



550 West 14 Avenue  
Vancouver, BC V5Z 1P6

Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary  
Ukrainian Catholic Parish

E-Mail: [office@stmarysbc.com](mailto:office@stmarysbc.com)

Phone: 604.879.5830

Fax: 604.874.2727

Website: [www.stmarysbc.com](http://www.stmarysbc.com)

---

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

---

10 вересня, 2017

Volume 62 No. 37

September 10, 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](mailto: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 перед Воздвиженням  
Чесного Хреста**

**Святі мучениці Минодора, Митродора  
і Німфодора (роки 321-323)**

Іван 3:13-17



**Sunday before Exaltation of the  
Holy Cross**

**Holy Martyrs Menodora, Metrodora  
and Nymphodora (years 321-323)**

John 3:13-17

**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 374 "Prenebesna, prechudesna"; 3) Closing: page 364 "O spomahai nas"**

**НИНІ: Неділя, 10 вересня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. // о 12:00 год. -Парафіяльний пікнік. Запрошуємо всіх.**

-Щодня о 7:30 і о 8:30 ранку - Служба Божа у каплиці

--**Понеділок, 11 вересня, о 7:00 год. вечора - Збори Парафіяльної ради**

- **Четвер, 14 вересня, о 10:30 ранку - Служба Божа в в каплиці (Воздвиження Чесного Хреста)**

## ПРАЗНИК РІЗДВА ПРЕСВЯТОЇ БОГОРОДИЦІ

[ПІЗНАЙ СВІЙ ОБРЯД о. Юліян  
Катрій, ЧСВВ]

Церква не має звичаю святкувати день народження святих на землі, але їхній день народження для неба — день смерти. Виняток становлять двоє найбільших святих у Церкві: Пречиста Діва Марія і святий Йоан Хреститель. Ми святкуємо не тільки їхнє небесне, але й земне різдво.

Один з великих празників, що стоїть на початку нашого церковного року це празник Різдва Пресвятої Богородиці. Як видно зі слів тропаря празника, то це свято особливо радісне і важливе. Радісне, бо це день народження Божої Матері і Владичиці неба й землі. Важливе, бо доводить велику правду святої віри у богоматеринство Пречистої Діви Марії, з якої "засіяло Сонце Правди, Христос Бог наш". Вже зійшла рання зірка, тож і схід сонця недалекий. На велике значення цього празника вказує і його велична назва в наших богослужбових книгах: "Різдва Пресвятої Владичиці нашої Богородиці і Приснодіви Марії".

На чому базується встановлення цього празника? Яка його історія та значення?

**РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ  
— ДЕНЬ ВСЕСВІТНЬОЇ РАДОСТИ**  
Прихід на світ тієї, що мала бути

Божою Матір'ю, є особливим джерелом радості для її батьків, Йоакима й Анни, для неба, для землі і всього створіння. Цю духовну радість з Різдва Богородиці підкреслюють різні святі Отці. Святий Андрій Критський у своїй проповіді на цей празник величає Пресвяту Богоматір як ту, через яку сповнилися всі пророцтва і прообрази Старого Завіту. І гідно звеличивши її найкращими похвальними титулами, він взиває до участі в радості небо, землю, море і всяке створіння та закінчує словами: "Бо сьогодні родилася дитина, від якої спасення Христос Бог і Слово, який був і приходячи перебуває на віки". А святий Йоан Дамаскин у проповіді цього дня каже: "День Різдва Богородиці є днем всесвітньої радості, бо через Богородицю увесь людський рід обновилося і смуток праматері Єви перемінився у радість".

Так і богослуження цього дня повні радісних тонів, наче б це було Христове Різдва або Його світле Воскресення. Головні мотиви цієї радості — це кінець бездітності праведних Йоакима й Анни, початок нашого спасення, предивна гідність богоматеринства, особлива роль і значення Богородиці в ділі спасення людського роду.

З Різдва Пречистої Діви Марії найперше радіють її батьки. На стихирах Стиховні малої вечірні Церква

закликає їх: "Радійте, Йоакиме й Анно, радійте, бо від неплідної родиться Причина нашої радості і спасення".

