

Protection of the Blessed Virgin Mary Ukrainian Catholic Parish

Українська Католицька Парафія Покров Пресвятої Богородиці

St Mary's Ukrainian Catholic Parish

550 West 14th Ave Vancouver BC V5Z 1P6

www.stmarysbc.com [Facebook- St Mary's Ukrainian Catholic](https://www.facebook.com/StMarysUkrainianCatholic)



Sunday of the Samaritan Woman

НЕДІЛЯ САМАРЯНКИ



Jesus tells the Samaritan woman that everyone who drinks the well water will be thirsty again. Then Jesus tells her that anyone who drinks the water that He offers will never thirst again, but in fact, that water will become like a well springing up inside them. As living water, Jesus provides us with life both now and in eternity Jesus offers a full life without thirst as we spend time with Him. Though God has created our physical bodies to require fresh water to survive, the survival of our lives requires Jesus Christ, the giver of living water. The story of the woman at the well also teaches us that God loves all of us, unconditionally. God values us enough to actively seek us, to welcome us to intimacy, and to rejoice in our worship. As a result of Jesus' conversation, the Samaritan woman, an outcast from her own people, understood what that meant. To be wanted, to be cared for when no one, not even she, could see anything of value in herself—this is love, unconditional.

Welcome to all on-line Parishioners, guests and friends

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НЕДІЛЯ САМАРЯНКИ Від Івана 4:5-42

5 Отож, прибуває Він до самарійського міста, що зветься Сіхар, недалеко від поля, яке Яків був дав своєму синові Йосипові. **6** Там же була Яковава криниця. І Ісус, дорогою зморений, сів отак край криниці. Було коло години десь шостої. **7** Надходить ось жінка одна з Самарії набрати води. Ісус каже до неї: Дай напитись Мені! **8** Бо учні Його відійшли були в місто, щоб купити поживи. **9** Тоді каже Йому самарянка: Як же Ти, юдеянин будши, та просиш напитись від мене, самарянки? Бо юдеї не сходяться із самарянами. **10** Ісус відповів і промовив до неї: Коли б знала ти Божий дар, і Хто Той, Хто говорить тобі: Дай напитись Мені, ти б у Нього просила, і Він тобі дав би живої води. **11** Каже жінка до Нього: І черпака в Тебе, Пане, нема, а криниця глибока, звідки ж маєш Ти воду живу? **12** Чи Ти більший за нашого отця Якова, що нам дав цю криницю, і він сам із неї пив, і сини його, і худоба його? **13** Ісус відповів і сказав їй: Кожен, хто воду цю п'є, буде прагнути знову. **14** А хто питиме воду, що Я йому дам, прагнути не буде повік, бо вода, що Я йому дам, стане в нім джерелом тієї води, що тече в життя вічне. **15** Каже жінка до Нього: Дай мені, Пане, цієї води, щоб я пити не хотіла, і сюди не приходила брати. **16** Говорить до неї Ісус: Іди, поклич чоловіка свого та й вертайся сюди. **17** Жінка відповіла та й сказала: Чоловіка не маю... Відказав їй Ісус: Ти добре сказала: Чоловіка не маю. **18** Бо п'ятьох чоловіків ти мала, а той, кого маєш тепер, не муж він тобі. Це ти правду сказала. **19** Каже жінка до Нього: Бачу, Пане, що Пророк Ти. **20** Отці наші вклонялися Богу на цій ось горі, а ви твердите, що в Єрусалимі те місце, де потрібно вклонитись. **21** Ісус промовляє до неї: Повір, жінко, Мені, що надходить година, коли ні на горі цій, ані в Єрусалимі вклоняться Отцеві не будете ви. **22** Ви вклоняєтесь тому, чого ви не знаєте, ми вклоняємось тому, що знаємо, бо спасіння від юдеїв. **23** Але наступає година, і тепер вона є, коли богомільці правдиві вклоняться будуть Отцеві в дусі та в правді, бо Отець Собі прагне таких богомільців. **24** Бог є Дух, і ті, що Йому вклоняються, повинні в дусі та в правді вклонитись. **25** Відказує жінка Йому: Я знаю, що прийде Месія, що зветься Христос, як Він прийде, то все розповість нам. **26** Промовляє до неї Ісус: Це Я, що розмовляю з тобою... **27** І тоді надійшли Його учні, і дивувались, що з жінкою Він розмовляв. Проте жаден із них не спитав: Чого хочеш? або: Про що з нею говориш? **28** Покинула жінка тоді водоноса свого, і побігла до міста, та й людям говорить: **29** Ходіть но, побачте Того Чоловіка, що сказав мені все, що я вчинила. Чи Він не Христос? **30** І вони повиходили з міста, і до Нього прийшли. **31** Тим часом же учні просили Його та й казали: Учителю, їж! **32** А Він їм відказав: Я маю поживу на їдження, якої не знаєте ви. **33** Питали тоді один одного учні: Хіба хто приніс Йому їсти? **34** Ісус каже до них: Пожива Моя чинити волю Того, Хто послав Мене, і справу Його довершити. **35** Чи не кажете ви: Ще чотири от місяці, і настануть жнива? А Я вам кажу: Підійміть свої очі, та гляньте на ниви, як для жнив уже пополовіли вони! **36** А хто жне, той заплату бере, та збирає врожай в життя вічне, щоб хто сіє й хто жне разом раділи. **37** Бо про це поговорка правдива: Хто інший сіє, а хто інший жне. **38** Я вас жати послав, де ви не працювали: працювали інші, ви ж до їхньої праці ввійшли. **39** З того ж міста багато-хто із самарян в Нього ввірували через слово жінки, що свідчила: Він сказав мені все, що я вчинила була! **40** А коли самаряни до Нього прийшли, то благали Його, щоб у них позостався. І Він перебув там два дні. **41** Значно ж більш вони ввірували через слово Його. **42** А до жінки казали вони: Не за слово твоє ми вже віруємо, самі бо ми чули й пізнали, що справді Спаситель Він світу!

