

Українська Католицька Парафія  
Покров Пресвятої Богородиці



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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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1 вересня, 2019

Volume 64 No. 35

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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

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Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

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

**12-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.  
Преподобний Симеон Стовпник**



**12<sup>TH</sup> SUNDAY AFTER PENTECOST.**

Venerable Simeon the Stylite

1 Corinthians 15:1-11; Matthew 19:16-26

**The Protection of the Blessed Virgin  
Mary Parish** welcomes all guests, friends,  
and Parishioners participating in this  
Divine Liturgy.

**НИНІ: Неділя, 1 вересня:** - Кава і солодке після Служби Божої о год 8:30 і 10:30 ран.

### **Hymns at 10:30 Divine Liturgy:**

**Opening:** page 2: "Blahoslovy, Bozhe"

**Communion:** page 256: "Plyvy Svitamy"

**Closing:** page 372: "Pid Tvoyu mylist"

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

**П'ятниця, 6 вересня,** о 7:00 год. веч. -Служба Божа у каплиці (Перша п'ятниця)

### **ХАРАКТЕР І ЗМІСТ ЛІТУРГІЙНОГО РОКУ (о. Юліян Катрій, ЧСВВ)**

Літургійний рік складено так, що центральне місце в ньому посідає наш Божественний Спаситель в оточенні ангелів і всіх святих. У документі Другого Ватиканського Собору — *Конституції про Святу Літургію* — читаємо: "Свята Мати Церква вважає, що завданням її є в означені дні протягом року відсвятковувати святим способом спасенне діло божественного Обручника. Щотижня, у день, що його назвала неділею, вона згадує Господне Воскресення, яке також раз у році звеличує найбільшими врочистостями Пасхи, разом із Його святими стражданнями. А ціле Христове таїнство вона розгортає протягом річного круга: від Воплочення і Різдва, аж до Вознесення, до дня П'ятдесятниці та й до очікування блаженної надії й Господнього пришествя" (§ 102).

Пречиста Діва Марія, яка в справі відкуплення посідає перше місце після Христа, стоїть найближче до Христа і в літургійному році. Про це свідчать різні Богородичні празники. У *Конституції про Святу Літургію* сказано: "У святкуванні цього річного круга Христових таїнств свята Церква з особливою любов'ю вшановує Преблагословенну Богородицю Марію, яка нерозривним зв'язком поєднується зі спасенним ділом свого Сина. У ній

Церква оглядає та прославляє найбільш знаменитий овод Відкуплення і, немов у найчистішому образі, з радістю оглядає те, чим і вся вона прагне й надіється бути" (§ 103).

А довкола особи Христа Господа і його Пресвятої Матері ми бачимо величний хор прославленої Церкви в небі, тобто всіх святих Старого й Нового Завіту. "Крім цього, в річний круг Церкви, — сказано в тому самому документі, — вставила вона пам'ять мучеників й інших святих, що через різновидну Божу благодать дійшли до досконалости і, осягнувши вічне спасення, співають Богові в небі досконалу славу та за нас заступаються" (§ 104).

Свята Церква, як добра мати, пам'ятає в часі літургійного року і про своїх дітей, що відійшли до вічності і з волі Божої покують у чистилищі. Тому призначила окремі дні, що їх звемо задушними, на моління і відправи за померлих. Укінці і воююча Церква присвячує в церковному році особливі періоди для своїх духовних подвигів, молитов, постів й покут. "Врешті Церква, — сказано в *Конституції про Святу Літургію*, — згідно з традиційним навчанням у різні часи року вдосконалює знання своїх вірних побожними вправами духа й тіла, поученнями, моліннями, ділами покути й милосердя" (§ 105).

Отже, наш церковно-літургійний рік —

це могутній гімн чести і слави Богові, у якому бере участь трояка Церква: прославлена в небі, яка воює на землі і страждає в чистилищі. У ньому найкраще виражена наша свята віра. Літургійний рік — це наче різнобарвна веселка, що єднає землю з небом, а нас самих просвічує, очищує, освячує і підносить до Бога.

