



Українська Католицька Парафія
Покров Пресвятої Богородиці

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."*

30 серпня, 2020

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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

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*

13-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

Святителі Олександр, Іван і Павло,
патріархи Царгороду



13th SUNDAY AFTER PENTECOST

Sts. Alexander, John and Paul, patriarchs
of Constantinople

1 Corinthians 16:13-24

Matthew 21:33-42

**Парафія Покрови Пресвятої
Богородиці** вітає всіх гостей, приятелів
та парафіян, які беруть участь у цій
Службі Божі.

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

НИНІ: Неділя, 30 серпня: Вітаємо!

Дякуємо за ваші щедрі пожертви. Нехай наш Господь благословить і нагородить вас!

Пригадка для всіх

Просимо приходити вчасно на Службу Божу. Зрозумійте, якщо Ви прийдете до Церкви після Великого Входу, Ви пропустили більшу частину Служби Божої, і дійсно не вислухали приписаної Служби Божої на неділю.

Також будьмо свідомі, що беручи участь у Св. Літургії ми мусимо одержати кінцеве Благословення перед тим як ми залишимо Службу Божу.

Святий Дух нагадує таїнство Христа

(із Катехизму Католицької Церкви пар. 1099-1103)

1099 Дух і Церква співпрацюють, щоб явити Христа і Його діло спасіння в літургії. Особливо у Євхаристії й аналогічно в інших таїнствах літургія є Спомином таїнства спасіння. Святий Дух є живою пам'яттю Церкви (Пор. Ів. 14, 26).

1100 Слово Боже. Святий Дух насамперед нагадує літургійному зібранню значення події спасіння, оживляючи Боже Слово, яке проповідується, щоб воно було сприйнятим і пережитим: «У відправі літургії Святе Письмо має надзвичайно важливе значення. Саме з нього беруться тексти для читання і пояснення у проповіді, а також і псалми для співу; від нього черпають запал та натхнення прохання, молитви і літургійні пісні, у ньому слід шукати значення дій і символів» (II Ватиканський Собор, Конст. « Sacrosanctum Concilium », 24.)

1101 Святий Дух дає читачам і слухачам, залежно від відкритості їх сердець, духовне розуміння Божого Слова. Через слова, дії, символи, які утворюють основу літургійної відправи, Він творить живий зв'язок вірних і священнослужителів із Христом, Словом та Образом Отця, щоб вони могли внести у своє життя зміст того, що чують, споглядають і чинять у відправі.

1102 «Слово спасіння живить віру у серцях християн, яка сприяє народженню і зростанню спільноти християн» (II Ватиканський Собор, Декр. «Presbyterorum ordinis», 4.). Сповідання Слова Божого не зупиняється на повчанні: воно вимагає відповіді віри як згоди і зобов'язання, з огляду на Союз між Богом і Його народом. Святий Дух дає благодать віри, зміцнює її і сприяє її зростанню у спільноті. Літургійне зібрання - це насамперед спільність у вірі.

1103 Аиамнеза (Ἀνάμνησις). Літургійна відправа завжди відкликається до спасенних втручань Бога в історію. «Ікономія Об'явлення здійснюється через вчинки і слова, тісно пов'язані між собою (...). Слова висвітлюють діла і відкривають таїнство, яке міститься в них» (II Ватиканський Собор, Догм, конст. « Dei Verbum », 2.). У літургії Слова Святий Дух «нагадує» зібранню все, що Христос зробив для нас. Відповідно до природи літургійних дій і обрядових традицій Церков, відправа «творить пам'ять» Божих чудес у більш чи менш розгорнутому анамнезі. Святий Дух, що таким чином пробуджує пам'ять Церкви, також викликає подяку і прославляння (Δοξολογία).

TODAY: Sunday, August 30: Welcome!

Note: At the end of Liturgy please lower your kneeler. This will indicate where sanitization is required.

Thank you for your most generous donations and continued support. May Our Lord bless and reward you!

>>> A sincere Thank You to all of our volunteers to who help at the Sunday morning Divine Liturgies or special Liturgies during the week. It is because of their dedication and willingness to help that we are able to welcome you to our Liturgical Services.

