

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."*

25 серпня, 2019

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August 25, 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.

**11-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
Св. апостоли Тит і Вартоломеї**



11TH SUNDAY AFTER PENTECOST.

Sts. apostles Bartholemew and Titus

1 Corinthians 9:2-12; Matthew 18:23-35

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

НИНІ: Неділя, 25 серпня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 ран.

Hymns at 10:30 Divine Liturgy:

Opening: page 234: "V Strasi I pokori"

Communion: page 258: "Tilo Khrystove"

Closing: page 270: "Nache povnyi holos dzvonu"

Нині о 10:00 год. – Вервиця до Пречистої Діви Марії

Понеділок, 26 серпня, о 7:00 год. веч. – Збори Парафіяльної ради у залі під церквою.

**Внутрішня увага та оберігання
серця**

(з катехизму «ХРИСТОС – НАША ПАСХА»)

752 У серці починаються і народжуються думки та рішення людини, виникають наміри й прагнення, воно є джерелом волі та бажань. Християнин покликаний плекати «ниву» свого серця, пильнувати, щоб у нього не потрапило «вороже насіння». (Пор. Притча про кукіль (Мт 13, 24-30)).

753 Бути уважним до серця – це насамперед віддаляти лихі думки, оберігати серце в чуйності. Святий Василій Великий навчає: «Ми уважні до себе, аби бути уважними до Бога. Саме серце – маленька посудина. Водночас вона настільки містка, що в ній поміщаються і «змії», і «леви», і «хижі звірі» пороку; там дороги негладкі, там прірви, але там також Бог, там ангели, там життя і царство, там світло і апостоли, там скарби благодаті, там є все».

754 Коли внутрішня увага розуму привертається до серця, людина стає спроможною краще пізнати саму себе. Розум, скерований до серця, звільняється від хибних помислів. Філотей Синайський називає цей стан умиротворенням (грецькою мовою *ісихія*) розуму. Внутрішньо уважна людина здатна «побачити» себе в світлі Божої благодаті й відкрити для себе свій внутрішній світ, сильні і слабкі сторони

характеру, завдатки й таланти; починає усвідомлювати свої потаємні потяги й устремління.

Аскеза, яка очищає

755 Аскеза (з грецької «вправа») – це постійна боротьба християнина зі своїми вадами, пристрастями та гріховними схильностями. Аскетичні зусилля мають лікувальний характер, оскільки допомагають людині співдіяти з Божою благодаттю, яка очищає від наслідків гріха та зціляє від ран, яких завдає гріх. Для очищення потрібно зректися не тільки того, що призводить до гріха, а й усього, що до нього спонукає. До такої аскези закликає кожного християнина апостол Павло: «Вважайте себе за мертвих для гріха, а за живих для Бога, в Христі Ісусі. Нехай, отже, не панує гріх у смертнім вашім тілі, щоб вам коритися його пожадливостям, і не видавайте членів ваших гріхові за знаряддя неправедності, але віддайте себе Богові, як оживих із мертвих, а члени ваші, як зброю праведності» (Рм. 6, 11-13).

Гріх у людському житті

756 Створена Богом людина покликана зростати до свободи синів Божих (пор. Рм. 8, 21). Однак вона не завжди була вірною цьому покликанню. Адам і Єва, піддавшись омані, відкинули Божу волю, а тому втратили дар свободи. Таку відмову в послухові Богові християнська традиція називає гріхом. Согрішивши, людина потрапила в

неприродний для неї стан – віддаленість від Бога та відчуження від ближніх.

757 Християнська традиція розглядає гріх як хворобу особи, що спотворює у ній образ Божий: «Я образ несказанної Твоєї слави, хоч і ношу язви гріховні», – співаємо в одній із стихир Парастасу. Отож людина не так заслуговує осудження, як потребує лікування – Божого милосердя та прощення. Тому грішник – хворий, а Христос – лікар. «Здорові не потребують лікаря, лише хворі» (Мт. 9, 12).

