

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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24 листопада, 2019

Volume 64 No. 47

November 24, 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.

**24-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.**  
Великомучениця Катерина; вмуч. Меркурій



**24<sup>th</sup> SUNDAY AFTER PENTECOST.**

St. Catherine, great-martyr; St. Mercurius,  
great-martyr

Ephesians 2:14-22; Luke 8:41-56

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

**НИНІ: Неділя, 24 листопада:** Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

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

-**Панахида** (після Служби Божої, що о 10:30 год.) відправлятиметься за жертви Голодомору в Україні.

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

**Opening:** page 350: “Nyni Presviata Mariya”

**Communion:** page 374: “Prenevesna, prechudesna”

**Closing:** page 344: “Levadov, dolynov”

#### **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 презентації своїх звітів.

#### **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.

#### **Parish Maintenance Fund**

Donations for our Maintenance Fund for 2019: \$11,729.00.

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!

>>>**Please note that the Parishioners are being targeted by scams.** Parishioners are being asked through emails to buy 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.

Sunday Donations: November 17, 2019: \$688.90

#### **The Holy Father’s Prayer Intention for December**

**The Future of the Very Young.** That every country take the measures necessary to prioritize the future of the very young, especially those who are suffering.

**TODAY: Sunday, November 24:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

- **A Panachyda** will be celebrated following the 10:30 AM Divine Liturgy for the victims of the Holodomor in Ukraine.

**Today, at 12:45 PM** – Bible Study of the Book of Exodus in the classroom #120, in the church basement. Please take part in it.

### 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.

**Please pick up a copy of the Parish Year End Annual Report that is found in the church vestibule and bring it to the Annual Meeting.**

### **Ukrainian Famine and Genocide (“Holodomor”) Memorial Day Act**

(<https://laws-lois.justice.gc.ca/eng/acts/u-0.4/page-1.html>).

S.C. 2008, c. 19. Assented to 2008-05-29. An Act to establish a Ukrainian Famine and Genocide (“Holodomor”) Memorial Day and to recognize the Ukrainian Famine of 1932-33 as an act of genocide

**Preamble.** WHEREAS the Ukrainian Famine and Genocide of 1932-33 known as the Holodomor was deliberately planned and executed by the Soviet regime under Joseph Stalin to systematically destroy the Ukrainian people’s aspirations for a free and independent Ukraine, and subsequently caused the death of millions of Ukrainians in 1932 and 1933; WHEREAS that forced collectivization by the Soviet regime under Joseph Stalin also caused the death of millions of other ethnic minorities within the former Soviet Union;

WHEREAS 2007-08 marks the 75th anniversary of the Ukrainian Famine and Genocide of 1932-33;

WHEREAS on November 26, 1998, the President of Ukraine issued a Presidential Decree establishing that the fourth Saturday in November be recognized as a National Day of Remembrance for the victims of this mass atrocity; WHEREAS on June 19, 2003, the Senate of Canada unanimously adopted a motion calling on the Government of Canada to recognize the Ukrainian Famine of 1932-33 as an act of genocide; WHEREAS on November 28, 2006, Ukraine’s Parliament voted to recognize the Ukrainian Famine of 1932-33 as an act of genocide against the Ukrainian people; WHEREAS the parliaments of Argentina, Austria, Estonia, Georgia, Hungary, Lithuania, Poland and the United States of America and the senates of Australia and Canada have recognized the forced Ukrainian Famine of 1932-33 as a genocide against the Ukrainian people; WHEREAS the fourth Saturday in November has been recognized by Ukrainian communities throughout the world as a day to remember the victims of the Ukrainian Famine and Genocide of 1932-33 and to

promote the fundamental freedoms of a democratic society; WHEREAS it is recognized that information about the Ukrainian Famine and Genocide of 1932-33 was suppressed, distorted or destroyed by Soviet authorities; WHEREAS it is only now that truthful and accurate information is emerging from the former Soviet Union about the Ukrainian Famine and Genocide of 1932-33; WHEREAS many survivors of the Ukrainian Famine and Genocide of 1932-33 have immigrated to Canada and have made a positive contribution to Canadian society; WHEREAS Canada, as a party to the Convention on the Prevention and Punishment of the Crime of Genocide of December 9, 1948, condemns all genocides; AND WHEREAS Canadians cherish democracy, defend human rights, and value the diversity and multicultural nature of Canadian society;

NOW, THEREFORE, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

Short Title. Marginal note: Short title

1 This Act may be cited as the Ukrainian Famine and Genocide (“Holodomor”) Memorial Day Act.

Ukrainian Famine and Genocide (“holodomor”) Memorial Day

Marginal note: Ukrainian Famine and Genocide (“Holodomor”) Memorial Day

2 Throughout Canada, in each and every year, the fourth Saturday in November shall be known as “Ukrainian Famine and Genocide (“Holodomor”) Memorial Day”.

