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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."*

9 грудня, 2018

Volume 63 No. 49

December 9, 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/at
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
Father Joseph Pidskalny, OSBM- local Superior

**Most Rev. Severian Yakymyshyn, OSBM
Bishop-Emeritus**

29-та Неділя після П'ятидесятниці
Непорочне Зачаття Пресв. Богородиці



29th Sunday after Pentecost.
Immaculate Conception of the Blessed
Virgin Mary

Colossians 3:4-11

Luke 17:12-19

**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 374 "Prenebesna, prechudesna"; 2) **at Communion:** page 346 "Mariye, Divo blahoslovenna"; 3) **Closing:** page 384 "Tam, de v nebi"

НИНІ: Неділя, 9 грудня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Нині о 10:00 год. – Шостий Час (Молитва)

- **Нині о 12:45 год.** – Біблійні студії; книга «Вихід» у класі #120, під церквою. Просимо взяти участь.

Субота, 15 грудня: ЛУКЖ щомісячні збори, о 9:30 год. ран. Молебень, після якого збори. Просимо взяти участь.

- **Вічна Пам'ять!** Висловлюємо сердечні співчуття Родині покійного Роберта Козака. Порядок Відправ: Парастас: у середу, 12 грудня, о 7:00 год. веч., у нашій церкві. Похоронна Служба Божа у четвер, 13 грудня, о 10:00 год. ран. у нашій церкві. Просимо пам'ятати покійного Роберта Козака і його Родину у ваших молитвах.

**ПРАЗНИК ЗАЧАТТЯ БОГОРОДИЦІ
СВЯТОЮ АННОЮ** (О. Юліян Катрій,
ЧСВВ)

*"Празнує днесь вселенна
зачаття Анни, що сталося від Бога"
(Кондак празника).*

Давній і глибокий культ Пресвятої Богородиці, що є знаменною віхою Східної Церкви, виявляється у великій кількості Богородичних празників у нашому церковному календарі. Ті празники розказують нам найважливіші моменти з життя Божої Матері від її чудесного зачаття аж до її славного успення.

Святе Євангеліє не багато говорить про життя Пречистої Діви Марії, тож нічого дивного, що більшість Богородичних празників не ґрунтується на подіях святого Євангелія, а радше на християнській традиції та на оповіданнях апокрифічних книг перших віків. Сюди належить також і празник Зачаття,

який наша Церква святкує 9 грудня. Цей празник має окрему історію на Сході та на Заході. Тож погляньмо на його історію у Східній, Західній і нашій Церквах.

**ПРАЗНИК ЗАЧАТТЯ СВЯТОЇ АННИ
В НАШІЙ ЦЕРКВІ**

Насправді Східні Православні Церкви не приймають догмату про непорочне зачаття. Однак багато українських богословів кївської школи XVII-XVIII ст. захищали науку про непорочне зачаття. Лазар Баранович († 1694), спочатку ректор Києво-Могилянської Академії, а відтак Чернігівський архієпископ, говорить: "Ми всі поправді кажемо: "Це бо в беззаконнях я родився і в гріхах зачала мене мати моя". А ти одна тільки, до якої ці слова не відносяться, бо ти не почалася у беззаконнях, ані не родилася в грісі. Це ясне, що треба було, щоб ти зачалася без гріха, бо ти мала прийняти Того, що мав увільнити світ

від гріхів і згладити всяке беззаконня" (Труби на дни нарочитіє праздников). Йоаникій Галятовський († 1688), ректор Києво-Могилянської Академії, у своїй другій проповіді на Різдво Пречистої Діви Марії, згадавши різні її прообрази у Старому Завіті та пояснюючи її привілеї, каже: "Третій великий привілей, що його Бог учинив Пречистій Діві, це те, що її увільнив від первородного гріха, бо Пречиста Діва без первородного гріха зачалася й родилася..., а на Пречистій Діві не було первородного гріха, але була Божа благодать, тому ангел Гавриїл до неї сказав: радуйся благодатна, Господь з Тобою. З тих слів ангела можемо зрозуміти чисте зачаття Пречистої Діви. Коли посудину наповнити оливою, то не можна до неї додати води або чого іншого, бо вже нема місця, так і в Преч. Діві не має місця не тільки первородний, але й усякий гріх, тому що вона є повна Божої благодаті" (*Ключ Розуміння*).

Василіянський чин на своїй капітулі в Жировичах 1661 року вирішив, щоб замість одного дня святкувати празник Зачаття вісім днів у цілому чині. Це рішення приймали на знак подяки Пресвятій Богородиці за її особливу опіку над Уніятською Церквою.

