



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."*

**07 вересня, 2014**

**Volume 59 No. 36**

**September 07, 2014**

**Служби Божі/Divine Liturgies**

*В Неділю/Sunday*

*8:30 am partially sung*

*10:30 am sung*

**У Свята/Holy Day of Obligation**

*10:30 am and 7:00 pm*

**Щодня/Daily Scheduled**

*8:15 am Divine Liturgy in church*

**Сповіді/Confessions:**

- 15 хвилин перед і на початку Служби  
Божої

- 15 minutes *before and in the beginning*  
*of the Divine Liturgy*

- Або наперед домовитися підчас тижня  
- *Or by appointment during the week*

**Baptism by appointment**

**Anointing of the Sick/Hospital Visits/**

*Eucharist for the sick - any time*

**Marriages - by arrangement**

**Funerals - by arrangement**

**оо. Василіяни/Basilian Fathers serving the  
Parish:**

- *Father Serafym Grygoruk, OSBM,*  
*Administrator Email: serh70@outlook.com*  
*Father Marcos Zubyk, OSBM*  
*Most Rev. Severian Yakymyshyn, OSBM*  
*Bishop Emeritus*

**Неділя перед Воздвиження  
Чесного Хреста;  
Мученик Созонт  
Маття 21, 33-42**



**Sunday before the Exaltation  
of the Holy Cross;**

**Martyr Sozont**

**John 3:13-26**

**13-а Неділя після Зшестя  
Святого Духа. Неділя перед  
Воздвиженням Чесного Хреста  
Воскресний Тропар, голос 4:**

Світлу про воскресіння розповідь від ангела почувши \* і від прадідного засуду звільнившись, \* Господні учениці, радіючи, казали апостолам: \* Здолана смерть, воскрес Христос Бог, \* що дає світові велику милість.

**Слава Отцю, і Сину, і Святому Духові;**

**Воскресний Кондак, голос 4:**  
Спас і мій визволитель, \* як Бог, із гробу воскресив землян від узів \* і розбив брами адові \* та воскрес на третій день, як Владика.

**І нині і повсякчас, і на віки вічні. Амінь.**

**Воскресний Богородичний, голос 4:** Йоаким і Анна народженням Твоїм, Пречиста, \* з неслави бездітності, \* Адам же і Єва від тління смерти визволилися. \* Звільнений від вини за гріхи, Твій народ святкує, взиваючи: \* Неплідна народжує Богородицю \* і кормительку Життя нашого.

**Прокімен, перед Воздвиженням, голос 6:** Спаси, Господи, людей Твоїх \* і благослови спадкоємство Твоє. (Пс 28:9, 1)

**Стих, перед Воздвиженням:** До Тебе, Господи, взиватиму; Боже мій, \* не відвертайсь мовчки від мене.

**Прокімен, перед Воздвиженням, голос 6:** Спаси, Господи, людей Твоїх \* і благослови спадкоємство Твоє.

**До КОРІНТЯН Першого послання Святого Апостола Павла Читання (16, 13–24)**

Браття! Чувайте, стійте у вірні, будьте мужні, кріпіться. Нехай усе у

вас діється в любові. А благаю вас, брати: Ви знаєте родину Степани, що вона первісток Ахаї і що вони віддали себе святим на службу; то щоб і ви також піддавалися таким людям і кожному, хто трудиться та працює з ними. Я тішуся приходом Степани, Фортуната й Ахаїка: вони заступили вашу неприявність, бо заспокоїли мій дух і ваш. Отож, шануйте таких. Вітають вас Церкви Азійські. Вітають вас у Господі сердечно Акила і Прискилла з їхньою домашньою Церквою. Всі брати вас вітають. Вітайте один одного святим цілунком. Привіт моєю рукою, Павловою. Як хтось не любить Господа, анатема на нього! “Маран ата!” Благодать Господа Ісуса з вами! Любов моя з усіма вами у Христі Ісусі! Амінь.

**Хор, голос 1: Алилуя! (3х)  
перед Воздвиженням Стих:**  
Возніс я вибраного з людей Моїх, \* елеєм святим Моїм помазав Його. (Пс. 89:20–21, 22)

**Хор, голос 1: Алилуя! (3х)  
перед Воздвиженням Стих:** Рука Моя з ним буде твердо, \* бо й рамено Моє буде Його скріпляти.

**Хор, голос 1: Алилуя! (3х)  
Від Матея Святої Євангелії  
Читання (21, 33–42)**

Сказав Господь притчу оцю: “Був один чоловік —господар, що насадив виноградник. Він обвів його огорожею, видовбав у ньому чавило, вибудував башту, винайняв його виноградарям і відійшов. Коли ж настала пора винозбору, послав він слуг своїх до виноградарів, щоб узяти від них плоди, йому належні. А виноградарі, схопивши його слуг, кого побили, кого вбили, кого ж

укаменували. Тоді він послав інших слуг, більше від перших, але ті вчинили й з ними те саме.

