

Українська Католицька Парафія
Покров Пресвятої Богородиці



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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."*

8 вересня, 2019

Volume 64 No. 36

September 8, 2019

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.

НЕДІЛЯ ПЕРЕД ВОЗДВИЖЕННЯМ

Різдво пресвятої Владичиці нашої
Богородиці і Вседіви Марії



SUNDAY BEFORE EXALTATION OF THE CROSS

The Nativity of Our Most Holy Lady, the
Mother of God and Ever-Virgin Mary

Galatians 6:11-18; John 3:13-17

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

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

Hymns at 10:30 Divine Liturgy:

Opening: page 234: "V strasi I pokori"

Communion: page 320: "Raduisia, Sertse"

Closing: page 362: "O spomahai nas"

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

- **Субота, 14 вересня**, о 10:00 год. ран. – Українська єпархіяльна школа «Рідне слово» розпочинає свою програму. (at 550West 14 Avenue, Vancouver. За інформацію тел: 604.704.5889)

РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ — ДЕНЬ ВСЕСВІТНЬОЇ РАДОСТИ (о. Юліян Катрій, ЧСВВ)

Прихід на світ тієї, що мала бути Божою Матір'ю, є особливим джерелом радості для її батьків, Йоакима й Анни, для неба, для землі і всього створіння. Цю духовну радість з Різдва Богородиці підкреслюють різні святі Отці. Святий Андрій Критський у своїй проповіді на цей празник величає Пресвяту Богоматір як ту, через яку сповнилися всі пророцтва і прообрази Старого Завіту. І гідно звеличивши її найкращими похвальними титулами, він взиває до участі в радості небо, землю, море і всяке створіння та закінчує словами: "Бо сьогодні родилася дитина, від якої спасення Христос Бог і Слово, який був і приходячи перебуває на віки". А святий Йоан Дамаскин у проповіді цього дня каже: "День Різдва Богородиці є днем всесвітньої радості, бо через Богородицю увесь людський рід обновилося і смуток праматері Єви перемінився у радість".

Так і богослуження цього дня повні радісних тонів, наче б це було Христове Різдва або Його світле Воскресення. Головні мотиви цієї радості — це кінець бездітності праведних Йоакима й Анни, початок нашого спасення, предивна гідність богоматеринства, особлива роль і значення Богородиці в ділі спасення людського роду.

З Різдва Пречистої Діви Марії найперше радіють її батьки. На стихирах Стиховні малої вечірні Церква закликає їх: "Радійте, Йоакиме й Анно, радійте, бо від неплідної родиться Причина нашої радості і спасення".

З Різдва Богородиці радіють ангели й люди: "Всечесне твоє Різдва, Пресвята Діво чиста, — співаємо на "Господи возвах" малої вечірні, — множество ангелів на небі і людський рід на землі славить, бо ти стала Матір'ю Творця всіх Христа Бога. Того благаючи, не переставай молитися за нас, що на тебе по Бозі надію покладаємо, Богородице Всехвальна і Непорочна".

У цій радості беруть участь усі святі Старого й Нового Завітів: "Обновися, Адаме, — каже світилен утрени, — веселися, Єво, радійте пророки з апостолами і праведними, бо сьогодні загальна радість ангелів і людей засіяла від праведних Йоакима й Анни: Богородиця Марія".

Укінці Церква закликає всіх вірних на Стиховні вечірні, щоб віддали належну честь Божій Матері: "Прийдіть усі вірні і прибіжімо до Дитини, бо родиться та, що ще перед зачаттям своїм вибрана на Матір Бога нашого. Вона це посуд дівства, розцвілий жезл Арона з кореня Єссея, проповідана пророками і плід праведних Йоакима й Анни. Вона родиться і з нею світ обновляється. Вона родиться і Церква у свою велич

одягається. Вона — храм святий, що містить Божество, дівственний посуд, царська світлиця, в якій доконалося дивне таїнство невисказаної злуки природ об'єднаних у Христі. Віддаючи

честь Йому, оспівуємо Різдво всенепорочної Діви".

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$7,799.00.

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!

Ukrainian Classes for Adults

Ukrainian classes for adults begin September 23. All levels. All welcome. Classes held Mondays from 6:30 - 8:30 PM for 10 weeks. No experience necessary. For more details: ukrainianclasses.com or contact Susan at sylazaruk@gmail.com or phone: 604.733.3756.

