



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

550 West 14 Avenue
Vancouver, BC V5Z 1P6
E-Mail: office@stmarysbc.com

Phone: 604.879.5830
Fax: 604.874.2727
Website: www.stmarysbc.com

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

15 листопада, 2015

Volume 60 No. 46

November 15, 2015

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 Divine Liturgy in Chapel

Сповіді/Confessions: - 15 хвилин перед і
15 хвилин на початку Служби Божої
- 15 minutes before and 15 minutes in the
beginning of the Divine Liturgy
- Або наперед домовитися під час 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

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

25-а Неділя після П'ятидесятниці

Святі мученики і ісповідники Гурій,
Самон і Авів

Лука 10:25-37



25th Sunday after Pentecost

Holy Martyrs and Confessors Gurias,
Samonas and Abibus

Luke 10:25-37

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

**25-а Неділя Після Зшестя
Святого Духа**

Воскресний Тропар, голос 8:

З висоти зійшов Ти, Милосердний, *
і триденне погребення прийняв Ти,
* щоб нас звільнити від страждань. *
Життя і воскресіння наше, *
Господи, слава Тобі!

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

Воскресний Кондак, голос 8:

Коли Ти воскрес із гробу, * то й
померлих підняв, * і Адама
воскресив; * радіє Єва воскресінням
Твоїм * і кінці світу прославляють *
Твоє з мертвих воскресіння,
Багатомилостивий.

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

Воскресний Богородичний,

голос 8: Тобі вибраній Владарці, *
подячні пісні перемоги співаємо ми,
врятовані від лиха, слуги Твої,
Богородице. * Ти, що маєш силу
нездоланну, * захорони нас від
усяких бід, щоб звати нам: *
Радуйся, Невісто, Діво чистая!

Прокімен, голос 8: Помоліться
і хвалу віддайте * Господеві, Богу
нашому. (Пс 76: 12, 2)

Стих: Відомий Бог у Юдеї, в
Ізраїлі велике ім'я Його.

Прокімен, голос 8: Помоліться
і хвалу віддайте * Господеві, Богу
нашому.

**До ЕФЕСЯН послання Святого
Апостола Павла читання (4:1-6)**

Браття! Благаю вас я,
Господній в'язень, поводитися
достойно покликання, яким вас
візвано, в повноті покори й
лагідности, з довготерпеливістю,
терплячи один одного в любові,
стараючися зберігати єдність духа
зв'язком миру. Одне бо тіло, один
дух, а й в одній надії вашого

покликання, яким ви були візвані.
Один Господь, одна віра, одне
хрищення. Один Бог і Отець усіх,
що над усіма й через усіх і в усіх.

Хор, голос 8: Алилуя! (3х)

Стих: Прийдіте, радісно
заспіваймо Господеві, * воскликнім
Богу, Спасителеві нашому. (Пс 95:1,
2)

Хор, голос 8: Алилуя! (3х)

Стих: Прийдімо з похвалами
перед обличчя Його, * і псалмами
воскликнім Йому.

Хор, голос 8: Алилуя! (3х)

**Від ЛУКИ Святої Євангелії
Читання (10:25-37)**

У той час якийсь законовчитель
установив, щоб його (Ісуса) випробувати,
та й каже: "Учителю, що мені
робити, щоб вічне життя досягнути?"
А Ісус мовив до нього: "В законі що
написано? Як там читаєш?" Озвався
той і каже: "Люби Господа, Бога
твого, всім серцем твоїм, усією
твоєю душею і всією силою твоєю і
всією думкою твоєю; а ближнього
твого, як себе самого." "Ти добре
відповів," сказав (Ісус), "роби це й
будеш жити." Та той, бажаючи себе
самого виправдати, каже до Ісуса:
"А хто мій ближній?" Мовив тоді
Ісус, кажучи: "Один чоловік
спускався з Єрусалиму до Єрихону
й потрапив розбійникам, що його
обдерли й побили тяжко та й пішли
геть, зоставивши півмертвого.
Випадком ішов якийсь священик
тією дорогою; побачив він його й,
збочивши, пройшов мимо. Так само
й левіт прийшов на те місце, глянув
на нього й пройшов мимо. Але один
самарянин, що був у дорозі,
знанацька надійшов (на нього) й,
побачивши його, змилосердився.
Він приступив до нього, перев'язав
йому рани, полив їх оливою і

вином; потім посадив його на власну скотину, привів до заїзду й доглянув за ним. На другий день він вийняв два динарії, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся. Хто з оцих трьох, на твою думку, був ближнім тому, що

потрапив розбійникам у руки?" Він відповів: "Той, хто вчинив над ним милосердя." Тоді Ісус сказав до нього: "Іди і ти роби так само."

