

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."*

6 жовтня, 2019

Volume 64 No. 40

October 6, 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.

**17-а НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
Свято Покрови Пресвятої Богородиці
(Празник). Апостол Тома**



**17TH SUNDAY AFTER PENTECOST.
Feast of the Protection of the Mother of
God (Parish Feast Day). Apostle Thomas**

2 Corinthians 6:16-7:1; Matthew 15:21-28

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

НИНІ: Неділя, 6 жовтня: - наш Парафіяльний празник (свято). Вітаємо присутнього з нами нашого Преосвященного Владику Кена Новаковського! Обід після (10:30) Служби Божої. (Квитки для дорослих: 15 дол.) Запрошуємо всіх взяти участь!

Нині о 10:00 год. – Вервиця до Пречистої Діви Марії

Hymns at 10:30 Divine Liturgy:

Opening: page 238: "Uviydy, yereyu"

Communion: page 346: "Mariye, Divo blahoslovenna"

Closing: page 292: "Yak slaven"

- **Понеділок, 7 жовтня**, о 7:00 вечора - Вервиця у каплиці.
- **Середа, 9 жовтня**, о 7:00 вечора - Вервиця у каплиці.
- **П'ятниця, 11 жовтня**, о 7:00 вечора - Вервиця у каплиці.
- **Понеділок, 14 жовтня**, о 9:30 ранку - Вервиця до Пречистої Діви Марії.
-10:00 год. ранку Служба Божа (День Подяки)

ПРАЗНИК ПОКРОВУ В УКРАЇНІ (о. Юліян Катрій, ЧСВВ)

Східна Церква у своїх богослужбах залюбки підкреслює три найбільші привілеї Пресвятої Богородиці: її богоматеринство, її вседівництво і її заступництво за нас перед Богом. І якраз цей третій привілей Божої Матері найбільше припав до серця нашому народові. Наші князі, королі, військо, козаки й гетьмани радо вибирають Пречисту Діву Марію за свою покровительку й опікунку.

Князь Ярослав Мудрий у 1036 році розбиває печенігів і з вдячності до Бога і Його Пресвятої Матері будує в Києві собор святої Софії і храм Благовіщення на Золотих Воротах. У 1037 році у церкві Благовіщення він віддає увесь народ під опіку Божої Матері. І так, з волі нашого монарха Пресвята Богородиця стає офіційною Заступницею, Покровителькою і Царицею нашого народу.

До неї в тяжкі хвилини звертаються наші князі і їхнє військо. Князь Мстислав, що княжив у Тьмуторокані, у

бою з черкесами обіцяє збудувати церкву в честь Божої Матері, якщо вона допоможе йому перемогти ворога. Він перемагає і радо виконує свою обітницю.

Князь Володимир Мономах у своїх споминах каже, що перемогу над половцями завдячує Богові і Пречистій Діві Марії. Він навіть укладає окрему молитву в її честь. Наші князі і їхнє військо, йдучи в похід проти половців у 1103 р., складають обіти Богові і Пречистій Діві Марії і вщент розбивають половців. Князь Ігор Святославич, герой епосу "Слово о полку Ігоревім", після втечі з неволі, йде з поклоном до чудотворної ікони Божої Матері Пирогощі, щоб подякувати їй за допомогу і рятунок. Галицький король Данило після успішного походу на Чехію поспішає з подякою до ікони Пречистої Діви Марії в Холмі та складає до її стіп багаті дари.

Деякі наші князі на своїх печатках використовують іконки Божої Матері або молитви до неї. У нові часи в

Україні знайдено дуже старовинні золоті, бронзові й мідні нашійні іконки, які по-грецьки називають енколпіями. Один з таких енколпіїв має грецький напис: "Богородице, будь моїм покровом і охороною, амінь".

Наші славні запорожці на Січі збудували церкву в честь Покрову Пресвятої Богородиці з іконою її покрову. На іконі понад Пречистою був надпис: "Ізбавлю і покрию люди моя... ", а від запорожців, що під іконою, простягнена лента вгору до Божої Матері з написом: "Молим, покрий нас честним Твоїм покровом і збави нас от всякого зла". Вибираючись в похід на ворога, козаки вислухували молебень до своєї Покровительки і ревно співали "Под твою милость". Вернувшись щасливо з походу, поспішали до неї зі щирою подякою. В їхній бойовій пісні "Нумо, хлопці, до зброї" є такі слова: "Нам допоможе святий Юр ще й Пречиста Мати турка звоювати".

Геройська Українська Повстанська Армія 30 травня 1947 року проголосила празник Покрову своїм офіційним святом.

