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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."*

13 листопада, 2016

Volume 61 No. 46

November 13, 2016

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. Василянн/Basilian Fathers serving the

Parish: - Father Serafym Grygoruk, OSBM

Administrator Email: serh70@outlook.com

Father Marcos Zubyk, OSBM

Father Joseph Pidskalny, OSBM, the 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.

26-а Неділя після П'ятидесятниці

Святий Іван Золотоустий

Лука 12:16-21



26th Sunday after Pentecost

Saint John Chrysostom

Luke 12:16-21

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

26–а Неділя Після П'ятидесятниці.

І Святого Івана Золотоустого Воскресний Тропар, голос 1:

Хоч запечатали камінь юдеї * і воїни
стерегли пречисте тіло Твоє, *
воскрес Ти, Спасе, на третій день, *
даруючи життя світові. * Тому сили
небесні взивали до Тебе, Життєдавче:
* Слава воскресінню Твоєму, Христе,
* слава царству Твоєму, * слава
провидінню Твоєму, єдиний
Чоловіколюбче!

Тропар св. Ів. Зол., голос 8.

Благодать уст твоїх, наче світла
осяйність вогню,* просвітила
вселенну:* не скарби грошолобства
світові вона придбала,* але висоту
смиренномудрости нам показала.*
Тому, навчаючи нас своїми словами,*
моли, отче Іване Золотоустий, Слово,
Христа Бога,* щоб спаслися душі
наші.

Слава Отцю, і Сину, і Святому Духові;

Воскресний Кондак, голос 1:

Воскрес Ти у славі як Бог із гробу * і
світ з Собою воскресив; * людське
єство Тебе, як Бога, оспівує і смерть
щезла. * Адам же ликує, Владико, * і
Єва нині, з узів визволившись, радіє,
взиваючи: * Ти, Христе, Той, Хто всім
подає воскресіння.

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

Кондак св. Ів. Зол., голос 6:

Всеблаженний і преподобний Іване
Золотоустий,* ти прийняв з небес
божественну благодать* і твоїми
устами навчаєш усіх* поклонятися в
Троїці єдиному Богові.* Достойно
хвалимо тебе,* бо ти є вчитель, який
Божих тайн навчає.

Прокімен, голос 1: Милість Твоя
Господи, * хай буде над нами, * бо
ми надіялись на Тебе. (Пс. 33:22, 1)

Стих: Радуйтеся, праведні, в
Господі, правим належить похвала.

Прокімен, голос 1: Милість Твоя
Господи, * хай буде над нами, * бо
ми надіялись на Тебе.

До ЕФЕСЯН послання Святого Апостола Павла читання (5:9–19)

Браття! Поводьтеся, як діти
світла. Плід світла є в усьому, що
добре, що справедливе та правдиве.
Шукайте пильно того, що Господеві
подобається. Не беріть участі в
безплідних ділах темряви, а радше їх
картайте, бо що ті люди потай
виробляють, соромно й казати. Все,
що ганиться, стає у світлі явним, а
все, що виявляється, стає світлом.
Тому говорить: “Прокиньсь, о
сплячий, і встань із мертвих, і Христос
освітить тебе!” Тож, уважайте пильно,
як маєте поводитися, — не як
немудрі, а як мудрі, використовуючи
час, бо дні лихі. Тому не будьте
необачні, а збагніть, що є Господня
воля. І не впивайтеся вином, яке
доводить до розпусти, а сповнюйтеся
Духом. Проказуйте між собою вголос
псалми й гимни та духовні пісні,
співайте та прославляйте у серцях
ваших Господа.

Хор, голос 1: Алилуя! (3х)

Стих: Бог, що дає відплату мені,
і покорив народи мені.

