



550 West 14 Avenue  
Vancouver, BC V5Z 1P6

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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6 січня, 2019

Volume 64 No. 01

January 6, 2019

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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. 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*

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

**Богоявлення Господа і Бога і  
Спааса нашого Ісуса Христа**



**The Theophany of our Lord, God  
and Savior Jesus Christ**

Titus 2:11-14; 3:4-7

Matthew 3:13-17

**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 126 “Na Yourdans’kiy richtsi”; 2) **at Communion:** page 72 “Nebo i zemlia”; 3) **Closing:** page 126 “Na Yourdans’kiy richtsi”

**НИНІ: Неділя, 6 січня** - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

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

10:30 ранку - Служба Божа й Водосвяття

**13 січня, неділя:** 12:00 обіду - **Парафіяльний Різдв'яний обід.** Квитки для дорослих - \$15; для дітей (7-14) - \$7. 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.

**Альманах «Світло»** є на продаж у книжковому магазині за \$15.

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**Богоявлення**  
(КАТЕХИЗМ УГКЦ «ХРИСТОС – НАША ПАСХА»)

197 Від хрещення Ісуса Христа в Йордані починається прилюдне служіння Спасителя (див. Мт.3; Мр. 1). Йоан Хреститель вказує на Христа в Йордані як на «агнца Божого, який гріх світу забирає» (Йо. 1, 29). Під час хрещення Ісуса являється Пресвята Тройця: «Троїчне явилось поклоніння: бо Родителя голос свідчив Тобі, возлюбленим Сином Тебе називаючи; і Дух у виді голубиним засвідчив твердість слова»<sup>1</sup>. «Родителя голос» – це голос Отця Небесного, «Дух у виді голубиному» сходить на Христа, являючи Його Сином Божим. Тому церковна традиція називає свято Хрещення Господнього Богоявленням.

198 Богоявлення над Йорданом літургійно пов'язане з Різдвом. Святкуючи ці обидві події, церковна традиція наголошує, що і воплощення,

і хрещення Господне є богоявленням (грецькою – *теофанія*). Згідно з текстом Великого Йорданського водосвяття, «у попереднім празнику ми бачили Тебе младенцем, а в теперішнім совершенним Тебе бачимо, явленого нашого Бога». У Різдві Бог-Слово «народився», а тепер «явився плоттю родові людському»; у Різдві «Сонце правди» зійшло, а тепер – «засяяло». Літургійна традиція Церкви називає свято Богоявлення також і Просвіченням. Стихири празника Богоявлення висвітлюють зв'язок між Різдвом і Йорданом: те, що звіщав ангел, звіщає тепер людям Хреститель; пролитою кров'ю немовлят став бездітним Вифлеєм – через освячені води хрещення став багатодітним Йордан; те, що зірка звістила у Вифлеємі мудрецам, тепер Сам Отець об'являє світові.

199 Син Божий, «що зодягається світлом, наче ризою, днесь одягається в течії Йордану». Христос «сам не потребує очищення, але нам Він

<sup>1</sup> *Апостол*, 6 січня, Богоявлення Господне, тропар.

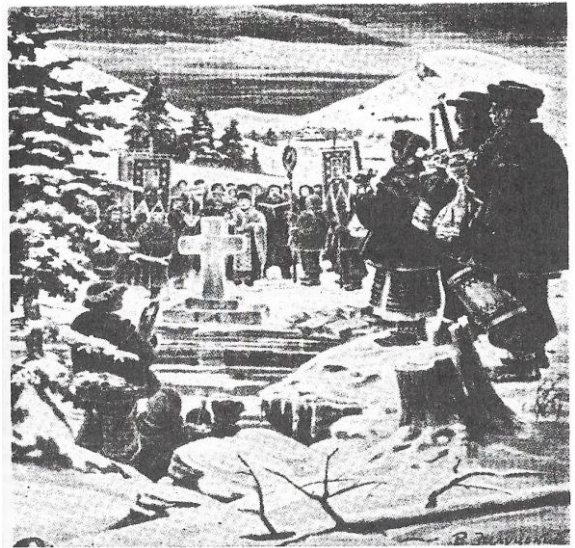
собою споготовляє відродження»<sup>2</sup>: «Тоді прибув Ісус із Галилеї на Йордан до Йоана, щоб хреститися від нього; але Йоан спротивлявся Йому, кажучи: “Мені самому треба хреститися в Тебе, а Ти приходиш до мене?”. Ісус у відповідь сказав до нього: “Залиши це тепер, так бо личить нам здійснити всяку правду”» (Мт. 3, 13-15). У йорданські води входить Богочоловік: «Як людина Він прийшов прийняти хрещення, – але як Бог злякавшись Його, Йордан повернув назад; як людина, знявши одяг, Він увійшов до води, – але як Бог прийняв свідчення від Отця: Це Син Мій улюблений»<sup>3</sup>.