758 Гріх – це перш за все стан особи, який виявляється у вчинках, а гріховний вчинок – це свідоме й добровільне порушення Божої заповіді. Порушення ж навіть одної Божої заповіді означає порушення всього Божого Закону. «Бо

хто весь закон дотримає, а прогрішиться лише в одному, – стає у всьому винуватий. Бо хто сказав: “Не чини перелюбу”, сказав також: “Не вбивай”. Коли ж не чиниш перелюбу, але вбиваєш, ти стаєш порушником закону» (Як. 2, 10). Як одна хвороба може спричинити іншу, так і один гріх веде до іншого. Святий Йоан Дамаскин наголошує на вісьмох гріховних помислах, які породжують гріхи: обжерливість, розпуста, грошолобство, смуток (церковнослов'янською «униніє»), гнів, нудьга, марнославство, гордість. (Див.: Йоан Дамаскин, *Про вісім духів злоби.*) Їх називаємо головними гріхами, оскільки вони є корінням усіх інших гріховних учинків.

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 18, 2019: \$865.00

TODAY: Sunday, August 25: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

-Today at 10:00 AM – Rosary to the Blessed Virgin Mary

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

Sincerest condolences are extended to Patricia Mychajlyszyn and Family on the passing of her husband Mychajlo. May God grant him eternal rest.

>> **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!

Return of the Relics of the Apostle Bartholomew from Anastasiopolis to Lipari

Commemorated on August 25

[<https://www.oca.org/saints/lives/2019/08/25/102392-return-of-the-relics-of-the-apostle-bartholomew-from-anastasiopo>]

The Transfer of the Relics of the Apostle Bartholomew took place at the end of the sixth century. His apostolic activity and martyr’s end are remembered by the Church on June 11. The Apostle Bartholomew suffered for Christ in Armenian Albanus (now Baku) in the year 71, where his holy relics were. Numerous miracles occurred from the relics of the holy Apostle, and many of the unbelieving were converted to Christ. Under the emperor Anastasius (491-518)

the relics of the Apostle Bartholomew were transferred into the newly constructed city of Anastasiopolis (or Dura) and remained there until the end of the sixth century.

When the city of Anastasiopolis was captured by the Persian emperor Chozroes, Christians took up the chest with the relics of the Apostle Bartholomew and fled with it to the shores of the Black Sea. Having overtaken them, pagan priests threw the chest with the relics of the Apostle Bartholomew into the sea. Four other chests containing the relics of the holy Martyrs Papiian, Lucian, Gregory and Acacius were also thrown into the sea.

By the power of God the chests did not sink into the depths of the sea, but

miraculously floated upon the waves and reached Italy. The chest with the relics of the Apostle Bartholomew came to land at the island of Lipari, and the remaining chests continued their journey and came to land at various places in Italy. The chest with the relics of the Martyr Papias halted at Sicily, the Martyr Lucian at Messina, the Martyr Gregory at Calabria, and the Martyr Acacius at Askalon.

The arrival of the relics of the holy Apostle Bartholomew was revealed to Bishop Agathon of the island of Lipari, who went with clergy to the shores of the sea, took the chest from the waters and solemnly transferred it to church.

Myrrh flowed from the relics of the Apostle Bartholomew, healing people of various illnesses. The holy relics remained in the church of the island of Lipari until the middle of the ninth century when the island was captured by pagans. Christian merchants took up the holy relics of the Apostle Bartholomew and transferred them to the city of Beneventum, near Naples, where they were received with great veneration and placed in the main church of the city.

Apostle Titus of the Seventy and Bishop of Crete

Commemorated on August 25
[<https://www.oca.org/saints/lives/2019/08/25/102393-apostle-titus-of-the-seventy-and-bishop-of-crete>]

Saint Titus, Apostle of the Seventy was a native of the island of Crete, the son of an illustrious pagan. In his youth he studied Hellenistic philosophy and the ancient poets. Preoccupied by the sciences, Titus led a virtuous life, not devoting himself to the vices and passions characteristic of the majority of pagans. He preserved his virginity, as the

Hieromartyr Ignatius the God-bearer (December 20) testifies of him.