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

/ / /

НИНІ: неділя, 15 листопада: – Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі, під церквою.

Субота, 21 листопада: – 9:30 ранку – Молебень до Серця Христового, а відтак Сходини ЛУКЖК у вітальні під церквою.

Субота, 21 листопада: – 10:00 ранку – Служба Божа. Вхід Пресвятої Богородиці у храм.

Понеділок, 23 листопада: – 7:00 веч. Сходини Парафіяльної Ради у Борд Румі.

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

>> **Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Bohdan Karpinski and +**Joseph Miranda**, a resident of St. Mary's Gardens and member of our parish. He passed away November 10. God grant him eternal rest.

>> **This year's bazaar will be taking place on Saturday, November 28. 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. Also, any fresh fruit would be appreciated to make delicious pies for our bazaar. Items for the **Rummage Sale** such as clean slightly used clothing, clean kitchen utensils (pots and the like), household items (picture frames, ornaments and the like), **may be brought on Sunday, November 8 and 15 when you come for Liturgy and put in the Auditorium.** We are also asking for **donations** of all things (ie: Hockey tickets, dinners for two, wine box, etc.) to be bid on at the **Silent Auction.** Thank you for helping our annual bazaar.

You are invited to an afternoon session with **Dr. Olena Hankivsky**, who will present her most recent research on Ukraine's health situation and the opportunity of establishing a public health school in Lviv. This will take place on **Sunday, November 15, 2015** in the **boardroom of St. Mary's Ukrainian Catholic Centre.** **Doors open at 2:30 pm.** This event is sponsored by the Ukrainian Canadian Professional & Business Association of Vancouver and the Vancouver Branch of the Ukrainian Women's Association of Canada.

25th Sunday after Pentecost

Resurrectional Tropar, Tone 8:

You came down from on high, O Merciful One, * and accepted three days of burial * to free us from our sufferings. * O Lord, our life and our resurrection, * glory be to You.

Glory be to the Father and to the Son and to the Holy Spirit.

Resurrectional Kondak, Tone 8:

When You rose from the tomb, * You also raised the dead and resurrected Adam. * Eve exults in Your resurrection, * and the ends of the world celebrate Your rising from the dead, * O most merciful One.

Now and for ever and ever.

Amen.

Resurrectional Theotokion,

Tone 8: To you, O Mother of God, * the invincible leader, * we, your servants, ascribe these victory hymns * in thanksgiving for our deliverance from evil. * With your invincible power free us from all dangers * that we may cry out to you: "Hail, O Bride, and pure Virgin!"

Prokimen, Tone 8: Pray and give praise to the Lord our God.

Verse: In Judea God is known; * His name is great in Israel. (Ps. 76:12, 2)

Prokimen, Tone 8: Pray and give praise to the Lord our God.

A Reading of the Epistle of St. Paul to the Ephesians (4:1-6)

Brethren! I plead with you, then, as a prisoner for the Lord, to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you

were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Faithful, Tone 8: Alleluia! (3x)

Verse: Come, let us rejoice in the Lord; * let us acclaim God our Savior.

Faithful, Tone 8: Alleluia! (3x)

Verse: Let us come before His countenance with praise * and acclaim Him with psalms. (Ps. 95:1, 2)

Faithful, Tone 8: Alleluia! (3x)

A Reading from the Gospel according to Luke (10:25-37)

On one occasion, a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine

on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell

into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Communion Verse: Praise the Lord from the heavens; * praise Him in the highest. * Alleluia! (3x)
(Ps.148:1)

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TODAY: Sunday, November 15: – Coffee and sweets available following the Sunday Divine Liturgies in the Fellowship Room downstairs. All guests and parishioners are invited.

– **Bible Studies** after both Divine Liturgies (the class will start after coffee at 9:40 AM and at 12:30 PM). The study of the Old Testament Prophets, the Messengers of God's Mercy. Please, come!

Sat., Nov. 21: – UCWLC Meeting begins at 9:30 am with Moleben to the Sacred Heart followed by the monthly meeting in the Fellowship Room.

Sat., Nov. 21, at 10:00 AM – Divine Liturgy. The Entrance of BVM into Temple.

Monday, November 23: – 7:00 PM PARISH COUNCIL MEETING in the Boardroom.

Sun., Nov. 22 – Bible Studies after both Divine Liturgies (the class will start after coffee at 9:40 AM and at 12:30 PM). The study of the Old Testament Prophets.

>>As a reminder any notices or publications to be placed in the church should go through the church office, and then once approved, it can be posted. This includes the Church Bulletin Board, the Community Bulletin Board, and the Information Tables in the Church vestibule and Fellowship Room.

