



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)

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

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17 вересня, 2017

Volume 62 No. 38

September 17, 2017

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**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 після Воздвиження  
Чесного Хреста**  
*Святі мучениці Софія і її три дочки  
Віра, Надія і Любов*  
Марко 8:34-9:1



**Sunday after Exaltation of the  
Holy Cross**

*Holy Martyrs Sophia, and her three  
daughters Faith, Hope and Love*

Mark 8:34-9:1

**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 4 "Vytai nam, khreste"; 2) at Communion: page 258 "Tilo Khrystove"; 3) Closing: page 4 "Vytai nam, khreste"**

**НИНІ: Неділя, 17 вересня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.**

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

-- **Четвер, 21 вересня**, о 7:00 год. вечора - Вечірня і Біблійні студії у класі під церквою.

## ПРАЗНИК ВОЗДВИЖЕННЯ ЧЕСНОГО ХРЕСТА

"Величаємо Тебе, життєдавче Христе, і почитаємо хрест Твій Чесний, що ним Ти спас нас від неволі вражої" (Величання на утрєні празника).

"Почитання святого Господнього хреста, — каже слуга Божий митрополит Андрей Шептицький у своєму посланні про святий хрест, — це одна з найважливіших сторінок почитання Бога-Чоловіка... Знак святого хреста, роблений на собі, це один з найстарших звичаїв християн".

Святий хрест це вічно живий символ безконечної Божої любови до нас, грішних, символ Христової жертви, символ нашого відкуплення і спасення, символ Христової перемоги над смертю і дияволом. Віддаючи честь святому хресту, ми віддаємо честь Христовій жертві, мукам і смерті. Кладучи на собі знак святого хреста, ми кожного разу визнаємо свою віру в нашого Спасителя.

Східна Церква так високо почитає святий хрест, що встановила в його честь аж кілька празників у році. Найбільший празник у честь святого Господнього хреста — це празник Всесвітнього Воздвиження Чесного і Життєдайного Хреста. Тож погляньмо на історію його установлення та на різні обряди воздвиження.

. 4. Обряд воздвиження на Русі

У пам'ятках нашої Церкви цей обряд уже згадується в XIII ст. У давні часи воздвиження святого хреста відбувалося тільки в єпископських катедрах і великих соборах, де був єпископ і багато священників. Патріярший Собор 1276 року дозволив здійснювати воздвиження у всіх церквах. Митрополит Кипріян (1381-1382 і 1390-1406) у своєму "Поученні руському духовенству" пише: "А щодо воздвиження Чесного хреста, то в кожній церкві, по цілій землі, де живуть християни, хрест воздвигают, хоча б був один священник, на славу чесного і життєдайного хреста".

Опис обряду воздвиження наші пам'ятки подають з XV і XVI ст. Винос святого хреста в часі великого славослов'я на утрєні та прошення потрійної ектєнії в часі воздвиження, — відбуваються, як і сьогодні. Було п'ять воздвижень з усіх сторін тетраподу, а останнє воздвиження ще раз на схід. Під час кожного воздвиження народ співав сто разів "Господи помилуй". Обряд закінчувався поклонінням і цілуванням святого хреста при співі кондака "Вознесийся на крест" і трикратнім "Кресту Твоєму".

Типік о. І. Дольницького подає обряд воздвиження згідно з традицією нашої Церкви з тією тільки різницею, що в Галичині при кожному піднесенні святого хреста співали не сто, а 24 рази

"Господи помилуй".

Богослужба празника Воздвиження Чесного Хреста — це величний гимн у честь святого хреста. Тут святий хрест безнастанно величається і славиться як знамено перемоги, сили і спасення.

"Радуйся, життєносний хресте, — каже стихира на стиховні вечірні празника, — благочестя непобідна побідо, брамо райська, вірних кріпосте, Церкви захороно!

Ти знищив і знівечив тлінність, поконав силу смерти і підніс нас зі землі до неба. Ти зброя непоборна, бісів покоритель, слава мучеників, справжня окраса святих, пристановище спасення, даруй світові велику милість".

Празник Воздвиження за допомогою святого хреста пригадує про

наш обов'язок святий хрест почитати, любити й визнавати. "Не стидаймося Христового хреста, — каже святий Кирило Єрусалимський у своїй 4 катехизі, — хоча б хтось його укривав, але ти явно клади його на своєму чолі, щоб демони, бачачи царський знак, дрижали й далеко втікали. Роби цей знак, коли ти їси і п'єш, коли сидиш, лежиш, встаєш або ходиш, словом, при кожній нагоді". А святий Йоан Золотоустий у *Проповіді про цвинтар і хрест* каже: "Хрест — трофей проти бісів, оружжя проти гріха, меч, що ним Христос проколов змія. Хрест — воля Вітця, слава Єдинородного, радість Духа, окраса ангелів, укріплення Церкви, похвала Павла, твердиня святих, світло всієї вселенної".

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>>**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.