З Різдва Богородиці радіють ангели й люди: "Всечесне твоє Різдво, Пресвята Діво чиста, — співаємо на "Господи возвах" малої вечірні, — множество ангелів на небі і людський рід на землі славить, бо ти стала Матір'ю Творця всіх Христа Бога. Того благаючи, не переставай молитися за нас, що на тебе по Бозі надію покладаємо, Богородице Всехвальна і Непорочна".

У цій радості беруть участь усі святі Старого й Нового Завітів: "Обновися, Адаме, — каже світилен утрени, — веселися, Єво, радійте пророки з апостолами і праведними, бо сьогодні загальна радість ангелів і людей

засіяла від праведних Йоакима й Анни: Богородиця Марія".

Укінці Церква закликає всіх вірних на Стиховні вечірні, щоб віддали належну честь Божій Матері: "Прийдіть усі вірні і прибіжімо до Дитини, бо родиться та, що ще перед зачаттям своїм вибрана на Матір Бога нашого. Вона це посуд дівства, розцвілий жезл Арона з кореня Єссея, проповідана пророками і плід праведних Йоакима й Анни. Вона родиться і з нею світ обновляється. Вона родиться і Церква у свою велич одягається. Вона — храм святий, що містить Божество, дівственний посуд, царська світлиця, в якій доконалося дивне таїнство невисказаної злуки природ об'єднаних у Христі. Віддаючи честь Йому, оспівуємо Різдво всенепорочної Діви".

-----

>>**Our Bishop, Most Rev. Ken (Nowakowski) celebrated his 10th anniversary** of Episcopal Ordination on 24 July and we want to continue to the celebrations! You are invited to thank God for Bishop Ken's vocation and episcopal ministry in our Eparchy at the Divine Liturgy on Sunday, 17 September at the Holy Eucharist Parish at 11:00 am. There is no charge for the reception meal following the Divine Liturgy, however there is limited seating available in order to make sure we are prepared to host you please RSVP no later than 10 September to: Fr. Mykhailo Ozorovych Tel: 604-704-5889, mykhailo.oz@gmail.com In lieu of a gift, Bishop Ken has requested donations be made to Holy Eucharist Cathedral for the building of a handicapped ramp.

>>**Holodomor National Awareness Mobile Classroom Tour**

Cross-Canada tour starts in BC: The Holodomor Mobile Classroom is a state-of-the-art educational tool about the genocidal starvation of millions of Ukrainians in 1932-33. It engages and educates students and the public in building a strong democratic and tolerant society in Canada. Tues. Sept 5 in parking lot of Ukrainian Community Society of Ivan Franko, 5311 Francis Rd., Richmond; Sept 3 and 4, 10 - 4pm at Royal BC Museum, Victoria. Free.

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

**Parishes.** That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

**TODAY – Sunday, Sept. 10 – Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies. // Our Annual Parish Picnic.** Come and enjoy good food and fellowship with your fellow parishioners.

–Daily at 7:30 am and 8:30 am – Divine Liturgy in Chapel

**Mon. Sept. 11,** at 7:00 PM – Parish Council Meeting in the church basement.

–Thu., Sept. 14, at 10:30 AM – Divine Liturgy in the Chapel. (Exaltation of the Holy Cross)

-----

>> **Catechism for children classes** starting on Sunday, September 17, 2017 after the 10:30 AM Divine Liturgy. Please, register your children for these classes.

>> Sun., Sept. 17, at 12:30 PM – Baptism of Faith Diane the daughter of Jennifer Obuck.

Sunday Donation for Sept. 3 – \$1781.00
---

### **Maintenance Work on the Exterior of the Church**

The maintenance work on the exterior of the church continues with good progress. The work on the domes is now complete. The Scaffolding around the domes is being dismantled and removed off site. The contractor RCT is now concentrating on cleaning the exterior walls and roof. The caulking and sealing will follow. We do not have a delivery date for the Roof Anchors. The installation of the Roof Anchors is not dependent on totally dry weather. A detailed inspection of the roof membrane will determine whether we are re-coating or replacing the membrane. This will be done after all the dome scaffolding is removed. Again, it appears that this project will be in the works for all of September. There are some variables of cost; at this time, the total cost will surpass \$250,000. Please stay clear of the contractor on site.