### **ЛІТУРГІЙНИЙ РІК — ЦЕ ВІЧНО ЖИВИЙ І ДІЯЛЬНИЙ ХРИСТОС**

Свята і празники нашого церковного року, на думку Церкви, не мають бути для нас тільки звичайними споминами історичних подій, що колись відбулися і безповоротно минули. Ми маємо їх кожний раз наново переживати в нашому серці і брати в них таку активну участь, наче б ми були дійсними й живими свідками й учасниками тих подій, що їх святкуємо. Особа Ісуса Христа, довкола якої зосереджений увесь круг церковного року, не є мертвою особою, яка колись жила, діяла й відійшла до історії. Ісус Христос є вічно живий і діяльний. Як колись, так і сьогодні Він нас навчає і напоумлює, нас освячує і нам прощає, за нас жертвує Собою, нас спасає і стає прикладом для нас. "Ісус Христос, —

каже святий апостол Павло, — учора й сьогодні, той самий навіки" (Євр. 13, 8). Тож літургійний рік — це відтворення живого Христа, Його праці й науки; це містичне повторення таємниць з Його життя у серцях вірних.

Святіший Отець Пій XII у своїй енцикліці *Посередник Божий* від 30 листопада 1947 року так каже про живого Христа в літургійному році: "Тому то літургійний рік, що його Церква побожно плекає і супроводить, не є зимне й бездушне відтворення подій минушини або лише проста згадка про якийсь минулий вік. Це радше сам Христос, який вічно живе у своїй Церкві. Тут Він продовжує той похід безмірного милосердя, що його Він з любови почав у своєму смертному житті..." (§ 165). А в документі Другого Ватиканського Собору *Конституції про Святу Літургію* сказано: "Відсвятковуючи отак таїнства відкуплення, свята Мати Церква кожночасно немов явним вчиняє багатства чеснот і заслуг свого Господа народові, який з них зачерпує та сповняється благодаттю" (§ 102).

#### **Parish Maintenance Fund**

Donations for our Maintenance Fund for 2019: \$7,759.00.

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 your envelope packet. We are very grateful for your generosity. Thank You!

Sunday Donations: August 25, 2019: \$1,060.00

**TODAY: Sunday, September 1:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

-Today at 10:00 AM – Third Hour (Prayer)

**Fri., September 6,** at 7:00 PM – Divine Liturgy in the Chapel (First Friday)

**Saturday, September 14: 10:30 AM:** 40 Day Divine Liturgy and Panachyda for the repose of the soul of Bohdan Karpinski. **Note:** This is also the *Feast of the Exaltation of the Holy Cross*.

**Sunday, September 15:** Our **Parish Picnic** will be held following the 10:30 AM Divine Liturgy. Everyone welcome! We look forward to seeing you there.

**Sincerest condolences** are extended to Joseph Busko and Family on the passing of his wife Adela. May God grant her eternal rest.

>> **In our church bookstore** you can buy “Catechism of the Ukrainian Catholic Church. CHRIST – OUR PASCHA” for \$25.

### **Holy Father’s Prayer Intention for September**

**The protection of the oceans:** That politicians, scientists and economists work together to protect the world’s seas and oceans.

### **Popular Bible Seminar returns September 13-15, 2019**

Fr. Jim Nisbet, the renowned Bible scholar and international speaker from San Luis Obispo, Ca., will present in PERSON the Gospel of Matthew (Part 3) and the Gospel of Mark (Part 1) in his Catholic Bible Seminar Series.

The seminar will be held at St. Luke’s Parish Family Centre, 20285 Dewdney Trunk Road in Maple Ridge.

Dates: Friday September 13, 7:00 PM to 9:00 PM

Saturday September 14, 9:00 AM (Mass then breakfast) to 4:00 PM

Sunday September 15, 9:00 AM to 4:00 PM followed by Sunday Mass.

Cost for all three days is: \$70 (single) or \$130 (married couples). Day & student rates available.

Registration is open at [biblestudies4.wixsite.com/biblecentre/registration](http://biblestudies4.wixsite.com/biblecentre/registration).

For more information: call 604.380.2575 (after 5:00 PM Monday - Friday) or email: [biblestudies@shaw.ca](mailto:biblestudies@shaw.ca).

*Note: A number of St. Mary’s parishioners are looking to join a carpool to attend the sessions. Will you volunteer to drive? Registration will be complementary for the carpool driver.*

## **Church New Year**

[Commemorated on September 1]

[<https://www.oca.org/saints/lives/2019/09/01/501-church-new-year>]

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, “to impose.” It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, “The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord...” This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1).

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## **Saint Simeon Stylites, the Elder**

[Commemorated on September 1]

[<https://www.oca.org/saints/lives/2019/09/01/102448-saint-simeon-stylites-the-elder>]

Saint Simeon the Stylite was born in the Cappadocian village of Sisan of Christian parents, Sisotian and Martha. At thirteen years of age he began to tend his father’s flock of sheep. He devoted himself attentively and with love to this, his first obedience.