Marginal note: Not a legal holiday

3 For greater certainty, Ukrainian Famine and Genocide (“Holodomor”) Memorial Day is not a legal holiday or a non-judicial day.

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## **Pastoral Letter of the Synod of the UGCC for 2019 to the clergy, monastics, and faithful regarding safeguarding from various incidents of violence toward children, handicapped, and vulnerable people**

([http://news.ugcc.ua/en/articles/pastoral\\_letter\\_of\\_the\\_synod\\_of\\_the\\_ugcc\\_for\\_2019\\_to\\_the\\_clergy\\_monastics\\_and\\_faithful\\_regarding\\_safeguarding\\_from\\_various\\_incidents\\_of\\_violence\\_toward\\_children\\_handicapped\\_and\\_vulnerable\\_people\\_87685.html](http://news.ugcc.ua/en/articles/pastoral_letter_of_the_synod_of_the_ugcc_for_2019_to_the_clergy_monastics_and_faithful_regarding_safeguarding_from_various_incidents_of_violence_toward_children_handicapped_and_vulnerable_people_87685.html))

Thursday, 24 October 2019

Reverend Fathers!

Venerable Brothers and Sisters monastics and religious!

Dear Brothers and Sisters in Christ!

Our world which God created is beautiful. Yet, at the same time, it is stricken by sin. St. Paul tells us: “All have sinned and have been deprived of God’s glory” (Romans 3:23). Murder followed as immediate result of Adam and Eve falling into sin: Abel died at the hand of Cain (Genesis 4:8).

Brutal manifestations of power are often signs of fear. By force, we protect ourselves from our own fear, we make up for our own infirmity by the dominance of others, we compensate the traumas we have experienced with our own power — whether the scope of domination is large or small. It is important for me to be “a prince,” a “master” over something or someone. Unfortunately, this defines life in our world. And, at this time, when we are being called – especially in the Church – to acknowledge one Almighty Lord (cf. Eph. 4: 5-6). To be true disciples of Jesus, we must not only avoid violence but also bear one another’s burdens, obeying the law of Christ (Galatians 6:2).

The Synod of Bishops of the Ukrainian Greek Catholic Church, in acknowledging the painful topic of violence, seeks to promote awareness and comprehension

– theological, psychological, sociological and historical. Together with all people of good will, we seek ways to treat the phenomenon of violence with justice – from pastoral, moral, psychological and legal perspectives. We want to be resolute in saying no to violence in all its manifestations. Only thus can we truly build up the Body of Christ and move toward holiness and “a portion of the full growth of the fullness of Christ.” (Ephesians 4:12–13).

Pope Francis calls us to acknowledge this reality. He constantly encourages us to persevere in prayer, in deep solidarity with victims, in a thorough understanding of the issue of violence, in pastoral conversion, with concrete steps to healing and cleansing the Church community – to “live in truth and love, growing in the One who is head– in Christ ”(Eph. 4:15).

In society, cases of psychological and emotional abuse occur against people, physical violence, manipulation, etc. Violent environments include the family, formative and educational institutions, health care facilities, and even church communities. Among the victims of such acts are children, young people, the elderly, people with illness or disabilities, as well as others who are vulnerable or dependent for some reason; laity, consecrated persons and clergy; women and men. In a post-genocidal society, which has already been wounded by the systematic violence of totalitarian regimes, wounded by war or the cult of “gratification at all costs, with minimum responsibility,” human beings become the bearers historical and new traumas, and are especially vulnerable and defenceless against abuse.

With this synodal message, we affirm the desire of the Ukrainian Greek-Catholic Church throughout the world to progress to the next stage of

understanding, healing, and preventing all forms of violence against human dignity in the church environment and in the community at large, “working not for the sake of appearances, to please men, but as Christ’s servants, who fulfil the will of God from the heart.” (Eph. 6:6).

As noted, we are aware that the spectrum of violence is not limited to sexual crimes against minors. However, we have to speak of these atrocities first, in connection with a crisis concerning exposure of cases of sexual violence by clergy and consecrated persons, and which has caused tremendous shock to the Universal Church. In various countries, the facts of these horrific sins, sometimes hidden in silence for decades, have come to light. The unspeakable pain, fear, and shame of the victims is now known, and many members of the Church as well as other people of good will are frustrated and shocked.