Sunday Donations: September 1, 2019: \$2,459.00

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.

For more information: call 604.380.2575 (after 5:00 PM Monday - Friday) or email: 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.

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

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

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

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.

>>>Our Bishop, Most Rev. Ken (Nowakowski) celebrated his 30th anniversary of Ordination to the Priesthood on 19 August and we want to continue the celebrations! You are invited to thank God for Bishop Ken's vocation and priestly life at the Vespers service on **Saturday, 5 October** at our Cathedral parish at **6:00 pm**. There is no charge for the reception meal following the Vespers, however there is limited seating available thus in order to make sure we are prepared to host you please **RSVP no later than 28 September to:** Fr. Mykhailo Ozorovych Tel: **604-704-5889**, mykhailo.oz@gmail.com In lieu of a gift, Bishop Ken has requested donations be made to Holy Eucharist Cathedral for further beautification of the church.

The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary

(Commemorated on September 8)
[<https://www.o.ca.org/saints/lives/2019/09/08/102541-the-nativity-of-our-most-holy-lady-the-mother-of-god-and-ever-vi>]

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary: The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was

worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastsdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

(this selected text is take from
“APOSTOLIC EXHORTATION
GAUDETE ET EXSULTATE OF THE
HOLY FATHER FRANCIS ON THE CALL
TO HOLINESS IN TODAY’S WORLD”

A will lacking humility

49. Those who yield to this pelagian or semi-pelagian mindset, even though they speak warmly of God’s grace, “ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style”.[\[46\]](#) When some of them tell the weak that all things can be accomplished with God’s grace, deep down they tend to give the idea that all things are possible by the human will, as if it were something pure, perfect, all-powerful, to which grace is then added. They fail to realize that “not everyone can do everything”,[\[47\]](#) and that in this life human weaknesses are not healed completely and once for all by grace.[\[48\]](#) In every case, as Saint Augustine taught, God commands you to do what you can and to ask for what you cannot,[\[49\]](#) and indeed to pray to him humbly: “Grant what you command, and command what you will”.[\[50\]](#)

50. Ultimately, the lack of a heartfelt and prayerful acknowledgment of our limitations prevents grace from working more effectively within us, for no room is left for bringing about the potential good that is part of a sincere and genuine journey of growth.[\[51\]](#) Grace, precisely because it builds on nature, does not make us superhuman all at once. That kind of thinking would show too much confidence in our own abilities. Underneath our orthodoxy, our attitudes might not correspond to our talk about the need for grace, and in specific situations we can end up putting little trust in it. Unless we can acknowledge

our concrete and limited situation, we will not be able to see the real and possible steps that the Lord demands of us at every moment, once we are attracted and empowered by his gift. Grace acts in history; ordinarily it takes hold of us and transforms us progressively.[\[52\]](#) If we reject this historical and progressive reality, we can actually refuse and block grace, even as we extol it by our words.

51. When God speaks to Abraham, he tells him: “I am God Almighty, walk before me, and be blameless” (Gen 17:1). In order to be blameless, as he would have us, we need to live humbly in his presence, cloaked in his glory; we need to walk in union with him, recognizing his constant love in our lives. We need to lose our fear before that presence which can only be for our good. God is the Father who gave us life and loves us greatly. Once we accept him, and stop trying to live our lives without him, the anguish of loneliness will disappear (cf. Ps 139:23-24). In this way we will know the pleasing and perfect will of the Lord (cf. Rom 12:1-2) and allow him to mould us like a potter (cf. Is 29:16). So often we say that God dwells in us, but it is better to say that we dwell in him, that he enables us to dwell in his light and love. He is our temple; we ask to dwell in the house of the Lord all the days of our life (cf. Ps 27:4). “For one day in your courts is better than a thousand elsewhere” (Ps 84:10). In him is our holiness.