For such a manner of life the Lord did not leave him without His help. At age twenty Saint Titus heard a voice in a dream, suggesting that he abandon Hellenistic wisdom, which could not provide salvation for his soul, but rather to seek that which would save him. After this dream, Saint Titus waited yet another year, since it was not actually a command, but it did guide him to familiarize himself with the teachings of the prophets of God. The first that he happened to read was the Book of the Prophet Isaiah. Having opened it to the 47th Chapter, he was struck by the words, speaking as it were about his own spiritual condition.

When news reached Crete about the appearance of a Great Prophet in Palestine, and about the great miracles He worked, the governor of the island of Crete (an uncle of Titus) sent him there. This Prophet was the Lord Jesus Christ Himself, incarnate of the Most Holy Virgin Mary Who came into the world for the redemption of the race of mankind from the oppression of ancestral sin.

At Jerusalem, Saint Titus saw the Lord. He heard His preaching and believed in Him. He witnessed the suffering and death of the Savior on the Cross, His glorious Resurrection and Ascension to Heaven. On the day of Pentecost the future apostle heard how the Twelve Apostles, after the descent of the Holy Spirit, spoke in various languages, among which was the Cretan language (Acts 2: 11).

Saint Titus accepted Baptism from the Apostle Paul and became his closest disciple. He accompanied Saint Paul on his missionary journeys, fulfilling the tasks entrusted to him. He was involved

in establishing new churches, and was with Paul in Jerusalem.

Saint Titus was numbered among the Seventy Apostles and was made Bishop of Crete by the Apostle Paul. Around the year 65, not long before his second imprisonment, the Apostle Paul sent a pastoral epistle to his son in the Faith (Tit. 1: 4).

When the Apostle Paul was taken like a criminal to Rome to stand trial before Caesar, Saint Titus left his flock in Crete for a time and went to Rome to be of service to his spiritual Father. After Saint Paul's death by martyrdom, Titus returned to Gortyna, the chief city of Crete.

Saint Titus peacefully guided his flock and toiled at enlightening the pagans with the light of faith in Christ. He was granted the gift of wonder-working by the Lord. During one of the pagan feasts in honor of the goddess Diana, Titus preached to a crowd of pagans.

When he saw that they would not listen to him, he prayed to the Lord, so that the Lord Himself would show to the mistaken people the falseness of idols. By the prayer of Saint Titus, the idol of Diana fell down and shattered before the eyes of all. Another time Saint Titus prayed that the Lord would not permit the completion of a temple of Zeus, and it collapsed.

By such miracles Saint Titus brought many to faith in Christ. After bringing the light of faith to the surrounding regions, Saint Titus died peacefully at the age of 97. At the time of his death, his face shone like the sun.

Challenges facing Christian families

(from: APOSTOLIC EXHORTATION
ECCLESIA IN AMERICA OF POPE ST.
JOHN PAUL II)

46. "God the Creator, by forming the first man and woman and commanding them to 'be fruitful and multiply' (Gen 1:28), definitively established the family. In this sanctuary life is born and is welcomed as God's gift. The word of God, faithfully read in the family, gradually builds it up as a domestic church and makes it fruitful in human and Christian virtues; it is there that the source of vocations is to be found. Marian devotion, nourished by prayer, will keep families united and prayerful with Mary, like the disciples of Jesus before Pentecost (cf. Acts 1:14)". (174) Many insidious forces are endangering the solidity of the institution of the family in most countries of America, and these represent so many challenges for Christians. Among them we should mention the increase in divorce, the spread of abortion, infanticide and the contraceptive mentality. Faced with this situation, we need to reaffirm "that the foundation of human life is the conjugal relationship between husband and wife, a relationship which, between Christians, is sacramental". (175)

Hence there is urgent need of a broad catechetical effort regarding the Christian ideal of conjugal communion and family life, including a spirituality of fatherhood and motherhood. Greater pastoral attention must be given to the role of men as husbands and fathers, as well as to the responsibility which they share with their wives for their marriage, the family and the raising of their children. Also required is a serious preparation of young people for marriage, one which clearly presents Catholic teaching on this

sacrament at the theological, anthropological and spiritual levels. On a continent like America, characterized by significant population growth, there needs to be a constant increase of pastoral initiatives directed to families.