Наприкінці послав до них свого сина, кажучи: Матимуть пошану до мого сина. Та виноградарі, побачивши сина, заговорили між собою: Це спадкоємець. Нумо, уб'ємо його й заберемо собі його спадщину. І взявши його, вивели геть з виноградника й убили. Отож, коли прибуде господар виноградника, що зробить з тими виноградарями?” “Лютих люто

вигубить” — відповіли йому, — “а виноградник винаймуть іншим виноградарям, що будуть давати йому плоди його своєчасно.” Тоді Ісус сказав їм: “Чи в Письмі не читали ви ніколи: Камінь, що відкинули будівничі, став каменем наріжним? Від Господа це сталось, і дивне воно в очах наших.”

**Причасний:** Хваліте Господа з небес, \* хваліте Його на висотах. \* Алилуя! Алилуя! Алилуя! (Пс 148:1)

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**Парафія Покрова Пресвятої Богородиці** вітає всіх гостей, приятелів та рідних, які беруть з нами участь сьогодні в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

**Сьогодні: Неділя, 7 вересня**

**Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у вітальні під церквою.**

– **Парафіяльна Катехитична програма** під час Служби Божої в 10:30 рано у вітальні під церквою.

**Понеділок, 8 вересня:** Різдво (народження) Пресвятої Богородиці

– 10:30 ранку – Служба Божа

– 7:00 вечора – Служба Божа

**П'ятниця, 12 вересня:**

– 7:00 вечора – Парастас/Панахида за +**Степана Петелицького.**

**Субота, 13 вересня:**

– 10:00 ранку – Похоронна Св. Літургія за +**Степана Петелицького.**

**Неділя, 14 вересня, о 12 год.** – Річний парафіяльний пікнік.

Запрошуємо всіх узяти участь.

**Місячний намір Святішого Отця Папи Римського – на вересень**

**Загальний намір:** Носії умових вад: “Щоб носії умових вад отримували любов і допомогу, якої потребують щоб вести гідне життя”.

**Місійний намір:** Служіння вбогим: “Щоб християни, натхнені Словом Божим, служили вбогим і терплячим”.

*Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця.*

**13th Sunday after Pentecost.  
Sunday before Exaltation of the  
Holy Cross.**

**Resurrectional Tropar, Tone 4:**

When the disciples of the Lord learned from the angel the glorious news of the resurrection \* and cast off the ancestral condemnation, \* they proudly told the apostles: \* “Death has been plundered! \* Christ our God is risen, \* granting to the world great mercy.”

**Glory be to the Father and to the Son, and to the Holy Spirit;**

**Resurrectional Kondak, Tone 4:**

My Savior and Deliverer from the grave \* as God has raised out of bondage the children of earth \* and shattered the gates of Hades; \* and as Master, He rose on the third day.

**Now and for ever and ever.**

**Amen.**

**Resurrectional Theotokion,**

**Tone 4:** By your birth, O immaculate one, \* Joachim and Anna were freed from the reproach of childlessness, \* and Adam and Eve from the corruption of death. \* And your people, redeemed from the guilt of their sins, \* celebrate as they cry out to you: \* “The barren one gives birth to the Mother of God \* and nourisher of our Life.”

**Pre-feast of Exaltation**

**Prokimen, Tone 6:** Save Your people, O Lord, \* and bless Your inheritance. (Ps. 28:9, 1)

**Pre-feast of Exaltation Verse:**

Unto You I will cry, O Lord my God, \* lest You turn from me in silence.

**Pre-feast of Exaltation**

**Prokimen, Tone 6:** Save Your people, O Lord, \* and bless Your inheritance.

**A Reading from St. Paul's First Letter to the Corinthians (16:13–24)**

Brethren! Be on your guard, stand firm in the faith, and act like men. In a word, be strong. Do everything with love. You know that the household of Stephanas is the first fruits of Achaia and is devoted to the service of the saints. I urge you to serve under such men and under everyone who cooperates and toils with them. I was very happy at the arrival of Stephanas, Fortunatus, and Achaicus, because they made up for your absence. They have refreshed my spirit as they did yours. You should recognize the worth of such men. The churches of Asia send you greetings. Aquila and Prisca, together with the assembly that meets in their house, send you cordial greetings in the Lord. All the brothers greet you. Greet one another with a holy kiss. It is I, Paul, who send you this greeting in my own hand. If anyone does not love the Lord, let a curse be upon him. O Lord, come! The favor of the Lord Jesus be with you. My love to all of you in Christ Jesus.