>> Як пригадування, будь-які повідомлення або публікації, які будуть поміщені в церкві, повинні пройти через офіс церкви, і коли прийняті, вони можуть бути розміщені.

SUNDAY DONATIONS: November 8/15-\$1128.00



Chancery Office
Eparchy of New Westminster

To the Reverend Clergy, Religious and Lay-Faithful
of the Eparchy of New Westminster

12 November 2015

Feast of the Great Martyr for Church Unity St. Josaphat
Glory to Jesus Christ!

Dear Friends,

For several years in many of our parishes in the Eparchy we have been using the Liturgical practice of the Kiss of Peace during the Divine Liturgy. I would like to officially announce that as we enter into the Great Jubilee Year of Mercy proclaimed by the His Holiness Pope Francis and the Synod of Ukrainian Catholic Bishops on December 8th, we are implementing the restoration of the Liturgical practice of the Kiss of Peace in the Divine Liturgy in all of our parishes in the Eparchy.

In order to assist us in understanding this ancient practice I would like to provide both historical background and information and how is to be introduced to all of our parishes by our clergy. The information below has been prepared by the Eparchy of Edmonton for use in their parishes and I think you will find it most helpful.

Introduction and History

The Kiss of Peace is an expression of reconciliation and unity between the people present at a liturgical assembly.

It originates with the widespread custom, in the ancient Western Mediterranean world, of people greeting each other with a kiss on the cheek. This was the custom in ancient Judea and was also practiced by Christians.

Scriptural references

It is clearly the custom referred to by Jesus when he defends the sinful woman at the house of Simon the Pharisee: “You gave me no kiss, but from the time I came in she has not stopped kissing my feet (Luke 7: 45).

The Apostle Paul instructs the Churches on three separate occasions: “Greet one another with a holy kiss” (Romans 16: 16, 1 Corinthians 16: 20, 2 Corinthians 13: 12). Similarly, Saint Paul tells the Thessalonians, “Greet all the brothers and sisters with a holy kiss” (1 Thessalonians 5: 26). The chief apostle Peter likewise closes his first epistle with the instruction, “Greet one another with a kiss of love” (1 Peter 5: 14).

Early Church

Two early reports concerning the Eucharistic celebration in the early Church confirm that the Kiss of Peace was an integral element of Christian liturgy. Justin Martyr (100–165) clearly echoes the Apostle’s instructions: “Having ended the prayers, we salute one another with a kiss.” Hippolytus of Rome (170–235) gives a more detailed treatment: “After the catechumens have finished praying, they do not give the kiss of peace, for their kiss is not yet pure. But the faithful shall greet one another with a kiss, men with men, and women with women. Men must not greet women with a kiss.”

The Kiss of Peace continued to be part of Christian worship, although its exact location in the service differed according to local custom. In the Roman Rite this exchange takes place at a later point in the Mass because of the understanding that it is a means of preparation for the reception of Holy Communion. In the Byzantine tradition the Kiss of Peace seems to have always been exchanged right before the Anaphora. Its position here is due to a very early interpretation that relates it to the preparation for bringing an offering to the altar, so that one may “first be reconciled to [one’s] brother or sister” in accordance with Mathew 5: 23–24.

Scholars who study the historical development of the Divine Liturgy make some important observations regarding the Kiss of Peace. For example, early sources show clearly that it was originally exchanged not merely among the bishops and priests as today, but among the deacons and lay people as well.

Also, the Kiss of Peace was likely only exchanged between neighboring worshippers, as opposed to everybody in the congregation exchanging with everybody else in the congregation – such a rule meaning that the rite could have been accomplished with a minimum of time and confusion.

Byzantine practice

These same scholars tell us that by the time of Philotheos, Patriarch of Constantinople (latter half of the 14th century) the Kiss of Peace was no longer exchanged among the people in the congregation, but nobody seems to know why,

although there is some suggestion that the exchange had become irreverent and disruptive. The practice seems to have died out in the West around the same time.

It is interesting to note that, while today in the Byzantine Rite the Kiss of Peace is usually given on the shoulders, no less a luminary than Saint John Chrysostom (late 4th century) mentions that it was at one time exchanged on the lips. By the end of the 11th century it had become the practice during Great Lent to kiss only on the shoulders, not on the lips.

That the Kiss of Peace was an element of the liturgy also in the lands of Rus'–Ukraine is evidenced by various Slavic manuscripts of rubrics, and some of these even as late as the 17th century include the rubric "і цілюються в уста" ("and they kiss on the lips") (although by this time it was likely a directive only for the clergy).

Even today this giving and receiving of the Kiss of Peace by everyone in the congregation (clergy and laity alike) remains in the rubrics of the ritual of forgiveness at the beginning of Great Lent during Forgiveness Vespers and at the exchange of the Paschal Kiss (also between clergy and laity alike) during Resurrection Matins.