An often overlooked Church teaching

52. The Church has repeatedly taught that we are justified not by our own works or efforts, but by the grace of the Lord, who always takes the initiative. The Fathers of the Church, even before Saint Augustine, clearly expressed this fundamental belief. Saint John

Chrysostom said that God pours into us the very source of all his gifts even before we enter into battle.^[53] Saint Basil the Great remarked that the faithful glory in God alone, for “they realize that they lack true justice and are justified only through faith in Christ”.^[54]

53. The Second Synod of Orange taught with firm authority that nothing human can demand, merit or buy the gift of divine grace, and that all cooperation with it is a prior gift of that same grace: “Even the desire to be cleansed comes about in us through the outpouring and working of the Holy Spirit”.^[55] Subsequently, the Council of Trent, while emphasizing the importance of our cooperation for spiritual growth, reaffirmed that dogmatic teaching: “We are said to be justified gratuitously because nothing that precedes justification, neither faith nor works, merits the grace of justification; for ‘if it is by grace, it is no longer on the basis of works; otherwise, grace would no longer be grace’ (Rom 11:6)”.^[56]

54. The Catechism of the Catholic Church also reminds us that the gift of grace “surpasses the power of human intellect and will”^[57] and that “with regard to God, there is no strict right to any merit on the part of man. Between God and us there is an immeasurable inequality”.^[58] His friendship infinitely transcends us; we cannot buy it with our works, it can only be a gift born of his loving initiative. This invites us to live in joyful gratitude for this completely unmerited gift, since “after one has grace, the grace already possessed cannot come under merit”.^[59] The saints avoided putting trust in their own works: “In the evening of this life, I shall appear before you empty-handed, for I do not ask you, Lord, to count my

works. All our justices have stains in your sight”.^[60]

55. This is one of the great convictions that the Church has come firmly to hold. It is so clearly expressed in the word of God that there can be no question of it. Like the supreme commandment of love, this truth should affect the way we live, for it flows from the heart of the Gospel and demands that we not only accept it intellectually but also make it a source of contagious joy. Yet we cannot celebrate this free gift of the Lord’s friendship unless we realize that our earthly life and our natural abilities are his gift. We need “to acknowledge jubilantly that our life is essentially a gift, and recognize that our freedom is a grace. This is not easy today, in a world that thinks it can keep something for itself, the fruits of its own creativity or freedom”.^[61]

56. Only on the basis of God’s gift, freely accepted and humbly received, can we cooperate by our own efforts in our progressive transformation.^[62] We must first belong to God, offering ourselves to him who was there first, and entrusting to him our abilities, our efforts, our struggle against evil and our creativity, so that his free gift may grow and develop within us: “I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God” (Rom 12:1). For that matter, the Church has always taught that charity alone makes growth in the life of grace possible, for “if I do not have love, I am nothing” (1 Cor 13:2).

FOOTNOTES:

^[46] Apostolic Exhortation [Evangelii Gaudium](#) (24 November 2013), 94: AAS 105 (2013), 1059.

^[47] Cf. Bonaventure, *De sex alis Seraphim*, 3, 8: “Non omnes omnia

possunt". The phrase is to be understood along the lines of the Catechism of the Catholic Church, 1735.

[48] Cf. THOMAS AQUINAS, Summa Theologiae II-II, q. 109, a. 9, ad 1: "But here grace is to some extent imperfect, inasmuch as it does not completely heal man, as we have said".

[49] Cf. De natura et gratia, 43, 50: PL 44, 271.

[50] Confessiones, X, 29, 40: PL 32, 796.

[51] Cf. Apostolic Exhortation [Evangelii Gaudium](#) (24 November 2013), 44: AAS 105 (2013), 1038.

[52] In the understanding of Christian faith, grace precedes, accompanies and follows all our actions (cf. ECUMENICAL COUNCIL OF TRENT, Session VI, Decree on Justification, ch. 5: DH 1525).

[53] Cf. In Ep. ad Romanos, 9, 11: PG 60, 470.

[54] Homilia de Humilitate: PG 31, 530.

[55] Canon 4: DH 374.

[56] Session VI, Decree on Justification, ch. 8: DH 1532.

[57] No. 1998.

[58] Ibid., 2007.

[59] Thomas Aquinas, Summa Theologiae, I-II, q. 114, a. 5.

[60] ThÉrÈse of the Child Jesus, "Act of Offering to Merciful Love" (Prayers, 6).

[61] Lucio Gera, Sobre el misterio del pobre, in P. GRELOT-L. GERA-A. DUMAS, El Pobre, Buenos Aires, 1962, 103.

[62] This is, in a word, the Catholic doctrine on "merit" subsequent to justification: it has to do with the cooperation of the justified for growth in the life of grace (cf. Catechism of the Catholic Church, 2010). Yet this cooperation in no way makes justification

itself or friendship with God the object of human merit.