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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."*

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1 жовтня, 2017

Volume 62 No. 40

October 1, 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.

**17-а Неділя після П'ятидесятниці  
Покров Пресвятої Богородиці**

Матей 15:21-28



**17th Sunday after Pentecost  
Protection of the Most Holy  
Mother of God**

Matthew 15:21-28

**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 238 “Uviydy, yereyu”; 2) **at Communion:** page 374 “Prenebesna, prechudesna”; 3) **Closing:** page 384 “Tam, de v nebi”

**НИНІ: Неділя, 1 жовтня** - о 10:00 ранку - Вервиця до Пресвятої Богородиці.

- **ПАРАФІЯЛЬНИЙ ПРАЗНИК.** Преосвященний Владика Кен проведе Божественну Літургію, після якої буде обід у Парафіяльному залі.

Запрошуємо всіх взяти участь. Ціна квитка -15 доларів.

-**Від понеділка до суботи** о 7:30 і о 8:30 ранку - Служба Божа у каплиці

-Понеділок, **2 жовтня**, о 7:00 год. вечора - Вервиця до Пресвятої Богородиці у каплиці.

-Середа, **4 жовтня**, о 7:00 год. вечора - Вервиця до Пресвятої Богородиці у каплиці.

-- **Четвер, 5 жовтня**, о 7:00 год. вечора - Вечірня і Біблійні студії у класі під церквою.

-П'ятниця, **6 жовтня**, о 7:00 год. вечора - Перша п'ятниця - Служба Божа і Вервиця до Пресвятої Богородиці у каплиці.

## **ПРАЗНИК ПОКРОВУ ПРЕСВЯТОЇ БОГОРОДИЦІ**

[о. Юліян Катрій, ЧСВВ.  
“Пізнай Свій Обряд”]

*“Величаємо тя, Пресвята Діво, Мати Христа Бога нашого, і славимо всеславний покров твій”*

(Величання з XVI віку).

Поміж Богородичними празниками нашого церковного року на особливу увагу заслуговує празник Покрову Пресвятої Богородиці. Культ Божої Матері як Покровительки нашого народу тягнеться золотою ниткою від княжих часів аж до сьогодні. Секрет того постійного, улюбленого й ревного культу Богоматері як Покровительки, лежить, мабуть, в тому, що тут ідеться не про земне і людське, але небесне й могутнє заступництво. А такого заступництва й опіки хоче кожна людина, родина й народ. Від самого початку існування нашої держави ми постійно мали великих і сильних ворогів. Тож нічого дивного, що наш народ шукав такої допомоги й опіки, проти якої не може встояти жодна людська сила, а тією поміччю був якраз

покров Пречистої Диви Марії. Тому празник Покрову завжди був і є для нашого народу днем великого вияву любови і вдячності до Пресвятої Богородиці та днем радісної прослави і звеличення її покрову й заступництва.

### **ВСТАНОВЛЕННЯ ПРАЗНИКА ПОКРОВУ**

Головний мотив, який причинився до встановлення цього празника, це видіння святого Андрія Юродивого. Царгород, столицю Візантії, облягали араби. Ціле місто й народ перебували у великій тривозі. У храмі Пресвятої Богородиці на Влахернах, де зберігалася її риза, правиться всеночне. Молячись, народ переповнив церкву. Між народом ревно молиться про охорону міста святий Андрій Юродивий зі своїм учнем Епіфанієм. Відправа закінчується. Святий Андрій бачить, як від царських дверей — так звалися у греків головні вхідні двері церкви — йде світлом осяяна Пресвята Богородиця у супроводі святого Йоана Хрестителя і святого Йоана Богослова та при співі великого хору святих. Божа Мати

підходить до престолу, вклякає, довго молиться і заливається сльозами. Відтак встає, здимає зі своєї голови преясну хустку-покров-омофор, по-грецьки мафоріон, і широко простирає її над народом у церкві. Видіння зникає. Святий Андрій та Епіфаній, які бачили це видіння, зрозуміли, що Пресвята Богомати прийшла, щоб врятувати місто. Звістка про чудо блискавкою розноситься по всьому місті. Вороги відступають. Місто врятоване.

Від тієї хустки-покрова і празник дістав свою назву. Покров-омофор став символом опіки і заступництва Пречистої Діви Марії.