200 Христос приносить людству відродження, знаком якого Він обирає води Йордану. У Святому Письмі вода – це символ стихійності і смерті, а водночас очищення, відродження, життя та благодаті Святого Духа. Водою Бог за Ноя потопив гріх, нею «отці пройшли крізь море (Червоне) і в Мойсея хрестилися», «водою і вогнем (Бог) через Іллю врятував Ізраїля від омани Ваалової»<sup>4</sup>. Через занурення у воду (хрещення) Христос «змиває» список Адамових гріхів. Йорданські води відроджують усе творіння. Христос у Йордані «водою і Духом оновив постарілу від гріха людську природу»<sup>5</sup>.

201 Йорданські води «перетворюються на цілющі», стають «джерелом нетління», через воду Бог дарує світові «спасіння хрещення». Людина приймає його, а разом із нею й усе творіння «таїнственними струями наповнюється». Від освячення людини починається освячення й *есхатологічне* (з грецької *остаточне*) переображення творіння.

202 В українській християнській традиції символіка йорданської води тісно пов'язана зі спогадом про Хрещення Руси-України князем Володимиром. Ріку Дніпро, у якій хрестилися кияни, образно називають «українським Йорданом». Ще й досі найбажанішим місцем для Великого Йорданського водосвяття є ріка. В українській християнській традиції на Йордан споруджують льодяний хрест – знак і спомин хрещення, а під час Великого водосвяття у воду занурюють «трійці» – три трисвічники. Принісши свячену воду додому, вірні п'ють її на початку Йорданської вечери – «Щедрого вечора», освячують нею домівки і господарства, зберігають протягом року, п'ють і окроплюють нею себе в немочах і хворобах.

*«І, поживши в цьому світі, він дав спасенні повеління, відвернув нас від ідолюської примани, привів до пізнання тебе, істинного Бога й Отця, придбав собі нас у вибраний люд, царське священство, народ святий і, очистивши нас водою й освятивши Духом Святим, віддав себе»*  
(Анафора святого Василія Великого)



2 Пор.: Мінея, 6 січня, Богоявлення Господнє, Велике повечір'я, стихири на литії.

3 ІЛАРІОН, *Слово про закон і благодать*.

4 *Требник*, Велике освячення води, молитва друга.

5 *Требник*, Велике освячення води, молитва друга.

**>>HOME BLESSINGS AND VISITS:** Please let the Parish Office know that you want your home blessed. You can also arrange with one of the priests to do it. You can do it either by a written note or by phone. You do not need to give us your address necessarily, because we have it in the Parish Office anyway. It is just one of the ways you can notify us. The time of the visit will be arranged individually. The visits are done between Jan. 8,2019 and Feb.1, 2019. You can also use the following blank:

**ЙОРДАНСЬКЕ БЛАГОСЛОВЕННЯ ДОМІВ І ВІДВІДИНИ 2019:  
JORDAN HOME BLESSING AND VISIT 2019:**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_



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conception comes to “rest on him”. [236] Jesus will be the source of the Spirit for all mankind. At his baptism “the heavens were opened” [237] - the heavens that Adam's sin had closed - and the waters were sanctified by the descent of Jesus and the Spirit, a prelude to the new creation.

537 Through Baptism the Christian is sacramentally assimilated to Jesus, who in his own baptism anticipates his death and resurrection. the Christian must enter into this mystery of humble self-abasement and repentance, go down into the water with Jesus in order to rise with him, be reborn of water and the Spirit so as to become the Father's beloved son in the Son and “walk in newness of life”: [238]

Let us be buried with Christ by Baptism to rise with him; let us go down

with him to be raised with him; and let us rise with him to be glorified with him.