**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.

### ***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.

**TODAY – Sunday, Sept. 17 – Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.**

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

**Thu., Sept. 21, at 7:00 PM – Vespers and the Bible Study in church basement.**

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>> **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.

>> **Saturday, September 23 – UCWL Meeting**

Please arrive at 9:30 for the Moleben to the Blessed Virgin Mary, the regular meeting will follow at 10:00 AM in the Fellowship Room. Looking forward to seeing everyone there for our first meeting after a wonderful summer.

>> **Parish Praznyk** – Our Parish Praznyk is on Sun., Oct. 1, 2017. There will be two Liturgies as usual, but the 10:30 AM Divine Liturgy will be the main one. Bp. Ken Nowakowski will preside at the Liturgy. There will be also dinner after the Liturgy.

>> **Bazaar Committee Meeting** – Mon., Sept., 25, at 7:00 PM in the church Fellowship Room. Please, come to help us prepare and organize the Bazaar event.

>> **Our Parish Annual Picnic** – we thank everybody took part in our Parish Picnic last Sunday. Especially, we thank Lorrain Waslen who organized it, and we thank those who prepared and worked at the Picnic.

>> **Rosary in October** – Please, note that in October we will have Rosary to the Mother of God on Sundays, at 10:00 a.m.

>> **Nominating Committee** – as we prepare for the Annual General Meeting (Nov. 5, 2017) we are looking for parishioners who can take part in the Nominating Committee. Please, talk to Fr. Serafym or Lorrain Waslen.

>> Sept. 19, at 7:00 PM – 40 Day Memorial for late Steffie Stanko. God grant her eternal rest! Вічна Пам'ять!

Sunday Donation for Sept. 10 – \$938.00
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| **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. |

## Maintenance Work for the Exterior of the Church

The progress on the church exterior renovation and maintenance is proceeding very well. The work on the church domes is complete and the scaffold has been removed. The access stair will remain until the roof anchors have been installed and the roof membrane recoated. (We expect delivery of the roof anchors in the next week to ten days.) The roof membrane is 95% pressure washed, and a close inspection indicates that replacement is not necessary. Recoating the roof will protect the membrane for additional years.

The contractor is continuing with pressure washing the exterior of the building. Once this is complete, then the caulking will be replaced and the entire surface will be sealed. The contractor is now treating the rusted connectors that attach the precast sections, and patching all the holes in the concrete.

As stated before, this renovation and maintenance project will carry on into October. At this time, the anticipated cost will surpass \$300,000.00.

The over-all cost of this renovation/maintenance work is not unexpected and should not be surprising. The parish was aware that the cost of any exterior maintenance and repairs would be substantial. This work was long overdue. The result of the work being done is quite impressive. Our landmark building is nearing 40 years of age and has now regained its luster.

Dear Parishioners and Friends. Funding the exterior renovation and maintenance will deplete our parish reserves. St. Mary's Church needs your help in funding this project. Can you help us? Envelopes with the label "*Church Renovation Fund*" can be found in the front entrance of the church. Please help us to defray the cost of this most necessary renovation and maintenance project. All donations are tax-deductible.

## **The Universal Exaltation of the Precious and Life-Giving Cross**

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117–138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306–337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took

place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem.

During the reign of Julian the Apostate (361–363) he accepted a martyr's death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

Saint Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. Saint Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602–610) the Persian emperor Khosroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609–633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610–641), who with the help of God defeated Khosroes and concluded peace with his successor and son Siroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

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### **Martyr Sophia and her three daughters at Rome**

The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. Faith was twelve, Hope was ten, and Love was nine. Saint Sophia raised them in the love of the Lord Jesus Christ. Saint Sophia and her daughters did not hide their

faith in Christ, but openly confessed it before everyone.

An official named Antiochus denounced them to the emperor Hadrian (117–138), who ordered that they be brought to Rome. Realizing that they would be taken before the emperor, the holy virgins prayed fervently to the Lord Jesus Christ, asking that He give them the strength not to fear torture and death. When the holy virgins and their mother came before the emperor, everyone present was amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture.

Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls remained unyielding.

Then the emperor ordered them to be tortured. They burned the holy virgins over an iron grating, then threw them into a red-hot oven, and finally into a cauldron with boiling tar, but the Lord preserved them.

The youngest child, Love, was tied to a wheel and they beat her with rods until her body was covered all over with bloody welts. After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained

steadfast in the Faith.

They subjected Saint Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. She displayed adamant courage, and urged her daughters to endure their torments for the sake of the Heavenly Bridegroom. All three maidens were beheaded, and joyfully bent their necks beneath the sword.

In order to intensify Saint Sophia's inner suffering, the emperor permitted her to take the bodies of her daughters. She placed their remains in coffins and loaded them on a wagon. She drove beyond the city limits and reverently buried them on a high hill. Saint Sophia sat there by the graves of her daughters for three days, and finally she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr's crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters.

The relics of the holy martyrs have rested at El'zasa, in the church of Esho since the year 777.

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

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