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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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16 грудня, 2018

Volume 63 No. 50

December 16, 2018

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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 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*

**Неділя святих Праотців**



**Sunday of the Fore-Fathers**

Colossians 3:4-11

Luke 14:16-24

**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 106 “Khto tam po dorozh”; 2) **at Communion:** page 258 “Tilo Khrystove”; 3) **Closing:** page 106 “Khto tam po dorozh”

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

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

- **Нині,** після другої Служби Божої прикрашуємо ялинку у церкві. Просимо помощи.

**ПАРАФІЯ ПОКРОВА ПРЕСВЯТОЇ БОГОРОДИЦІ  
ПОРЯДОК РІЗДВ'ЯНИХ БОГОСЛУЖЕНЬ  
ГРУДЕНЬ 2018**

Заохочуємо парафіян приступати до сповіді перед Різдом

**24 грудня, понеділок: НАВЕЧІР'Я РІЗДВА (піст)**

-9:15 вечора - Повечір'я і зараз же **ТОРЖЕСТВЕННА СЛУЖБА БОЖА** (Св. Василія); мирування

**25 грудня, вівторок: РІЗДВО ХРИСТОВЕ (Обов'язкове Свято)**

-10:30 ранку - Служба Божа; мирування

**26 грудня, середа: Собор Пресвятої Богородиці і Св. Йосифа Обручника**

-10:30 ранку - Служба Божа

**27 грудня, четвер: Первомученика й Архидиякона Стефана**

-10:30 ранку - Служба Божа,

**СІЧЕНЬ 2019**

**1 січня, вівторок: Обрізання Господа і Спаса Нашого Ісуса Христа, Святого Отця Василія Великого й Новий Рік**

-10:30 ранку - Служба Божа

**5 січня, субота: Навечір'я БОГОЯВЛІННЯ (піст)**

-7:00 вечора - Служба Божа й Водосвяття

**6 січня, неділя: БОГОЯВЛІННЯ - ЙОРДАН**

- 8:30 ранку - Служба Божа

- 10:30 ранку - Служба Божа й Водосвяття

**13 січня, неділя: 12:00 обіду - Парафіяльний Різдв'яний обід.** Всі є запрошені!

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**Церковні календарі за 2019 р.** знаходяться у притворі церкви. Просимо взяти один календар на родину.

**Коробки з конвертками для пожертв за 2019 р.** знаходяться у притворі церкви. Просимо уважно найти і взяти свої конвертки.

## **НАВЕЧІР'Я ХРИСТОВОГО РІЗДВА** (о. Ю. Кампій, ЧСВВ)

*"Час нашого спасення вже настав. Готуйся, вертепе, бо Діва надходить, щоб родити" (Стихира вечірні навечір'я).*

Свято Христового Різдва належить до найбільших празників нашого церковного року. Тож свята Церква, маючи на увазі велич і значення цього празника, з року в рік готує своїх вірних до зустрічі з нашим Спасителем молитвою і постом. Цій меті служить Пилипівка, передпразничні богослужби та відправи в день навечір'я Різдва. Що ближче до Христового Різдва, то щораз частіше у стихирах, канонах та тропарях наших богослужб говориться про вифлеємські ясла, де має спочити Божий Син, про Його Пресвяту Матір Марію, святого Йосифа Обручника, про вертеп, зізду, ангелів, пастухів і царів.

Вершиною цього святкового приготування є навечір'я Різдва. Це день чування, молитви й посту. Має завітати гість із самого неба, тож треба гідно приготуватися до його приходу. Святвечір має не тільки глибокі змістом церковні відправи, але передусім він багатий у нашому народі на повні символіки обряди і звичаї, деякі з яких сягають ще дохристиянських часів.

### **ДУХ СВЯТВЕЧІРНИХ БОГОСЛУЖЕНЬ**

Історія святкування навечір'я перед празником Христового Різдва сягає перших віків християнства. Уже в IV ст. було церковне правило, яке означувало, як святкувати навечір'я,

коли воно випаде в неділю. У V ст. Синесій, єпископ Птолемаїди, а в VI ст. святий Григорій Двоєслов у навечір'я Різдва говорили проповіді.