>>> Please be reminded that the deadline for registering for Sunday morning Divine Liturgies is Friday 2:00 PM.

>>> Congratulations to Jennifer and Gabriel Caldwell on the Baptism and Chrismation of their son, Elliott Alwin Caldwell. May God richly bless you!

Of Special Note

Please come on time for Divine Liturgy. Realize that when you come into the Church proper after the Great Entrance, you have missed most of the Divine Liturgy and have not really attended the prescribed service for a Sunday.

To have attended the entire Divine Liturgy one must be in Church and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church.

The Holy Father's Prayer Intention for August

The Maritime World: We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

POST-SYNODAL APOSTOLIC
EXHORTATION AMORIS LÆTITIA OF
THE HOLY FATHER FRANCIS TO
BISHOPS, PRIESTS AND DEACONS
CONSECRATED PERSONS
CHRISTIAN MARRIED COUPLES AND
ALL THE LAY FAITHFUL ON LOVE IN
THE FAMILY (Paragraphs 136-149)

Dialogue

136. Dialogue is essential for experiencing, expressing and fostering love in marriage and family life. Yet it can only be the fruit of a long and demanding apprenticeship. Men and women, young people and adults, communicate differently. They speak different languages and they act in different ways. Our way of asking and responding to questions, the tone we use, our timing and any number of other factors condition how well we communicate. We need to develop certain attitudes that express love and encourage authentic dialogue.

137. Take time, quality time. This means being ready to listen patiently and attentively to everything the other person wants to say. It requires the self-discipline of not speaking until the time is right. Instead of offering an opinion or advice, we need to be sure that we have heard everything the other person has to say. This means cultivating an interior silence that makes it possible to listen to the other person without mental or emotional distractions. Do not be rushed, put aside all of your own needs and worries, and make space. Often the other spouse does not need a solution to his or her problems, but simply to be heard, to feel that someone has acknowledge their pain, their disappointment, their fear, their

anger, their hopes and their dreams. How often we hear complaints like: “He does not listen to me.” “Even when you seem to, you are really doing something else.” “I talk to her and I feel like she can’t wait for me to finish.” “When I speak to her, she tries to change the subject, or she gives me curt responses to end the conversation”.

138. Develop the habit of giving real importance to the other person. This means appreciating them and recognizing their right to exist, to think as they do and to be happy. Never downplay what they say or think, even if you need to express your own point of view. Everyone has something to contribute, because they have their life experiences, they look at things from a different standpoint and they have their own concerns, abilities and insights. We ought to be able to acknowledge the other person’s truth, the value of his or her deepest concerns, and what it is that they are trying to communicate, however aggressively. We have to put ourselves in their shoes and try to peer into their hearts, to perceive their deepest concerns and to take them as a point of departure for further dialogue.

139. Keep an open mind. Don’t get bogged down in your own limited ideas and opinions, but be prepared to change or expand them. The combination of two different ways of thinking can lead to a synthesis that enriches both. The unity that we seek is not uniformity, but a “unity in diversity”, or “reconciled diversity”. Fraternal communion is enriched by respect and appreciation for differences within an overall perspective that advances the common good. We need to free ourselves from feeling that we all

have to be alike. A certain astuteness is also needed to prevent the appearance of “static” that can interfere with the process of dialogue. For example, if hard feelings start to emerge, they should be dealt with sensitively, lest they interrupt the dynamic of dialogue. The ability to say what one is thinking without offending the other person is important. Words should be carefully chosen so as not to offend, especially when discussing difficult issues. Making a point should never involve venting anger and inflicting hurt. A patronizing tone only serves to hurt, ridicule, accuse and offend others. Many disagreements between couples are not about important things. Mostly they are about trivial matters. What alters the mood, however, is the way things are said or the attitude with which they are said.

140. Show affection and concern for the other person. Love surmounts even the worst barriers. When we love someone, or when we feel loved by them, we can better understand what they are trying to communicate. Fearing the other person as a kind of “rival” is a sign of weakness and needs to be overcome. It is very important to base one’s position on solid choices, beliefs or values, and not on the need to win an argument or to be proved right.

