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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."*

10 грудня, 2017

Volume 62 No. 50

December 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 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. Василяни/Basilian Fathers serving the

Parish:- Father Serafym Grygoruk, OSBM

Administrator. Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

27-а Неділя після П'ятидесятниці

Мученики Мина, Ермоген і Євграф



27th Sunday after Pentecost

**Martyrs Menas, Hermogenes and
Eugraphus**

Ephesians 6:10-17

Luke 13:10-17

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

**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 336 “Vykhvaliaite, doly, hory”; 2) **at Communion:** page 374 “Prenebesna, prechudesna”; 3) **Closing:** page 336 “Vykhvaliaite, doly, hory”

НИНІ: Неділя, 10 грудня- Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. // - о 10:00 - Шостий Час - Молитва.

-На протязі тижня, від понеділка до суботи о 7:30 - Служба Божа в каплиці.



>>The Ukrainian Eparchial School “**Ridna Shkola**” will have a **Christmas Concert** on Saturday, December 16, 2017, at 11:00 AM in our Fellowship Room. The tickets: adult - \$15; for children - \$5; for children under 6 year old - free. The money will go for the needs of the school. Phones: 604-704-2801; 778-387-7071; or email: ridslovo@yahoo.com.

Maintenance Work for the Exterior of the Church (updated Dec. 8,2017)

The contractor is in the process of power washing and applying the sealant to the church exterior. That will conclude the work for this year.

There are a number of issues that will be put off until next year: coating of the membrane roof and overhang at the main entrance, re-coating the metal flashing at the bottom of the three domes and re-finishing all the wood doors. These tasks require decent weather and delaying until next year is not of critical importance.

Dear Parishioners and Friends. This is a major project for our Parish, at an overall cost that will surpass \$300,000.00. St. Mary’s Parish is asking for your assistance in funding this project. Can you help us? “*Convenience Envelopes*” 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.

To date we have received \$23,909.00 towards our renovation and maintenance project. Thank You!

>>**New Convenience Envelope:** There is a new “**Convenience Envelope**” that replaces the blue “*My Offering*” envelope that we have been using up until now. It also replaces the “*Church Renovation Fund*” envelope that has been in use for a few months. (The Church Renovation Fund has been renamed the Parish Maintenance Fund.) In future, when using our new convenience envelope please indicate whether your donation is a general donation towards the parish, or more specifically for our Parish Maintenance Fund.

TODAY: Sunday, December 10: Coffee and sweets available following the 8:30 and 10:30 am Divine Liturgies.//at 10:00 AM – Sixth Hour – Prayer

– **During the week, from Monday to Saturday** – at 7:30 AM –Divine Liturgy in the Chapel.

–**Saturday, Dec. 16: UCWLC Meeting.9:30 am:** Moleben with meeting to follow in the Boardroom. This is our final meeting of 2017. Christmas Festivities. Please try to attend.

>>**CHRISTMAS TREE** decorating scheduled for December 10 after the 10:30 Divine Liturgy for the church and fellowship room. We will have a **PARISH FAMILY TREE** in the downstairs fellowship room and would invite every family to bring an ornament to be hung on the tree. People attending the 8:30 Divine Liturgy can leave ornament behind in the room and we will make sure it gets put on the tree. It will be great fun to guess which ornament belongs to which family.

>>You are invited to this year's **UKRAINIAN CHRISTMAS CAROL FESTIVAL** which is being held on Sunday December 17, at 2pm; at the Ukrainian Catholic Center, 3150 Ash St. Vancouver [Adults \$14, Seniors \$12]

Sunday Donation for December 3– \$1,433.00
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Thank You

We want to extend a heartfelt “Thank You” to all who worked tirelessly in preparing the food, serving and volunteering at the Parish bazaar on Saturday, December 2, 2017. Your commitment did not go unnoticed and our bazaar would not have been as successful as it was without all of you. May God continue to bless you. Thank you. St. Mary’s Parish Bazaar Committee

>>**2018 Parish Calendars** can be found in the church vestibule. Please take one calendar per family.

>>Have you just moved into our parish? Are you registered in our parish? Has your phone number or address changed? For new parishioners, please let us know who you are so that we can better welcome you! Registration forms are available in the parish office. For Parishioners who have moved, help us to update our records by informing the parish office.

