

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."*

18 серпня, 2019

Volume 64 No. 33

August 18, 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.

**10-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
Посвяття Успіння Пресв. Богородиці.
Мученики Флор і Лавр**



10TH SUNDAY AFTER PENTECOST.

Post-Feast of the Dormition.

Martyrs Florus and Laurus

1 Corinthians 4:9-16; Matthew 17:22-23

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

НИНІ: Неділя, 18 серпня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 ран.

Hymns at 10:30 Divine Liturgy:

Opening: page 346: "Mariye, Divo blahoslovenna"

Communion: page 374: "Prenebesna, prechudesna"

Closing: page 364: "O spomahai nas"

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

ПРАЗНИК УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ (о.Юліян Катрій, ЧСВВ)

"Величаємо Тебе, Пренепорочна Мати Христа Бога нашого, і славимо Твоє всеславне Успення" (Величання празника).

Предавній, загальний і глибокий культ Пресвятої Богородиці у Східній Церкві залишив особливий слід передусім на нашому літургійному році. Церковний рік не тільки багатий на різні Богородичні празники, але він також ними починається і завершується, його починає празник Різдва Пресвятої Богородиці, а завершує її славне Успення, що в наших літургійних книгах має таку величну назву — Успення Пресвятої славної Владичиці нашої Богородиці і Приснодіви Марії.

Хоча празник Успення нагадує нам про сумну подію смерті, все-таки він належить до радісних празників. Богослуження празника Успення повне радісних і веселих гимнів. Цього дня свята Церква радіє, бо Пресвята Богомати з тілом і душею перейшла з туземного життя до вічної слави Свого Сина, та що з її Успенням ми одержали в небі могутню Заступницю і Покровительку. Тож погляньмо на її чудесне Успення та на установлення празника Успення.

ЧУДЕСНЕ УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

День смерті Пресвятої Богородиці зветься в нашій Церкві Успення, бо її тіло після смерті не зотліло, але разом з душею було взяте до неба. Не маємо

історичних даних, як довго Божа Мати ще перебувала на землі після Христового Вознесення, ані коли, де і як вона померла, бо про це святе Євангеліє нічого не згадує. Основу празника Успення творять священна традиція Церкви від апостольських часів, апокрифічні книги, постійна віра Церкви та однозгідна думка святих Отців і Вчителів Церкви першого тисячоліття християнства.

Найдавніше записане передання, що говорить про смерть Пресвятої Богородиці, є у творі, який у Західній Церкві відомий як Перехід Святої Марії, а на Сході той сам твір має назву "Святого Йоана Богослова слово на Успення Святої Богородиці". Автор цього твору невідомий. Одні історики думають, що цей твір походить з кінця другого або початку третього сторіччя, а інші — з кінця шостого віку.

З цього твору довідуємося про святе й чудесне Успення Пресвятої Богородиці. Ось його коротка історія:

"Три дні перед смертю явився Пречистій Діві Марії архангел Гавриїл і звістив від її Сина Ісуса Христа час її переходу до вічності. На день її смерті в чудесний спосіб зібралися в Єрусалимі апостоли, хоч були розсіяні по різних краях світу. Не було тільки апостола Томи. Божа Мати висловила бажання, що хоче бути похована в Гетсиманії коло своїх батьків і свого Обручника Йосифа. Сам Христос у супроводі ангелів і святих прийшов по душу своєї Пресвятої Матері. Апостоли при співі побожних

гимнів на своїх раменах занесли її тіло до гробу і три дні від нього не відходили. Третього дня прийшов здалека апостол Тома й дуже бажав ще востаннє поглянути на Пресвяту Богородицю. Коли ж гріб відкрили, то її тіла там уже не було, а тільки похоронні ризи. Тепер усі зрозуміли, що вона воскресла і з тілом та душею її взято на небо".

Є свідчення, що з початку VI ст. у храмі Успення в Гетсиманії був гріб Пресвятої Богородиці, тому церкву на

Сіоні стали вважати місцем її Успення. Однак на сьогодні історики не знають про місце її смерті, та де є її гріб. Одні доводять, що вона померла в Єрусалимі, інші ж твердять — в Ефесі, куди нібито її узяв з собою святий євангеліст Йоан Богослов. У Ефесі ще сьогодні показують дім, де, згідно з традицією, перебувала Божа Мати.