Хор, голос 1: Алилуя! (3х)

Стих: Ти, що звеличуєш спасіння
царя, і даєш милість помазаннику
Своєму Давидові і родові його повіки.
(Пс 18:48, 51)

Хор, голос 1: Алилуя! (3х)

Від ЛУКИ Святої Євангелії Читання (12:16–21)

Сказав Господь притчу оцю: “В
одного багача гарно земля вродила. І
почав він міркувати, кажучи сам до
себе: Що мені робити? Не маю де
звезти врожай мій! І каже: Ось що я
зроблю: розберу мої стодоли, більші
побудую і зберу туди все збіжжя і
ввесь мій достаток та й скажу душі
своїй: Душе моя! Маєш добра багато в

запасі на багато років! Спочивай собі, їж, пий і веселися! А Бог сказав до нього: Безумний! Цієї ж ночі душу твою заберуть у тебе, а те, що ти зібрав, кому буде? Отак воно з тим, хто збирає для себе, замість щоб багатіти в Бога.”

Причасний: Хваліте Господа з небес, * хваліте Його на висотах.
*Пам'ять про праведника буде вічна, лихої слави він не лякається.
Алилуя!(Зх) ((Пс 148:1) Пс. 112:6)

Songs at 10:30 Div. Liturgy: 1) **Opening:** on page 234 “V Strasi i Pokori”; 2) **at the Communion:** page 320 “Raduisia Sertse”; 3) **Closing:** page 364 “O Spomahai Nas”

НИНІ: Неділя, 13 листопада: після 10:30 Служби Божої – Річні Парафіяльні Збори у залі, під церквою.

- **понеділок, 14 лист. 11:00 ранку** – Похорон. Служба Божа за +Емілію Кузик
- **вівторок, 15 листопада** - початок Посту Пилипівки - 40 днів перед Різдом Христовим
- **вівторок, 15 лист. 6:30 вечора** - Вечірня у каплиці

>> **До Вашої уваги,** при вході до церкви Ви можете взяти лист від Секретаріату синоду єпископів УГКЦ. Цей лист є з нагоди завершення Року Божого милосердя.

Намірення Апостольства Молитви на листопад: *Загальна інтенція:* Приймання біженців. Щоб країни, які приймають велике число біженців і уполідованих, мали підтримку в своїх зусиллях солідарності. *Євангелізація:* Співпраця між священиками і мирянами. Щоб у парафіях, священики і миряни, разом співпрацювали в служінні спільноти не піддаючись спокусі знеохоти.

Monthly Intentions of the Holy Father for November: *Universal:* Countries Receiving Refugees. That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity. *Evangelization:* Collaboration of Priests and Laity. That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

>> **Ukrainian Language for Adults** is being offered on Monday nights from 6:45 pm – 8:45 pm. All levels are welcome. Call Susan at 604.733.3756 for details or to register.

>> **Learn Ukrainian On-line.** For people who wish to learn Ukrainian but for some reason cannot come to Ukraine, we offer our Distance Courses. The program can be completed over the internet without having to physically travel to our university. Instead of meeting face-to-face, our teachers contact students via Skype at times convenient for the student. We propose: Private individual lessons(one-to-one lessons – student and teacher) Group lessons (group of students and teacher)
<http://www.studyukrainian.org.ua/en/programs/distance-learning>

The Holy Year of Mercy started 8 Dec., 2015 and ends 26 Nov., 2016
“The Doors of Mercy” is at the Holy Eucharist Cathedral in New Westminster

**26th Sunday after Pentecost.
And Saint John Chrysostom
Resurrectional Tropar, Tone 1:**

Though the stone was sealed by the Jews * and soldiers guarded Your most pure body, * You arose, O Savior, on the third day, * and gave life to the world. * And so the heavenly powers cried out to You, O Giver of life: * Glory to Your resurrection, O Christ! * Glory to Your kingdom! * Glory to Your saving plan, * O only Lover of Mankind.

Tropar of St. John, Tone 8: Grace shone forth from your mouth like a fiery beacon* and enlightened the universe,* bestowing on the world not the treasures of greed,* but rather showing us the heights of humility.* As you teach us by your words, O John Chrysostom, our father,* intercede with the Word, Christ our God, for the salvation our souls.

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

Resurrectional Kondak, Tone 1: You arose in glory from the tomb * and with Yourself You raised the world. * All humanity acclaim You as God, * and death has vanished. * Adam exults, O Master, * and Eve, redeemed now from bondage, cries out for joy: * "You are the One, O Christ, Who offer resurrection to all."