Once, after he heard the Beatitudes in church, he was struck by their profundity. Not trusting to his own immature judgment, he turned therefore with his questions to an experienced Elder. The Elder readily explained to the boy the meaning of what he had heard. The seed fell on good soil, and it strengthened his resolve to serve God.

When Simeon was eighteen, he received monastic tonsure and devoted himself to feats of the strictest abstinence and unceasing prayer. His zeal, beyond the strength of the other monastic brethren, so alarmed the igumen that he told Simeon that to either moderate his ascetic deeds or leave the monastery.

Saint Simeon then withdrew from the monastery and lived in an empty well in the nearby mountains, where he was able to carry out his austere struggles unhindered. After some time, angels appeared in a dream to the igumen, who commanded him to bring back Simeon to the monastery.

The monk, however, did not long remain at the monastery. After a short while he settled into a stony cave, situated not far from the village of Galanissa, and he dwelt there for three years, all the while perfecting himself in monastic feats. Once, he decided to spend the entire forty days of Great Lent without food or drink. With the help of God, the monk endured this strict fast. From that time he abstained from food completely during the entire period of the Great Lent, even from bread and water. For twenty days he prayed while standing, and for twenty days while sitting, so as not to permit the corporeal powers to relax.

A whole crowd of people began to throng to the place of his efforts, wanting to receive healing from sickness and to hear a word of Christian edification. Shunning worldly glory and striving again to find his lost solitude, the monk chose a previously unknown mode of asceticism. He went up a pillar six to eight feet high, and settled upon it in a little cell, devoting himself to intense prayer and fasting.

Reports of Saint Simeon reached the highest church hierarchy and the imperial court. Patriarch Domninos II (441-448) of Antioch visited the monk, celebrated Divine Liturgy on the pillar and communed the ascetic with the Holy Mysteries.

Elders living in the desert heard about Saint Simeon, who had chosen a new and strange form of ascetic striving. Wanting to test the new ascetic and determine whether his extreme ascetic feats were pleasing to God, they sent messengers to him, who in the name of these desert fathers were to bid Saint Simeon to come down from the pillar.

In the case of disobedience they were to forcibly drag him to the ground. But if he was willing to submit, they were to leave him on his pillar. Saint Simeon displayed complete obedience and deep Christian humility. The monks told him to stay where he was, asking God to be his helper.

Saint Simeon endured many temptations, and he invariably gained the victory over them. He relied not on his own weak powers, but on the Lord Himself, Who always came to help him. The monk gradually increased the height of the pillar on which he stood. His final pillar was 80 feet in height. Around him a double wall was raised, which hindered the unruly crowd of people from coming

too close and disturbing his prayerful concentration.

Women, in general, were not permitted beyond the wall. The saint did not make an exception even for his own mother, who after long and unsuccessful searches finally succeeded in finding her lost son. He would not see her, saying, "If we are worthy, we shall see one another in the life to come." Saint Martha submitted to this, remaining at the foot of the pillar in silence and prayer, where she finally died. Saint Simeon asked that her coffin be brought to him. He reverently bid farewell to his dead mother, and a joyful smile appeared on her face.

Saint Simeon spent 80 years in arduous monastic feats, 47 years of which he stood upon the pillar. Many pagans accepted Baptism, struck by the moral staunchness and bodily strength which the Lord bestowed upon His servant.

The first one to learn of the death of the saint was his close disciple Anthony. Concerned that his teacher had not appeared to the people for three days, he went up on the pillar and found the dead body stooped over at prayer. Patriarch Martyrius of Antioch performed the funeral before a huge throng of clergy and people. They buried him near his pillar. At the place of his ascetic deeds, Anthony established a monastery, upon which rested the special blessing of Saint Simeon.

We pray to Saint Simeon for the return to the Church of those who have forsaken Her, or have been separated from Her.

## POST-SYNODAL APOSTOLIC EXHORTATION *AMORIS LAETITIA* OF THE HOLY FATHER FRANCIS

### *The love of a mother and a father*

172. “Children, once born, begin to receive, along with nourishment and care, the spiritual gift of knowing with certainty that they are loved. This love is shown to them through the gift of their personal name, the sharing of language, looks of love and the brightness of a smile. In this way, they learn that the beauty of human relationships touches our soul, seeks our freedom, accepts the difference of others, recognizes and respects them as a partner in dialogue... Such is love, and it contains a spark of God’s love!”<sup>187</sup> Every child has a right to receive love from a mother and a father; both are necessary for a child’s integral and harmonious development. As the Australian Bishops have observed, each of the spouses “contributes in a distinct way to the upbringing of a child. Respecting a child’s dignity means affirming his or her need and natural right to have a mother and a father”.<sup>188</sup> We are speaking not simply of the love of father and mother as individuals, but also of their mutual love, perceived as the source of one’s life and the solid foundation of the family. Without this, a child could become a mere plaything. Husband and wife, father and mother, both “cooperate with the love of God the Creator, and are, in a certain sense, his interpreters”.<sup>189</sup> They show their children the maternal and paternal face of the Lord. Together they teach the value of reciprocity, of respect for differences and of being able to give and take. If for some inevitable reason one parent should be lacking, it is important to compensate for this loss, for the sake of the child’s healthy growth to maturity.