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 18: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

Mon., August 26, at 7:00 PM – Parish Council Meeting in the Fellowship Room.

>>>**Adela Busko's health** took a turn for the worse recently. Please pray for her and her family.

>>> **August 24, 2019, at 4:00 PM** – The Ukrainian Community in Vancouver celebrates the Independence Day of Ukraine. It will take place at: Third Beach, 7495 Stanley Park Dr. // Вас чекає кухня, українська музика, конкурси і призи. Ведучі: Марія Гагаловська і Юлія Шокалюк

Popular Bible Seminar returns September 13-15, 2019

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.

The seminar will be held at St. Luke's Parish Family Centre, 20285 Dewdney Trunk Road in Maple Ridge.

Dates: Friday September 13, 7:00 PM to 9:00 PM

Saturday September 14, 9:00 AM (Mass then breakfast) to 4:00 PM

Sunday September 15, 9:00 AM to 4:00 PM followed by Sunday 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 5:00 PM Monday - Friday) 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 11, 2019: \$908.00

The Feast of the Dormition of the Most Holy Mother of God (by Fr. Julian J. Katrij, OSBM)

"We extol you, O Most Pure Mother of Christ our God, and we praise your anglorious Dormition." (Hymn of Praise of the Feast)

The very ancient, universal and profound cult of the Most Holy Mother of God left a special mark, above all, in our Liturgical Year, which is not only rich in

the variety of feasts honoring Mary, but begins and ends with her feasts. The Liturgical Year opens with the Nativity of the Mother of God, and closes with her Dormition (i.e., her falling asleep), which in our liturgical books is also called, "The Dormition of the Most Holy Glorious Lady our Mother of God and Ever-Virgin Mary".

Although the feast of the Dormition reminds us of the sad occasion of death,

nevertheless, it belongs to the joyful feasts.

The service of the feast is filled with hymns of joy and gladness. On this day holy Church rejoices because the Most Holy Mother of God was transferred body and soul from this earthly life to join her Son in eternal glory; because of her Dormition we have a powerful intercessor and protectress in heaven. It is fitting, therefore, that we now consider the institution of the feast of the wonderful Dormition of the Most Holy Mother of God.

The Wonderful Dormition of the Most Holy Mother of God

The day of the death of the Most Holy Mother of God is called the Dormition (or falling asleep) in our Church, for her body did not know corruption after death, but together with her soul was taken up into heaven; hence, another name for the feast is "the Assumption". We have no historical data to indicate how long the Mother of God remained on earth after the ascension of Christ into heaven, nor when, where, or how she died, for the Gospels say nothing of this. The foundation for the feast of the Dormition is to be found in a sacred tradition of the Church dating from apostolic times, apocryphal writings, the constant faith of the People of God, and the unanimous opinion of the holy Fathers and Doctors of the Church of the first thousand years of Christianity.

The earliest written tradition which speaks of the death of the Most Holy Mother of God is given in the work, which, in the Western Church, is known by the title "The Transition (i.e., death) of St. Mary"; in the East that same work has the title "Sermon of St. John the Theologian on the Dormition of the Mother of God". The author of this work is

unknown. Some historians believe that this work dates from the end of the second or third century, while others place it at the end of the sixth century.

From this work, which we summarize here, we learn the details of the holy and wonderful Dormition of the Most Holy Mother of God:

Three days before the death of Mary, the Archangel Gabriel appeared and announced to her from her Son, Jesus Christ, the time of her departure into eternity. On the day of her death, in a miraculous manner the Apostles gathered in Jerusalem, although they had been scattered in various countries of the then known world. St. Thomas was the only Apostle absent. The Mother of God expressed her wish to be buried in Gethsemane near her parents and her spouse, Joseph. Christ, in person, came accompanied by Angels and Saints to escort His Most Holy Mother to heaven. The Apostles, while singing holy hymns, carried the body of Mary to the grave where they remained keeping vigil for three days. On the third day, St. Thomas came from afar and desired very much to view for the last time the Most Pure Mother of God. When the grave was opened, her body was not there, only the funeral clothes in which the body had been wrapped. The Apostles then realized that Mary had been taken up body and soul into heaven.