**Now and for ever and ever.
Amen.**

Kondak of St. John, Tone 6: From heaven you received divine grace;* your lips have taught us all to worship the Triune God,* O blessed John Chrysostom.* It is fitting that we praise you;* for you are a teacher, clarifying things divine.

Prokimen, Tone 1: Let Your mercy, O Lord, be upon us, * as we have hoped in You. (Ps. 33:22, 1)

Verse: Rejoice in the Lord, O you just; * praise befits the righteous.

Prokimen, Tone 1: Let Your mercy, O Lord, be upon us, * as we have hoped in You.

A Reading of the Epistle of St. Paul to the Ephesians (5:9–19)

Brethren! The fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you." Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts.

Faithful, Tone 1: Alleluia! (3x)

Verse: God gives me vindication, * and has subdued peoples under me.

Faithful, Tone 1: Alleluia! (3x)

Verse: Making great the salvation of the king, * and showing mercy to His anointed, * to David, and to His posterity for ever. (Ps. 18: 48, 51)

Faithful, Tone 1: Alleluia! (3x)

A Reading from the Gospel according to Luke (12:16–21)

Jesus told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample

goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God."

Communion Verse: Praise the Lord from the heavens; * praise Him in the highest. * The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear. Alleluia!(3x) (Ps.148:1 (Ps 111/112))

TODAY, – November 13, 2016 – PARISH ANNUAL GENERAL MEETING is after the 10:30 Divine Liturgy in the Fellowship Room downstairs in church.
– **During the week, Monday to Saturday at 7:30 am and 8:30 am** – The Divine Liturgy in the Chapel (*if there are cancellations, they are noted below*)
– **Monday, Nov. 14:** – 11:00 AM – Funeral. Divine Liturgy for +Emily Kuzyk.
– **Tuesday, Nov. 15:** – The beginning of St. Philip’s Fast (*40 days before Christmas*)
– **Tuesday, Nov. 15:** – 6:30 PM – Vespers (Evening Prayers) in the Chapel.

>>**Sunday, November 20** – 1:00 PM – Ukrainian Catholic Social Services is holding their quarterly meeting in the Boardroom. All interested individuals are invited to attend.

SUNDAY DONATIONS: November 6/16 - \$2100.00
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>>**Congratulations** to Shelly and Andrew Richards, on the birth of their daughter, **Brooke Victoria** born on November 3, 2016. Proud grandparents are Fred and Pat Sorochuk.

>> **Pope Francis met head of the Ukrainian Catholics Sviatoslav Shevchuk**

On Thursday, November 10, 2016, Pope Francis had a private audience with His Beatitude Sviatoslav Shevchuk, Major Archbishop of Kyiv–Galician, head of the UGCC, who stayed in Rome these days, taking part in the Plenary Assembly of the Pontifical Council for Promoting Christian Unity. http://risu.org.ua/en/index/all_news/catholics/ugcc

>> **HIS BEATITUDE LEADS FATIMA CONSECRATION FOR UKRAINE**

October 26, 2016 (http://archeparchy.ca/news_details.php?news_id=405)

His Beatitude Consecrates Ukraine to the Immaculate Heart of Mary at Fatima

As the centenary of the 1917 Apparitions of Our Lady at Fatima, Portugal is upon us, and with unexpected movements in Ukraine and Russia that involve the nations of the world, “Fatima” is once again coming to the fore. Just last year, the coordinators of the Ukrainian Catholic Church’s “Vibrant Parish” initiative chose to meet at Fatima. The number of pilgrimages to the famous shrine is increasing. Last year the Secretary of the Synod of Bishops led an “all Ukraine” pilgrimage to Fatima. This month, His Beatitude Sviatoslav and all the Ukrainian Catholic Bishops from Ukraine and many other Eastern Catholic Bishops from around Europe made a pilgrimage to Fatima where they met and led a special consecration of their peoples to the Immaculate Heart of Mary in the spirit of the request of the Mother of God during her appearances and conversations with three little shepherd children many years ago.

