

Українська Католицька Парафія
Покров Пресвятої Богородиці



550 West 14 Avenue
Vancouver, BC V5Z 1P6

Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish

E-Mail: office@stmarysbc.com

Phone: 604.879.5830

Fax: 604.874.2727

Website: www.stmarysbc.com

*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

10 листопада, 2019

Volume 64 No. 45

November 10, 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.

22-га НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

Апостоли Ераст, Олімп, Родіон і інші



22nd SUNDAY AFTER PENTECOST.

Apostles Erastes, Olympas, Rhodion and
others

Galatians 6:11-18; Luke 16:19-31

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

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

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

День пам'яті. 10:30 ранку: Поминальна Служба Божа і Панахида відслужаться за тих, хто втратив своє життя на службі своїй країні.

Hymns at 10:30 Divine Liturgy:

Opening: page 234: “V strasi i pokori”

Communion: page 244: “Vytai mizh namy”

Closing: page 22: “Pisniu slavy zaspivaimo”

Вівторок, 12 листопада, о 10:30 ран. – Служба Божа у церкві (Свято св. Йосафата)

П'ятниця, 15 листопада: Перший день нашого приготування до Празника Різдва Христового. Це називаємо Пилипівським Постом (Пилипівкою) у честь св. Пилипа, якого пам'ять відзначає наш календар 14-ого листопада.

ПРАЗНИК СВЯТОГО СВЯЩЕННОМУЧЕНИКА ЙОСАФАТА

(о. Юліян Катрій, ЧСВВ)

Празник святого священномученика Йосафата для вірних Української Католицької Церкви особливо дорогий, світлий і радісний, бо це празник нашого українського святого, празник нашого брата по крові й кості, празник великого апостола й мученика за святу віру й єдність Церков.

Та не тільки наша Церква, але й ціла Католицька Церква його почитає, його славить, до нього молиться, на його честь будує святині, а його мощі спочивають у серці християнсько-католицького світу, у базиліці святого апостола Петра в Римі. Святий Йосафат — це перший український святий, якого канонізувала Католицька Церква, йому і його мученицькій крові ми завдячуємо, що сьогодні визнаємо правдиву Христову віру та що ми члени правдивої Христової Церкви.

Не думаємо пригадувати тут історію його життя, канонізації чи культу, але радше хочемо звернути увагу на знаменні риси його особи й характеру, за які свята Церква його канонізувала та вписала до переліку святих мучеників. Особу святого Йосафата можна окреслити трьома словами: Він — святий, він — апостол, він — мученик.

СВЯТИЙ ЙОСАФАТ — МУЧЕНИК ЗА СВЯТУ ВІРУ

Святий Йосафат це не тільки великий святий і ревний Христовий апостол, але й мученик. В його руках видніє пальма мученика за святу віру і єдність нашої Церкви з престолом святого апостола Петра. І нічого дивного, де правдива святість і апостольська ревність, там також і готовість на цілопальну жертву, на муки і смерть за святу віру. Про це свідчать непроглядні тисячі й сотні тисяч святих мучеників від початку християнства і аж до нашого часу. R

мучеництві всі чесноти виступають у геройському ступені, передусім непохитна віра, сильна надія, повна посвята любов та подиву гідна мужність. Усе те ясно бачимо й у житті святого священномученика Йосафата.

Мученицька смерть його не була для нього несподіваною. Він давно її бажав, про неї говорив і до неї готувався. Ще за життя у своїй катедрі в Полоцьку будує собі гробницю. Свідок його смерти, о. Доротей Лецикович, перед беатифікаційною Комісією 1628 року зізнається: "Своє бажання вмерти він виявляв завжди у проповідях, в розмовах, в листах, і де тільки міг говорив, що він нічого більше і не бажає, як вмерти за Бога". Ворогам, які погрожували йому смертю, казав: "Ви мені грозите смертю, а я вам кажу: не можу бути щасливіший, як згинуту з ваших рук за католицьку й апостольську віру".