From the beginning of the sixth century, it was believed by many that the tomb of the Most Holy Mother of God was to be found in the Church of the Dormition in Gethsemane, while the Church on Mt. Sion was regarded as the site of her dormition. However, to this day historians cannot prove anything certain concerning the place of her death and burial. Some believe that she died in

Jerusalem, others claim that she died in Ephesus where St. John was believed to have taken her. Even today a house in Ephesus is pointed out as the one where the Mother of God allegedly lived.

Martyrs Florus and Laurus of Illyria

(Commemorated on August 18)

(<https://www.oca.org/saints/lives/2019/08/18/102324-martyrs-florus-and-laurus-of-illyria>)

The Martyrs Florus and Laurus were brothers by birth not only in flesh but in spirit. They lived in the second century at Byzantium, and afterwards they settled in Illyria [now Yugoslavia]. By occupation they were stone-masons (their teachers in this craft were the Christians Proclus and Maximus, from whom also the brothers learned about life pleasing to God).

The prefect of Illyria, Likaion, sent the brothers to a nearby district for work on the construction of a pagan temple. The saints toiled at the structure, distributing to the poor the money they earned, while they kept strict fast and prayed without ceasing.

Once, the son of the local pagan-priest Mamertin carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Saints Florus and Laurus assured the upset father, that his son would be healed.

They brought the youth to consciousness and told him to have faith in Christ. After this, as the youth confessed Jesus Christ as the true God, the brothers prayed for him, and the eye was healed. In view of such a miracle, even the father of the youth believed in Christ.

When the construction of the temple was completed, the brothers gathered the Christians together, and going through

the temple, they smashed the idols. In the eastern part of the temple they set up the holy Cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan priest Mamertin and his son and 300 Christians.

The martyrs Florus and Laurus, having been sent back to the prefect Likaion, were thrown down an empty well and covered over with earth. After many years, the relics of the holy martyrs were uncovered incorrupt, and transferred to Constantinople. In the year 1200 the Novgorod pilgrim Anthony saw them. Stephen of Novgorod saw the heads of the martyrs in the Pantokrator monastery around the year 1350.

Mary - Mother of Christ, Mother of the Church (from the Catechism of the Catholic Church)

963 Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is 'clearly the mother of the members of Christ' . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head."502 "Mary, Mother of Christ, Mother of the Church."503

I. MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH

Wholly united with her Son . . .

964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his

death";⁵⁰⁴ it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."⁵⁰⁵

⁹⁶⁵ After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers."⁵⁰⁶ In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."⁵⁰⁷

. . . also in her Assumption

⁹⁶⁶ "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death."⁵⁰⁸ The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.⁵⁰⁹

. . . she is our Mother in the order of grace

⁹⁶⁷ By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus she is a "preeminent and . . . wholly unique member of the Church"; indeed, she is the "exemplary realization" (typus)⁵¹⁰ of the Church.

⁹⁶⁸ Her role in relation to the Church and to all humanity goes still further. "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."⁵¹¹

⁹⁶⁹ "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."⁵¹²

⁹⁷⁰ "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it."⁵¹³ "No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as

the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source."⁵¹⁴

II. DEVOTION TO THE BLESSED VIRGIN

971 "All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship."⁵¹⁵ The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration."⁵¹⁶ The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.⁵¹⁷

III. MARY - ESCHATOLOGICAL ICON OF THE CHURCH

972 After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints,"⁵¹⁸ the Church is awaited by the one she venerates as Mother of her Lord and as her own mother.

In the meantime the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and

beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.⁵¹⁹

IN BRIEF

973 By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.

975 "We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ" (Paul VI, *CPG* § 15).

FOOTNOTES:

#502 *LG* 53; cf. St. Augustine, *De virg.* 6:PL 40,399. #503 Paul VI, Discourse, November 21, 1964. #504 *LG* 57. #505 *LG* 58; cf. *Jn* 19:26-27. #506 *LG* 69. #507 *LG* 59. #508 *LG* 59; cf. Pius XII, *Munificentissimus Deus* (1950):DS 3903; cf. *Rev* 19:16. #509 Byzantine Liturgy, *Troparion*, Feast of the Dormition, August 15th. #510 *LG* 53; 63. #511 *LG* 61. #512 *LG* 62. #513 *LG* 60. #514 *LG* 62. #515 *Lk* 1:48; Paul VI, *MC* 56. #516 *LG* 66. #517 Cf. Paul VI, *MC* 42; *SC* 103. #518 *LG* 69. #519 *LG* 68; Cf. *2 Pet* 3 10.