-----

### **St. Mary's Parish Bazaar will be held on Saturday, December 2, 2017**

As in past years, our Bazaar Committee is kindly requesting any extra preserves (jams, pickles, relishes, etc.) that you will be making over the summer. They will be sold at our Parish Bazaar. Your help is greatly appreciated.

### ***PYROHY MAKING DATES FOR PARISH BAZAAR***

We will be starting our pyrohy making sessions shortly. If you have the time/desire to help with this year's Bazaar, please reserve the following dates:

Wednesday, **September 20 – 8 am–3 pm**

Wednesday, **October 4 & 18 – 8 am–3 p**

Wednesday, **November 1 – 8 am–3pm**

**Saturday, November 18 – 8 am–3 pm.** This date was suggested for anyone who cannot come and help during the week. Both men and women are invited to help at all the dates, if possible.

-----

## FEAST OF THE NATIVITY OF THEOTOKOS *(Sept. 8)*

The Church does not have the custom of celebrating the earthly birthday of the Saints of God, but rather celebrates their heavenly birthday, that is, the day of their death which, for them, is the beginning of eternal life. She does make exception, however, for the two greatest Saints in the Church the most Pure Virgin Mary and St. John the Baptist. We celebrate not only their heavenly birth, but also their birth on earth.

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children.

Because of this they were ashamed before people and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac.

The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson—but what a daughter and what a Grandson!

Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity—this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the

Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Saviour of the world, from her most-pure virgin body.

-----

## The Holy Virgins Menodora, Nymphodora, and Metrodora *(commemorated on September 10)*

The Holy Virgins Menodora, Nymphodora, and Metrodora (305–311), were sisters from Bithynia (Asia Minor). Distinguished for their special piety, they wanted to preserve their virginity and avoid worldly associations. They chose a solitary place for themselves in the wilderness and spent their lives in deeds of fasting and prayer.

Reports of the holy life of the virgins soon spread, since healings of the sick began to occur through their prayers. The Bithynia region was governed at that time by a man named Frontonus, who ordered that the sisters be arrested and brought before him.

At first he tried to persuade them to renounce Christ, promising great honors and rewards. But the holy sisters steadfastly confessed their faith before him, rejecting all his suggestions. They told him that they did not value the temporal things of this world, and that they were prepared to die for their Heavenly Bridegroom, for death would be their gateway to eternal life.

Flying into a rage, the governor took out his wrath on Saint Menodora, the eldest sister. She was stripped of her clothes and beaten by four men, while a herald urged her to offer sacrifice to the gods. The saint bravely endured the torments and cried out, "Sacrifice? Can't you see that I am offering myself as a sacrifice to my God?" Then they renewed their torments with even greater severity. Then the martyr cried out, "Lord Jesus Christ, joy of my heart, my hope, receive my soul in peace." With these words she gave up her soul to God, and went to her Heavenly Bridegroom.

Four days later, they brought the two younger sisters Metrodora and Nymphodora to the court. They showed

them the battered body of their older sister to frighten them. The virgins wept over her, but remained steadfast.

Then Saint Metrodora was tortured. She died, crying out to her beloved Lord Jesus Christ with her last breath. Then they turned to the third sister, Nymphodora. Before her lay the bruised bodies of her sisters. Frontonus hoped that this sight would intimidate the young virgin.

Pretending that he was charmed by her youth and beauty, he urged her to worship the pagan gods, promising great rewards and honors. Saint Nymphodora scoffed at his words, and shared the fate of her older sisters. She was tortured and beaten to death with iron rods.

The bodies of the holy martyrs were to be burned in a fire, but a heavy rain extinguished the blazing fire, and lightning struck down Frontonus and his servant. Christians took up the bodies of the holy sisters and reverently buried them at the so-called Warm Springs at Pythias (Bithynia).