173. The sense of being orphaned that affects many children and young people today is much deeper than we think. Nowadays we acknowledge as legitimate and indeed desirable that women wish to study, work, develop their skills and have personal goals. At the same time, we cannot ignore the need that children have for a mother’s presence, especially in the first months of life. Indeed, “the woman stands before the man as a mother, the subject of the new human life that is conceived and develops in her, and from her is born into the world”.<sup>190</sup> The weakening of this maternal presence with its feminine qualities poses a grave risk to our world. I certainly value feminism, but one that does not demand uniformity or negate motherhood. For the grandeur of women includes all the rights derived from their inalienable human dignity but also from their feminine genius, which is essential to society. Their specifically feminine abilities – motherhood in particular – also grant duties, because womanhood also entails a specific mission in this world, a mission that society needs to protect and preserve for the good of all.<sup>191</sup>

174 “Mothers are the strongest antidote to the spread of self-centred individualism... It is they who testify to the beauty of life”.<sup>192</sup> Certainly, “a society without mothers would be dehumanized, for mothers are always, even in the worst of times, witnesses to tenderness, dedication and moral strength. Mothers often communicate the deepest meaning of religious practice in the first prayers and acts of devotion that their children learn... Without mothers, not only would there be no new faithful, but the faith itself would lose a good part of its simple and profound warmth... Dear mothers: thank you! Thank you for what

you are in your family and for what you give to the Church and the world”.<sup>193</sup>

175. A mother who watches over her child with tenderness and compassion helps him or her to grow in confidence and to experience that the world is a good and welcoming place. This helps the child to grow in self-esteem and, in turn, to develop a capacity for intimacy and empathy. A father, for his part, helps the child to perceive the limits of life, to be open to the challenges of the wider world, and to see the need for hard work and strenuous effort. A father possessed of a clear and serene masculine identity who demonstrates affection and concern for his wife is just as necessary as a caring mother. There can be a certain flexibility of roles and responsibilities, depending on the concrete circumstances of each particular family. But the clear and well-defined presence of both figures, female and male, creates the environment best suited to the growth of the child.

176. We often hear that ours is “a society without fathers”. In Western culture, the father figure is said to be symbolically absent, missing or vanished. Manhood itself seems to be called into question. The result has been an understandable confusion. “At first, this was perceived as a liberation: liberation from the father as master, from the father as the representative of a law imposed from without, from the father as the arbiter of his children’s happiness and an obstacle to the emancipation and autonomy of young people. In some homes authoritarianism once reigned and, at times, even oppression”.<sup>194</sup> Yet, “as often happens, one goes from one extreme to the other. In our day, the problem no longer seems to be the overbearing presence of the father so

much as his absence, his not being there. Fathers are often so caught up in themselves and their work, and at times in their own self-fulfilment, that they neglect their families. They leave the little ones and the young to themselves”.<sup>195</sup> The presence of the father, and hence his authority, is also impacted by the amount of time given over to the communications and entertainment media. Nowadays authority is often considered suspect and adults treated with impertinence. They themselves become uncertain and so fail to offer sure and solid guidance to their children.

#### FOOTNOTES:

187 Catechesis (14 October 2015): *L’Osservatore Romano*, 15 October 2015, p. 8.<sup>131</sup>

188 Australian Catholic Bishops’ Conference, Pastoral Letter *Don’t Mess with Marriage* (24 November 2015), 13.

189 Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 50.<sup>132</sup>

190 John Paul II, Catechesis (12 March 1980), 2: *Insegnamenti* III/1 (1980), 542.

191 Cf. Id., Apostolic Letter *Mulieris Dignitatem* (15 August 1988), 30-31: AAS 80 (1988), 1726-1729.

192 Catechesis (7 January 2015): *L’Osservatore Romano*, 7-8 January 2015, p. 8.<sup>133</sup>

193 *Ibid.*<sup>134</sup>

194 Catechesis (28 January 2015): *L’Osservatore Romano*, 29 January 2015, p. 8.

195 *Ibid.*