“We find ourselves at the unique miraculous place where the Mother of God appeared which carries within itself a message and a spiritual challenge to the revelation of the mystery of the spiritual history of all mankind, but especially the

history of our nation. Because we, like no one else, upon hearing the words of the Fatima apparitions of the Mother of God, understand that it is especially about us, especially about those that suffer from war.”

The Father and Head of the UGCC, His Beatitude Sviatoslav preached on October 23rd at the Hierarchical Divine Liturgy at Fatima attended by Ukrainian pilgrims that came from all across Portugal, Italy and Spain. Concelebrating the Liturgy were all the members of the Ukrainian Synod of Bishops of Ukraine, as well as many other Hierarchs from the other Eastern Catholic Churches of Europe.

Parish Bazaar

Saturday, December 3, 2016 - 11am - 5 pm

You may start to bring your items for the bazaar. **The front door of the Auditorium will be opened at 10:00 am.** If you bring your items before 10:00 am, kindly leave your donation(s) to the bazaar at the main door entrance. Thank you for your cooperation.

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.

Get your knitting needles, crochet hooks and sewing machines out. Help make items for our annual Bazaar, such as dishcloths, scarfs, blankets, Christmas ornaments and alike are welcome.

We are also asking you kindly to donate paintings with Ukrainian themes.

You may purchase your **wheat and poppy seed** for your Christmas needs at the baking department at the Bazaar.

SILENT AUCTION items – we are looking for new or re-gifted items that you think would be suitable for our church Bazaar/Silent Auction. Suitable items are: small electrical appliances, gift baskets, tickets to concerts or sports events, and gift certificates.

St. Josaphat of Polotsk (1580–1623)

[http://www.catholic.org/saints/saint.php?saint_id=71] Josaphat, an Eastern Rite bishop, is held up as a martyr to church unity because he died trying to bring part of the Orthodox Church into union with Rome.

In 1054, a formal split called a schism took place between the Eastern Church centered in Constantinople and the Western Church centered in Rome. Trouble between the two had been brewing for centuries because of cultural, political, and theological differences. In 1054 Cardinal Humbert was sent to Constantinople to try and

reconcile the latest flare up and wound up excommunicating the patriarch. The immediate problems included an insistence on the Byzantine rite, married clergy, and the disagreement on whether the Holy Spirit proceeded from the Father and the Son. The split only grew worse from there, centering mostly on whether to except the authority of the Pope and Rome.

More than five centuries later, in what is now known as Byelorussia and the Ukraine but what was then part of Poland-Lithuania, an Orthodox metropolitan of Kiev and five Orthodox bishops decided to commit the millions

of Christians under their pastoral care to reunion with Rome. Josaphat Kunsevich who was born in 1580 or 1584 was still a young boy when the Synod of Brest Litovsk took place in 1595–96, but he was witness to the results both positive and negative.

Many of the millions of Christians did not agree with the bishops decision to return to communion with the Catholic Church and both sides tried to resolve this disagreement unfortunately not only with words but with violence. Martyrs died on both sides. Josaphat was a voice of Christian peace in this dissent.

After an apprenticeship to a merchant, Josaphat turned down a partnership in the business and a marriage to enter the monastery of the Holy Trinity at Vilna in 1604. As a teenager he had found encouragement in his vocation from two Jesuits and a rector who understood his heart. And in the monastery he found another soulmate in Joseph Benjamin Rutsky. Rutsky who had joined the Byzantine Rite under orders of Pope Clement VIII after converting from Calvinism shared the young Josaphat's passion to work for reunion with Rome. The two friends spent long hours making plans on how they could bring about that communion and reform monastic life.

The careers of the two friends parted physically when Josaphat was sent to found new houses in Rome and Rutsky was first made abbot at Vilna. Josaphat replaced Rutsky as abbot when Rutsky became metropolitan of Kiev. Josaphat immediately put into practice his early plans of reform. Because his plans tended to reflect his own extremely austere ascetic tendencies, he was not always met with joy. One community threatened to throw him into the river until his general compassion and his convincing words won them over to a few changes.

