

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."*

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17 листопада, 2019

Volume 64 No. 46

November 17, 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

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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.

**23-тя НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.**  
Святитель Григорій, єп. неокесарійський



**23<sup>rd</sup> SUNDAY AFTER PENTECOST.**

St. Gregory, Bishop of Neocaesarea

Ephesians 2:4-10; Luke 8:26-39

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

**НИНІ: Неділя, 17 листопада:** Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

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

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

**Opening:** page 17: "Vladyko, otche"

**Communion:** page 256: "Plyvy svitamy"

**Closing:** page 22: "Pisniu slavy zaspivaimo"

### **Загальні річні збори**

**Неділя, 1 грудня, о 12:00 год.** Парафіяльні річні збори відбудуться у «Феловшип» залі у церкві, після Служби Божої, що починається о 10:30 год. ран. Просимо взяти участь. Всі голови комітетів повинні прийти і зробити усні презинтації своїх звітів.

### **ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ** (21 листопада)

(О. Юліян Катрій, ЧСВВ)

"Пречистий храм Спасів, прецінна світлиця і Діва; священний скарб Божої слави, днесь вводиться в дім Господній" (Кондак празника).

Празники на честь Пресвятої Богородиці в нашому церковному календарі посідають перше місце після празників Господських. Головне завдання Богородичних празників показати велич, гідність і святість Пречистої Діви Марії, її роль у відкупленні людського роду та заохотити нас до її почитання і наслідування. Найбільші Богородичні празники — Різдво й Успення, показують нам і перші хвилини її

існування на землі, і її відхід до вічності. Одинокий празник, який висвітлює дитячі і юні літа Пресвятої Богоматері, називається Введенням в храм, що його святкуємо 21 листопада. У наших богослуженнях він має назву "Вхід у храм Пресвятої Владичиці нашої Богородиці і Приснодіви Марії". Празник Введення відкриває нам деякі таємниці з дитячого та дівочого життя Пречистої Діви Марії, проливає світло на її батьків, її виховання у святині та приготування до найвищої гідності: бути Матір'ю Божого Сина. Розглянемо цей празник, звернемо увагу на три питання: його історію, богослуження та духовне значення для нас.

### **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](http://ukrainianclasses.com) or contact Susan at [sylazaruk@gmail.com](mailto:sylazaruk@gmail.com) or phone: 604.733.3756.

**TODAY: Sunday, November 17:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

**Congratulations!** Yesterday (November 16) Mrs. Anna Citulski celebrated her 95th birthday. Today (November 17) Andrew Karpinski celebrates his 24th birthday. The Karpinski Family invites you to join them in celebration in the Fellowship Room after the 10:30 Divine Liturgy.

We extend our best wishes to Anna Citulski and Andrew Karpinski on the occasion of their birthdays. We wish them good health and much happiness. Многая Літа!

>>>**Please note that the Parishioners are targeted by scams.** The Parishioners are asked through emails to buy some gift cards. The scammers pretend to be priests and write the emails requesting those gift cards. It is happening across British Columbia and even across Canada. It is happening in Catholic churches, as well as in other churches.

### Annual General Meeting

**Sunday, December 1, 12:00 noon:** The Parish Annual General Meeting will be held in the Fellowship Room following the 10:30 AM Divine Liturgy. Please make it a point to attend. All committee heads are required to attend and to orally present their report.

>> **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 10, 2019: \$1,125.00

### Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$10,729.00.

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 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.

**The Proving of a True Lover** (from the "Imitation of Christ")

The Voice of Christ MY CHILD, you are not yet a brave and wise lover. The Disciple Why, Lord? The Voice of Christ Because, on account of a slight difficulty you give up what you have undertaken and are too eager to seek consolation. The brave lover stands firm in temptations and pays no heed to the crafty persuasions of the enemy. As I please him in prosperity, so in adversity I am not displeasing to him. The wise lover regards not so much the gift of Him Who loves as the love of Him Who gives. He regards the affection of the Giver rather than the value of the gift, and sets his Beloved above all gifts. The noble lover does not rest in the gift but in Me Who am above every gift. All is not lost, then, if you sometimes feel less devout than you wish toward Me or My saints. That good and sweet feeling which you sometimes have is the effect of present grace and a certain foretaste of your heavenly home. You must not lean upon it too much, because it comes and goes. But to fight against evil thoughts which attack you is a sign of virtue and great merit. Do not, therefore, let strange fantasies disturb you, no matter what they concern. Hold strongly to your resolution and keep a right intention toward God. It is not an illusion that you are sometimes rapt in ecstasy and then quickly returned to the usual follies of your heart. For these are evils which you suffer rather than commit; and so long as they displease you and you struggle against them, it is a matter of merit and not a loss. You must know that the old enemy tries by all means in his power to hinder your desire for good and to turn you from every devotional practice, especially from the veneration of