In the Latin Rite, the "offering of peace to one another" (note the terminology) was restored in 1969 following the directives of the Second Vatican Council. This initiative specified that the exchange was to be carried out according to the customs and mentality of the people, as determined by local bishops' conferences.

General Directives

1. In accordance with the Byzantine tradition, the liturgical rite is referred to as *The Kiss of Peace*.

2. In essence, the Kiss of Peace is not a mere salutation or greeting, but rather a public profession of love for one another and a sign of mutual forgiveness, which precedes the Symbol of Faith (The Nicene Creed). Mutual love for one another and unity in the true faith are essential prerequisites for the celebration of the Eucharist.

3. The Kiss of Peace shall be introduced in all parishes throughout the Eparchy of Edmonton as a regular Sunday and Feast Day practice beginning on Forgiveness Sunday, March 2, 2014.

4. The introduction of the Kiss of Peace is to be preceded with appropriate catechesis through Sunday homilies, announcements and bulletins.

5. The Eparchial Liturgical Commission, under the direction of the bishop, can serve as a resource for the parishes in the restoration and pastoral application of the Kiss of Peace.

Praxis

6. In the Divine Liturgy, after the Great Entrance and the Litany for the Gifts, the priest faces the people and blesses, saying: **Peace be with all**. The choir responds: **And with your spirit**. The priest remains standing at the Royal Doors, facing the people.

7. The deacon, standing at his usual place before the iconostasis, turns to the faithful (if no deacon, then the priest, facing the people) continues: **Let us love one another so that we may be of one mind in confessing**. The choir responds: **The Father, the Son, and the Holy Spirit, the Trinity, one in being and undivided**.

8. The priest may at this point take a few moments to say a few words about the Kiss of Peace, to facilitate its introduction. The following are a few examples:

a. In the Gospel of Matthew, in the Sermon on the Mount, Jesus proclaims the following. He says: "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matthew 5: 23–24). Our gift of bread and wine has been presented and placed

upon the altar, but before we continue with that prayer of the Church which will transform them into the Body and Blood of Christ, our Lord is asking us to be reconciled with one another. Let us reverently exchange the Kiss of Peace as a sign of our willingness to forgive one another, to be forgiven if we have offended anyone, and to be at peace.

b. There are two important requirements for celebrating the Eucharist in a worthy manner pleasing to God. The first requirement is that we love one another. At the Last Supper, Jesus gave us a new commandment. He said: "This is My commandment, that you love one another as I have loved you; abide in My love." The second requirement is that we share the same Faith. With the Kiss of Peace, we profess that we take our Lord's commandment seriously. We strive to love one another with the love of Christ. With the Symbol of Faith, which immediately follows, we profess that we share the same Faith in the one true God, and that we seek to worship the Trinity in spirit and truth.

c. Peter once came up to Jesus and said to Him, "Lord, if my brother (or sister) sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy times seven" (Matthew 18: 21-22). With the Kiss of Peace, we profess our willingness and desire to forgive, no matter how many times we have been offended or hurt by our brother or sister.

d. What often prevents us from living an authentic Christian life and robs us of our Christian joy is the poison of unforgiveness, resentment and bitterness. Forgiveness is not a feeling, but a conscious choice that we make. Let the Kiss of Peace today be a sign of our willful decision to forgive those who have hurt us, to let go of the debt that they may have incurred against us, and to let go of any bitter feelings of resentment, so that the Lord may restore our souls to freedom, peace and joy!

9. The priest should also explain and demonstrate to the faithful how the Kiss of Peace is exchanged.

10. The one who initiates the greeting says, **Christ is among us**; while the one who receives the greeting responds, **He is and will be!** At certain times of the year, this exchange is replaced by the appropriate festal greeting, for example, "Christ is Risen!", "Indeed He is Risen!"

11. The Kiss of Peace among the laity may be offered in the following ways:

- a. By kissing the **right shoulder** or cheek of the other person first, then kissing the **left shoulder** or cheek of the other person;
- b. By shaking hands; or
- c. By a reverent bow toward our neighbor.

12. The priest's good instruction and his personal example will be of utmost importance in upholding the rite of the "Kiss of Peace" as a sacred liturgical act of love and reconciliation and not merely a casual or even frivolous expression of salutation.

13. May the restoration of the Kiss of Peace truly be a public profession of love for one another and a sign of mutual forgiveness, a means of furthering our efforts at proclaiming the Good News of the Gospel message, and a gesture of hospitality in our parishes.

With assurance of my prayerful best wishes and Episcopal blessings, I remain,

Sincerely yours in the Lord,
+Ken