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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."*

28 травня, 2017

Volume 62 No. 22

May 28, 2017

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 and 8:30 am Liturgy in Chapel

Сповідь/Confessions: - 15 minutes before
and 15 minutes in 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. Василіяни/Basilian Fathers serving the

Parish: - Father Serafym Grygoruk, OSBM

Administrator. Email: serh70@outlook.com

Father Marcos Zubyk, OSBM

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.

Неділя Св. Отців Нікеї

Св. Микита, Єпископ халкедонський

Йоана 17:1-13



Sunday of the Nicene Fathers

St. Nicetas the Bishop of Chalcedon

John 17:1-13

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

Songs at 10:30 Divine Liturgy: 1) **Opening:** on page 364 “O spomahai nas”; 2) **at Communion:** page 346 “Mariye, Divo blahoslovenna”; 3) **Closing:** page 364 “O spomahai nas”

Люди не клякають підчас освячення і перед і по Причастю від дня Воскресіння до Зіслання Святого Духа.

НИНІ: Неділя, 28 травня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. Вітаємо **ЛУКЖ** з нагоди їхнього **Дня Ліги**.

-10:00 год. ран. -Молебень до Пресвятої Богородиці

П'ятниця, 2 червня: о 7:00 вечора - (Перша П'ятниця) Служба Божа і Молебень з у каплиці

>>**Від п'ятниці, 26 травня до неділі, 4 червня - Місійні дні** - 10 днів перед Зшестям Святого Духа. Молебні і Роздуми будуть в каплиці о 7:00 год. вечора.

>> Неділя, 4 червня -10:00 год. ран. -Молебень до Серця Христового.

- 12:30 - Біблійні студії.

>>Просимо всіх **брати активнішу участь у Службі Божі**, зокрема у співі відповідних молитов і пісень. Просимо вживати книжки і буклети, де ті молитви і пісні є надруковані.

>> We ask you to **take a more active part in the Divine Liturgy**, especially in singing the prayers and songs. We also ask you to use the books and booklets that contain those prayers and songs.

Monthly Intentions of the Holy Father for May

Christians in Africa. That Christians in Africa, in imitation of the Merciful Jesus, may give prophetic witness to reconciliation, justice, and peace.

>>Складаємо щирі побажання для Єремії і Світлани Букит з нагоди народження їхньої дитини. Нехай Господь Бог благословить їх і їхню дитину.

>>Congratulations to the parents Jeremy and Svitlana Bukyt on the birthday of their child. May God bless the parents and the child.

>>**HOLY CROSS SUMMER CAMP.** All children of the age 5 to 10 are invited to the Holy Cross Summer Day Camp. From Monday July 3 to Friday, July 7 from 9:00 AM to 4:00 PM. Registration Fee is \$50 for more information please contact Fr. Andrii at 778-387-7071. Or email: office.holycorss@gmail.com

>>**If our Parishioners become sick**, please inform the Parish Office and/or the Priests about them. Often these sick people need to receive the Sacraments, and we should not wait until the last minute to administer the Sacraments to them.

WE DO NOT KNEEL during the consecration as well as before and after Holy Communion from Easter Sunday to Pentecost Sunday inclusive.

TODAY – Sunday, May 28 – Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room. All guests and parishioners are invited.

We wish the **UCWLC** our best and God's blessing on this their **League Day**.

--10:00 AM – Moleben to the Mother of God.

Wednesday, May 31: –9:30 AM – Presentation on First Christian Martyrs. Preceded by 3rd Hour Devotion. Please, come. (Deacon Howard)

Friday, June 2: 7:00 PM – First Friday Divine Liturgy and Moleben in the Chapel.

>>Sunday, June 4, --10:00 AM – Moleben to the Sacred Heart of Jesus. 12:30 PM – Bible Study.

Fri. May 26– Sunday, June 4 – at 7:00 PM at Molebens in the Chapel– Mission Days – A Ten Day Journey. There are also booklets in English and Ukrainian, which you can pick up at the entrance to the church.