Part of the relics of the holy martyrs are preserved on Mt. Athos in the Protection cathedral of the Saint Panteleimon Russian monastery, and the hand of Saint Metrodora is on the Holy Mountain in the monastery of the Pantocrator.

[<https://oca.org/saints/lives/2017/09/10>]

-----

## **THE CREATION AND FALL**

A MAP OF LIFE (by F. J. SHEED)

WE have now seen the right road in its simplest elements. Our entry into life is at one end: heaven is at the other: death lies between. To understand the map we need a knowledge of the purpose of life and a knowledge of the laws to be obeyed; to put our understanding to fruitful use-- that is, to attain the end for which we are made--we need the Supernatural Life.

These three things would be necessary, given a supernatural destiny, in any condition of the human race. And all of them must come as a free gift of God or not at all. For us, then, the question

simply is: How does God give these gifts-- the Life and the twofold Truth--to man here and now? The answer to this question is the actual road of to-day--life as it must actually be lived by ourselves. But we cannot understand the strange, winding, arduous, almost incomprehensible road of to-day unless we realize that it is not the first road God laid down for us: that in the beginning there was a simpler, less puzzling road; and that by sin man dynamited it; or from another point of view man so damaged himself by sin that he could no longer walk it. A study of the first road and its ruin will make the road of to-day considerably more comprehensible.

From the first man, Adam, we all are sprung; in him the whole human race was incorporated, since there is no one of us that does not come from him; he was the whole human race when God made him. He gave him, along with many other gifts, the three things necessary. He gave him the twofold Truth-- the knowledge, that is, of the purpose of the human race and of the laws by which it must be governed if it is to avoid disaster. He gave him the Supernatural Life. Adam, then, had the natural life that made him man--the union of spiritual soul and material body which constituted his nature as man, without which he would not have been man: and this natural life he had in a state of perfection, all his powers and faculties rightly ordered, body subordinate to soul, soul ruled by reason. He also had the Supernatural Life--the life above nature-- that whereby he would be able to live the life of Heaven hereafter, whereby even in this life his whole soul was "supernaturalized," capable of a relationship with God altogether higher and holier than anything that could take its rise in man's merely natural endowments. The highest and holiest point of this relationship and the very condition of the Supernatural Life was for Adam, as it is for all men, the union of the soul to God by love. And while he had the Supernatural Life, God also exempted his nature from the law of death--from the

separation of soul and body which is the natural termination of man's life on this earth.

Now Adam is not to be thought of simply as an individual: he was the human race. God, then--in the very beginning, and, so to speak, as a matter of course--had conferred upon the human race the three gifts necessary. For Adam the simplest elements of the road of human life were two, not three--his entry into life was at one end and Heaven was at the other: death did not lie in between. That, simply and directly, was God's scheme: man had knowledge of the end of his existence, knowledge of the laws by which he might attain the end, the Supernatural Life which put the end within his power. And man wrecked the scheme. Adam sinned, rebelled against God; and thereby lost the Supernatural Life, for this life cannot exist where the love of God is not, and love of God cannot exist where there is rebellion against Him.

Scripture represents the sinful action as the eating of the fruit of the forbidden tree. There is some mystery here. But two things about it we know. The first is that it was a sin of disobedience to God. The second is that the devil played a part in it. It has already been said that among the creatures of God were certain purely spiritual beings, the angels; and that these angels had the same purpose as man-- to attain to Heaven--and like man they had a period of testing. Some succeeded and are now in Heaven. Some failed in the test, chose their own will rather than God's, and so lost Heaven eternally. In the affairs of the human race angels good and bad are mysteriously concerned. The good angels exercise a certain guardianship over men: the fallen angels--devils--are concerned to lead men into sin and so cause them to fail to reach Heaven. The devil, then, tempted man to commit his first sin.

It is important to understand Adam's new condition. He had lost the Supernatural Life: he retained the natural life or the union of body and soul; the soul retained the natural powers of intellect and will. Supernaturally he was dead, for

the loss of life is death; naturally he still lived. But even his nature did not emerge from the disaster unimpaired: it lost the privilege of exemption from death; henceforth man must pass through the gateway of death to reach his eternal destiny. More serious still was that man's nature lost its direction. Adam had sinned because he had chosen his own will instead of God's--he had swung his nature out of its true Godward direction, and had introduced war into the very inmost part of his nature, into the union of body and spirit--body warring against spirit, spirit torn by war in its own powers.