<h3>Monthly Intentions of the Holy Father for DECEMBER</h3>
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<p>The Elderly. That the elderly, sustained by families and Christian communities, may apply their wisdom and experience to spreading the faith and forming the new generations.</p>
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Очікування Спасителя

(Катехизм Католицької Церкви)

187 Церква літургійно відтворює очікування Спасителя в історії спасіння у пості, що починається після свята апостола Пилипа, яке припадає на 14/27 листопада. Цей піст триває до Різдва Христового, тому називається Пилипівкою або Різдвяним постом. У цьому пості Церква готує нас до світлого Празника Різдва Христового, нагадуючи нам наслідки гріховної нестриманості Адама: «Через відмову від посту перший Адам куштує від смертного дерева»¹.

188 Читання зі Святого Євангелія на свято апостола Пилипа сповнене надії на спасіння (див. Йо. 1, 43-51). Пилип запрошує Натанаяла ближче пізнати Ісуса з Назарету. Однак Натанаял має упередження: «Що доброго може бути з Назарету?». На це Пилип відповідає: «Прийди та подивися» (пор. Йо. 1, 45-46). Упередження Натанаяла розвіюються під час зустрічі з Христом. Звідси й завдання для кожного християнина – ближче «прийти і подивитися», тобто наблизитися до Христа, щоб пізнати Його.

189 Очікування Месії та наближення до Нього звершується в особі Діви Марії з Назарету. Її передвіками обрав Господь. Марія, яка ще малою дитиною була введена в храм, духовно зростала до «служині Господньої». Бог поступово готував Марію стати лоном, ковчегом, храмом, вмістилищем для невмістимого Бога. «Пресвятий Дух, благоволінням Бога-Отця, готував у Ній вмістилище Богові-

Слову»². Марія стала «наметом», в якому оселилося в повноті часів Слово: «Слово стало тілом, і оселилося між нами» (Йо. 1, 14). Святкуючи Введення Богородиці у храм (21.11/4.12), християни покликані за її прикладом дозволити Господу підготувати себе, щоб гідно прийняти воплощеного Бога в «намети» своїх сердець.

0.6.2. «Бог став Людиною, щоб людина стала богом»³

«Він задля нас, людей, і нашого ради спасіння зійшов із небес і воплотився з Духа Святого і Марії Діви і стався чоловіком» (Символ віри)

«А коли прийшла повнота часу, Ти говорив до нас через самого Сина Твого [...]. Він [...] на землі виявився і з людьми співжив; і, народившись з Діви святої, Сам умалив Себе, від слуги прийняв і став подібним до тіла смирення нашого, щоб нас подібними вчинити до образу слави Своєї [...] щоб, умираючи в Адамі, оживотворилися ми в самому Христі». (Анафора святого Василія Великого)

190 Від сотворення світу Бог присутній у ньому Своєю благодаттю. «У Ньому бо живемо, рухаємося й існуємо» (Ді. 17, 28). Бог об'являв Себе людям поступово аж до «повноти» часів: «Якже сповнився час, Бог послав Свого Сина» (Гл. 4, 4). Син Божий – «Слово Отця» – відкриває світові Отця: «Хто Мене бачив, той бачив Отця» (Йо. 14, 9); «Я в Отці, й Отець у Мені» (Йо. 14, 11). Він є Бог: «Споконвіку було

² ДМИТРО ТУПТАЛО, *Розповідь про Вхід у Храм Пресвятої Богородиці // Четві Миней*, т. III, с. 598.

³ Пор. АТАНАСІЙ ВЕЛИКИЙ, *Про воплощення*, 54,3.

¹ *Октоїх*, глас 2, утренняя неділі, канон хрестовоскресний, пісня 5.

Слово, і з Богом було Слово, і Слово було – Бог» (Йо. 1, 1).

191 Воплочення Сина Божого відбулося, згідно з Божим задумом, у «повноті часу» (див. Гл. 4, 4). Народження Сина Божого стало осердям історії людства, об'явивши, як «Бог полюбив світ» (пор. Йо. 3, 16). Єднання Бога з творінням у воплощенні є справжнім «умаленням» Бога (грецькою – *кенозис*): «Він [Христос], існуючи в Божій природі, [...] применшив Себе Самого, прийнявши вигляд слуги, ставши подібним до людини» (Флп. 2, 6-7). Христос прийняв «вигляд слуги» без скверни гріха, «звеличуючи людське і не применшуючи божественного»⁴. У єднанні божественного і людського «Слово стало досяжним, Невидиме – видимим, до Недоторканного можна доторкнутися, Позачасове увійшло в час, Син Божий став сином людським!»⁵.