3rd Day – Sun., May 28, at 7:00 PM: God is With Us – We Belong to God

4th Day – Monday, May 29, at 7:00 PM: Branches that Bear Fruit

5th Day – Tuesday, May 30, at 7:00 PM: Where to Look for Truth?

6th Day – Wednesday, May 31, at 7:00 PM: Personal Responsibility

7th Day – Thursday, June 1, at 7:00 PM: Community of Prayer

8th Day – Friday, June 2, at 7:00 PM: Serving Those in Need

9th Day – Saturday, June 3, at 7:00 PM: “Tend my sheep!”

10th Day – Sun., Jun. 4, at 7:00 PM: Our Mission: to Carry the Holy Spirit to Others...

>>**The Holy Eucharist Parish** invites you to their parish Praznyk. It will be on Sun., June 4 at 11:00 AM. Tickets for lunch – Mariya Lutsik – 604-916-6381 or Fr. Mykhailo – 604-7045889

Sunday Donation for May 20 – \$1,091.00

>>The Ukrainian Canadian Congress (UCC) is pleased to announce the launch of its project, Celebrating the Strength of Canada's Diversity: Youth Engaging Youth. The project is undertaken with the financial support of the Government of Canada's Department of Heritage Canada 150 Fund. With the Celebrating the Strength of Canada's Diversity: Youth Engaging Youth Project, the UCC will work with its member organizations across the country to organize youth-led and driven Canada 150 celebratory events in British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario. The end goal is to focus on youth working together in the spirit of diversity and inclusion to share experiences and create actively engaging celebratory events for Canadians for Canada's 150th anniversary. The project will result in 50 events, engaging 1250 – 2500 youth in actively designing and administering the events, and attracting up to 50,000 Canadians. Galyna Paliychuk (our Canada 150 Community animator in BC) will work with Ukrainian Canadian youth on organizing youth-led

and driven Canada 150 celebratory events in British Columbia. The BC youth will organize ten events in our province (ranging from sport to celebratory to cultural activities) working in partnership with youth from other ethno-cultural, linguistic, and Indigenous communities. At this stage of the YEY project Galyna Paliychuk is reaching out different communities and groups to indicate young leaders within those communities/groups and help them to develop their ideas of events within the scope of YEY (non-commercial multicultural events, June–August 2017).

If your organization has young and enthusiastic leaders who might be interested in organizing or developing current multicultural youth event in BC under the UCC Youth Engaging Youth project umbrella with the financial support of the Government of Canada's Department of Heritage Canada 150 Fund, please contact:

Galyna Paliychuk *BC Canada 150 animator / Youth Engaging Youth coordinator at UCC National.* Cell: 604-767-7608 Email: galyna@ucc.ca Website: www.150.ucc.ca

Scripture Readings

5/29 Monday – Acts 21:8–14 John 14:27–15:7

5/30 Tuesday – Acts 21:26–32 John 16:2–13

5/31 Wednesday – Acts 23:1–11 John 16:15–23

6/1 Thursday – Acts 25:13–19 John 16:23–33

6/2 Friday – Acts 27:1–44 John 17:18–26

6/3 Saturday – Acts 28:1–31 John 21:15–25

6/4 Sunday – Acts 2:1–11 John 7:37–52, 8:12

St. Nicetas the Bishop of Chalcedon (May 28)

Saint Nicetas, Bishop of Chalcedon, lived during the second half of the eighth century. For his God-pleasing life he was consecrated as Bishop of Chalcedon.

Saint Nicetas distinguished himself by his charity, he always helped the poor, he lodged travelers in his home, he cared for orphans and widows, and he interceded for those who had been wronged.

During the reign of the iconoclast Leo the Armenian (813–820), Saint Nicetas bravely denounced the Iconoclast heresy and urged his flock to venerate the holy icons of Christ, the Theotokos, and the saints. Saint Nicetas endured much suffering from the impious emperor and his like-minded cohorts. He was subjected to tortures and sent off to exile.

The holy confessor Nicetas died at the beginning of the ninth century. From his relics occurred many miracles of healing. The Canon of the service, written by the priest Joseph of Constantinople, also includes Saint Nicetas's brother, Saint Ignatius, among the saints.