Богослуження навечір'я Різдва є віддзеркаленням духа, з яким свята Церква йде назустріч своєму Спасителеві. Це дух прослави Божих планів щодо відкуплення людського роду; дух подиву для любови й жертви воплощення Божого Слова; дух адорації і пієтизму для Божої Дитини, а вкінці дух надземної духовної радості, що хвилина нашого спасення вже настала. Найкращим виразником того духа є стихирини й канони богослужень святвечора. На утреннім каноні третьої пісні читаємо: "Сьогодні небом стала для мене земля, бо на ній родиться Творець і в яслах кладеться у Вифлеємі юдейським. Пастухи з ангелами безустанно співають: слава во вишніх, мир у світі..." Світилен утрені взиває нас до поклону новонародженому Месії: "З великим поспіхом ходімо до Вифлеєму, щоб поклонитися йому з мудрецами, несучи, як дари, плоди добрих діл". Стихира на дев'ятому часі каже: "Сьогодні родиться з Діви Той, що рукою держить все створіння; пеленами повивається наче людина своїм єством недоторканий Бог. В яслах лежить Той, що своїм словом на початку утвердив небо. Молоком із грудей кормиться Той, що в пустині людям посилав манну. Мудреців призиває Жених церковний, і їхні дари приймає Син Діви. Поклоняємося Твоєму Різду, Христе, покажи нам і Твої божественні Богоявлення".

**TODAY: December 16:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

Today, after the 10:30 AM Divine Liturgy we decorate the Christmas tree in the church. Please help with it.

**PROTECTION OF THE BLESSED VIRGIN MARY PARISH  
SCHEDULE OF CHRISTMAS SERVICES  
DECEMBER 2018**

We encourage Parishioners to make their Confession before Christmas

**December 24, Monday: Eve of Nativity of our Lord – CHRISTMAS EVE** (*Day of Abstinence*)

9:15 p.m. - NATIVITY VIGIL SERVICE followed by SOLEMN DIVINE LITURGY of St. Basil; Blessing with Holy Oil

**December 25, Tuesday: Nativity of our Lord – CHRISTMAS DAY** (*Holy Day of Obligation*)

10:30 a.m. - Divine Liturgy; Blessing with Holy Oil

**December 26, Wednesday: Synaxis of the Mother of God and St. Joseph**

10:30 a.m. - Divine Liturgy

**December 27, Thursday: Holy First Martyr and Archdeacon Stephen**

10:30 a.m. – Divine Liturgy

**JANUARY 2019**

**January 1, Tuesday: Feast of Circumcision of our Lord,**

**Feast of St. Basil the Great and New Year's Day**

10:30 a.m. – Divine Liturgy

**January 5, Saturday: Eve of the Feast of THEOPHANY** (*Day of Abstinence*)

7:00 p.m. - Divine Liturgy and Blessing of Water

**January 6, Sunday: Feast of THEOPHANY**

8:30 a.m. - Divine Liturgy

10:30 a.m. - Divine Liturgy and Blessing of Water

**January 13, Sunday: 12:00 noon – Parish Christmas Dinner – Everyone is invited!**

Sunday Donations: December 9, 2018 - \$731.05
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**2019 Parish Calendars** can be found in the church vestibule. Please take one calendar per family.

The **2019 Parish donation envelope** boxes are in the church vestibule. Please take a moment to find your box. (Please make sure that it is your box that you have taken).

>> **Fr. Deacon Haword thanks everyone** for his or her prayers for him, as well as for good wishes of good health for him.

### **Maintenance Work for the Exterior of the Church**

To date our parish has received \$63,084.00 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!

### **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).

### **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](mailto:nweparchy.christmascandle@gmail.com) and follow us on Facebook at Caritas "*Christmas Candle/Різдвяна свічка*" Campaign, sponsored by NWEparchy.