SUNDAY OF THE SAMARITAN WOMAN John (4:5-42)

5 So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. **6** Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

7 There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." **8** For his disciples had gone away into the city to buy food. **9** The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. **10** Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." **11** The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? **12** Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" **13** Jesus said to her, "Every one who drinks of this water will thirst again, **14** but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." **15** The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

16 Jesus said to her, "Go, call your husband, and come here." **17** The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; **18** for you have had five husbands, and he whom you now have is not your husband; this you said truly." **19** The woman said to him, "Sir, I perceive that you are a prophet. **20** Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." **21** Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. **22** You worship what you do not know; we worship what we know, for salvation is from the Jews. **23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. **24** God is spirit, and those who worship him must worship in spirit and truth." **25** The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." **26** Jesus said to her, "I who speak to you am he."

27 Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" **28** So the woman left her water jar, and went away into the city, and said to the people, **29** "Come, see a man who told me all that I ever did. Can this be the Christ?" **30** They went out of the city and were coming to him.

31 Meanwhile the disciples besought him, saying, "Rabbi, eat." **32** But he said to them, "I have food to eat of which you do not know." **33** So the disciples said to one another, "Has any one brought him food?" **34** Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. **35** Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. **36** He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. **37** For here the saying holds true, 'One sows and another reaps.' **38** I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me all that I ever did." **40** So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. **41** And many more believed because of his word. **42** They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

Announcements

- **Happy Birthday** to those who celebrate(d) their birthdays May the Lord Our God continue to bless you abundantly and the Holy Mother of God protect you at all times. Мнoгoя Лiтa!
- **Happy Mother's Day!** May the Lord God bless all the Mothers, Grandmothers and Godmothers in our Parish of the Protection of the Mother of God. We pray that Our Blessed Lady intercede for them before the Lord. We also pray that Our Lord grant them good health and the graces that they need in fulfilling their great mission and role. On behalf of the Basilian Fathers we wish you all a Happy Mother's Day!
- **Vichnaya Pamyat! Eternal Memory!** Walter Prokopchuk passed away Friday May 1,2020. We extend our condolences to his family Вічна Пам'ять

*****THANK YOU*****

St. Mary's Ukrainian Catholic Church would like to thank all those parishioners and friends for their continued financial support during this time. We appreciate and are grateful for your support as our parish continues to meet ongoing financial obligations. Because of the strict COVID-19 restrictions it is difficult when we cannot pray and socialize together. Please continue to pray for all who have been affected by the pandemic. Let us remember all those frontline and essential workers who help us on a daily basis. May the Risen Lord bless, heal and strengthen all of us.



ПАТРІАРХ УГКЦ: «ПРОШУ БОГА, ЩОБИ ДАВ МЕНІ СИЛИ ВІДДАТИ ТОЙ КРЕДИТ, ЯКИЙ Я ОТРИМАВ ВПРОДОВЖ 50-ТИ РОКІВ

5 травня 2020, В інтерв'ю для «Живого телебачення» Глава УГКЦ, поділився своїми думками про прожиті роки і висловив сподівання на майбутнє. Патріарх із вдячністю згадує минуле і з надією дивиться у майбутнє, а у служінні Глави Церкви вбачає

нагоду повертати ті кредити, які свого часу йому довірили Бог, рідні, Церква. Про це повідомляє

[Департамент інформації УГКЦ.](#)

Відповідаючи на запитання журналістки «Живого ТБ» про аналіз прожитих років, першоєрарх зазначив, що важливо не скільки років у твоєму житті, а скільки життя у твоїх роках:

«Можу сказати, що життя у тих п'ятдесяти роках було багато. І я хочу подякувати Господу Богу за всі активні життєві хвили, моменти, які Він мені дарував аж до сьогодні».

