

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."*

1 грудня, 2019

Volume 64 No. 48

December 1, 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.

25-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

Пророк Наум



25th SUNDAY AFTER PENTECOST.

St. Nahum, prophet

Ephesians 4:1-6; Luke 10:25-37

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

НИНІ: Неділя, 1 грудня: о 12:00 обід: Річні Парафіяльні збори є після другої Служби Божої у залі, під церквою.

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

Hymns at 10:30 Divine Liturgy:

Opening: page 234: "V strasi I pokori"

Communion: page 246: "Viruyu, Hospody"

Closing: page 276: "V sul'niy nadiyi"

П'ятниця, 6 грудня, о 7:00 год. веч. – Служба Божа у каплиці (Перша п'ятниця; св. Миколай мирликійський)

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.

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!

ПРАЗНИК СВЯТОГО ОТЦЯ МИКОЛАЯ (о. Юліян Катрій, ЧСВВ)

(6 грудня). *"Величаємо тебе, святителю Христовий, Миколаю, і почитаємо пам'ять твою, бо ти молиш за нас Христа Бога нашого"* (Величання празника).

Серед різних празників на честь святих, що їх пам'ять відзначаємо в нашому церковному році, на окрему увагу заслуговує празник святого Миколая. Святого Отця Миколая з давніх-давен наш народ дуже поважав. Не було в нас ні однієї хати на Рідних Землях, у якій би не було ікони святого Миколая. Вона майже завжди видніється обіч намісних ікон у церквах. Наш народ почитає його, наче свого національного святого.

І хоч від його смерти минуло понад півтори тисячі літ, та все-таки він через свою добродійну любов і щедре милосердя вічно живе в серцях мільйонів людей. А його любов до ближнього кожного разу символічно відживає у дні його празника по цілому світу, коли він тисячі й тисячі дітей обдаровує своїми дарунками. Таємниця його великого й постійного культу серед усіх християнських народів полягає у тому, що він для всіх став символом жертвенної любови ближнього та співчутливого милосердя. Про це свідчать історія його культу, наші богослуження та ревне почитання його ікон.

1. Культ святого Миколая

Не багато знаємо про життя святого Миколая. І навіть те, що знаємо, повите різними легендами. Знаємо, що святий Миколай довгі літа був єпископом у Мирах, провінція Лікія, у Малій Азії. Він брав участь у Першому Вселенському Соборі (325) у Нікеї. Помер близько 345 року. Усе своє життя присвятив справі милосердя для душі й тіла. Тож ще за життя називали його батьком сиріт, удів і бідних. Після смерти Господь Бог прославив його даром творення чудес, і тому він отримав імення великого чудотворця. Славні чуда були якраз головною причиною його швидкого й широкого культу.

Культ святого Миколая починає поширюватися від часу, коли цісар Юстиніян I (527-565) збудував на його честь церкву в Цар-городі. Єрусалимський канонар з VII ст. 6 грудня каже: "Пам'ять Миколая, єпископа одного великого города". Усі грецькі місяцеслови з IX століття мають його празник. Цісар Мануїл Комнен (1143-1181) державним законом приписав святкувати святого Миколая 6 грудня. З Візантії його культ поширюється по цілому світу. Найдавніший життєпис святого Миколая походить з IX сторіччя.

На Заході папа Миколай (858-867) — перший папа з цим іменем — близько 860 року збудував у Римі церкву святого Миколая. До Німеччини його культ принесла візантійська княжна Теофано, жінка цісаря Оттона

II (973-983). Латинська Церква також святкує празник Миколая 6 грудня. У Франції і Німеччині є понад дві тисячі, а в Англії близько 400 церков, які названо в честь Миколая.

На наші українські землі культ святого Миколая приходить разом із християнською вірою. У другій половині XI сторіччя в Києві, на могилі Аскольда, було збудовано церкву святого Миколая. У Києві під покровом святого Миколая був жіночий монастир, який фондувала жінка князя Ізяслава Святославича († 1078). У цьому монастирі прийняла чернечий постриг мати святого Теодосія Печерського. На рідних землях в нас було багато церков на честь святого Миколая. До найдавніших з них належить церква святого Миколая у Львові, що походить з кінця XIII ст. Енциклопедія

Українознавства про почитання святого Миколая в нашому народі каже: "У численних народних переказах Миколай боронить людей від стихійного лиха; найбільше він опікується тими, хто перебуває у плаванні, тому чорноморські рибалки, виходячи на промисел, брали з собою образ Миколая... У давнину — святий Миколай також заступник перед небезпеками із степів. Пісні про святого Миколая належать до найдавніших зразків української поезії, серед них такі популярні, як "О хто, хто Миколая любить" (Т. 4, с. 1533).