Ким був святий Андрій Юродивий? Назагал історики вважають, що він за походженням був скитом-слов'янином з південних земель Руси-України. Разом з іншими невільниками опинився в Царгороді в одного багатого пана. Тут пізнав і полюбив християнську віру. Роздумуючи над словами святого апостола Павла: "Ми нерозумні Христа ради, ви ж у Христі розумні" (1 Кор. 4, 10), — він почав поводитися, як нерозумний-юродивий, звідси і його назва. Діставши від пана свободу, він багато часу проводив у молитві й читанні святих книг.

Коли жив святий Андрій і коли було чудо покрова? На це питання тяжко дати чітку й задовільну відповідь. Думки істориків розділилися. Одні кажуть, що святий Андрій жив за панування цісаря Льва I Великого (457-474), тобто у V ст., більшість пересуває роки життя святого Андрія на часи цісаря Льва VI Мудрого (886-911), тобто на початок X ст.

Свято Покрову у греків було місцевим празником і після падіння Царгорода в 1453 р. його перестали святкувати. Не знати також, чому якраз 1 жовтня стало днем празника. Можливо, що того дня святий Андрій мав видіння, а можливо тому, як дехто думає, що того дня Східна Церква відзначає пам'ять святого Романа Сладкопівця, який склав багато гимнів у честь Пречистої Діви Марії. Наступного дня після празника наша Церква святкує пам'ять святого Андрія Юродивого.

Празник Покрову має службу великих свят зі всеночним, але не належить до 12 великих празників. Він не має ані перед- ані попразденства. Львівський Синод 1891 р., редукуючи празники, наказав цей празник переносити на неділю.

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-Saturday, Oct. 21, 2017 – **Exaltation of the Holy Cross Ukrainian Catholic Parish celebrates 50th Anniversary.** Live Music, A children's Presentation, Ukrainian Dance, Special Raffle baskets, A Beautiful Buffet and 50th Anniversary Presentation. Banquet at 5:00 PM – 9:00 PM (Phone Lawrence: 604-574-6142; email: office.holycross@gmail.com)

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

Workers and the Unemployed. That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good.

Sunday Donation for Sept. 17 – \$858.00; and for Sept. 24 – \$2535.00

**TODAY – Sunday, Oct. 1. – 10:00 AM – Rosary to the Mother of God.**

– **Parish Praznyk.** Bishop Ken Nowakowski will preside at the 10:30 AM Divine Liturgy. The dinner is after the Liturgy. (The dinner ticket – \$15) All are invited to come and celebrate our Feastday.

– **From Monday to Saturday** – at 7:30 AM and 8:30 AM – Divine Liturgy in the Chapel.

– Mon., Oct. 2, at 7:00 PM – Rosary to the Mother of God in the Chapel.

– Wed., Oct. 4, at 7:00 PM – Rosary to the Mother of God in the Chapel.

**Thu., Oct. 5,** at 7:00 PM – Vespers and the Bible Study of the Book of Exodus in church basement.

– Fri., Oct. 6, at 7:00 PM – First Friday – Divine Liturgy and the Rosary to the Mother of God in the Chapel.

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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.

### ***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, **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.

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– Saturday, Oct. 14, 2017, at 6:30 PM– **NATIONAL LEADERSHIP DINNER (Ukrainian Canadian Congress)** (at our Parish Hall – Ukrainian Catholic Centre at 3150 Ash St.) **Keynote:** the Hon. Harjit Sajjan, Minister of National Defence. National leader, Recognition awards, Entertainment, Cash bar. Tickets: \$45 – adult, \$20 – yout. Mirko Petriv: 604–936–6177; Natalia: 778–899–8084; Mariana: 778–805–5094.

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### **The Feast of the Holy Protection of the Theotokos**

The chief motive that led to the institution of this feast was a vision granted to St. Andrew, the Fool for Christ, when the Saracens besieged the capital of Constantinople. The people, terror-stricken, gathered in the church of the Most Holy Mother of God at Blachernae where her mantle was preserved, and there they held an all-night prayer vigil. The greatly distressed people filled the church to

overflowing. Among the gathering were St. Andrew and his disciple, Epiphany, both of whom also prayed for the protection of the city. After the service, St. Andrew saw the Most Holy Mother of God in radiant light as she was approaching from the royal doors (a name the Greeks gave to the main doors of the church) in the company of St. John the Baptist and St. John the Theologian and amid the singing of a great choir of Saints. The Mother of God proceeded toward the altar where

she knelt down and prayed long, shedding tears. Afterwards she arose, removed from her head a luminous veil, and stretched it out wide over the people in church. Then she disappeared. St. Andrew and his disciple, Epiphany, saw the vision and understood that the Mother of God came to rescue the city. News of the miracle spread throughout the whole city like a flash of lightning. The enemy retreated and the city was saved.

