find your joy in Me above all things created; above health or beauty; above glory and honor; above power and dignity; above all knowledge and cleverness; above all praise and admiration; above all arts and enjoyments; above all material comforts and wealth; above all hopes and promises; above all human consolation and appreciation. Treasure Me more than the gifts and rewards which I bestow on men. In Me you will find more than in everything else.

3. Whatever I give, whatever is not God, is too little and insufficient for you. I made you for Myself, the Perfect Good. Your heart will not find true rest until it rests in Me, the Perfect Giver and the Perfect Gift.

THINK:

No matter what I like or love, unless it is God Himself, it can never give me the perfect happiness which my soul desires. So many who reached earthly success, finally took their own life. Why? Because they came to realize that nothing on earth could give them the happiness which

they wanted. They should have turned at last to God, but they had forgotten Him in their foolish quest for earthly joy.

PRAY:

Dear Lord, I cannot live for a joy that is doomed to fade away. Though I hope for a reasonable joy on earth, I shall never turn my back on You by sin. Earth's good things only reflect Your beauty, Your goodness and Your power. I will never abandon the Glorious Reality for the sake of Its reflection. When I am tempted to sin for some earthly attractions, give me the grace to remember Your goodness, greatness and love. Amen.

The Way of Purification