The First commandment: "I am the Lord your God, you shall not have other gods before me" (by Fr. William Most)

The commandment most directly prohibits the worship of false gods, and, to follow up, prohibits images. The Jews were very prone to such idolatry before the great exile. Afterwards they seem to have been largely healed.

The prohibition of images does not apply now, since the danger of idolatry has gone. Our images of Our Lord, His Mother, and the Saints, are just helps to

devotion. We do not adore them. We only venerate them, but even the veneration goes not to the image but to the holy one for which the image stands.

We need to avoid also superstition, which is offering worship in an improper manner, probably based on false revelations, e. g, prayers that if said for a set number of days will have an infallible result. Vain observance would be magic or satanism. Sadly, there is explicit worship of satan today. The Ouija board is dangerous, and we should avoid it, since part of its results come from automatic writing, but often enough satan intervenes.

We must also avoid sacrilege, which is scornful treatment of a person, place or thing dedicated to God. To receive Holy Communion in the state of sin is sacrilege. We avoid also simony, which takes its name from Simon Magus, who tried to buy with money the gift of working miracles . St. Peter rebuked him strongly (Acts 8:9–24). To give a stipend for a Divine Liturgy etc. is not simony. It is not buying the Divine Liturgy, it is an offering for the support of the priest, or a means of sharing specially in the Divine Liturgy.

In a loose sense, not a strict sense, some people today "worship" the false gods of secularism, which says this world is the only one to be considered, or hedonism, which makes pleasure the goal of life, or Communism, which denies the existence of God, seeks happiness in a so-called classless society in Russia the very opposite has been true, great privilege and luxury for the ruling class.

On the positive side, we are to worship God, which means most essentially, adoration and obedience. Adoration means recognizing who He is, and who I am in comparison. This is due in justice, but also, more importantly, in love: we recognize that God is not only infinitely good to us, but also in Himself. As such we should respond by pleasing Him by making ourselves open to receive His gifts — for that pleases Him. that is what love for God means. In no other way to we really give Him anything. The central virtue that gave all its value to the sacrifice of Jesus was His obedience to the will of the Father. Without it, His death would have been a tragedy, not a redemption.

Sacrifice for us (some pagan peoples had different ideas of sacrifice) has an external sign, which is there to express and perhaps even promote the essential, which is the interior dispositions. God complained through Isaiah (Is 29:13: "This people draw near to me with their mouth, and honor me with their lips, but their heart is far from me." The ancient Israelites at that time seemed to think their participation in their liturgy meant merely making responses and singing — these things were good, but the obedience was lacking. We must join our obedience — carried out in the recent past, or to come in the near future — to the offering of Jesus, when, through the human priest, He puts Himself on the altar under the appearance of separation of body and blood, to express His continued attitude of obedience to the Father. So catechists say our role in the Divine Liturgy is ACTS: adoration, contrition, thanksgiving, and supplication. We should do these things, but we must not let them cause us to forget the real center is obedience (Cf. Romans 5:19 and LG #3).

Outside the time of the sacrifice of the Mass, we should of course pray. Regular times are called for to insure we do not forget prayer altogether.

To God we give adoration, in the sense just described; but to Our Lady and the Saints we give only veneration, honor, something less than adoration. The sacrifice of Jesus is infinite, and so in a way we should need to do nothing. Yet St. Paul insists that the whole Christian regime means we are saved and made holy if and to the extent that we are not only members of Christ, but like Him. That includes being like Him in the work of reparation for sin (cf. Rom 8:17-18; Col 1. 24).

Second Commandment: "You shall not take the name of the Lord your God in vain."

1. Blasphemy and cursing

The chief thing prohibited by this commandment is taking the name of God in vain, i.e., using it in an empty way. Ordinarily this will not be more than venial sin, but it should be avoided. The Jews in the last centuries before Christ would not pronounce the word Yahweh even in prayer. Instead they said Lord.

Blasphemy means any speech, thought or action that shows contempt for God. It is very grave. The Old Testament called for the death penalty (Lev. 24:16).