Українська Католицька Церква в Галичині після проголошення догми про непорочне зачаття празник Зачаття Богородиці святою Анною почала називати Непорочним зачаттям Пресвятої Богородиці. Львівський Синод (1891) між

Богородичними празниками подає празник Непорочного зачаття і наказує святкувати його на спосіб великих Богородичних празників з одним днем перед- і сьома днями попразденства. Собор також апробував службу Непорочному зачаттю, яку уклав о. Ісидор Дольницький, і наказав служити її у всіх церквах. Давнішу службу Зачаття було переставлено на перед-празденство Непорочного зачаття.

Як дивно й чудно Господь Бог приготував ту, що мала бути Матір'ю нашого Спасителя. Вона — благодатна, свята, пречиста й непорочна стала достойним святим кивотом, у якому поселився сам Божий Син. Наш давній слов'янський Пролог на день Зачаття Богородиці святою Анною містить таке повчання: "Возлюблені, сьогодні твориться початок нашому спасенню. І в лоні праведної Анни, після благовіщення ангела, починається внучка праведного Єссея, з роду Давида... І знайте, возлюблені, що сьогодні празнуємо зачаття Госпожі нашої Пречистої Владичиці Богородиці. Тож радо біжимо до її храму, стіймо зі страхом на молитві, чуванням створимо двері небесної світлиці, і прикрасимо себе молитвами, милостинею і постом. І так побожно проводимо, радісно празнуючи святе Зачаття Пречистої Госпожі Богородиці, бо вона безупинно молить за нас свого Сина і Бога нашого".

TODAY: December 9: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

- Today, at 10:00 AM – Sixth Hour Prayer

- 12:45 PM – Bible Study; the Book of Exodus in the classroom #120, in the church basement. Please take part in it.

Saturday, December 15: UCWLC monthly meeting. 9:30 AM Moleben with meeting to follow. Please try to make the meeting.

Eternal Memory! We extend sincerest condolences to the Family of the late Robert Kozak. Schedule of Services: Parastas: Wednesday, December 12 at 7:00 PM at St. Mary's. Funeral Divine Liturgy: Thursday, December 13 at 10:00 AM at St. Mary's. Please keep the late Robert Kozak and his Family in your prayers.

Sunday Donations: December 2, 2018 - \$1,063.00

Maintenance Work for the Exterior of the Church

To date our parish has received \$63,079.00 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. Thank You!

Sunday Coffee

The UCWLC have very graciously volunteered to co-ordinate supplying coffee and baking for our parishoners following 8:30 and 10:30 Sunday Liturgies.

In the past couple of months, we are having difficulty in supplying enough baking for our parishoners as some of our members have moved, some are now unable to provide baking which means we have only a few ladies that are able to provide the baking on a regular basis.

We are asking our parishoners now to assist us in having baking following the Sunday Liturgies. If you can provide some baking we would be very grateful, as well as our parishoners who enjoy the sweets. The ladies will always be there to accept the baking (you can supply bought baking as well-its just as good).

Your assistance in providing baking will be very much appreciated. Thank you and God Bless, Marlayne Andrijaszyn, UCWLC President.

Eparchial 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, “**Christmas Candle/Різдвяна свічка**” 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 the Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle and include it with the Sunday collection at any Ukrainian Catholic Church in BC. 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 continue supporting this 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 and follow us on Facebook at *Caritas “Christmas Candle/Різдвяна свічка” Campaign, sponsored by NWEparchy.*

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

<https://catholic-daily-reflections.com/2018/12/07/immaculate-conception-of-the-blessed-virgin-mary/>
Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Luke 1:38a

Happy Solemnity! This is a day to celebrate! Today, we honor the glorious and miraculous Immaculate Conception of our Blessed Mother, an act of God’s most profound mercy.

It is fitting that we see the Immaculate Conception as an act of profound mercy. Why is that so? What is it about this solemnity that is so closely linked to mercy?

Mercy is a gratuitous gift of God. By

“gratuitous” we mean that it is not merited or earned. Mercy is not owed to us by God. If it were, it would not be mercy, it would be our right. But we have no right to mercy. It is freely given by God and it is given in abundance.

As for this glorious Solemnity of the Immaculate Conception, it’s important to look at it as a gratuitous gift from two perspectives. First, the “Immaculate Conception” means that when God created the Blessed Virgin Mary, He created her without sin. This was done through what we call a prevenient grace.

This grace given her is an act of God’s perfect and gratuitous mercy. She did not earn it or merit it; rather, God in His goodness chose to create her without original sin so as to have a suitable

instrument by which the Son could come into the world. Mary, for her part, embraced this gift and chose to remain sinless throughout her life by a continual act of her free will.

Second, in creating our Blessed Mother immaculately, God did not keep her to Himself. He was not selfish with her. Instead, He chose to make this perfection of His creation our own mother. The Immaculate Mother Mary is now our spiritual mother in the order of God's grace and mercy. This, also, is an act of perfect gratuitous mercy on the part of our loving God. We do not deserve such a spiritual mother and protectress, but we have her and she is always there interceding for us and bestowing many graces from God upon us as a perfect mother would.