TODAY: Sunday, December 1: 12:00 Noon: Our Parish AGM will be held in the Fellowship Room following the 10:30 Divine Liturgy.

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

Friday, December 6, at 7:00 PM – Divine Liturgy in Chapel (First Friday).

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.

>>>Come to Following Christ. Live the life of a disciple of Christ. The DVD Series is after 10:30 AM Divine Liturgy; it is on December 8, 2019; it is in the church basement classroom #120.

Since 2012 our Eparchy has been collecting funds to help underprivileged and orphaned children in Ukraine through our Christmas Candle appeal. Our fundraising program, "**Christmas Candle/Різдвяна свічка**" is part of a larger global appeal sponsored by Caritas Ukraine. We have had great momentum over the last few years raising over \$20,000 with support from our BC Parishes as well as Parishes in other Provinces and parts of the United States.

The appeal is once again taking place for the month of December and we encourage everyone to remember these children during the Christmas season with a voluntary donation. Please place your donation in an envelope marked Christmas Candle and include it with the Sunday collection at any Ukrainian Catholic Church in BC. Donations over \$20 are eligible to receive a tax receipt if requested and cheques can be made out to your Parish with Christmas Candle Project in the Memo.

We thank you for your past support and generosity and ask that you continue supporting this appeal as part of your Christmas tradition. Caritas is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. 100% of the proceeds go to Caritas Ukraine.

For more information, please contact the coordinators Dana Koren Lupynis, Natalia Lupynis or Emelia Lupynis at nweparchy.christmascandle@gmail.com and follow us on Facebook at *Caritas "Christmas Candle/Різдвяна свічка" Campaign, sponsored by NWEparchy.*

Sunday Donations: November 24, 2019: \$910.00

JESUS AND THE LAW

(from the Catechism of the Catholic Church)

577 At the beginning of the Sermon on the Mount Jesus issued a solemn warning in which he presented God's law, given on Sinai during the first covenant, in light of the grace of the New Covenant:

Do not think that I have come to abolish the law or the prophets: I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law, until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. [329]

578 Jesus, Israel's Messiah and therefore the greatest in the kingdom of heaven, was to fulfil the Law by keeping it in its all embracing detail - according to his own words, down to "the least of these commandments". [330] He is in fact the only one who could keep it perfectly. [331] On their own admission the Jews were never able to observe the Law in its entirety without violating the least of its precepts. [332] This is why every year on the Day of Atonement the children of Israel ask God's forgiveness for their transgressions of the Law. the Law indeed makes up one inseparable whole, and St. James recalls, "Whoever keeps the whole law but fails in one point has become guilty of all of it." [333]

579 This principle of integral observance of the Law not only in letter but in spirit was dear to the Pharisees. By giving Israel this principle they had led many Jews of Jesus' time to an extreme religious zeal. [334] This zeal, were it not to lapse into "hypocritical" casuistry, [335]

could only prepare the People for the unprecedented intervention of God through the perfect fulfilment of the Law by the only Righteous One in place of all sinners. [336]

580 The perfect fulfilment of the Law could be the work of none but the divine legislator, born subject to the Law in the person of the Son. [337] In Jesus, the Law no longer appears engraved on tables of stone but "upon the heart" of the Servant who becomes "a covenant to the people", because he will "faithfully bring forth justice". [338] Jesus fulfils the Law to the point of taking upon himself "the curse of the Law" incurred by those who do not "abide by the things written in the book of the Law, and do them", for his death took place to redeem them "from the transgressions under the first covenant". [339]

581 The Jewish people and their spiritual leaders viewed Jesus as a rabbi. [340] He often argued within the framework of rabbinical interpretation of the Law. [341] Yet Jesus could not help but offend the teachers of the Law, for he was not content to propose his interpretation alongside theirs but taught the people "as one who had authority, and not as their scribes". [342] In Jesus, the same Word of God that had resounded on Mount Sinai to give the written Law to Moses, made itself heard anew on the Mount of the Beatitudes. [343] Jesus did not abolish the Law but fulfilled it by giving its ultimate interpretation in a divine way: "You have heard that it was said to the men of old. . . But I say to you. . ." [344] With this same divine authority, he disavowed certain human traditions of the Pharisees that were "making void the word of God". [345]