141. Finally, let us acknowledge that for a worthwhile dialogue we have to have something to say. This can only be the fruit of an interior richness nourished by reading, personal reflection, prayer and openness to the world around us. Otherwise, conversations become boring and trivial. When neither of the spouses works at this, and has little real contact with other people, family life becomes stifling and dialogue impoverished.

PASSIONATE LOVE

142. The Second Vatican Council teaches that this conjugal love “embraces the good of the whole person; it can enrich the sentiments of the spirit and their physical expression with a unique dignity and ennoble them as the special features and manifestation of the friendship proper to marriage”.¹³⁸ For this reason, a love lacking either pleasure or passion is insufficient to symbolize the union of the human heart with God: “All the mystics have affirmed that supernatural love and heavenly love find the symbols which they seek in marital love, rather than in friendship, filial devotion or devotion to a cause. And the reason is to be found precisely in its totality”.¹³⁹ Why then should we not pause to speak of feelings and sexuality in marriage?

[138 Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 49.]

[139 A. Sertillanges, *L’Amour chrétien*, Paris, 1920, 174.]

143. Desires, feelings, emotions, what the ancients called “the passions”, all have an important place in married life. They are awakened whenever “another” becomes present and part of a person’s life. It is characteristic of all living beings to reach out to other things, and this tendency always has basic affective signs: pleasure or pain, joy or sadness, tenderness or fear. They ground the most elementary psychological activity. Human beings live on this earth, and all that they do and seek is fraught with passion.

144. As true man, Jesus showed his emotions. He was hurt by the rejection of Jerusalem (cf. Mt 23:27) and this moved him to tears (cf. Lk 19:41). He was also deeply moved by the sufferings

of others (cf. Mk 6:34). He felt deeply their grief (cf. Jn 11:33), and he wept at the death of a friend (cf. Jn 11:35). These examples of his sensitivity showed how much his human heart was open to others.

145. Experiencing an emotion is not, in itself, morally good or evil.¹⁴⁰ The stirring of desire or repugnance is neither sinful nor blameworthy. What is morally good or evil is what we do on the basis of, or under the influence of, a given passion. But when passions are aroused or sought, and as a result we perform evil acts, the evil lies in the decision to fuel them and in the evil acts that result.

Along the same lines, my being attracted to someone is not automatically good. If my attraction to that person makes me try to dominate him or her, then my feeling only serves my selfishness. To believe that we are good simply because “we feel good” is a tremendous illusion. There are those who feel themselves capable of great love only because they have a great need for affection, yet they prove incapable of the effort needed to bring happiness to others. They remain caught up in their own needs and desires. In such cases, emotions distract from the highest values and conceal a self-centredness that makes it impossible to develop a healthy and happy family life.

[140 Cf. Thomas Aquinas, *Summa Theologiae* I-II, q. 24, art. 1.]

146. This being said, if passion accompanies a free act, it can manifest the depth of that act. Marital love strives to ensure that one’s entire emotional life benefits the family as a whole and stands at the service of its common life. A family is mature when the emotional life of its members becomes a form of sensitivity that neither stifles nor obscures great decisions and values, but rather follows

each one’s freedom,¹⁴¹ springs from it, enriches, perfects and harmonizes it in the service of all.

[141 Cf. *ibid.*, q. 59, art. 5.]

God loves the joy of his children

147. This calls for a pedagogical process that involves renunciation. This conviction on the part of the Church has often been rejected as opposed to human happiness. Benedict XVI summed up this charge with great clarity: “Doesn’t the Church, with all her commandments and prohibitions, turn to bitterness the most precious thing in life? Doesn’t she blow the whistle just when the joy which is the Creator’s gift offers us a happiness which is itself a certain foretaste of the Divine?”¹⁴² He responded that, although there have been exaggerations and deviant forms of asceticism in Christianity, the Church’s official teaching, in fidelity to the Scriptures, did not reject “eros as such, but rather declared war on a warped and destructive form of it, because this counterfeit divinization of eros... actually strips it of divine dignity and dehumanizes it”.¹⁴³

[142 Encyclical Letter *Deus Caritas Est* (25 December 2005), 3: AAS 98 (2006), 219-220.]