Our efforts are aimed at protecting children, minors, and vulnerable persons from sexual abuse in various settings, including in the church. At the beginning of 2019, the Synod of Bishops of the Kyiv-Halych Major Archbishopric of the UGCC, together with the Episcopal Conference of the Roman Catholic Church in Ukraine, promulgated “Basic Provisions for the Treatment of Sexual Abuse of Clergy Minors.” Another significant step for the Universal Catholic Church was the publication, on 7 May 2019, of Pope Francis’ *motu proprio* *Vos estis lux mundi* (You are the light of the world). According to this document, all eparchies and dioceses of the Catholic Church are required to implement an internal system for reporting sexual abuse by May 2020, and bishops are required to investigate every suspicion. In addition, according to the decision of the Synod of Bishops of the Kyiv-Halych Major Archbishopric of the UGCC (13–14

February 2018), the faithful of our Church are required to follow the guidance of the document “Norms and Principles for the Protection of Children and Youth in Pastoral and Monastic Activities the clergy of the UGCC in Ukraine.” It contains clear principles for the organization of pastoral work with minors. In different countries, eparchies and exarchates of our Church, we have created or are developing similar provisions, in collaboration with local Roman Catholic bishops’ conferences. We regard these documents as necessary and as important steps to protect children and young people in the church environment, and we are committed to combating any manifestation of violence in our church structures.

The members of the Synod of Bishops express their sincere solidarity with those who have been victims of violence. We pray for them and seek to listen to them. Christ and His disciples are always on the side of victims. We are ready to listen to everyone, and above all to those whose pain remains unspoken and whose concealed wounds have festered for years or decades, causing multi-generational traumas. We want to state, loudly and clearly: no one has the right to silence or justify wrongdoing, pain, sin, and crime. Victims must be heard, especially by the Church.

Recognizing that abuse can occur in all environments of human society, in this letter we ask forgiveness on behalf of our Church. If someone has suffered sexual, physical, psychological, emotional, financial, or other forms of violence or abuse in our parishes, dioceses, monasteries, schools, seminaries, or other church structures; if anyone was confronted with indifference and insensitivity to these evil deeds, by silencing or covering them up; if anyone

was offended or disappointed by the unworthy behaviour of Church representatives; if someone’s good name was tainted by someone else’s abuse, we all apologize. If we – bishops, priests, religious superiors, other church officials, and lay leaders – have failed to fulfil our pastoral duties properly, and have offended or permitted to offend one of our sisters or brothers, we ask forgiveness for this.

We affirm once again that we will listen to anyone who may have been a victim or witness of violence in any environment, including the church. At the same time we urge them: do not keep silent! For “whoever proclaims righteousness does righteousness” (Proverbs 12:17). Everyone has the right to speak, to be heard, attention, and to a thorough investigation of alleged crimes. Attentiveness, tact, confidentiality, sincere empathy in this process of hearing are necessary to begin healing the wounds that have been inflicted.

We understand that not every victim of violence is ready or able to forgive the perpetrators. Therefore, we want to create conditions for reconciliation through spiritual-pastoral and psychological care. May repentance, the basis of Christian spiritual life, be the beginning of reparation for the harm done. And we will make every effort to follow the Good Samaritan in showing mercy (Luke 10: 25–37).

Besides consolation, however, victims of violence also need justice. Overcoming this problem has both a pastoral and a legal dimension. The clergy and other members of the Church are not exempt from the rule of law, and crime remains a crime regardless of who committed it. Our Church is committed to upholding the principles of justice and truth. In each country where we are present, we are committed to developing programs for the

protection of vulnerable persons, in cooperation with relevant authorities and organizations.

In caring for healing of inflicted traumas, members of the Church are called to care for the prevention of future abuses. They are also called to understand more deeply the roots of this problem from a moral, psychological, or legal point of view, as well as from a spiritual and theological one.

In coming to terms with the bitter and even shameful experience of the abuse of spiritual authority in the Catholic Church, we urge all state institutions, structures of civil society and business, to realize the extent of the spread of violence, manipulation and outrage against minors and the vulnerable, in the modern world. These problems were and are among us. They are present wherever there are people: in families, in schools, in businesses and offices, in hospitals, in sports and cultural settings, in churches and monasteries, sometimes in highly prestigious and successful circles.

Prevention of violence will only be effective when we understand the causes of this crime and view it in the broader context of human spirituality, psychology and sociology. We believe that Eastern Christian anthropology, derived from Sacred Scripture and built upon the heritage of the Church Fathers, holds the keys to a holistic understanding of the problem of violence. This problem still needs a more detailed analysis in the theological sphere. We encourage theological institutions to work in systematically developing the theology of the body and sexuality, as well as the theology of authority, obedience, and governance in the Church and society.