192 В «умаленні» Бога «Слово стало плоттю і наблизилося до нас, прийнявши нашу плоть і кров»⁶; у Йордані безгрішний Син Божий прийняв хрещення, як грішник; за Понтія Пилата був засуджений з розбійниками; розп'яттям зійшов у безодню людських страждань і смерті, щоби в «аді» –

«царстві мертвих» – знайти першого Адама (людину)⁷.

193 Бог стає «співобразним» з нами – стає як людина, щоб зробити нас «співобразними» зі Собою. Знайшовши Адама в аді, Син Божий дарував людині прощення гріхів, участь у Божій природі та вічне життя. «Слово стало людиною, щоб ми обожилися»⁸. Людина «в Адамі» за намовою змія намарне прагнула «стати як Бог» власними силами (див. Бут. 3, 5). «Був обманутий колись Адам, бо запрагнув бути богом, і не став. Людиною став Бог, щоб Адама зробити богом»⁹. Людина «у Христі» через уподібнення до Бога дійсно може «стати як Бог»: «Нам були даровані цінні й превеликі обітниці, щоб ними ви стали учасниками Божої природи» (2 Пт. 1, 4).

⁴ Пор. Лев Великий, *Лист XXVIII. До Флавіана, єпископа Константинопільського*, 3 : PL 54, 764-766.

⁵ Григорій Богослов, *Слово 38 на Богоявлення чи на Різдво* : PG 36, 313 В і 325 С (ст. 522)

⁶ Кирило Олександрійський, *Анатематизми*, 5.

⁷ «Применшення Бога є виявом Його сили, для якої в умаленні нема жодної перешкоди, навіть щодо Його природи» (Григорій Ніський. *Велике огласительне слово*, 24, 1) : PG 45, 64

⁸ Атанасій Великий. *Про воплощення*, 54, col. 192.

⁹ *Постова тріодь*, вечірня суботи V тижня Посту, на «Господи візвав я».

Caritas Ukraine – Christmas Candle Appeal

Since 2012 our Eparchy has been collecting funds to help underprivileged and orphaned children in Ukraine through our Christmas Candle appeal. Our fundraising program is part of a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$20,000 with support from our BC Parishes as well as Parishes in other Provinces and parts of the United States.

The appeal is once again taking place for the month of December and we encourage everyone to remember these children during our Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle, with your name and address and include it with the Sunday collection at any Ukrainian Catholic Church in BC. All donations over \$20 are eligible to receive a tax receipt if requested and cheques can be made out to your Parish with Christmas Candle Project in the Memo.

We thank you for your past support and generosity and ask that you again consider supporting this on-going appeal as part of your Christmas tradition. Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine.

For more information, please contact the coordinators Dana Koren Lupynis or Natalia Lupynis at nweparchy.christmascandle@gmail.com.

The Holy Martyrs Menas, Hermogenes, and Eugraphus

(Commemorated on December 10)

The Holy Martyrs Menas, Hermogenes, and Eugraphus suffered for their faith in Christ under the emperor Maximian (305–313).

Saint Menas was sent by the emperor from Athens to Alexandria to suppress the riots that had arisen between the Christians and the pagans. Distinguished for his gift of eloquence, Menas instead openly began to preach the Christian Faith and he converted many pagans to Christ. Learning of this, Maximian sent Hermogenes to Alexandria to place the saints on trial. Moreover, he gave orders to purge the city of Christians.

Hermogenes, although he was a pagan, was distinguished by his reverent bearing. And struck by the endurance of Saint Menas under torture and by his miraculous healing after the cruel torments, he also came to believe in Christ. Maximian himself then arrived in Alexandria. Neither the astonishing stoic endurance of Saints Menas and Hermogenes under torture, nor even the miracles manifested by God in this city, mollified the emperor. Instead, they vexed him all the more. The emperor personally stabbed Saint Eugraphus, the secretary of Saint Menas, and then gave orders to behead the holy Martyrs Menas and Hermogenes.