За прикладом своїх провідників й увесь наш народ плекав глибоку набожність до Пресвятої Богоматері як своєї Опікунки, Покровительки і Заступниці. Він завжди з великим

довір'ям звертався до неї і благав її допомоги чи то в справах особистих, чи родинних, чи в часи всенародного лихоліття. Її свята ікона знаходиться в кожній українській хаті. Історія нашого народу записала багато чудесних випадків допомоги Божої Матері, передусім під час нападу ворогів на нашу землю.

Хто не знає чудесну охорону почаївського монастиря в липні 1675 року перед турецькою облогою? На ревно молитву монахів і вірних Пресвята Богородиця з'явилася над монастирською церквою і своїм омофором заслонила монастир. Ту чудесну подію увіко-вічніла пісня в честь Божої Матері "Ой, зійшла зоря вечерова, над Почаєвом стала".

Почитання Пресвятої Богородиці в українському народі, як Заступниці і Покровительки, найкраще з'ясовує сільська хроніка Яжова Старого в Галичині. Згадуючи про страшні татарські напади і небесну опіку Пречистої Діви Марії, у хроніці сказано: "Нарід перестрашений і збідований втікав до своєї церковці, падав на коліна перед іконою Божої Матінки, молився гаряче й ніколи не був позбавлений її опіки".

Ukrainian Classes for Adults

Ukrainian classes for adults have begun September 23. All levels are 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.

>>> At the Parish Council Meeting it was decided to have a Perogy Supper. We will not have the Bazaar this year, instead we will try to have the Perogy Supper at around that time. Thus, we are looking for someone who can organize the supper. Usually, we do have a number of people who are willing to help, but we need to find someone who can organize the supper. The time of the supper will be decided together with its organizer. With the information, please talk to Fr. Serafym (phone: 604-879-5830)

TODAY: Sunday, October 6: Parish Praznyk (Parish Feast Day). We welcome Bishop Ken and thank him for joining us in our celebrations. A Parish Dinner will follow the 10:30 AM Divine Liturgy. (Adult tickets: \$15) Everyone welcome.

-Today at 10:00 AM – Rosary to the Blessed Virgin Mary

Monday, October 7: 7:00 PM: Rosary in chapel.

Wednesday, October 9: 7:00 PM: Rosary in chapel.

Friday, October 11: 7:00 PM: Rosary in chapel.

Monday, October 14: (Thanksgiving Day) 9:30 AM: Rosary in church. 10:00 AM: Thanksgiving Divine Liturgy in church. Please join us.

Rosary in October - Please, note that in October we will have Rosary to the Mother of God on Sundays, at 10:00 AM in church. We will also have Rosary on Mondays, Wednesdays, and Fridays at 7:00 PM in the residence chapel.

>>> **Anne Gully celebrates her 94th Birthday.** We wish her a Happy Birthday, and may God bless her! Mnohaya Lita!

Sunday Donations: September 29, 2019: \$1,445.00

>>> **On Wednesday October 9** at 8:45 VIFF (Vancouver International Film Festival) will be showing a film called Mr. Jones about Holodomor, forced famine in Ukraine. This film has won many awards. The film is also repeated on Thursday October 10 th and 1:45 pm

>>>**Yaremchuk brothers, Dmytro and Nazariy** are Ukrainian pop singers, musicians, and folk artists. Concert at the Holy Trinity Ukrainian Orthodox Cathedral 154 E 10th Ave., Vancouver. October 20, 2019, at 7:30 PM (for more info please call: 778-840-0248)

>>>**Come to Following Christ.** Live the life of a disciple of Christ

DVD Series for 7 Sundays after 10:30 AM Divine Liturgy, beginning October 13

You know the Questions. • Why is it so difficult to commit to prayer? • Why isn't my prayer life satisfying? • Where is the voice of God in Scripture? • Can confession and Communion really make any difference in my life? • Why can't I forgive some people? • When will I be able to forgive myself? • How can I find help when I'm discouraged? • How do I go on battling the world? • Where do I find strength to fight the flesh and the devil? • Can I really live a Spirit-empowered life? **Find the Answers**

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$8,839.00.

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!

The Holy Father's Prayer Intention for October

A Missionary "Spring" in the Church: That the breath of the Holy Spirit engender a new missionary "spirit" in the church.