The issue of violence and conflict it is intrinsically linked to the issue of common general culture. In particular, the manner

in which power is exercised within any institution, including the church has a pivotal role. Is church authority a ministry or is it domination of others? Do church authorities listen to and respect the people with which they are entrusted to lead? Is it not, at times, distorted by authoritarianism, elitism, and the belief that those in power should not be held accountable to anyone? A culture of privilege, exclusivity, rigorous “verticality,” one-size-fits-all decisions, and secrecy, creates an enabling environment for violence and requires attention and responsibility. Instead, a culture of mutual listening and service, collegiality, networking, synodality, and transparency, is safe, nonthreatening, and therefore vital to people-to-people relationships. “Whoever among you seeks to be great, let them be your servant. And whosoever seeks to be your first, let them be your slave.” (Mt 20: 25–28).

We especially caution against the temptation of clericalism – the use of the Church and its spiritual authority by the clergy for personal purposes, instead of serving God and His people. Clericalism creates an artificial division between members of the Church, underestimates the role of the laity, distorts the notion of obedience and humility in monasticism and priesthood, and presents the Church as an institution made up exclusively of bishops and priests. The phenomenon of clericalism is devastating to the Church because it distorts its image. It is not only distant from the example of the Son of God, but rather the opposite of Him, for Christ became lesser, went down, and became marginalized. This is what the holy Apostle Paul is referring to when he says, “Foster the same thoughts that were in Christ Jesus. Being of God’s nature, he did not consider cling to equality with God, but humbled himself, taking the form of a servant, becoming a

human being. Appearing as a man, he humbled himself, becoming obedient unto death— death upon the cross.” (Philippians 2: 5-7).

Let us make our parishes, monasteries, and seminaries places of shared responsibility and brotherhood, where bishops, priests, monastics, and lay people all grow together in faith, love, mercy, and service to one another. Let us follow the model of Jesus Christ, who “did not come to be served but to serve and give his life for the redemption for many.” (Matthew 20:28). Our organizational church culture needs rethinking and pastoral conversion, an on-going process for all of Christ’s followers.

A complete intellectual and spiritual reflection will help the Church adequately prevent abuse and set a good example to the world. In societies where violence and manipulation become commonplace, the Church must always stand up for the weak and vulnerable, Jesus’ “least brethren” (Matthew 25:40): victims of domestic violence, of bullying at school, of sexual harassment in professional or sports environments, of slavery, of torture in the prison system, of manipulation in destructive sects, etc. In the face of the multiplicity of evil in the world, conscious Christians are called upon to defend human dignity and cultivate humanity and solidarity. We also wish to express our desire to work with public institutions to protect children, minors, and vulnerable persons, since the phenomenon of abuse has its roots in societies that do not react before evil or take appropriate precautionary measures.

Dear brothers and sisters! Remember that any form of violence directed against human dignity disrespects the image of God and His likeness that are present in every person (Genesis 1:27; Psalm 8). But worse in the eyes of God is the sin of His servants, who violate their oaths and

scandalize the hearts of those who trusted them. These evil deeds require lasting and patient healing that is not possible without God’s grace, effective love, and mercy. Safeguarding from violence against children, minors and vulnerable persons, is the responsibility of every member of the Church – bishop, priest, consecrated person, layman and laywoman.

May these our strong words halt those who are still only tempted and are standing at the threshold of sin and crime. It is never too late to turn in repentance to the crucified Christ and to ask for God’s grace to overcome evil temptation.

Let our church communities be places where everyone, especially the most vulnerable, can fully feel their human dignity and feel protected. We take the example of those bishops, priests, and laity who stood up for human dignity in inhumane conditions, when others could do it no longer. Such were the blessed martyrs of the twentieth century.

Let us remember the sufferings of the holy martyr Omelyan Kovch, who died a martyr’s death in Maidanek concentration camp, fighting to defend human dignity.

We pray that God Almighty will help us build an environment of safety, love, and brotherly solidarity. Only daily conversion and constant spiritual transformation will make us messengers of God’s mercy, He who “heals those with broken hearts and tends their wounds” (Psalm 147:3).

The blessing of the Lord be upon you!  
In the name of the Synod of the Hierarchy of UGCC

† SVIATOSLAV

Given in Kyiv, at the Patriarchal Sobor of Christ’s Resurrection, on the Feast of the Holy Protection of the Theotokos,  
14 October 2019