Святий Йосафат не тільки бажає вмерти за святу віру, але й сам добровільно йде на муки і смерть. Він знає, що вороги Унії у Вітебську здійснили змову, щоб його вбити, а все-таки їде туди на візитацію, Його застерігають, що йде на певну смерть, а він відповідає: "Дай, Боже, щоб я пролляв свою кров за заблукані овечки, щоб усі спаслися і прийшли до

пізнання правди та, визнавши святу Єдність, зберегли взаємну любов".

І після цілонічної молитви 12 листопада (за старим стилем) 1623 року він віддає своє праведне життя і свою невинну душу за слова Христові: "Щоб було одне стадо й один пастир" (Йо. 10. 16), та за правду, що в Символі віри: "Вірую в єдину, святу, соборну й апостольську Церкву".

Закликом почитати і наслідувати святого Йосафата в любові до нашої святої віри, Церкви, обряду й народу, хай будуть для нас слова Верховного Архієпископа Кардинала Йосифа, які він сказав біля гробу святого Йосафата 25 листопада 1969 року: "Нехай святий Йосафат, як вірний син Церкви й народу, аж до перемоги веде наш народ. Він боронив єдність Церкви й народу ввесь свій вік. Навіть у Полоцьку на Білорусі він почувався русином-українцем, а про єдність Церкви переконував і київських печерських монахів, його сильний характер і геройська святість життя мусить і нас підбадьорювати та заохочувати йти по його слідах, хоч би це також коштувало нам жертви, бо принести її треба, якщо йдеться про добро Бога, Церкви й народу" (Благовісник, V, 1-4, 1969).

The Holy Father's Prayer Intention for November

Dialogue and Reconciliation in the Near East. That a spirit of dialogue, encounter, and reconciliation emerge in the Near East, where diverse religious communities share their lives together.

Ukrainian Classes for Adults

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

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

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

10:30 AM: In honour of Remembrance Day a Memorial Divine Liturgy and Panachyda will be celebrated in memory of all those who lost their lives in the service of their country.

Today we celebrate the Baptism and Christmation of Clair Marie Sawka, daughter of Peter and Karli Sawka. We welcome her into our parish family.

>>>Come to Following Christ. Live the life of a disciple of Christ. The DVD Series is after 10:30 AM Divine Liturgy; today, it is in the church basement classroom #120. The last talk was about the Sacraments. The today's talk is about forgiving one another: to establish the necessity of forgiving others in order to remain in and grow in our relationship with God.

Monday, Nov. 11 – No Divine Liturgy in Chapel at 7:30 AM

Tuesday, Nov. 12, at 10:30 AM – Divine Liturgy in Church (Feast Day of St. Josaphat)

Friday, November 15: This is the first day of our preparation for the Feast of the Nativity of Our Lord. It is called the Philipian Fast (Pylypiwka) in honour of St. Philip whose feast day we celebrate on November 14th.

Reports for Parish AGM

Our Parish Annual General Meeting is scheduled for Sunday, December 1, 2019. Committee Chairpersons, please submit your report for the Parish Annual General Meeting to the parish office by Friday, November 15.

>> The Nominating Committee is looking for candidates from among Parishioners for AGM elections to the Parish Council positions. May the Holy Spirit help us with these elections for the good of our Parish. And may He open our hearts to consider taking those positions!

Sunday Donations: November 3, 2019: \$1,304.00
--

Saturday (November 16) at 6:00 PM begining with Vespers. (at the Holy Eucharist Cathedral in New Westminster) This year, Ukrainian Catholic Church celebrates and honours Blessed Josaphata, foundress of Sister Servants of Mary Immaculate. Bishop Ken will bless an original icon with relic of our co-foundress Bl. Sr. Josaphata and place it on a wall in the Cathedral. This will be followed by supper (by donation) downstairs and a welcome to Sr Patricia Patricia Lacey, SSMI, new addition to Our Eparchy and she will give a short presentation on Sr Josaphata. Everyone is welcome!

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$10,229.00.

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!

Remembrance Day Canada 2019

(https://www.statutoryholidays.com/remembrance_day.php)

On remembrance day members of the armed forces (soldiers, sailors and airmen) are commemorated.

The other common name for this day is Armistice Day which marks the date and time when armies stopped fighting World War I. on November 11th at 11am in 1918 (the eleventh hour of the eleventh day of the eleventh month). Some 100,000 Canadian soldiers died in the First and Second World Wars.