582 Going even further, Jesus perfects the dietary law, so important in Jewish daily life, by revealing its

pedagogical meaning through a divine interpretation: "Whatever goes into a man from outside cannot defile him. . . (Thus he declared all foods clean.). . . What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts. . ." [346] In presenting with divine authority the definitive interpretation of the Law, Jesus found himself confronted by certain teachers of the Law who did not accept his interpretation of the Law, guaranteed though it was by the divine signs that accompanied it. [347] This was the case especially with the sabbath laws, for he recalls, often with rabbinical arguments, that the sabbath rest is not violated by serving God and neighbour, [348] which his own healings did.

II. JESUS AND THE TEMPLE

583 Like the prophets before him Jesus expressed the deepest respect for the Temple in Jerusalem. It was in the Temple that Joseph and Mary presented him forty days after his birth. [349] At the age of twelve he decided to remain in the Temple to remind his parents that he must be about his Father's business. [350] He went there each year during his hidden life at least for Passover. [351] His public ministry itself was patterned by his pilgrimages to Jerusalem for the great Jewish feasts. [352]

584 Jesus went up to the Temple as the privileged place of encounter with God. For him, the Temple was the dwelling of his Father, a house of prayer, and he was angered that its outer court had become a place of commerce. [353] He drove merchants out of it because of jealous love for his Father: "You shall not make my Father's house a house of trade. His disciples remembered that it was written, 'Zeal for your house will consume me.'" [354] After his Resurrection his apostles retained their reverence for the Temple. [355]

585 On the threshold of his Passion Jesus announced the coming destruction of this splendid building, of which there would not remain "one stone upon another". [356] By doing so, he announced a sign of the last days, which were to begin with his own Passover. [357] But this prophecy would be distorted in its telling by false witnesses during his interrogation at the high priest's house, and would be thrown back at him as an insult when he was nailed to the cross. [358]

586 Far from having been hostile to the Temple, where he gave the essential part of his teaching, Jesus was willing to pay the Temple-tax, associating with him Peter, whom he had just made the foundation of his future Church. [359] He even identified himself with the Temple by presenting himself as God's definitive dwelling-place among men. [360] Therefore his being put to bodily death [361] presaged the destruction of the Temple, which would manifest the dawning of a new age in the history of salvation: "The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father." [362]

III. JESUS AND ISRAEL'S FAITH IN THE ONE GOD AND SAVIOUR

587 If the Law and the Jerusalem Temple could be occasions of opposition to Jesus by Israel's religious authorities, his role in the redemption of sins, the divine work par excellence, was the true stumbling-block for them. [363]

588 Jesus scandalized the Pharisees by eating with tax collectors and sinners as familiarly as with themselves. [364] Against those among them "who trusted in themselves that they were righteous and despised others", Jesus affirmed: "I have not come to call the righteous, but sinners to repentance." [365] He went further by proclaiming before the

Pharisees that, since sin is universal, those who pretend not to need salvation are blind to themselves. [366]

589 Jesus gave scandal above all when he identified his merciful conduct toward sinners with God's own attitude toward them. [367] He went so far as to hint that by sharing the table of sinners he was admitting them to the messianic banquet. [368] But it was most especially by forgiving sins that Jesus placed the religious authorities of Israel on the horns of a dilemma. Were they not entitled to demand in consternation, "Who can forgive sins but God alone?" [369] By forgiving sins Jesus either is blaspheming as a man who made himself God's equal, or is speaking the truth and his person really does make present and reveal God's name. [370]

590 Only the divine identity of Jesus' person can justify so absolute a claim as "He who is not with me is against me"; and his saying that there was in him "something greater than Jonah, . . . greater than Solomon", something "greater than the Temple"; his reminder that David had called the Messiah his Lord, [371] and his affirmations, "Before Abraham was, I AM", and even "I and the Father are one." [372]

591 Jesus asked the religious authorities of Jerusalem to believe in him because of the Father's works which he accomplished. [373] But such an act of faith must go through a mysterious death to self, for a new "birth from above" under the influence of divine grace. [374] Such a demand for conversion in the face of so surprising a fulfilment of the promises [375] allows one to understand the Sanhedrin's tragic misunderstanding of Jesus: they judged that he deserved the death sentence as a blasphemer. [376] The members of the Sanhedrin were thus acting at the same time out of "ignorance"

and the "hardness" of their "unbelief".

