



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

Phone: 604.879.5830

Fax: 604.874.2727

Website: www.stmarysbc.com

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

16 вересня, 2018

Volume 63 No. 37

September 16, 2018

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 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

**16-та Неділя після П'ятидесятниці.
Неділя після Воздвиження Хреста.**



**16th Sunday after Pentecost. Sunday
after the Exaltation of the Cross.**

Galatians 2:16-20

Mark 8:34-9:1

**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 4 “Vytai name, Khreste”; 2) **at Communion:** page 156 “Pokloniayusia, miy Khryster”; 3) **Closing:** page 4 “Vytai name, Khreste”

НИНІ: Неділя, 16 вересня: Кава і солодке після Служби Божої о год. 8:30 і 10:30 рано.

>>A new term of Ukrainian classes for adults begins Monday, September 17 at St. Mary's. Beginners, intermediate and advanced classes for 10 weeks (6:45-8:45 pm). All are welcome. Please call Susan at 604 733 3756.

**ПРАЗНИК ВОЗДВИЖЕННЯ
ЧЕСНОГО ХРЕСТА** (о. Юліян Кампій,
ЧСВВ)

*"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.

**ІСТОРІЯ ВСТАНОВЛЕННЯ
ПРАЗНИКА**

Празник Воздвиження Чесного Хреста належить до дуже давніх празників, але, як історія знайдення святого Господнього Хреста, так й історія встановлення празника покриті серпанком різних легенд і тут нелегко відрізнити історичну дійсність від звичайної легенди.

Треба завважити, що у святкуванні цього празника не йдеться про звичайне почитання-поклоніння святому хрестові, яке буває в Хрестопоклонну неділю. Тут йдеться про зміст свята та про що говорить сама назва празника; **ВОЗДВИЖЕННЯ**, що значить **ПІДНЕСЕННЯ**, тобто окремих урочистий обряд почитання і прослави святого хреста.

Історики Східної Церкви назагал погоджуються, що передусім дві події сприяли встановленню цього празника: віднайдення святого Господнього хреста в IV ст. і його повернення з перської неволі в VII столітті.

Історики, які згадують про віднайдення святого хреста, нічого не

говорять про його перше воздвиження відразу після віднайдення, що оповідає нам побожна традиція. Грецька Церква відзначає пам'ять віднайдення святого хреста 6 березня. Цей церковний празник у *Пролозі* має назву: "Віднайдення Чесного Хреста, що його віднайшла блаженна Єлена". Латинська Церква святкувала цю подію 3 травня, але при реформі празників за папи Івана XXIII у 1960 році це свято викреслено з церковного календаря.

Початок празнику Воздвиження дало посвячення храму Господнього Воскресення, який збудував святий Костянтин Великий на Голготі в Єрусалимі. Це посвячення відбулося дуже врочисто за єрусалимського єпископа Макарія 13 вересня 335 року. Наступного дня після посвячення храму було врочисте воздвиження віднайденного святого хресного дерева. Під час воздвиження народ багато разів просив: "Господи помилуй". Відтоді Східна Церква щорічно святкує пам'ять посвячення храму Господнього Воскресення 13 вересня, а празник Воздвиження Чесного Хреста 14 вересня.

Друга важлива подія, що зробила загальним празник Воздвиження на Сході й на Заході, це повернення святого Господнього хреста з перської неволі. Перський цар Хозрой у 614 році здобув Єрусалим і забрав Господній хрест до своєї столиці в Ктесифоні. Через чотирнадцять років цісар Іраклій (610-641) після перемоги над персами відшукав святий хрест і приніс його до Єрусалима, де 14 вересня відбулося друге врочисте воздвиження-піднесення святого хреста. Відтепер

празник має назву "Всемірне — це є всесвітнє — Воздвиження Чесного й Життєдайного Хреста". Оскільки празник Воздвиження нагадував про Христове розп'яття і смерть і прирівнювався до Великої п'ятниці, то від найдавніших часів свята Церква наказувала в цей день дотримуватися строгого посту.

Крім празника Воздвиження, наша Церква віддає честь святому хресту ще в Хрестопоклонну неділю. Цього дня, як і на Воздвиження, на утрені відбувається винесення святого хреста і поклоніння йому, але без обряду воздвиження — піднесення, яке є тільки на празник Воздвиження.

7 травня Східна Церква вшановує пам'ять "Явління знамена Чесного хреста на небі в Єрусалимі". За святого Кирила Єрусалимського 351 року в часі П'ятдесятниці на небі з'явився святий хрест, що сягав від Голготи аж до Єлеонської гори.