When someone confesses cursing and swearing, it usually means neither thing. He means using damn or hell, or vulgar four letter words dealing with the results of elimination. These things are very rude, and mark a person as low class. But, unless someone really wishes evil to another, they are not sinful at all.

A vow is a promise made to God to do something better than what is obligatory. A vow imposes a real obligation. Deuteronomy 23:22 warns us not to make a vow and then not keep it. Whether or not mortal sin is involved depends on the importance of the thing vowed.

To take an oath is to call God to witness that what one says is true. It is lawful to do so, if there is sufficient reason.

To make a false oath is perjury. It offends against God's truthfulness, since it calls Him to witness to a lie. Proverbs 19:9 says one who does that will not go without punishment.

An adjuration is the solemn use of the name of God to strengthen a command. This is permissible if done with the right intention, and in cases where such a thing is really called for.

Third Commandment: "Remember to keep holy the Lord's day."

1. Sundays and Holy Days: Divine Liturgy Obligation

In Old Testament times, this commandment required keeping the Sabbath (Saturday), holy and a day of rest. The day was moved to Sunday by the authority Christ gave to His Church, to commemorate the Resurrection of Our Lord and Pentecost Sunday, when the Holy Spirit came upon the Apostles. The latest *Code of Canon Law* restates this obligation for us: there are false reports there is no longer an obligation.

Our participation in the Divine Liturgy must be most of all interior, joining our obedience to the Father to that of Jesus. At the Last Supper He used the seeming separation of body and blood (by bread and wine) to stand for death, and He thereby said to the Father that He would obey His command to die. The Divine Liturgy repeats that He did through the ministry of a human priest. The obedience of the Heart of Jesus on our altars is a continuation of the obedience in which He died. One way to carry out our part would be to spend a few minutes

before each Mass, to see what one has done in obeying the Father since the last Mass. If well done, this can be presented along with the obedience of Jesus at the double consecration. If some things are not well done, regrets are called for. One can also look ahead to the time soon to come to see: is something coming soon in which I know the will of the Father? Then: Do I mean to do it? This too can be joined to the obedience of Christ. The external things, making responses, singing etc. are very good, but not the essentials of participation.

Of course, grave reason can excuse one from Sunday Divine Liturgy, e.g., physical impossibility, sufficient sickness, great difficulty of getting to Divine Liturgy, or the need to care for the baby or sick relatives, when no one else can take these duties over at the time.

Besides Sunday, we must take part in the Divine Liturgy on Holy Days of obligation. In our Church these are:

January 6 (The Feast of Theophany),
March 25 (Annunciation of the Blessed Virgin)
Ascension Thursday (40 days after Easter),
June 29 (Feast of Sts. Peter and Paul)
Dormition/Assumption (August 15) ,
Christmas (December 25).
Sunday as a Day of Rest

In the *New Code of Canon Law*, the Church has revised this obligation, in Canon 1247: "They must also keep from such work or business as would inhibit the worship to be given to God, the joy proper to the Lord's day, and the due relaxation of mind and body."

There is much latitude given, but to merely do all day on Sunday the same job one does all week would surely be wrong. Sunday ought to be a day that is special and different to a considerable extent.

ПЕРША ЗАПОВІДЬ БОЖА (*Катол. Народний Катехизм*)

На горі Синай Бог сказав: "Нехай не буде в тебе інших богів, крім мене" (Вихід 20, 3), а це значить: "Лише Мене повинен шанувати як справжнього Бога, а не вшановувати чужих богів" (Рим. Кат.). У першій заповіді Бог бажає від нас внутрішнього і зовнішнього вшанування (св. Альф.). Цю заповідь має на увазі Ісус Христос, коли говорить до диявола: "Геть, сатано! Написано бо: Господу, Богу твоєму, поклонися і йому єдиному будеш служити" (Мат. 4, 10).

У першій заповіді Божій Бог нам наказує, щоб ми Його вшановували, і забороняє будь-яке ідолопоклонство і фальшиве шанування Бога.