**Faithful, Tone 1: Alleluia! (3x)**

**Verse:** I have exalted one chosen from among My people; \* with My holy oil I have anointed him. (Ps.89:20, 21)

**Faithful, Tone 1: Alleluia! (3x)**

**Verse:** Indeed, My hand shall sustain him, \* and My arm shall make him strong.

**Faithful, Tone 1: Alleluia! (3x)**

**A Reading of the Holy Gospel according to Matthew (21:33–42)**

At that time, Jesus told this parable: “There was a property owner who planted a vineyard, put a hedge

around it, dug out a vat, and erected a tower. Then he leased it out to tenant farmers and went on a journey. When vintage time arrived he dispatched his slaves to the tenants to obtain his share of the grapes. The tenants responded by seizing the slaves. They beat one, killed another, and stoned a third. A second time he dispatched even more slaves than before, but they treated them the same way. Finally he sent his son to them, thinking, 'They will respect my son.' When they saw the son, the tenants said to one another, 'Here is the one who will inherit everything. Let us kill him and then we shall have his inheritance!' With that they seized him, dragged him outside the vineyard,

and killed him. What do you suppose the owner of the vineyard will do to those tenants when he comes?" They replied, "He will bring that wicked crowd to a bad end and lease his vineyard out to others who will see to it that he has grapes at vintage time." Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected has become the keystone of the structure. It was the Lord who did this and we find it marvelous to behold?'"

**Communion Verse:** Praise the Lord from the heavens; \* praise Him in the highest. \* Alleluia! Alleluia! Alleluia! (Ps.148:1)

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**The Protection of the Blessed Virgin Mary Parish** welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of the Protectress, the Blessed Mother of God, bless you and your family!

- **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

**TODAY: Sunday, September 7:** - Catechism for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

**Monday, September 8:** Nativity of the Mother of God

- 10:30 AM - Divine Liturgy

- 7:30 PM - Divine Liturgy

**Thursday, September 11,** at 7:00 PM - **Bible Study:** Letter of St. James

**Friday, September 12:**

- 7:00 pm - Parastas/Panachyda for +**Stefan Petelycky.**

**Saturday, September 13:**

- 10:00 am - Funeral Divine Liturgy for +**Stefan Petelycky.**

- **Vespers at 6:00 pm** in the monastery chapel. (mostly in English)

**Sunday, September 14:**

- 12:00 PM - **Annual Parish Picnic.** Everybody's invited to take part in it.

**Monday, September 15:**

- 7 pm Parish Council Meeting in the Boardroom.

***SPECIAL NOTICE - Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy.***

### **Monthly Intentions of the Holy Father for September**

**Universal Prayer Intention:** *Mentally disabled.* That the mentally disabled may receive the love and help they need for a dignified life.

**Evangelization Intention:** *Service to the poor.* That Christians, inspired by the Word of God, may serve the poor and suffering.

**Eparchial School** is accepting registrations for UKRAINIAN and CATECHETICAL PROGRAMS 2014/2015. The Ukrainian program includes Ukrainian language and literature, math and culture studies. The Catechetical program provides Catechism and preparation to the first Confession and Solemn Holy Communion (available in both English and Ukrainian). Classes are held on Saturdays (8:30 am – 3:00 pm) at 550 West 14 Ave, Vancouver. You can register for both or just for one program. For the Ukrainian program contact tel. 604-374-4535 (Anna, coordinator of the program), email: [anna.vyshnevaska@gmail.com](mailto:anna.vyshnevaska@gmail.com). For the Catechetical program contact tel. 778-387-7071 (Fr. Andrii, coordinator of the program), email: [office.holycross@gmail.com](mailto:office.holycross@gmail.com). You can download the registration forms at <http://holyeucharist.ca/category/organizations/eparchial-school/>  
Deadline for registrations: September 28, 2014.

**Єпархіальна Школа** оголошує набір учнів на УКРАЇНСЬКУ та КАТЕХИТИЧНУ ПРОГРАМИ (2014/2015 навчальний рік). Українська програма включає заняття з української мови і літератури, математики та культурознавства. Катехитична програма передбачає Катехизм та підготовку до першої Сповіді та урочистого Святого Причастя (українською та англійською мовами). Заняття відбуваються по суботах (8:30 – 15:00 год.) за адресою: 550 West 14 Ave, Vancouver. Є можливість зареєструватися на обидві програми, або лише на одну. Реєстрація на Українську програму за тел. 604-374-45-35 (Анна, координатор програми), email: [anna.vyshnevaska@gmail.com](mailto:anna.vyshnevaska@gmail.com). Реєстрація на Катехитичну програму за тел. 778-387-7071 (о. Андрій, координатор програми), email: [office.holycross@gmail.com](mailto:office.holycross@gmail.com). Реєстраційну форму можна завантажити за адресою: <http://holyeucharist.ca/category/organizations/eparchial-school/>  
Набір проводиться лише до 28 вересня 2014.