In Canada, Remembrance Day is a federal statutory holiday - with a notable exception of NS, NWT, ON and QC - as it is in many other countries in the world where this day is observed on the national level.

All government buildings fly the Canadian flag this day and people remember those who fought for Canada during a two minute silence at 11am. Many people wear poppies before and on Remembrance Day to show their respect and support for Canadian troops. Poppies are generally handed out free but often a voluntary donation is given in exchange.

Thanks to your wounds Ukrainians can live peacefully, His Beatitude Sviatoslav visited a military hospital in Kyiv

(Wednesday, 06 November 2019)

(http://news.ugcc.ua/en/photo/thanks_to_your_wounds_ukrainians_can_live_peacefully_his_beatitude_sviatoslav_visited_a_military_hospital_in_kyiv_87818.html)

On Tuesday, November 5, 2019, His Beatitude Sviatoslav, Father and Head of the UGCC, visited the National Military Medical Clinical Center (16, Hospitalna str., Kyiv). The Head of the Church once again wanted to declare that the chaplain's primary purpose was to be close by.

"Ukrainians who live in a territory free of military aggression should understand that because of your wounds, they can live peacefully. I wanted to come today to draw attention to you, your needs, your sufferings," said the UGCC Primate to the wounded soldiers.

The Head of the UGCC awarded the hospital authorities, as well as the heads of departments who directly care for the soldiers. And they in return thanked the Head of the UGCC for the chaplains who assisted the military in the ATO / OOS

area and in the hospitals. In addition, His Beatitude Sviatoslav expressed his support for the military men and gave them commemorative gifts.

"With this visit, I wanted to express our respect for those fighters and doctors who are now doing everything to ensure that Ukraine is protected," said His Beatitude Sviatoslav.

"The Ukrainian Greek Catholic Church assists the military not only spiritually but also financially. The Primate was in different hospitals, including in the East of Ukraine, but he came to us for the first time," said the UGCC military chaplain, Father Vitaliy Voyetsa, who together with Fr. Andriy Zelinsky, deputy head of the UGCC Military Chaplaincy Department, accompanied His Beatitude Sviatoslav on this visit.

"When we hear the word 'military chaplain', it is first and foremost about Greek Catholics. Their military chaplains were with us from the first to the last day, and did not do only the tasks that were assigned to them, but also helped us in our work like, for instance, installing tents or carrying weights. However, this did not allow us to skip the Vespers, which they held constantly," said Olexander Tsyts, Deputy Head of the National Military Medical Clinical Center.

St. Josaphat Kuncevyč (Feast Day is November 12)

(<http://www.newadvent.org/cathen/08503b.htm>)

Please help support the mission of New Advent and get the full contents of this website as an instant download. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Martyr, born in the little town of Volodymyr in Lithuania (Volyn) in 1580 or — according to some writers — 1584; died at Vitebsk, Russia, 12 November, 1623.

The saint's birth occurred in a gloomy period for the Ruthenian Church. Even as early as the beginning of the sixteenth century the Florentine Union had become a dead-letter; in the case of the Ruthenian Church, complete demoralization followed in the wake of its severance from Rome, and the whole body of its clergy became notorious alike for their gross ignorance and the viciousness of their lives. After the Union of Berest' in 1596 the Ruthenian Church was divided into two contending parties — the Uniates and those who persevered in schism — each with its own hierarchy. Among the leaders of the schismatic party, who laboured to enkindle popular hatred against the Uniates, Meletius Smotryckyj was conspicuous, and the most celebrated of his victims was Josaphat.

Although of a noble Ruthenian stock, Josaphat's father had devoted himself to commercial pursuits, and held the office of town-councilor. Both parents contributed to implant the seeds of piety in the heart of their child. In the school at Volodymyr Josaphat — Johannes was the saint's baptismal name — gave evidence of unusual talent; he applied

himself with the greatest zeal to the study of ecclesiastical Slav, and learned almost the entire *casoslov* (breviary), which from this period he began to read daily. From this source he drew his early religious education, for the unlettered clergy seldom preached or gave catechetical instruction. Owing to the straitened circumstances of his parents, he was apprenticed to the merchant Popovyc at Vilna. In this town, remarkable for the corruption of its morals and the contentions of the various religious sects, he seemed specially guarded by Providence, and became acquainted with certain excellent men (e.g. Benjamin Rutski), under whose direction he advanced in learning and in virtue.