У нашому церковному календарі маємо ще 1 серпня "Проісходженіє Древ Честнаго хреста", що значить винесення, похід чи процесія з частинкою хресного дерева, яку в цей день з процесією переносили з царської палати в Царгороді до храму святої Софії. Тут було окреме поклоніння святому хресту, подібно як у Хрестопоклонну неділю. Починаючи від 1 серпня через два тижні кожного дня святе хресне дерево носили містом, щоб його освятити й відвернути всякі недуги. Цей празник установлений у Царгороді в IX ст. внаслідок різних недуг і пошестей, що звичайно з'являлися в серпні.

TODAY: Sunday, September 16: Coffee and sweets following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room.

>> We express a sincere **Thank You** to Lorraine Waslen and her dedicated crew of volunteers for all their hard work in organizing and preparing our parish picnic last Sunday. It was thoroughly enjoyed by all who attended.

Parish Bazaar - Saturday, November 17, 2018

Thursday, September 27: 7:00 PM: Parish Bazaar meeting in the church Fellowship Room. This meeting is open to all who are interested in volunteering at our parish bazaar. We need your help and support to make this a successful event, for the benefit of the whole parish.

Jams & Preserves

Our Bazaar Committee is kindly requesting any extra preserves (jams, pickles, relishes, etc.) that you may have made over the summer be donated to our bazaar. They will be sold during the event. Your help is greatly appreciated.

Pyrohy making

Our Parish Bazaar will soon be upon us. We are asking for volunteers in helping to make Pyrohy (perogies) for this parish event. Gentlemen, that means you too! Work begins at 8:00 AM on the following dates: September 19 & 26 and October 10 & 17. Come join us!

Maintenance Work for the Exterior of the Church

To date our parish has received \$51,010.00 to help us defray the costs of maintenance work done on the church exterior. All donations are tax-deductible. "*Convenience Envelopes*" can be found in the front entrance of the church. We are very grateful for your generosity. May the Lord bless you for your kindness. Thank You!

A Request from the Parish Office

Please help us keep our records current:

- If you are new to our Parish and would like to receive offering envelopes please contact the Office.
- If you have recently moved or have a new phone number please contact the Office (604.879.5830).

Monthly Intentions of the Holy Father for September

Universal – Young People in Africa

That young people in Africa may have access to education and work in their own countries.

>>**Parish Bookstore:** now open Sunday Mornings, 9:30 a.m.-11:00 a.m. and every Last Sunday of the month from 9:30-Noon. Items to sell include cd's, cards, liturgical books and more. For required information contact T. Pacholko at: lenaanneocha@shaw.ca or the Fathers.

Sunday Donations September 9, 2018 - \$1,142.00

VISIT LOURDES, PARIS, SENLIS & UKRAINE Sept 2019

With Sister Angelica & Myrna Arychuk [04 Sept 2019 to 22 Sept 2019]

Land Only \$3,950.00 *Canadian Dollars* per person double or twin sharing. Single supplement \$950 [AIR FARE IS NOT INCLUDED]. Tips included – Meals as per itinerary. Deposit \$500 per person due: 15 November 2018. Final Balance due: 01 June 2019. Telephone: Sister Angelica 604 375-6626 or Myrna 604 617 7200

On the Commandments & Keeping the Lord's Day. (The Holy Father's Catechesis.

<https://zenit.org/articles/general-audience-on-the-commandments-keeping-the-lords-day/>)

Dear Brothers and Sisters, good morning!

The journey through the Decalogue takes us today to the Commandment on the day of rest. It seems to be a command easy to fulfil, however, it's an erroneous impression. To truly rest isn't simple, because there is false rest and true rest. How to recognize them?

Today's society is thirsty for amusements and vacations. The industry of entertainment is flourishing and advertising designs the ideal world as a great games park where all our entertained. The concept of life dominating today doesn't have its center of gravity in activity and commitment but in evasion. Earn to have a good time, to be satisfied. The model-image is that of a successful person who can allow himself ample and diverse areas of pleasure. However, this mentality makes one slide to the dissatisfaction of an

existence anesthetized by amusement that isn't rest, but alienation and flight from reality. Man has never rested as much as today, yet man has never experienced so much emptiness as today! The possibility of having a good time, of going out, cruises, trips, so many things don't give one fullness of heart. What's more, they don't give one rest.

The words of the Decalogue seek and find the heart of the problem, casting a different light on what rest is. The Command has a peculiar element: it gives a motivation. Rest in the name of the Lord has a specific motive: "For in six days the Lord made Heaven and earth, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and hallowed it" (*Exodus 20:11*).

This refers to the end of Creation, when God says: "And God saw everything that He had made, and behold, it was very good" (*Genesis 1:31*). And then the day of rest began, which is God's joy for all He created. It's the day of contemplation and of blessing.