[239]

Everything that happened to Christ lets us know that, after the bath of water, the Holy Spirit swoops down upon us from high heaven and that, adopted by the Father's voice, we become sons of God. [240]

FOOTNOTES: [228](#) Cf. Lk 3:23; Acts 1:22. [229](#) Lk 3:3[ETML:C/]. [230](#) Cf. Lk 3:10-14; Mt 3:7; 21:32. [231](#) Mt 3:13-17. [232](#) Jn 1:29; cf. Is 53:12. [233](#) Cf. Mk 10:38; Lk 12:50. [234](#) Mt 3:15; cf. 26:39. [235](#) Cf. Lk 3:22; Is 42:1. [236](#) Jn 1:32-33; cf. Is 11:2. [237](#) Mt 3:16. [238](#) Rom 6:4. [239](#) St. Gregory of Nazianzus, Oratio 40, 9: PG 36, 369. [240](#) St. Hilary of Poitiers, In Matth. 2, 5: PL 9, 927.

### **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 to register.

- If you have recently moved or have a new phone number please contact the Office (604.879.5830).

### **Parish Maintenance Fund**

As of December 31, 2018 our parish received \$64,944.00 to help us defray the costs of maintenance work that was done on the church exterior. That project has been completed.

Maintenance and repairs to our church and parish complex are ongoing. Please continue to help our parish build up its *Maintenance Fund* to offset these costs. All donations are tax-deductible. "*Convenience Envelopes*" can be found in the front entrance of the church and *Parish Maintenance Fund* envelopes are included in the envelope packet. We are very grateful for your generosity. Thank You!

Sunday Donations: December 23, 2018 - \$1,371.25; December 30, 2018 - \$1,130.00

**TODAY: January 6:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

- Today, at 10:00 AM – The Sixth Hour Prayer  
10:30 a.m. - Divine Liturgy and Blessing of Water

**January 13, Sunday:** 12:00 noon - **Parish Christmas Dinner** – Tickets - Adults: \$15; Children (7-14): \$7. Please join us! Everyone Welcome!

### Vigil Candles

Please note, that as of January 1, 2019 the offering for the large vigil candle has been increased from \$3 to \$4. This is the first such increase in over 15 years. The offering for the small votive candle remains the same.

**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).

The **2019 Almanac “Svitlo”** is now available in the bookstore at a cost of \$15.

>> **The Youth Camp of St. Volodymyr Report** can be found at the back of the church.

>> **Baptism of Wes Vasyl Diachok** was Jan. 1, 2019. May God bless him and his parents Andrew and Melanie Diachok.

>> Please, pray for health and recovery of **Dr. Michael Myckatyn**.

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### **The baptism of Jesus**

535 Jesus' public life begins with his baptism by John in the Jordan. [228] John preaches “a baptism of repentance for the forgiveness of sins”. [229] A crowd of sinners [230] - tax collectors and soldiers, Pharisees and Sadducees, and prostitutes - come to be baptized by him. “Then Jesus appears.” the Baptist hesitates, but Jesus insists and receives baptism. Then the Holy Spirit, in the form of a dove, comes upon Jesus and a voice from heaven proclaims, “This is my beloved Son.” [231] This is the manifestation (“Epiphany”) of Jesus as Messiah of Israel and Son of God.

536 The baptism of Jesus is on his part the acceptance and inauguration of his mission as God's suffering Servant. He allows himself to be numbered among sinners; he is already “the Lamb of God, who takes away the sin of the world”. [232] Already he is anticipating the “baptism” of his bloody death. [233] Already he is coming to “fulfil all righteousness”, that is, he is submitting himself entirely to his Father's will: out of love he consents to this baptism of death for the remission of our sins. [234] The Father's voice responds to the Son's acceptance, proclaiming his entire delight in his Son. [235] The Spirit whom Jesus possessed in fullness from his

**6. THE LIFE OF CHRIST.** (by Rev. Francis Spirago)

**The Childhood of Christ.**

The birth of Christ was announced by the archangel Gabriel to the Blessed Virgin Mary at Nazareth (Luke i. 28).

This event is commemorated by the feast of the Annunciation, which is kept on the twenty-fifth of March, by the Angelus, and in the first words of the Hail Mary. After the angel's salutation Our Lady set out to visit her cousin, St. Elizabeth, who greeted her with the words contained in the second part of the Hail Mary, and Our Lady replied in the solemn words of the Magnificat (Luke i.). The visitation is kept on the second of July, immediately after the octave of the nativity of St. John Baptist. St. Joseph also was warned of the birth of Christ by an angel (Matt. i. 18-25), when debating on the advisability of putting away Our Lady.