The Feast of the Patronage of the Most Holy Mother of God (by Fr. Julian J. Katriy, OSBM)

"We sing your praises, O Most Holy Virgin, Mother of Christ our God, and we glorify your all-glorious patronage."
(Hymn of Praise from the Sixteenth Century)

Among the Marian feasts listed in our Liturgical Year, the feast of the Patronage of the Most Holy Mother of God deserves special consideration. The cult of the Mother of God as the Protectress of our nation reaches like a golden thread from the times of the Kievan princes to the present day. The secret of honoring the Mother of God as a Protectress lies, perhaps, in the fact that we are dealing here not with human but with heavenly and more powerful intercession. Every person, family and nation would like to enjoy such an intercession and protection. From the very beginning of our Kievan State, we have had great and powerful enemies. It is small wonder then that our people sought the assistance and protection of the Most Holy Mother of God whose intercession is all-powerful. For our people, then, the feast of the Patronage has always been, and still remains, a day of great manifestation of love and gratitude to the Most Holy Mother of God, a day of joyous praise and glorification of her protection and intercession.

The Institution of the Feast of Patronage

The chief motive that led to the institution of this feast was a vision

granted to St. Andrew, the Fool for Christ, when the Saracens besieged the capital of Constantinople. The people, terror-stricken, gathered in the church of the Most Holy Mother of God at Blachernae where her mantle was preserved, and there they held an all-night prayer vigil. The greatly distressed people filled the church to overflowing. Among the gathering were St. Andrew and his disciple, Epiphany, both of whom also prayed for the protection of the city. After the service, St. Andrew saw the Most Holy Mother of God in radiant light as she was approaching from the royal doors (a name the Greeks gave to the main doors of the church) in the company of St. John the Baptist and St. John the Theologian and amid the singing of a great choir of Saints. The Mother of God proceeded toward the altar where she knelt down and prayed long, shedding tears. Afterwards she arose, removed from her head a luminous veil, and stretched it out wide over the people in church. Then she disappeared. St. Andrew and his disciple, Epiphany, saw the vision and understood that the Mother of God came to rescue the city. News of the miracle spread throughout the whole city like a flash of lightning. The enemy retreated and the city was saved.

From this veil, which in Ukrainian is called "pokrov", the feast got its name: "Pokrov Presvyatoyi Bohorodytsi" (The Veil (or Protection) of the Most Holy Mother of God). The veil became the symbol of the protection and intercession of the Blessed Virgin.

Who was St. Andrew the Fool? Historians generally agree that he was a Slav from the southern part of Rus-Ukraine. He, together with other slaves, was brought to Constantinople where he became the slave of a wealthy lord. Here he learned and loved the Christian faith. Meditating on the words of St. Paul: "We are fools for Christ, but you are wise in Christ" (I Cor. 4, 10), he began to act like a fool, hence, his name. Having gained his freedom from his master, he spent much time in prayer and the reading of Holy Scriptures.

At what period of time did St. Andrew live and when did the miracle of protection take place? It is difficult to give a clear and adequate answer to this question. The opinions of the historians in regard to this question are divided. Some say that St. Andrew lived during the reign of Leo I, the Great (457-474), that is, in the fifth century, while others, who represent the majority, place the time of his existence during the reign of Emperor Leo VI, the Wise, (886-911), that is, at the beginning of the tenth century.

The feast of the Patronage was a local feast among the Greeks, which they ceased to celebrate after the fall of Constantinople in 1453. No one knows precisely why October first became the day of the feast. Probably because St. Andrew had the vision on that day, or perhaps because, as some think, on that day the Eastern Church celebrates the memory of St. Roman the Melodist, who composed many hymns in honor of the Most Pure Virgin Mary. On the day following the feast, the Church commemorates St. Andrew the Fool.

The feast of the Patronage enjoys a service similar to that of the great feasts with an all-night vigil, but is not one of the twelve great feasts, and has neither a

pre-feast nor a post-feast. The Synod of Lviv, 1891, in reducing the number of the feasts, ordered this feast to be transferred to Sunday.

The Spirit of the Service of the Feast of the Patronage of the Mother of God

The service of this feast reflects the hundreds of years of deep faith of the Eastern Church and of the faith of our people in the intercession and protection of the Most Holy Mother of God.

In the sticheras of the Small vespers service, the Church calls upon all the faithful to celebrate the feast of the Patronage: "Come, all you lovers of the feast, and let us praise the venerable protection of the Mother of God. For she stretched forth her Hands imploringly to her Son, and the world fell under Her protection. Therefore, let us celebrate gloriously with our lips and hearts, with spiritual songs and melodies, together with all lovers of the feast. "

In the sticheras of Vespers and Matins services, in the troparion and canon, holy Church pours forth and expresses her childlike love, her unreserved trust in Mary's powerful protection and immediate help, her role in our salvation and her very great maternal mercy: "O Most Pure Mother of God, " — we sing in the first stichera of the Great or Solemn Vespers "You are a great Intercessor for those in sorrow. service — You are swift help, salvation and strength of the world. You are the depth of mercy, the fount of divine wisdom, and the protectress of the world. Let us, the faithful, extol and glorify her unspeakable and glorious patronage. Hail, Rejoice, O Full of grace, the Lord is with you, grant the world great mercy."