From this veil, which in Ukrainian is called *pokrov*, the feast got its name: *Pokrov Presvyatoyi Bohorodytsi* (The Veil (or Protection) of the Most Holy Mother of God). The veil became the symbol of the protection and intercession of the Blessed Virgin.

Who was St. Andrew the Fool? Historians generally agree that he was a Slav from the southern part of Rus'-Ukraine. He, together with other slaves, was brought to Constantinople where he became the slave of a wealthy lord. Here he learned and loved the Christian faith. Meditating on the words of St. Paul: "We are fools for Christ, but you are wise in Christ" (I Cor 4:10), he began to act like a fool, hence, his name. Having gained his freedom from his master, he spent much time in prayer and the reading of Holy Scriptures.

At what period of time did St. Andrew live and when did the miracle of protection take place? It is difficult

to give a clear and adequate answer to this question. The opinions of the historians in regard to this question are divided. Some say that St. Andrew lived during the reign of Leo I, the Great (457-474), that is, in the fifth century, while others, who represent the majority, place the time of his existence during the reign of Emperor Leo VI, the Wise, (886-911), that is, at the beginning of the tenth century.

The feast of the Patronage was a local feast among the Greeks, which they ceased to celebrate after the fall of Constantinople in 1453. No one knows precisely why October first became the day of the feast. Probably because St. Andrew had the vision on that day, or perhaps because, as some think, on that day the Eastern Church celebrates the memory of St. Roman the Melodist, who composed many hymns in honour of the Most Pure Virgin Mary. On the day following the feast, the Church commemorates St. Andrew the Fool.

The feast of the Patronage enjoys a service similar to that of the great feasts with an all-night vigil, but is not one of the twelve great feasts, and has neither a pre-feast nor a post-feast. The Synod of Lviv (1891), in reducing the number of the feasts, ordered this feast to be transferred to Sunday.

From *A Byzantine Liturgical Year* by Fr. Julian Katrij, OSBM (Toronto: Basilian Press, 1992),

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I. THE PROBLEM OF LIFE'S PURPOSE (by Frank Sheed)

To the detached observer man is something of a curiosity. He lives in two worlds at once, and this not as a being who belongs to one world and has simply got tangled up in another, but as a being who belongs essentially to both of them. God, who alone exists in His own right, who is all-knowing and all-powerful, who exists without the shadow of limitation, made all things. Considering the beings God has made, we find two broad categories, spirit and matter.

Spirit is being which has the power of knowing and willing. Matter is being which has not these powers. There is a more obvious but less important distinction between them: matter can be perceived by the senses, spirit cannot.

Of God's creatures there are some that are pure spirits-- angels--with no material part. There are some that are purely material--animals, plants, stones and

the rest--with no spiritual part. Between them is man. In him alone spirit and matter are united: by his soul he is a spirit as the angels are: by his body he is part of the material universe.

And, as has already been said, he belongs to both worlds by his essence. He is not simply a spirit who is for the moment tied down to, or tied up in, a body. It is of his very nature to be a union of matter and spirit.

The soul of man is not more essentially a partner in the human compound than his body: but it is the more important partner. For in the first place it is the principle of life in the body: it remains with the body so long as the body is capable of being animated by it: the body corrupts whereas the soul continues in existence; and in the second place it knows and wills: that is, it has the two faculties of intellect and will by which it can enter into conscious and determined relationship with all that is.

Such a being, then, is man. It is life as it concerns man that is the business of this map.

We shall understand the map better if we grasp its universal necessity. A man may very well say that whether there is or is not a divine revelation as to the meaning of human life, it is at any rate only of academic interest, desired by none save the dwindling number who like things cut and dried and take comfort in the voice of authority.

For a man who reasons thus we must show that an acceptance of the revelation of God as to the meaning of life has a bearing not only upon holy living, but even upon sane living; that only those who believe in such a revelation can shape their own lives correctly or help their fellow-men. Those who do not accept the revelation, even if they have the best will in the world (which not all men have), can neither direct their own lives aright nor help other men-- save accidentally and within a very narrow field. From such men the world has little to hope and an immense amount to fear. And into their hands the world is tending more and more to fall.