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

**Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab.

**EXPERIENCE THE GLORY! Kyiv Symphony Orchestra and Chorus**

September 10 at 2:00 and 7:00 PM – Bakerview MB, Abbotsford.

September 14 at 7:00 PM– Willingdon Church, Burnaby

Sept. 16 at 7:00 PM –Bethany Baptist, Richmond.

The Kyiv Symphony Orchestra and Chorus shares the gospel through great sacred classics, sung and spoken prayers, timeless instrumental chamber music, stories and testimonies of God's grace, and hearty Ukrainian folk music.

>> If anyone has a plot available for sale in the Devotion Section of Forest Lawn, kindly call Robert Reavill at 604.420.6700.

**SUNDAY DONATIONS:** August 24, 2014-\$1178.00 August 31, 2014-\$1751.00

>> **Parish Bazaar** – we are asking people to donate a large prize for the **Bazaar Raffle** (trip, TV, etc.)

We are also requesting any extra **preserves** that you will be making over the summer. Please bring as many as you can spare to the Auditorium kitchen on Tuesdays. They will be sold at **our Parish Bazaar**. Your help is greatly appreciated.

We are looking for your baking to help stock the sales shelves with brownies, breads and buns, pies, cakes, cinnamon buns, cookies and any other baking that does not include fillings such as cream or cheese or other dairy products.

**“Pyrohy Making” dates for the Bazaar – Wednesdays at 8 am:** September 17; September 24; October 8 and October 15. For more information, call Henriette Ukrainetz at 604.291.0087.

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**The Landscape of Reality** (*cont'd*) by Frank Sheed

What we see of science, applies to the natural life of man as a whole: it would be horribly impoverished by the kind of simplification proposed for religion. But there is another point. Like most vital functions, religion is complex to analyze, but simple in operation. Complexity in structure actually simplifies things for us. Breathing, for instance, is a simple and satisfying operation resulting from a highly complicated mechanism. Eliminate some of the elements of the mechanism by which we breathe, and breathing would cease to be simple, and might even cease to be breathing. Simplicity, indeed, is one of those qualities which has suffered from being praised without much thought. One leg is simpler than (that is, half as complicated as) two; but to have only one leg would complicate walking. Similarly to explain life by one principle, either spirit or matter, would be simpler than to explain it by two. But it would leave life quite inexplicable.

In fact, the mind, enabled by faith and its own cooperative activity to see reality as it is, does not find itself impeded by overcomplication, but for the first time can move freely about reality. In the realization of the Infinite, there is a

sense of enlargement and confidence, not lessened but added to by the resultant awareness of our own finiteness; for finiteness is no constraint to a being that is simply trying to be itself. The mind is not forever baffled by the multiplicity of things, once it sees them related to God, whose meaning is love, and so to each other. A heap of human features tossed pell-mell onto a table, or even arranged in some arbitrary order—in order of size, for instance, or in alphabetical order—would be very baffling indeed; but in their proper order in the human face they are not baffling.

Just as the mind finds freedom and not confusion in the seen complexity of things, so life and action find freedom and not frustration. For there is a miraculous principle of simplification in seeing that the significant movement of life, to which all other movements are secondary, is according to whether we are going toward God, the logical end being sanctity, or toward self as distinct from God, with the logical end of damnation. There is nothing in human life that cannot be related to this single simple principle. It is with this that the Church is concerned, to the great puzzlement of those who do not possess this key to simplicity. To take one obvious illustration: whereas, in the light of natural justice, we tend to see men primarily as exploiters and exploited, with the result that we see as a first duty the overthrow of the exploiters and the relief of their victims, the Church sees them primarily as saints and sinners, her job being to turn the sinners into saints and the saints into greater saints. The practical consequences of this way of seeing are enormous and frequently disturbing. Where the world sees a strong man triumphant in tyranny, who must be put down, the Church sees a poor stunted soul in peril of damnation, who must somehow be saved from that mortal peril. To the world, arrogance is a provocation and we rage against it; to the Church, arrogance is a disease in the soul, arousing compassion and a loving desire to heal. Other considerations may intervene—the good of souls endangered by the inner-leading the Church to resist. But even then her action is still guided by the principle that what matters is the movement of souls toward God or away from God. It is good, since this *is* the principal question, that someone should specialize on it, so that it is not left merely to take its chance among the myriad motives for which people act.

### ***The laws of reality***

The vision of reality involves seeing not only what is, but how we should conduct ourselves in this now-seen universe. Reality has laws, and we can know them.

God did not make a chaos, in which any cause might have any effect. That would make intelligent living impossible. We must see laws primarily as statements of cause and effect. In other words, laws may be seen from one of two angles. Primarily they are statements, secondarily they are commands. As statements they tell us what the relations are between one reality and another: reality *is so*. As commands they order us to act in accordance with reality thus shown to us: reality being *so*, do *so*.