HOLY, GLORIOUS APOSTLE THOMAS

[Commemorated on October 6]

[<https://www.oca.org/saints/lives/2019/10/06/102885-holy-glorious-apostle-thomas>]

The Holy and Glorious Apostle

Thomas was born in the Galilean city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). "Thomas, being once weaker in faith than the other apostles," says Saint John Chrysostom, "toiled through the grace of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the

Gospel earned him a martyr's death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Part of the relics of the holy Apostle Thomas are in India, in Hungary and on Mt. Athos. The name of the Apostle Thomas is associated with the Arabian (or Arapet) Icon of the Mother of God (September 6).

Mary's divine motherhood

(from the Catechism of the Catholic Church)

495 Called in the Gospels "the mother of Jesus", Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as "the mother of my Lord". [144] In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly "Mother of God" (Theotokos). [145]

Mary's virginity

496 From the first formulations of her faith, the Church has confessed that Jesus was conceived solely by the power of the Holy Spirit in the womb of the Virgin Mary, affirming also the corporeal aspect of this event: Jesus was conceived "by the Holy Spirit without human seed". [146] The Fathers see in the virginal conception the sign that it truly was the Son of God who came in a humanity like our own. Thus St. Ignatius of Antioch at the beginning of the second century says: You are firmly convinced about our Lord, who is truly of the race of David according to the flesh, Son of God according to the will and power of God,

truly born of a virgin,. . . he was truly nailed to a tree for us in his flesh under Pontius Pilate. . . he truly suffered, as he is also truly risen. [147]

497 The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility: [148] “That which is conceived in her is of the Holy Spirit”, said the angel to Joseph about Mary his fiancée. [149] The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: “Behold, a virgin shall conceive and bear a son.” [150]

498 People are sometimes troubled by the silence of St. Mark's Gospel and the New Testament Epistles about Jesus' virginal conception. Some might wonder if we were merely dealing with legends or theological constructs not claiming to be history. To this we must respond: Faith in the virginal conception of Jesus met with the lively opposition, mockery or incomprehension of non-believers, Jews and pagans alike; [151] so it could hardly have been motivated by pagan mythology or by some adaptation to the ideas of the age. The meaning of this event is accessible only to faith, which understands in it the “connection of these mysteries with one another” [152] in the totality of Christ's mysteries, from his Incarnation to his Passover. St. Ignatius of Antioch already bears witness to this connection: “Mary's virginity and giving birth, and even the Lord's death escaped the notice of the prince of this world: these three mysteries worthy of proclamation were accomplished in God's silence.” [153]

Mary - “ever-virgin”

499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual

virginity even in the act of giving birth to the Son of God made man. [154] In fact, Christ's birth “did not diminish his mother's virginal integrity but sanctified it.” [155] and so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the “Ever-virgin”. [156]

500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. [157] The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, “brothers of Jesus”, are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls “the other Mary”. [158] They are close relations of Jesus, according to an Old Testament expression. [159]

501 Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: “The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love.” [160]

FOOTNOTES: #144 Lk 1:43; Jn 2:1; 19:25; cf. Mt 13:55; et al. #145 Council of Ephesus (431): DS 251. #146 Council of the Lateran (649): DS 503; cf. DS 10-64. #147 St. Ignatius of Antioch, *Ad Smyrn* 1-2: *Apostolic Fathers*, ed. J. B. Lightfoot (London: Macmillan, 1889), 11/2, 289-293; *SCh* 10, 154-156; cf. Rom 1:3; Jn 1:13. #148 Mt 1 18-25; Lk 1:26-38. #149 Mt 1:20. #150 Is 7:14 (LXX), quoted in Mt 1:23 (Greek). #151 Cf. St. Justin, *Dial.* 99, 7: PG 6, 708-709; Origen, *Contra Celsum* 1, 32, 69: PG 11, 720-721; et al. #152 *Dei Filius* 4: DS 3016. #153 St. Ignatius of Antioch, *Ad Eph.* 19, 1: AF 11/2 76-80: cf. I Cor 2:8. #154 Cf. DS 291; 294; 427; 442; 503; 571; 1880. #155 LG 57. #156 Cf. LG 52. #157 Cf. Mk 3:31-35; 6:3; I Cor 9:5; Gal 1:19. #158 Mt 13:55; 28:1; cf. Mt 27:56. #159 Cf. Gen 13:8; 14:16; 29:15; etc. #160 LG 63; cf. Jn 19:26-27; Rom 8:29; Rev 12:17.