In one word, the reason for their helplessness, both in relation to themselves and in relation to others, is that they do not know what a man is.

You do not truly know what anything is until you know what it is for. Knowing what a thing is made of, even knowing whom a thing is made by, these things are but scanty knowledge, impotent of themselves to lead to fruitful action. The complete knowledge demands a knowledge of purpose. A very crude instance may make this sufficiently obvious truth still more obvious. Suppose a man who has never shaved: and suppose that he suddenly discovers a razor. He does not know what it is, but he discovers that it cuts. Whereupon he uses it for cutting wood. He does not cut a great deal of wood and he ruins the razor, leaving it fit only for the scrap-heap. The point is that he has used it without knowing its purpose; and save by accident such use must always be misuse. And in the face of the general proposition that nothing can be used aright until its purpose is known, the man who uses anything at all without such knowledge is acting blindly. He may mean well, but well-meaningness is not a substitute for knowledge of purpose.

Obviously the perfect way to know the purpose of the thing is to find out from its maker: any other method leaves too many loopholes for error.

Apply this principle to man himself: we cannot use ourselves aright nor help any other man till we know what man is for: we can meddle with him, tinker with him, mean well to him, but save in a limited way we cannot help him.

Here we must make a short digression. There are only two ways in which anything can come to be. Either it is intentional or accidental: that is, either someone intended it or it merely chanced. The thing that is intentional has a purpose: accidents have no purpose. Humanity, like other things, must be either an accident and so purposeless, or else have been made with intent. Catholics know that man was made, and made by an intelligent Being who knew the purpose of His own action. Further, God who made us and knew what He made us for, has told us what He made us for. Accepting His Word, we know the purpose of our existence, and we can proceed to live intelligently according to it. Short of this knowledge, intelligent living is not possible for us.

For apart from God's own statement as to what He had in mind when He made us, we have no way of knowing. We cannot tell ourselves: the scientist can tell us what we are made of, or rather what our bodies are made of, but he cannot tell us what we are made for: and by comparison with this altogether vital matter, what he has to say, interesting as it is, is but trivial.

In other words, short of God telling us, we cannot be told; and short of being told we cannot know. We can of course theorize--or in plain English, guess. There is one, and only one, colourable alternative to a revelation from God as a means of knowing the purpose of man's existence. We might simply take human nature as it is, study it, come to a full and accurate knowledge of it: we could then reason from man's nature as to the particular purpose for which a being of that nature must have been made: or, avoiding the idea of purpose altogether, we might reason as to the best use to which a being of those powers could be put.

This, I say, is a colourable alternative. Indeed, for one who is unaware of the revelation of God, it is the highest exercise of the intellect. With this method, had God not told us what was in His mind, we should have had to rest content.[1] Yet we may be glad that He did not so leave us, since it is liable to error in many ways, of which two are of capital importance:

(1) There may be error in the reading of human nature. Most of men's efforts to read human nature, and frame a system of life in accord with it, err by inability to seize the whole. One part of human nature is isolated, the rest ignored. Further, as between various uses to which powers might be put, there can be no deciding which is higher and which is lower, save in the light of the purpose of the whole being: those uses which serve the purpose are good, those which hinder it are bad.

(2) The second objection is far more important and is, indeed, fundamental to the understanding of the whole of what is to come. Even if human nature were fully understood with no shadow of error, the purpose of man's life could be deduced from it only if the purpose of man's life were contained in it--that is, if man's purpose simply meant the highest activity possible to his own nature. But supposing the purpose of human life is some activity or state higher than man's nature. Then we cannot find it simply by studying his nature. And God has in fact taught that He destines us not for something of which our nature is in itself capable (and which might, therefore, as I have said, be deduced from our nature) but for something to

which He in His generosity chose to lift us; and this obviously cannot be deduced from any study of us: one may deduce the incidence of justice, but not of generosity.

Given, then, that apart from the revelation of God we cannot know with certainty what is the purpose of our existence as man, the only thing left for the one who does not believe in such a revelation is to choose an object of life: to decide for himself what he will use his life for. But given the myriad possibilities before every man, the chances are that he will choose the wrong one and so spoil his life: and if he is in a position to control the destinies of others, whether as a king or a dictator or simply as the father of a family, the disaster will be very great: and the more zealous and energetic he is, the greater will the disaster be. In no case is intelligent living--that is, living consciously for the true purpose of our being--possible to us unless we are told by God what the purpose is.

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### **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.