Thus then stood Adam, the individual man--the Supernatural Life lost, the natural life impaired because given a wrong direction; but still knowing the purpose of his being and the laws set by God for the governance of his life. But Adam was also, by God's dispensation, the representative man, and the effect of this original catastrophe upon the whole human race is measureless. As a mere physical consequence the nature he had to hand on to his descendants was an impaired nature, strongly attracted to sin. Worse than that: the right relationship between God and the human race was broken and Heaven was closed to men.

In him the race lost the Supernatural Life: so that men thereafter (with one glorious exception) entered this world with the natural life of soul and body (so much was necessary that they should be of the human race), but without the Supernatural Life, which but for Adam's fall they would have had. This is what we call Original Sin: which is thus to be thought of not as a wrong done by us personally, not as corruption of the soul in its essence, but as the absence of that Life which makes us sons of God and will hereafter open Heaven to us.[1]

Thus then through the spoiling of God's plan one of the three elementary things was lost--and lost instantly.

The other two were not lost so quickly. Adam we may assume, passed on his knowledge of God's purpose and God's laws to his children and they to their

children. But as the slow centuries passed and men became farther removed in time and space from the first revelation, that happened to it which must always happen to a tradition of men unguarded by God: error crept into it, passion distorted it violently and self-interest less violently, but no less certainly; mere forgetfulness was deadlier than all. The nature of man still bore witness to God's purpose and God's law--but a witness that grew ever fainter; the fragments remained of the first revelation--but ever more broken and shapeless; the little company of the Chosen People clung to certain fundamental truths--the oneness of God, for instance, and the certainty of a Saviour to come--but only under pressure of endless reminders from God and with heaven knows how much weariness and backsliding. And there came a time when the whole of the threefold gift almost seemed to have perished from the earth. The Life man had lost in one great catastrophe; the Truth man had frittered away. Men were born into the world without the Supernatural Life: with a nature hopelessly at war within itself. They could still, from the universe about them, reason to the existence of God. But even in this their reasoning was accompanied by a horde of errors, and they could have no certain knowledge of God's purpose or God's law. Chaos was upon them: their foot was upon a road whose end they did not know--a road which could only be travelled with aids which they did not possess and could not for themselves obtain. And, be it repeated, Heaven was closed to man. This is something different from having lost the Supernatural Life. For an individual might, by God's grace, regain the Supernatural Life: and yet because he was a member of a fallen race, he could not enter Heaven. Man is not simply an individual, he is a member of a community. And while the only great

human community in existence was Fallen Humanity--to which as a race Heaven was closed--the individual, however holy, was debarred from Heaven. Not till the right relation between God and the Human Race was re-established (as God had promised Adam it would one day be) could the individual member of the race enter Heaven. There was no question of course of a holy man being eternally debarred from Heaven. But till Heaven was re-opened he must be in a place of waiting.[2]

At last God did for man what man could not do for himself: He made the threefold restoration and so built a new road for the human race; but consider what man had by his own act become, and it will be small wonder if the new road lacks some of the simplicity of the old. The first road had been planned for man as he came, all perfect from the hand of God; the second had to be planned for man as he was, with the wounds and stains that were upon him after countless ages of bearing the assaults of the world, the temptations of the devil, the warfare within himself. For the first road God had made man; for the building of the second road God became man.

#### ENDNOTES

1. The exception referred to earlier in the paragraph was Mary, the Mother of Christ. From the first moment of her existence in her mother's womb, her soul possessed the Supernatural Life. This is called technically her Immaculate Conception.

2. This place is referred to in various terms. Our Lord spoke of it as "Abraham's bosom" (in the parable of Dives and Lazarus), and "Paradise" (in His promise to the Good Thief). St. Peter calls it "prison" (1. Pet. iii., 19), theologians "Limbo," and in the English version of the Apostles' Creed it is called "hell."

-----