ВШАНУВАННЯ БОГА

Ми поважаємо і шануємо звичайно таких людей, котрі чимось перевер-шують нас, — чи то силою, чи досвідом, чи знанням і т. п. Поважаємо прави-телів, старців, вчених мужів і т.д. Чим вище хто стоїть над нами, тим більшою буде наша повага, наша шана до нього. Бог є найвеличнішим від усіх, а ми — нічим порівняно з Ним, отже, Йому належить наша найбільша і незрівнянна повага. Таку повагу називаємо "величанням" або "поклонінням".

Ми повинні возвеличувати Бога, бо Бог є найвеличнішим серед усіх нас і серед усіх істот, а також тому, що ми і всі істоти повністю залежимо від Нього,

як від нашого Творця.

Зупинімося дещо на розважаннях про безмежну велич Бога. Поміркуймо спочатку про Його всемогутність, котра так гарно виявляється в зоряному небі: "Небеса оповідають славу Божу, славу і діло рук Його проголошує твердь небесна" (Пс. 19, 2). Поміркуймо про Божу вічність: "... один день перед Богом, як тисяча літ, і тисяча літ, як один день" (II Петро 3, 8). Поміркуймо про мудрість Його, про те, як чудово Він усе у всесвіті впорядкував, що навіть зло перетворює у добро. "О глибино багатства, мудрости і знання Божого!

Які незбагненні його постанови і недослідимі Його дороги" (Рим. 11, 33). Оцінімо Його батьківську турботу, котра не обминає навіть найдрібнішого створіння. Про Своє народження Бог сповіщає, пастухам і поганам, вбогу дівчину обирає Собі матір'ю, простих рибалок — Апостолами, убогим наказує проповідувати Євангеліє і т. д. "Хто, як Господь, Бог наш, що возсідає на престолі, що дивиться униз, на небо і на землю?" (Пс. 113, 5). Яка ж безмежна прірва відділяє нас від Бога! "Любимо Бога, бо пізнаємо Його, а возвеличуємо, бо не розуміємо Його" (св. Григ. Наз.). Ми всі повністю залежимо від Бога як нашого Творця, "... бо коли ми живемо, для Господа живемо; і коли ми вмираємо, для Господа вмираємо" (Рим. 14, 8). Ми є власністю Бога. Від Нього маємо тіло, силу нашої душі, наше Існування, Він урятував нас від вічної смерті. Якщо би хтось віддав тобі втрачені руки, очі, ноги, чи не був би ти вдячним його слугою до самої смерті? А ось Бог дав тобі не лише руки, очі і ноги, але й усі можливі блага тілесні і душевні. Тому справедливо, що ми повинні Йому служити і возвеличувати Його (св. Франц. з А.). Величання Бога — це дорогоцінна мазь, котра приготована з розважання над Божими добродійствами (св. Берн.). Треба також зважити на те, що ми зовсім не могли б існувати без допомоги Бога. Відбере в нас Бог їжу, — ми загинемо; забере в нас життя — ми помремо; дасть чортові більшу владу над нами, то скоїмо тяжкі гріхи. Те саме можна сказати і про всі інші створіння, — і вони повністю залежні від свого Господа і Творця. "Достойний ти, Господи й Боже наш, прийняти славу і честь, і силу, бо Ти створив усе, і волею Твоєю воно існує і створено" (Одрк. 4, 11). "Ходіть, поклонімося, і ниць припадім; припадімо на коліна перед Господом, творцем нашимі Бо Він наш Бог, і ми народ Його пасовиська і Його руки отара" (Пс. 95, 6-7).

Возвеличувати Бога — значить визнавати Його Володарем всесвіту і виявляти повну залежність від Нього.

Ще бойовий клич Архангела Михаїла "Хто яко Бог?" був виразом вшанування Бога. Бог не є залежним від жодної істоти, а кожне створіння залежить від Нього, хто це визнає, — вже вшановує Бога. "Шанувати Бога — значить визнавати не свою мізерність, але силу Бога" (М. Лят.). Хто шанує Бога, той може говорити за Давидом: "...вік мій — немовби ніщо перед тобою" (Пс. 39, 6), Пошана Бога виявляється передусім у внутрішній покорі перед Богом, а відтак зовнішніми проявами (св. Тома з Акв.). Людину, котра по-справжньому вшановує Бога, називаємо побожною.