[377]

FOOTNOTES: #329 Mt 5:17-19. #330 Mt 5:19. #331 Cf. Jn 8:46. #332 Cf. Jn 7:19; Acts 13:38-41; 15:10. #333 Jas 2:10; cf. Gal 3:10; 5:3. #334 Cf. Rom 10:2. #335 Cf. Mt 15:31; Lk 11:39-54. #336 Cf. Is 53:11; Heb 9:15. #337 Cf. Gal 4:4. #338 Jer 31:33; Is 42:3, 6. #339 Gal 3:13; 3:10; Heb 9:15. #340 Cf. Jn 11:28; 3:2; Mt 22:23-24, 34-36. #341 Cf. Mt 12:5; 9:12; Mk 2:23-27; Lk 6:6-g; Jn 7:22-23. #342 Mt 7:28-29. #343 Cf. Mt 5:1[ETML:C/]. #344 Mt 5:33-34. #345 Mk 7:13; cf. 3:8. #346 Mk 7:18-21; cf. Gal 3:24. #347 Cf. Jn 5:36; 10:25, 37-38; 12:37. #348 Cf. Num 28 9; Mt 12:5; Mk 2:25-27; Lk 13:15-16; 14:3-4; Jn 7:22-24. #349 Lk 2:22-39. #350 Cf. Lk 2 46-49. #351 Cf. Lk 2 41. #352 Cf. Jn 2 13-14; 5:1, 14; 7:1, 10, 14; 8 2; 10:22-23. #353 Cf. Mt 21:13. #354 Jn 2:16-17; cf. Ps 69:10. #355 Cf. Acts 2:46; 3:1; 5:20, 21; etc. #356 Cf. Mt 24:1-2. #357 Cf. Mt 24:3; Lk 13:35. #358 Cf. Mk 14:57-58; Mt 27 39-40. #359 Cf. Mt 8:4; 16:18; 17:24-27; Lk 17:14; Jn 4:22; 18:20. #360 Cf. Jn 2:21; Mt 12:6. #361 Cf. Jn 2:18-22. #362 Jn 4:21; cf. 4:23-24; Mt 27:5; Heb 9:11; Rev 21:22. #363 Cf. Lk 2:34; 20:17-18; Ps 118:22. #364 Cf. Lk 5:30; 7:36; 11:37; 14:1. #365 Lk 18:9; 5:32; cf. Jn 7:49; 9:34. #366 Cf. Jn 8:33-36; 9:40-41. #367 Cf. Mt 9:13; Hos 6:6. #368 Cf. Lk 15:1-2, 22-32. #369 Mk 2:7[ETML:C/]. #370 Cf. Jn 5:18; 10:33; 17:6,26. #371 Cf. Mt 12:6, 30, 36, 37, 41-42. #372 Jn 8:58; 10:30. #373 Jn 10:36-38. #374 Cf. Jn 3:7; 6:44. #375 Cf. Is 53:1. #376 Cf. Mk 3:6; Mt 26:64-66. #377 Cf. Lk 23 34; Acts 3: 17-18; Mk 3:5; Rom 11:25, 20. #

The Head of the UGCC participated in a joint prayer for the victims of the Holodomor

(Saturday, 23 November 2019)

(http://news.ugcc.ua/en/photo/the_head_of_the_ugcc_participated_in_a_joint_prayer_for_the_victims_of_the_holodomor_87998.html)

On the Day of Remembrance for the Victims of the 1932-1933 Holodomor in Ukraine, His Beatitude Sviatoslav took part in the commemoration of the innocent people killed in those terrible years.

The ceremony was also attended by Chairman of the Verkhovna Rada Dmytro Razumkov, Prime Minister Oleksiy Honcharuk, representatives of the diplomatic corps and other officials, who took part in the mournful procession to the statue *Bitter Memory of Childhood* on the territory of the National Museum of the Holodomor-Genocide in Kyiv.

At the Memorial, the leaders of the Ukrainian Churches jointly prayed the Panakhyda for the victims of this manmade famine.

In his speech, President of Ukraine Volodymyr Zelensky stressed that the Holodomor is a tragedy that a normal person will not wish even to his enemies.

At the conclusion of the prayer and speech, the President announced a nation-wide moment of silence, after which the all-Ukrainian “Light a Candle” campaign began.

The UGCC Department for Information