Предстоятель УГКЦ зазначив, що він «спішив жити», адже в молодому віці прийняв на власні плечі багато обов'язків і велику відповідальність. «У мене завжди були такі відчуття, що я "живу в кредит", що Господь Бог дав мені певний кредит, – чи то певних нагод, чи людей, яких біля мене свого часу поставив, кредит дарів чи здібностей, які, зрештою, має кожна людина», – сказав він.

Патріарх розповів, що найбільше відчував кредит довіри, яку йому виявляли ті люди, що завжди були поруч, – батьки і родичі: «Вони давали мені таке відчуття і зрозуміння, що вони мені довіряють».

Проте найбільшим даром чи кредитом, який Предстоятель УГКЦ отримав у житті, є віра в Бога.

«Це такий дар, який я отримав у своїй родині, від своїх батьків, від своєї бабусі, від свого дідуся», – розповів він і додав, що, подібно до апостола Павла, почувається боржником перед тими людьми, які ще, можливо, не вірять у Бога.

В інтерв'ю із особливою вдячністю Предстоятель згадав і про можливість навчатися за кордоном. Він розповів про велику жагу до знань, особливо богословських, які, на його думку, створили обставини переслідуваної Церкви: «Коли стало можливим вчитися, я завжди навчався з думкою, що вчуся для когось, не для себе. Я пам'ятаю, – пригадав Блаженніший Святослав, – що в дев'яностих роках було багато семінаристів, багато молодих хлопців і дівчат, які хотіли віддати своє життя Господу Богу, але не всі вони мали можливість здобувати освіту за кордоном».

Своє служіння Патріарх вважає нагодою повертати цей кредит довіри: «Я уже майже десять років віддаю борги, намагаючись ділитися тим, що мені Господь Бог подарував, і так хочу не підвести нікого в його сподіваннях».

Окрім цього, Глава УГКЦ висловив сподівання, що Господь дасть йому сили все ж таки віддати весь той кредит, який він отримав упродовж п'ятдесяти років життя. «Прошу Бога, щоб з Його допомогою я здійснив доручену мені життєву місію, нічого не залишивши собі, у своїх кишнях чи своєму серці, але щоб усе, що я отримав, – віддав», – зазначив [Блаженніший Святослав](#).

HOME ALONE: Catholics find ways to stay connected in pandemic



A three-decades-long member of one of the parish's choral groups, Ransom says nothing can replace the positive feeling she experiences when she joins with her fellow choristers to sing a hymn in four-part harmony.

"Singing is such a marvellous way of expressing everything," says Ransom, a soprano. "Being surrounded by music is such a tonic. Surrounded by music, and contributing to it, you come away feeling 'I've accomplished something or given something' or 'I've been alive and well for the five minutes.'"

A widow who lives with one of her adult children, Ransom confides that she also misses the camaraderie of the choir, and she certainly hopes for an early end to the social isolation mandated by health authorities to counter the COVID-19 pandemic.

A retired counsellor, Ransom is well aware of the social and health benefits of being part of a faith community, but says she is content with the weekly homiletic email she receives from her pastor Father Thomas Arackal, and with using the phone to stay in touch with loved ones. "Everybody seems to be OK," she shares. "I think we're all kind of lonesome, but we'll get through it."

Helping the isolated and lonely withstand the stresses and strains of the COVID crisis has been a concern of priests and parish groups alike. (Kolotype/Dreamstime)

Resilient and optimistic, and with friends and family to support her, Ransom is in a good position to withstand the stresses and strains of the COVID crisis. Others may not be so fortunate, and that's been a concern of priests and parish groups alike since the beginning of the pandemic crisis.

Questions on how best to keep faith communities alive as well as serve needy individuals have been answered with solutions ranging from the adoption of new communication technologies to the restructuring of existing programs.

At Church of the Assumption Parish in Powell River, for example, Father Patrick Tepoorten responded quickly to the closing of churches and cessation of public services by staging daily outdoor adoration of the Holy Eucharist and by livestreaming daily Mass on Facebook – one of 47 parishes in the Archdiocese of Vancouver currently doing so.

Adopting the unfamiliar technology didn't come without its problems, though. "I learned that if you push the 'magic wand' on Facebook, it adds beards and faces," Father Tepoorten confides, noting that at least one priest in Italy became an Internet sensation after mistakenly engaging the feature. "For me, it was Good Friday when I ended up sporting a [virtual] blue beard. Some of our parishioners thought it was hilarious."