1. Christ was born of the Blessed Virgin Mary in a stable at Bethlehem.

Mary and Joseph had to repair to their native place of Bethlehem to be enrolled in the census which was being held by command of the Emperor Augustus. They were obliged to seek refuge in a stable, because there was no room for them in Bethlehem (Luke ii. 7). As in the conception, so in the birth of Christ, was exception made to the ordinary course of nature. Mary was free from the penalties described in Gen. iii. 16, because, as St. Bernard says, she alone had conceived without carnal pleasure. St. Augustine exclaims : " Behold He Who rules the world lies in a manger. He Who feeds the angels is suckled by His Mother. Strength becomes weak, that weakness may be made strong ;" and again, " A great

Physician came down from heaven to heal a great disease on earth; He healed in a way hitherto unheard of, for He took our ills on Himself." " Being rich He became poor, that through His poverty we might be made rich" (2 Cor. viii. 9). Every circumstance attending the birth of Christ has a deep meaning. Christ was born at Bethlehem (the house of bread) because, as St. Jerome says, He is the living bread. He is born far away from His home in Nazareth because He descended from heaven, His true home, and is a stranger among men. He is born amid the shepherds and their flocks, because He is to be the " Good Shepherd " (John x. 11) of a great flock. He is born in a stable, because the earth in comparison of heaven is but a stable,



**180 Faith.**

He is born not in a house, but in a stable, that all might have confidence and approach Him, says St. Peter Chrysologus. He is born in obscurity, because He is the " hidden God " (Is. xlv. 15), Whom we cannot see in this life, and Who loves good deeds done in secret. He is laid in a manger, where cattle feed, because He was to be the food of man ; and He is laid on the wood to recall to us that He came down from heaven to die on the cross. So too He dwells in our tabernacles. He is born at

midnight, because the greater portion of mankind was buried in darkness, and knew nothing of the true God. He is born in the winter season, and- at night (notice that the nights in Palestine are particularly cold), because the hearts of men were cold, unwarmed yet with the fire of charity. Christ drops from heaven in the night time like the dew (Cf. Is. xlv. 8), to refresh the hearts of men. At the time of His birth the temple of Janus in Rome was closed, and there was peace over all the earth, because Christ was the Prince of peace (Is. ix. 6) ; and the God of peace (1 Cor. xiv. 33), i.e., Our Lord, came as a little child that man might approach Him with more confidence; had He come as a great king, men would have shrunk away, while as a child He invited, not awe, but sympathy. Christ comes in poverty and renunciation to teach us that the road to heaven is the way of suffering and self-conquest, not of pleasure and self-indulgence. Besides this He would show that He is the Friend of the poor to whom He is appointed to preach the Gospel (Luke iv. 18). A light appeared to the shepherds to remind us that the Light of the world is come (John viii. 12), Who is to shine in the midst of the darkness (John i. 5). The hymn of the angels is the keynote of His mission, to glorify God (John xiii. 32), and to give peace to men (John xiv. 27), especially peace with God, reconciling man to God by His death on the cross, peace with self, the true peace which comes from the knowledge and practice of the Gospel, and peace with the neighbor by

the virtues of brotherly love, love of one's enemy, and meekness. He announced His birth by the voice of an angel to the shepherds, and not to the proud Pharisees and Scribes, because He would hide His mysteries from the wise and prudent and reveal them to the little ones (Matt. xi. 25) ; because He gives His graces to the humble and resists the proud (1 Pet. v. 5). Such, too, is the disposition of God's providence in all time; to the proud, whatever their learning, the teachings of Christ are a sealed book, while the lowly and humble receive God's light. The first to receive the call to the crib were the Jews in the person of the shepherds, and after them the Gentiles, in the persons of the three kings; all to signify that Christ would first call into His Church the Jews (Matt. xv. 24), and afterwards the Gentiles by means of His apostles. The wonderful star in the East was to announce that Christ " the wonderful " (Is. ix. 6) had come down from heaven. The census of the people at the time of His birth reminds us of the great enrolment which will take place at His second coming. " Christ begins to teach us in His birth even before uttering a word." " The deeds of the Lord are commands; if He does anything in silence, He means that we should imitate Him," is the comment of St. Gregory the Great.

In the liturgy of the Church we celebrate Our Lord's birth on the twenty-fifth of December (Christmas Day).