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#### **Christmas in Eastern Catholic Churches**

<https://www.aquinasandmore.com/catholic-articles/celebrating-christmas-in-the-eastern-catholic-churches/article/416>

Eastern-Rite Catholics (non Latin-

Rite) have beautiful and ancient traditions for celebrating Christmas, which is commonly called the Feast of the Nativity of our Lord. The time before Christmas is known as the pre-Nativity period, and it is longer than our season of Advent. It has a

few distinct practices

**Fasting:** Eastern Catholics prepare for the great Feast Day by a period of fasting -- much like Lent before Easter. This fast is called the Nativity Fast, or sometimes known as St. Philip's Fast or the Philippian Fast, because it starts after the day of the Feast of St. Philip on November 14. The Fast lasts for 40 days until Nativity. In some Churches, like here in the United States, the Fast has been shortened to two weeks beginning December 10, following the feast of the Immaculate Conception (known as the Feast of the Conception of St. Anne in the Eastern Churches).

**Royal Hours:** This is a special service that hearkens back to the Emperor and the Byzantine Empire in Constantinople. The service is celebrated only three times a year, one of which is Christmas Eve. It highlights both Jesus' kenosis (self-emptying), and his royal majesty. Bells are tolled, icons are censed, and prayers are sung. There is not Divine Liturgy at that time, but later in the day, the Liturgy of Saint Basil is prayed, which is one of only ten times a year.

**Holy Supper:** Christmas Eve is a strict fast day; nevertheless, supper is an important event. Often, the table is decorated with white linens and hay, with a round loaf in the middle, the "Krachun". Candles are lit and an

empty seat is reserved for the "unexpected guest" for whom there should always be room, unlike the Inn for Mary and Joseph. Caroling traditionally follows before, as well as gift-exchanging. Christmas Eve is not an early night, as the faithful keep watch like the shepherds.

**Christmas Tree:** The Christmas Tree is often not displayed until Christmas Eve. The evergreen boughs are symbolic of the everlasting life Jesus offers to us. Decorations and ornamentation of the tree remind us that God blesses us and adorns each of us with gifts and talents.

**Midnight Liturgy:** Precisely at midnight, the church bells eagerly ring to announce Emmanuel "God with us". The Christmas liturgy is rich in hymns and songs of thanksgiving and joy. It always closes with the words "Glory to God in the highest and on earth peace, good will toward men" (Lk. 2:14).

St. Gregory the Great's Sermon On the Nativity captures the hope and joy of the Nativity of Our Lord in just a few simple lines: "*Christ is born, glorify him! Christ came from heaven, welcome Him! Christ is on earth, exult! Sing to the Lord all the earth, Joyfully praise Him all you nations, For He has become glorious.*"

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## THE MYSTERIES OF CHRIST'S LIFE

512 Concerning Christ's life the Creed speaks only about the mysteries of the Incarnation (conception and birth) and Paschal mystery (passion, crucifixion, death, burial, descent into hell, resurrection and ascension). It says nothing explicitly about the mysteries of Jesus' hidden or public life, but the articles of faith concerning his Incarnation and Passover do shed light on the whole of his earthly life. "All that Jesus did and taught, from the beginning until the day when he was taken up to heaven", [171] is to be seen in the light of the mysteries of Christmas and Easter.

513 According to circumstances catechesis will make use of all the richness of the mysteries of Jesus. Here it is enough merely to indicate some elements common to all the mysteries of Christ's life (I), in order then to sketch the principal mysteries of Jesus' hidden (II) and public (III) life.