Reflect, today, upon this twofold gratuitous gift of God's mercy: 1) He created Mary Immaculate out of mercy, and 2) He gave her to us as our own mother and queen. Seek her motherly care today and throughout the year!

Dearest Mother my Queen, I gaze upon the beauty and holiness of you who, though a mere creature, are perfect in every way. You have been

granted this singular and gratuitous grace from God with which you perfectly cooperated. May I always rely upon your motherly love and care and may I always allow you to bestow the grace of God upon me in accord with the Father's plan. You, dearest mother, are a gratuitous gift of Mercy to us all! Mother Mary, I love you. Pray for me. Jesus, I trust in You.



Statement on the Legalization of Marijuana in Canada



With recreational use of cannabis now legal in Canada, Catholics are understandably asking themselves some questions: Is the use of cannabis now morally permissible? How should I respond to the availability of legal marijuana?

To begin, it's important to recall that Catholics look to the teachings of Jesus, Sacred Scripture and the Church for guidance on moral matters. The mere fact that an activity is made legal by the government does not automatically mean that it is morally acceptable.

It is also helpful to clarify that there are different reasons for using cannabis. Some of these uses are acceptable, while others are not.

The various drug compounds in cannabis can have legitimate therapeutic uses. For instance, they may be used as an alternative to other drugs for controlling pain or nausea. When properly dispensed for therapeutic purposes, cannabis use is acceptable.

This is no different than the use of any other medicine that helps promote health and wellbeing. If an individual thinks that the use of cannabis may be helpful for a serious health reason, then that person should consult with a physician.

Whenever possible, ways to avoid smoking cannabis should be sought, since smoking in any form is a serious health hazard. The drug compounds in cannabis can be separated from the cannabis plant and consumed in a pill/capsule form, taken as an oil, or be added to food. If cannabis is prescribed by a physician for therapeutic use, then alternatives to smoking are preferable.

Like many other drugs, marijuana also has intoxicating effects, causing users to experience a "high" often accompanied by grogginess and impaired judgement. When cannabis is used therapeutically, the resulting impairment can be accepted as a foreseen but unintended secondary effect of the drug's beneficial use.

In the Catholic tradition, the recreational use of a substance merely for its intoxicating effects, rather than therapeutically, is not permitted. Deliberate intoxication, whether through alcohol or marijuana, is wrong for several reasons.

First, people do things while drunk or high that they would not otherwise choose to do; the loss of good judgment and of natural inhibition can lead to serious harm and poor, even immoral, choices. When there is no genuine medical need for using a drug and it is used merely to cause inebriation, it is sinful behaviour.

Second, potential health consequences are also associated with the use of cannabis: some research suggests that the use of cannabis by young people under 25 may precipitate mental health disorders in those who are vulnerable.

Another concern about cannabis is that it artificially alters consciousness, which can be a way of avoiding challenges that we are facing in our lives. In such a situation, marijuana is used as a means to temporarily reduce intense psychological pain. If this is the case, an individual should seek professional medical and therapeutic support, rather than use substances as a form of self-medication to address the pain. This kind of psychological pain ought to be alleviated by legitimate means.

Fourth, some people become addicted to cannabis. When this happens, stopping its use can be difficult. In such a situation, a person may be unable to take full responsibility for their drug use, precisely because of the addiction. However, with support, it is possible for them to seek help in overcoming the addiction. Friends, family, family doctors, and clergy can offer support in finding a counsellor, therapist, or medical professional.

If you or someone close to you is using or considering using marijuana, there are several things to think about.

To start with, you might ask: is this a medical and therapeutic use of a drug? Again, consult your physician, and explore what the most appropriate treatment is for you. If there is a medical reason, then use the drug responsibly, under medical supervision.

If, on the other hand, the use of cannabis is purely recreational and not for therapeutic reasons, then such use is contrary to Catholic moral teaching. As the Catechism of the Catholic Church explains: “The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is morally wrong” (n. 2291). Those who knowingly engage in this behaviour should discuss this with a priest in Confession.

If someone you love is abusing drugs – cannabis, alcohol or other substances – then that person should be assisted in getting help.

In closing, our prayer is that God, who showed compassionate love in the person of Jesus Christ, may assist each of us in our healing journey.

Given on the Feast of St. Andrew, the 30th day of November, in the Year of Our Lord, Two Thousand and Eighteen.

+J. Michael Miller, CSB – Archbishop of Vancouver

+Gary Gordon – Bishop of Victoria

+Greg Bittman – Bishop of Nelson

+Ken Nowakowski – Bishop of New Westminster (Ukrainian)

+Stephen Jensen – Bishop of Prince George

+Joseph Phuong Nguyen – Bishop of Kamloops

+Hector Vila – Bishop of Whitehorse