At the age of twenty-four (1604) he entered the Basilian monastery of the Trinity at Vilna. The fame of his virtues rapidly spread, and distinguished people began to visit him. After a notable life as a layman, Rutski also joined the order, bringing with him a wide erudition. When Josaphat reached the diaconate, regular services and labour for the salvation of souls had been already begun; the number of novices steadily increased, and under Rutski — who had meanwhile been ordained priest — there began the regeneration of religious life among the Ruthenians. In 1609, after private study under the Jesuit Fabricius, Josaphat was ordained priest. He subsequently became superior in several monasteries, and on 12 November, 1617, was reluctantly consecrated Bishop of Vitebsk, with right of succession to the Archbishopric of Polotsk. He became archbishop in 1618.

While each succeeding year saw fresh evidence of his fruitful labours, it also witnessed the steady growth of the hatred of the schismatic party. Finally on 12 November, 1623, an axe-stroke and a

bullet brought Josaphat his martyr's crown. After numerous miracles had occurred, a commission was appointed by Urban VIII in 1628 to inquire into the cause of Josaphat, and examined on oath 116 witnesses. Although five years had elapsed since Josaphat's death, his body was still incorrupt. In 1637 a second commission investigated the life of the martyr, and in 1643 — twenty years after his death — Josaphat was beatified. His canonization took place in 1867.

Great were the virtues of the saint. As a boy he shunned the usual games of childhood, prayed much, and lost no opportunity of assisting at the Divine services. Children especially regarded him with the greatest affection, and found in him a worthy model. As an apprentice, he devoted every leisure hour to prayer and study. At first Popovyc viewed this behaviour with displeasure, but Josaphat gradually won such a position in his esteem, that Popovyc offered him his entire fortune and his daughter's hand. But Josaphat's love for the religious life never wavered. At first without a human guide along the paths of virtue, he received all spiritual direction immediately from the Holy Ghost.

His favourite pious exercise was to make a *poklony* (i.e. a reverence, in which the head touches the ground) with the ejaculation: "Jesus Christ, Son of God, have mercy on me, a poor sinner." Never eating meat, he fasted much, wore a hair-shirt and an angular chain, slept on the bare floor, and chastised his body until the blood flowed. The Jesuits frequently urged him to set some bounds to his austerities.

From his zealous study of the liturgical books he drew many proofs of Catholic truth, using his knowledge in the composition of several works — "On the

Baptism of St. Volodymyr"; "On the Falsification of the Slavic Books by the Enemies of the Metropolitan"; "On Monks and their Vows". As deacon, priest, and bishop, he was distinguished by his extraordinary zeal in the service of souls. Not alone in the church did he preach and hear confessions, but likewise in the fields, hospitals, prisons, and even on his journeys. Even where his words of instruction might by themselves have failed, his entreaties and tears ensured him success. This zeal, united with his kindness and extraordinary love for the poor, won numbers to the Catholic Faith. Among his converts were included many important personages such as Ignatius, Patriarch of Moscow, and Emmanuel Cantacuzenus, who belonged to the family of the Greek Emperor Palæologus.

As archbishop he restored the churches; issued a catechism to the clergy with instructions that it should be learned by heart; composed rules for the priestly life, entrusting to the deacons the task of superintending their observance; assembled synods in various towns in the dioceses, and firmly opposed the Imperial Chancellor Sapieha, when he wished to make many concessions in favour of the schismatics. Throughout all his strivings and all his occupations, he continued his exemplary life as a religious, and never abated his zeal for self-mortification and prayer.

He awaited death with a certain yearning, refusing to avail himself of the opportunity of flight afforded him. After his death his influence was still greater: conversions were numerous, and veneration for him continued to extend. His feast is kept on the first Sunday after

12 November, according to the Julian Calendar. Note: His feast is currently kept on November 12 on the Universal Calendar.