### I. CHRIST'S WHOLE LIFE IS MYSTERY

514 Many things about Jesus of interest to human curiosity do not figure in the Gospels. Almost nothing is said about his hidden life at Nazareth, and even a great part of his public life is not recounted. [172] What is written in the Gospels was set down there "so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." [173]

515 The Gospels were written by men who were among the first to have the faith [174] and wanted to share it with others. Having known in faith who Jesus is, they could see and make others see the traces of his mystery in all his earthly life. From the swaddling clothes of his birth to the vinegar of his Passion and the shroud of his Resurrection, everything in Jesus' life was a sign of his mystery. [175] His deeds, miracles and words all revealed that "in him the whole fullness of deity dwells bodily." [176] His humanity appeared as "sacrament", that is, the sign and instrument, of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission

Characteristics common to Jesus' mysteries

516 Christ's whole earthly life - his words and deeds, his silences and sufferings, indeed his manner of being and speaking - is Revelation of the Father. Jesus can say: "Whoever has seen me has seen the Father", and the Father can say: "This is my Son, my Chosen; listen to him!" [177] Because our Lord became man in order to do his Father's will, even the least characteristics of his mysteries manifest "God's love. . . among us". [178]

517 Christ's whole life is a mystery of redemption. Redemption comes to us above all through the blood of his cross, [179] but this mystery is at work throughout Christ's entire life: -already in his Incarnation through which by becoming poor he enriches us with his poverty; [180] - in his hidden life which by his submission atones for our disobedience; [181] - in his word which



purifies its hearers; [182]- in his healings and exorcisms by which “he took our infirmities and bore our diseases”; [183] - and in his Resurrection by which he justifies us. [184]

518 Christ's whole life is a mystery of recapitulation. All Jesus did, said and suffered had for its aim restoring fallen man to his original vocation:

When Christ became incarnate and was made man, he recapitulated in himself the long history of mankind and procured for us a “short cut” to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. [185] For this reason Christ experienced all the stages of life, thereby giving communion with God to all men. [186]

Our communion in the mysteries of Jesus

519 All Christ's riches “are for every individual and are everybody's property.” [187] Christ did not live his life for himself but for us, from his Incarnation “for us men and for our salvation” to his death “for our sins” and Resurrection “for our justification”. [188] He is still “our advocate with the Father”, who “always lives to make intercession” for us. [189] He remains ever “in the presence of God on our behalf, bringing before him all that he lived and suffered for us.” [190]

520 In all of his life Jesus presents himself as our model. He is “the perfect man”, [191] who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and

persecutions that may come our way. [192]

521 Christ enables us to live in him all that he himself lived, and he lives it in us. “By his Incarnation, he, the Son of God, has in a certain way united himself with each man.” [193] We are called only to become one with him, for he enables us as the members of his Body to share in what he lived for us in his flesh as our model:

We must continue to accomplish in ourselves the stages of Jesus' life and his mysteries and often to beg him to perfect and realize them in us and in his whole Church. . . For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them to and continue them in us and in his whole Church. This is his plan for fulfilling his mysteries in us. [194]

[172] Cf. Jn 20:30. # # [173] Jn 20:31. # # [174] Cf. Mk 1:1; Jn 21:24. # # [175] Cf Lk 2:7; Mt 27: 48; Jn 20:7. # # [176] Col 2:9. # # [177] Jn 14:9; Lk 9:35; cf. Mt 17:5; Mk 9:7, “my beloved Son”. # # [178] Jn 4:9[ETML:C/]. # # [179] Cf. Eph 1:7; Col 1:13-14; 2 Pt 1:18-19. # # [180] Cf. 2 Cor 8:9. # [181] Cf. Lk 2:51. # # [182] Cf. Jn 15:3. # # [183] Mt 8:17; cf. Is 53:4. # # [184] Cf. Rom 4:25. # # [185] St. Irenaeus, Adv. haeres. 3, 18, 1: PG 7/1, 932. # # [186] St. Irenaeus, Adv. haeres. 3, 18, 7: PG 7/1, 937; cf. 2, 22, 4. # # [187] John Paul II, RH II. # # [188] I Cor 15:3; Rom 4:25. # # [189] I Jn 2:1 Heb 7:25. # # [190] Heb 9:24. # # [191] GS 38; cf. Rom 1 5:5; Phil 2:5. # # [192] Cf. Jn 13:15; Lk 11:1; Mt 5:11-12. # # [193] GS 22 # 2. # # [194] St. John Eudes: LH, week 33, Friday, OR. # # #