Overall reaction to televised Masses, whether on social media or television, has been positive. "Our parishioners are very appreciative that they have the Mass on Facebook," he says. "They say, 'I'm so grateful you're doing this. I'm just so grateful – it's contact with the Mass.'"

Father Patrick Tepoorten at Church of the Assumption, Powell River, one of dozens of parishes televising Masses in the Archdiocese of Vancouver. He is concerned about the long-term impact of isolation on his parishioners, most of them seniors.

Father Tepoorten has concerns, however, about the long-term impact on his parishioners, the majority of whom are seniors. He and his assistant have not been able to provide the pastoral care – visiting homes and hospitals – that they usually perform, and phone calls seem to him to be more intrusive than helpful. "I don't want to disturb them in their cocoon of self-isolation."

Nevertheless, he is optimistic that parish life will return to normal when the crisis ends because he senses that his parishioners' faith is making them hungry to get things back up to speed. "I think we really feel the need in our community," he says. "I think, in a strange way, it's a great lesson in the need we have for each other – it's a real affirmation – and how much we miss each other."

At Star of the Sea Parish in White Rock the COVID-19 crisis led an existing parish group to pivot in how it delivers spiritual and social support to isolated and lonely seniors. Elaine Webb, a retired nurse, says the parish formed a Pastoral Care Visitation ministry a year ago, training 50 men and women in how "to provide a little bit of company and companionship with lonely and frail seniors" in homes or residential-care facilities, and to better connect them to parish life.

"The issues are common," Webb says, "One of them is loneliness, another is fear." Reaction was overwhelmingly positive. "They are just so grateful. You can see the little spark of joy that we bring," Webb says.

Elaine Webb says issues of loneliness and fear are common among isolated seniors.

But it seemed that no sooner did the ministry start rolling than it was forced to suspend operations because of the coronavirus crisis. Working with a 250-name list of seniors provided by the parish office, the visitation team joined

with members of the Catholic Women's League and Knights of Columbus to keep connections alive through regular phone calls. It seems to be working.

"All those who were called expressed gratitude, surprise, and were generally pleased that the Church had reached out and taken the time to connect," Webb says. As well, almost all said they were fine and had support from adult children, friends, and neighbours. Surprisingly, "no one asked for assistance with groceries or medication runs. But some wanted the parish bulletin [because they didn't have internet access] and a few wanted holy water. Generally folks were positive and accepting of the current circumstances."

In fact, the response has been so positive that "it could inform a new way to go forward with support of our senior parishioners," Webb says.

The pandemic's impacts on social and spiritual life are not limited to isolated seniors, of course. Patrick Calderon, who serves on the core team of the Holy Rosary Cathedral Young Adults group, says that, pre-COVID, the group could have up to three events a week, as well as a monthly social gathering.

The pandemic's no-group-gathering order struck at the very heart of the group's mandate "to cultivate faith and create friendships through fellowship," as well as providing educational and service opportunities, says Calderon, a 26-year-old consultant who is a graduate of both Notre Dame Regional Secondary in Vancouver and Notre Dame University in Indiana.

"We were very conflicted as to how to proceed when the quarantine first started," he says. "We thought that we can't just disappear. We need to show to the people that we were serving that Church doesn't stop for you, that there's still an opportunity for you to engage as Catholic young adults."

Now the group meets every Monday via the Zoom app, focusing on faith issues related to the Holy Spirit. Attendance is limited to 15, which is about five fewer than normal meetings, but the virtual gatherings help fill a void. "I think there's a great longing for in-person interaction and for real community," Calderon says.

"But, you know, I think it's a time for us, as young adults, to put into practice skills we grew up with all our entire lives – skills of connecting via technology, and to show that there are ways of getting together even without being physically present."

Calderon admits that some aspects of the meetings are lost because a vital part of gathering together has always been socialization, but "it's important for us – because there's a real longing for community – to do whatever we can do to provide something in the interim."

As for Calderon personally, he describes himself as "rolling with the punches and appreciating the grace that is present in this particular moment." In fact, he believes there's an opportunity to pursue a more contemplative path than the one he was living.

"But I know that absence makes the heart grow fonder, as well," he says, "And I think our return will be even better than what we had in the past. I think we have really gotten to see the value of this community. And we'll come back when this is over with a newfound appreciation for all that we have around us, and just be grateful for it."

The crisis is affecting parishes and parishioners in countless ways, and no one knows what the "new normal" will look like when it finally ends and parishes can resume in-person operations. Meanwhile many Catholics seem to be finding a silver lining in the COVID cloud, embracing new technologies to stay in touch, finding new ways to serve fellow parishioners, using quiet times to better themselves, or simply being determined to make the best of a sad situation.

During a time when isolation and loneliness can be corrosive, the hopefulness that animates these actions is surely showing itself to be a crucial element of the Catholic character.