the saints, from devout meditation on My passion, and from your firm purpose of advancing in virtue. He suggests many evil thoughts that he may cause you weariness and horror, and thus draw you away from prayer and holy reading. A humble confession displeases him and, if he could, he would make you omit Holy Communion. Do not believe him or heed him, even though he often sets traps to deceive you. When he suggests evil, unclean things, accuse him. Say to him: "Away, unclean spirit! Shame, miserable creature! You are but filth to bring such things to my ears. Begone, most wretched seducer! You shall have no part in me, for Jesus will be my strength, and you shall be confounded. I would rather die and suffer all torments than consent to you. Be still! Be silent! Though you bring many troubles upon me I will have none of you. The Lord is my light, my salvation. Whom shall I fear? Though armies unite against me, my heart will not fear, for the Lord is my Helper, my Redeemer." Fight like a good soldier and if you sometimes fall through weakness, rise again with greater strength than before, trusting in My most abundant grace. But beware of vain complacency and pride. For many are led into error through these faults and sometimes fall into almost perpetual blindness. Let the fall of these, who proudly presume on self, be a warning to you and a constant incentive to humility.

## **Grace Must Be Hidden Under the Mantle of Humility** (from the "Imitation of Christ")

The Voice of Christ IT IS better and safer for you to conceal the grace of devotion, not to be elated by it, not to speak or think much of it, and instead to humble yourself and fear lest it is being given to one unworthy of it. Do not cling too closely to this affection, for it may quickly be changed to its opposite. When you are in grace, think how miserable and needy you are without it. Your progress in spiritual life does not consist in having the grace of consolation, but in enduring its withdrawal with humility, resignation, and patience, so that you neither become listless in prayer nor neglect your other duties in the least; but on the contrary do what you can do as well as you know how, and do not neglect yourself completely because of your dryness or anxiety of mind. There are many, indeed, who immediately become impatient and lazy when things do not go well with them. The way of man, however, does not always lie in his own power. It is God's prerogative to give grace and to console when He wishes, as much as He wishes, and whom He wishes, as it shall please Him and no more. Some careless persons, misusing the grace of devotion, have destroyed themselves because they wished to do more than they were able. They failed to take account of their own weakness, and followed the desire of their heart rather than the judgment of their reason. Then, because they presumed to greater things than pleased God they quickly lost His grace. They who had built their homes in heaven became helpless, vile outcasts, humbled and impoverished, that they might learn not to fly with their own wings but to trust in Mine. They who are still

new and inexperienced in the way of the Lord may easily be deceived and overthrown unless they guide themselves by the advice of discreet persons. But if they wish to follow their own notions rather than to trust in others who are more experienced, they will be in danger of a sorry end, at least if they are unwilling to be drawn from their vanity. Seldom do they who are wise in their own conceits bear humbly the guidance of others. Yet a little knowledge humbly and meekly pursued is better than great treasures of learning sought in vain complacency. It is better for you to have little than to have much which may become the source of pride. He who gives himself up entirely to enjoyment acts very unwisely, for he forgets his former helplessness and that chastened fear of the Lord which dreads to lose a proffered grace. Nor is he very brave or wise who becomes too despondent in times of adversity and difficulty and thinks less confidently of Me than he should. He who wishes to be too secure in time of peace will often become too dejected and fearful in time of trial. If you were wise enough to remain always humble and small in your own eyes, and to restrain and rule your spirit well, you would not fall so quickly into danger and offense. When a spirit of fervor is enkindled within you, you may well meditate on how you will feel when the fervor leaves. Then, when this happens, remember that the light which I have withdrawn for a time as a warning to you and for My own glory may again return. Such trials are often more beneficial than if you had things always as you wish. For a man's merits are not measured by many visions or consolations, or by knowledge of the Scriptures, or by his being in a higher position than others, but by the truth of

his humility, by his capacity for divine charity, by his constancy in seeking purely and entirely the honor of God, by his disregard and positive contempt of self, and more, by preferring to be despised and humiliated rather than honored by others.

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### **ПІСТ ПЕРЕД ПРАЗНИКОМ ХРИСТОВОГО РІЗДВА**

"Покайтеся, бо наблизилося Небесне Царство... Приготуйте Господню дорогу, вирівняйте стежки Його" (Мт. 3, 2-3).

Хто ближче погляне на церковний рік, той зауважить, що Східна Церква завжди готується коротшим або довшим постом до великих і світлих празників. Маємо великий і святий піст перед празником Пасхи. Маємо одноденні пости перед деякими празниками. Маємо багатоденні пости перед празником святих апостолів Петра й Павла та празником Успення Пречистої Діви Марії. Маємо вкінці довгий піст перед празником Христового Різдва. Це свято, як і празник Пасхи, належить до найбільших у році, тому і його піст творився на зразок пасхального, і навіть називається Чотиридесятницею.