Josaphat faced even more problems when he became first bishop

of Vitebsk and then Polotsk in 1617. The church there was literally and figuratively in ruins with buildings falling apart, clergy marrying two or three times, and monks and clergy everywhere not really interested in pastoral care or model Christian living. Within three years, Josaphat had rebuilt the church by holding synods, publishing a catechism to be used all over, and enforcing rules of conduct for clergy. But his most compelling argument was his own life which he spent preaching, instructing others in the faith, visiting the needy of the towns.

But despite all his work and the respect he had, the Orthodox separatists found fertile ground with they set up their own bishops in the exact same area. Meletius Smotrisky was named his rival archbishop of Polotsk. It must have hurt Josaphat to see the people he had served so faithfully break into riots when the King of Poland declared Josaphat the only legitimate archbishop. His former diocese of Vitebsk turned completely against the reunion and him along with two other cities.

But what probably hurt even more was that the very Catholics he looked to for communion opposed him as well. Catholics who should have been his support didn't like the way he insisted on the use of the Byzantine rite instead of the Roman rite. Out of fear or ignorance, Leo Sapiah, chancellor of Lithuania, chose to believe stories that Josaphat was inciting the people to violence and instead of coming to his aid, condemned him. Actually his only act of force was when the separatists took over the church at Mogilev and he asked the civil power to help him return it to his authority.

In October 1623, Josaphat decided to return to Vitebsk to try to calm the troubles himself. He was completely aware of the danger but said, "If I am counted worthy of martyrdom, then I am not afraid to die."

The separatists saw their chance to get rid of Josaphat and discredit him if they could only stir Josaphat's party to strike the first blow. Then they would have an excuse to strike back. Their threats were so public that Josaphat preached on the gospel verse John 16:2, "Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God." He told the people, "You people want to kill me. You wait in ambush for me in the streets, on the bridges, on the highways, in the marketplace, everywhere. Here I am; I came to you as a shepherd. You know I would be happy to give my life for you. I am ready to die for union of the Church under St. Peter and his successor the Pope."

But aside from words, Josaphat insisted that his party not react in anyway that did not show patience and forbearance. When the separatists saw that they were not getting the violent response they had hoped for they decided to wear Josaphat and the others down as they plotted more direct action. A priest named Elias went to the house where everyone was staying and shouted insults and threats to everyone he saw, focusing on calumniating Josaphat and the Church of Rome.

Josaphat knew of the plot against him and spent his day in prayer. In the evening he had a long conversation with a beggar he had invited in off the streets.

When Elias was back the next morning of November 12, the servants were at their wits' ends and begged Josaphat's permission to do something. Before he went off to say his office he told them they could lock Elias away if he caused trouble again. When he returned to the house he found that the servants had done just that and Josaphat let Elias out of the room.

But it was too late. The mistake had been made. Elias had not been hurt in anyway but as soon as the mob saw that Elias had been locked up they

rejoiced in the excuse they had been waiting for. Bells were rung and mobs descended on the house. By the time they reached the house, Elias had been released but the mob didn't care; they wanted the blood they had been denied for so long.

Josaphat came out in the courtyard to see the mob beating and trampling his friends and servants. He cried out, "My children what are you doing with my servants? If you have anything against me, here I am, but leave them alone!" With shouts of "Kill the papist" Josaphat was hit with a stick, then an axe, and finally shot through the head. His bloody body was dragged to the river and thrown in, along with the body of a dog who had tried to protect him.

The unsung heroes of this horrible terrorism were the Jewish people of Vitebsk. Some of the Jewish people risked their own lives to rush into the courtyard and rescue Josaphat's friends and servants from the bloodthirsty mobs. Through their courage, lives were saved. These same Jewish people were the only ones to publicly accuse the killers and mourn the death of Josaphat while the Catholics of the city hid in fear of their lives.

As usual violence had the opposite affect from that intended. Regret and horror at how far the violence had gone and the loss of their archbishop swung public opinion over toward the Catholics and unity. Eventually even Archbishop Meletius Smotrisky, Josaphat's rival, was reconciled with Rome. And in 1867 Josaphat became the first saint of the Eastern church to be formally canonized by Rome.