The relics of the holy martyrs, cast into the sea in an iron chest, were afterwards found (see February 17) and transferred to Constantinople in the ninth century. The emperor Justinian built a church in the name of the holy Martyr Menas of Alexandria. Saint Joseph the Hymnographer (April 4) composed a Canon in honor of these holy martyrs. (<https://oca.org/saints/lives/2017/12/>)

HE WAS CONCEIVED BY THE
POWER OF THE HOLY SPIRIT, AND
BORN OF THE VIRGIN MARY"

(from the Catechism of the
Catholic Church)

1. The Son of God Became Man I.
WHY DID THE WORD BECOME FLESH?

456 With the Nicene Creed, we
answer by confessing: "For us men
and for our salvation he came down
from heaven; by the power of the Holy
Spirit, he became incarnate of the
Virgin Mary, and was made man."

457 The Word became flesh for us
in order to save us by reconciling us
with God, who "loved us and sent his
Son to be the expiation for our sins":
"the Father has sent his Son as the
Savior of the world", and "he was
revealed to take away sins":⁷⁰

Sick, our nature demanded to be
healed; fallen, to be raised up; dead,
to rise again. We had lost the
possession of the good; it was
necessary for it to be given back to
us. Closed in the darkness, it was
necessary to bring us the light;
captives, we awaited a Savior;
prisoners, help; slaves, a liberator.
Are these things minor or
insignificant? Did they not move God
to descend to human nature and visit
it, since humanity was in so miserable
and unhappy a state?⁷¹

458 The Word became flesh so
that thus we might know God's love:
"In this the love of God was made
manifest among us, that God sent his
only Son into the world, so that we
might live through him."⁷² "For God
so loved the world that he gave his
only Son, that whoever believes in him
should not perish but have eternal
life."⁷³

459 The Word became flesh to be
our model of holiness: "Take my yoke
upon you, and learn from me." "I am
the way, and the truth, and the life;
no one comes to the Father, but by
me."⁷⁴ On the mountain of the
Transfiguration, the Father
commands: "Listen to him!"⁷⁵ Jesus is
the model for the Beatitudes and the
norm of the new law: "Love one
another as I have loved you."⁷⁶ This
love implies an effective offering of
oneself, after his example.⁷⁷

460 The Word became flesh to
make us "partakers of the divine
nature":⁷⁸ "For this is why the Word
became man, and the Son of God
became the Son of man: so that man,
by entering into communion with the
Word and thus receiving divine
sonship, might become a son of
God."⁷⁹ "For the Son of God became
man so that we might become
God."⁸⁰ "The only-begotten Son of
God, wanting to make us sharers in
his divinity, assumed our nature, so
that he, made man, might make men
gods."⁸¹

II. THE INCARNATION

461 Taking up St. John's
expression, "The Word became
flesh",⁸² the Church calls
"Incarnation" the fact that the Son of
God assumed a human nature in
order to accomplish our salvation in
it. In a hymn cited by St. Paul, the
Church sings the mystery of the
Incarnation:

Have this mind among yourselves,
which is yours in Christ Jesus, who,
though he was in the form of God, did
not count equality with God a thing to
be grasped, but emptied himself,
taking the form of a servant, being

born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.⁸³

462 The Letter to the Hebrews refers to the same mystery:

Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, Lo, I have come to do your will, O God."⁸⁴

463 Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God."⁸⁵ Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh."⁸⁶

III. TRUE GOD AND TRUE MAN

464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man.

During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it.

465 The first heresies denied not

so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh".⁸⁷ But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. The first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (homoousios) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father.⁸⁸

QUOTATIONS: 70 1 Jn 4:10; 4:14; 3:5. 71 St. Gregory of Nyssa, Orat. catech 15: PG 45, 48B. 72 1 Jn 4:9. 73 Jn 3:16. 74 Mt 11:29; Jn 14:6. 75 Mk 9:7; cf. Dt 6:4-5. 76 Jn 15:12. 77 Cf. Mk 8:34. 78 2 Pt 1:4. 79 St. Irenaeus, Adv. haeres. 3, 19, 1: PG 7/1, 939. 80 St. Athanasius, De inc. 54, 3: PG 25, 192B. 81 St. Thomas Aquinas, Opusc. 57, 1-4. 82 Jn 1:14. 83 Phil 2:5-8; cf. LH, Saturday, Canticle at Evening Prayer. 84 Heb 10:5-7, citing Ps 40:6-8 ([7-9] LXX). 85 1 Jn 4:2. 86 1 Tim 3:16. 87 Cf. 1 Jn 4:2-3; 2 Jn 7. 88 Council of Nicaea I (325): DS 130, 126.