[143 *Ibid.*, 4: AAS 98 (2006), 220.]

148. Training in the areas of emotion and instinct is necessary, and at times this requires setting limits. Excess, lack of control or obsession with a single form of pleasure can end up weakening and tainting that very pleasure¹⁴⁴ and damaging family life. A person can certainly channel his passions in a beautiful and healthy way, increasingly pointing them towards altruism and an integrated self-fulfilment that can only enrich interpersonal relationships in the heart of the family. This does not mean

renouncing moments of intense enjoyment, 145 but rather integrating them with other moments of generous commitment, patient hope, inevitable weariness and struggle to achieve an ideal. Family life is all this, and it deserves to be lived to the fullest.

[144 Cf. Thomas Aquinas, *Summa Theologiae* I-II, q. 32, art.7.]

[145 Cf. Id., *Summa Theologiae* II-II, q. 153, art. 2, ad 2: “Abundantia delectationis quae est in actu venereo secundum rationem ordinato, non contrariatur medio virtutis”.]

149. Some currents of spirituality teach that desire has to be eliminated as a path to liberation from pain. Yet we believe that God loves the enjoyment felt by human beings: he created us and “richly furnishes us with everything to enjoy” (1 Tim 6:17). Let us be glad when with great love he tells us: “My son, treat yourself well... Do not deprive yourself of a happy day” (Sir 14:11-14). Married couples likewise respond to God’s will when they take up the biblical injunction: “Be joyful in the day of prosperity” (Ec 7:14). What is important is to have the freedom to realize that pleasure can find different expressions at different times of life, in accordance with the needs of mutual love. In this sense, we can appreciate the teachings of some Eastern masters who urge us to expand our consciousness, lest we be imprisoned by one limited experience that can blinker us. This expansion of consciousness is not the denial or destruction of desire so much as its broadening and perfection.

An Honest Daily Effort

(from "My Daily Bread")

CHRIST: MY CHILD, so often your thoughts are on unimportant things. You do not center them enough on Me nor on your greatest need. After a few moments of recollection, your thoughts go right back to useless distractions. As a result you rarely get a good look at yourself and your actions. You hardly know your real worth because you take so little notice of your desires, motives, and intentions. You fail to be impressed by your many faults because you are blind to what is going on within your heart. Your interior motives are often selfish and corrupt. Consequently, your external actions are very imperfect and unsatisfactory. From a pure heart come the fruits of a good life, but from an imperfect heart there can only come an imperfect life.

2. External activity proceeds from internal vigor. If you serve Me only by external observances, you are no true follower of Mine. You must apply the ax to the root of your troubles. Learn to control this selfish nature of yours, and you will possess My peace. I daily offer you My grace for this divine purpose. Do not keep looking at your weakness. Do not be afraid to make the attempt. Nothing is impossible to Me. Fix your eyes on Me and make a sincere effort to follow My Will. Your difficulties will gradually vanish.

3. Try as you will, you will always make a number of unavoidable mistakes. Still, with a little violence to yourself, you will gradually be able to serve Me with more ease. If you rooted out of your life

one single fault each year, you would soon become a perfect man. Nowadays, however, people seem to be at their best at the beginning of their conversion. They consider it a great accomplishment if they do not become worse with time.

THINK: Many admit that they have faults. When, however, any particular fault of theirs is pointed out to them, they will immediately justify themselves. They simply refuse to come face to face with any particular fault of theirs. As a result they live a lifetime with little progress in virtue. To better my life I must see and admit what is wrong. Then I can proceed to improve myself.

PRAY: My God, make me brave enough to face my faults, honest enough to acknowledge them, and strong enough to fight them. I think of many things each day, but so many of my interests are unimportant and useless. Give me the strength and the generosity to make definite resolutions against definite faults. May I never be so selfish as to stop trying to please You more each day. Though my faults seem to continue, still my efforts must remain firm and I must go on trying to become daily a better man. If I will go on trying, I cannot help becoming better each day. A continued effort will slowly destroy my selfishness, and my faults will gradually weaken and die. Lord, on You I depend for the light and strength for this daily battle. Amen.