In order to be a true “domestic church” (176) the Christian family needs to be a setting in which parents hand down the faith, since they are “for their children, by word and example, the first heralds of the faith”. (177) Families should not fail to set time aside for prayer, in which spouses are united with each other and with their children. There is a need to encourage shared spiritual moments such as participating in the Eucharist on Sundays and Holy Days, receiving the Sacrament of Reconciliation, daily prayer in the family and practical signs of charity. This will strengthen fidelity in marriage and unity in families. In such a family setting it will not be difficult for children to discover a vocation of service in the community and the Church, and to learn, especially by seeing the example of their parents, that family life is a way to realize the universal call to holiness. (178)

Young people, the hope of the future

47. Young people are a great force in society and for evangelization. They “represent quite a large part of the population in many nations of America. On their encounter with the living Christ depends the hope and expectation of a future of greater communion and solidarity for the Church and society in America”. (179) The particular Churches throughout the continent are clearly making real efforts to catechize young people before Confirmation and to offer them other kinds of support in developing their relationship with Christ and their knowledge of the Gospel. The formation

process for young people must be constant and active, capable of helping them to find their place in the Church and in the world. Consequently, youth ministry must be one of the primary concerns of Pastors and communities.

In fact, while many young people in America are searching for true meaning in life and are thirsting for God, quite often they lack the conditions needed to take advantage of their abilities and realize their aspirations. Unfortunately, unemployment and the lack of prospects for the future lead them at times to withdrawal and to violence. The resulting sense of frustration not infrequently leads them to abandon the search for God. Faced with this complex situation, “the Church is committed to maintaining her pastoral and missionary commitment to young people, so that they will encounter today the living Jesus Christ”. (180)

In her pastoral activity the Church reaches a great number of adolescents and young people through programs for Christian families, catechesis, Catholic educational institutions and community life in parishes. But there are many others, especially among those affected by various kinds of poverty, who remain outside the range of the Church's activity. Young Christians, trained to have a mature missionary consciousness, must become apostles to their contemporaries. There is need for pastoral outreach to young people wherever they are found: in schools, universities, the workplace, the countryside, with appropriate adaptation to their particular inclinations. At the parish and diocesan level it would be helpful also to develop a pastoral outreach that takes account of the changing world of young people. Such an effort should seek to engage them in dialogue, take advantage of favorable

occasions for meetings on a larger scale, encourage local initiatives and make the most of programs already in place at the interdiocesan and international levels.

And what of those young people who do not grow out of their adolescent attitudes and find it difficult to take on serious and lasting responsibilities? In response to this lack of maturity, young people need to be invited to have courage and they need to be trained to appreciate the value of life-long commitments such as the priesthood, consecrated life and Christian married life. (181)

Leading children to encounter Christ

48. Children are God's gift and a sign of his presence. "There is a need to accompany children in their encounter with Christ, from Baptism to First Communion, since they are part of the living community of faith, hope and love". (182) The Church is grateful for the efforts of parents, teachers, pastoral, social and health care workers, and all those who seek to serve the family and children with the same attitude as Jesus Christ who said: "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Mt 19:4).

The Synod Fathers rightly deplored and condemned the painful condition of many children throughout America who are denied their dignity, their innocence and even their life. "This condition includes violence, poverty, homelessness, lack of adequate health care and education, the harm inflicted by drugs and alcohol, and other states of neglect and abuse". (183) In this regard, special mention was made during the Synod of the problem of the sexual abuse of children and child prostitution, and the

Fathers made an urgent appeal "to all those holding authority in society, that, as a priority, they do all in their power to alleviate the suffering of children in America". (184)

FOOTNOTES: #(174) Propositio 12. #(175) Ibid. #(176) Second Vatican Ecumenical Council, Dogmatic Constitution on the Church Lumen Gentium, 11. #(177) Ibid. #(178) Cf. Propositio 12. #(179) Propositio 14. #(180) Ibid. #(181) Cf. ibid. #(182) Propositio 15. #(183) Ibid. #(184) Ibid.