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### **Аскеза, що просвічує Послух Божій волі (Закон Божий як покликання до справжньої свободи)**

(з Катехизму «ХРИСТОС – НАША ПАСХА»)

822 В історії спасіння Господь кличе людину до участі у Своєму вічному житті. Для цього Він укладає союз із Ізраїлем, а відтак у крові Свого Єдинородного Сина укладає зі Своїм народом новий і вічний Завіт. Приймаючи цей Завіт людина сповнює

Божу волю, виконує Закон Божий. Псалмопівець співає: «Якби закон Твій та не був вірадою моєю, я був би вже загинув у моїм горі. Повіки заповідей Твоїх я не забуду, бо ними мене оживляєш» (Пс. 119, 92-93).

823 Господь із любові до нас відкриває нам Свій Закон як «дорогу життя», якою ми покликані виходити з рабства гріха до свободи дітей Божих. Такий пасхальний характер Божого Закону вказує на мету і зміст християнського покликання. Тому моральний закон ніяк не суперечить свободі людини, а навпаки, завдяки благодаті Святого Духа дарує її: «Слова твої, відкрившись, просвітлюють, дають розуму простим. Широко відкриваю уста мої, прагну, бо я велінь твоїх бажаю» (Пс. 119, 130-131).

824 Йоан Золотоустий зазначає, що Божа воля, яку Господь об'явив у моральному законі, є для людини опорою і мірилом моральних суджень. «Подумай, якими є наші критерії оцінювання! Жодні терези, якщо не мають нерухомого стрижня, не можуть точно визначити ваги; так само й ми, якщо наша совість – немов вагова стрілка, розміщена на стрижні, – не буде скерованою до Божого закону, не зможемо правильно оцінювати дійсності й зазнаватимемо різних обмежень та відхилень». (Йоан Золотоустий, *Слово на друге послання до Тимотея*, 5.)

825 Ісус Христос навчав Своїх учнів молитись до Отця: *Нехай буде воля Твоя як на небі, так і на землі!* Святий Кипріан, пояснюючи ці слова, зауважує: «Якщо ми хочемо успадкувати вічне життя, мусимо чинити волю вічного Бога. Отож воля Божа є саме тим, що Христос чинив і

чого навчав... [Чинити волю Божу] означає хотіти бути співспадкоємцями Христа (пор. Рм. 8, 17) – ось що означає виконувати Божі заповіді й саме так сповняти волю Отця». (КИПРІАН КАРТАГЕНСЬКИЙ, Молитва Господня, 14-17.)

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## II. The Common Good

(from the Catechism of the Catholic Church)

1905 In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person:

Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together. [25]

1906 By common good is to be understood “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.” [26] The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

1907 First, the common good presupposes respect for the person as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as “the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion.” [27]

1908 Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on. [28]

1909 Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defence.

1910 Each human community possesses a common good which permits it to be recognized as such; it is in the political community that its most complete realization is found. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.

1911 Human interdependence is increasing and gradually spreading throughout the world. the unity of the human family, embracing people who enjoy equal natural dignity, implies a universal common good. This good calls for an organization of the community of nations able to “provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . and certain situations arising here and there, as for example . . . alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families.” [29]

1912 The common good is always oriented towards the progress of persons: “The order of things must be subordinate to the order of persons, and not the other way around.” [30] This order is founded on truth, built up in justice, and animated by love.

### **III. Responsibility and Participation**

(from the Catechism of the Catholic Church)

1913 “Participation” is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person.

1914 Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility: by the care taken for the education of his family, by conscientious work, and so forth, man participates in the good of others and of society. [31]

1915 As far as possible citizens should take an active part in public life. the manner of this participation may vary from one country or culture to another. “One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom.” [32]

1916 As with any ethical obligation, the participation of all in realizing the common good calls for a continually renewed conversion of the social partners. Fraud and other subterfuges, by which some people evade the constraints of the law and the prescriptions of societal obligation, must be firmly condemned because they are

incompatible with the requirements of justice. Much care should be taken to promote institutions that improve the conditions of human life. [33]

1917 It is incumbent on those who exercise authority to strengthen the values that inspire the confidence of the members of the group and encourage them to put themselves at the service of others. Participation begins with education and culture. “One is entitled to think that the future of humanity is in the hands of those who are capable of providing the generations to come with reasons for life and optimism.” [34]

FOOTNOTES: #25 Ep. Barnabae, 4,10: PG 2, 734. #26 GS 26 # 1; cf. GS 74 # 1. #27 GS 26 # 2. #28 Cf. GS 26 # 2. #29 GS 84 # 2. #30 GS 26 # 3. #31 Cf. CA 43. #32 GS 31 # 3. #33 Cf. GS 30 # 1. #34 GS 31 # 3.