Therefore, what is rest according to this Commandment? It's the moment of contemplation; it's the moment of praise, not of evasion. It's the time to look at reality and say: how beautiful life is! To rest as flight from reality, the Decalogue opposes rest as blessing of reality. For us Christians, the center of the Lord's day, Sunday, is the Eucharist, which means "thanksgiving." It's the day to say to God: thank you, Lord, for life, for your mercy, for all your gifts. Sunday isn't the day to cancel the other days but to recall them, bless them and make peace with life. How many people who have so many possibilities to amuse themselves, don't live in peace with life! Sunday is the day to make peace with life, saying: life is precious: it's not easy, sometimes it's painful, but it's precious.

To be introduced in genuine rest is a work of God in us, but it requires removing oneself from malediction and from its fascination (Cf. Apostolic Exhortation *Evangelii Gaudium*, 83). To bow the heart to unhappiness, in fact, stressing reasons for discontent is very easy. Blessing and joy imply openness to the good, which is an adult movement of the heart. The good is loving and never imposes itself. It's chosen. Peace is chosen; it can't be imposed and isn't found by chance. Distancing himself from the bitter crevices of his heart, man is in need of making peace with that from which he flees. It's necessary to reconcile oneself with one's history, with the facts that aren't accepted, with the difficult parts of one's existence. I ask you: has each one of you been reconciled with his/her history? A question to think about: have I reconciled myself with my history? True peace, in fact, isn't to change one's

history but to accept it and value it, as it has been.

How many times we have met sick Christians who have consoled us with a serenity that isn't found in pleasure-seekers and in hedonists! And we have seen humble and poor people rejoice over small graces with a happiness that knew of eternity.

The Lord says in *Deuteronomy*: "I have set before you life and death, blessing and curse; therefore, choose life, that you and your descendants may live" (30:19). This choice is the Virgin Mary's "fiat", it's openness to the Holy Spirit, who puts us in the steps of Christ, He who entrusts himself to the Father in the most dramatic moment and thus enters the way that leads to resurrection.

When does life become beautiful? When one begins to think well of it, no matter what our history is. When the gift of a doubt makes way <to> that which all is grace,^[1] and that holy thought crumbles the interior wall of dissatisfaction inaugurating genuine rest. Life becomes beautiful when the heart opens to Providence and one truly discovers what the *Psalms* says: "For God alone my soul waits in silence" (62:1). This phrase of the *Psalms* is beautiful: "For God alone my soul waits in silence."

MEMBERS OF THE SYNOD WERE INTRODUCED A CURRENT STATE OF IMPLEMENTING OF UGCC STRATEGY 2020

[http://news.ugcc.ua/en/news/members_of_the_synod_were_introduced_a_current_state_of_implementing_of_ugcc_strategy_2020_83765.html]

Saturday, September 8. An executive secretary of Working committee of implementing Strategy of UGCC development by 2020, Fr. Andriy Onuferko, P.h.D. presented key points of mapping out the strategy to the members of the Synod of Bishops, which is taking place in Lviv-Briukhovychi Sep 2-12, 2018.

Members of the Synod were informed how the Working committee is getting ready to delegate authority to the administration of Patriarchal Curia. Over the past year a tight collaboration has been established with Administrator of Curia regarding priorities of a program “The vibrant parish – a place to encounter the living Christ”.

Fr. Andriy also outlined some statistics data they collected about pastoral service at parishes and missionary pastoral communities of UGCC in 2017. A statistical survey gives an opportunity to see the conditions of parochial life according to the program “The Vibrant Parish”: The Word of God – Catechization, Liturgy-Prayer, Ministering a neighbor (diaconia), Maintenance - Governing the Sacraments, Communion – cohesion and missionary ethos.

Monitoring was the third topic to present. As for Fr. Andriy, the Working Committee together with eparchial coordinators prepare an annual document called “Steps forward”, where

different tasks and priorities are mentioned. This kind of monitoring is held three times a year.

Another point that was brought up is that much has been gained within years of the Working committee’s activity in reviving a parochial life. “We launched different tools starting with a Pastoral letter of His Beatitude Sviatoslav “The Vibrant Parish – a place to encounter the living Christ” from 2011.

“We will enhance implementation of tasks of our Synod for this year, regarding its main theme – The Word of God and Catechization. We are preparing some new publications on Liturgy and prayer and planning to reissue some materials, taking into account an experience of the recent years”, said Fr. Andriy Onuferko.

The Elevation of the Venerable and Life-Creating Cross of the Lord

<https://oca.org/saints/lives/2018/09/14/102610-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.

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.

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.