

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."*

8 грудня, 2019

Volume 64 No. 49

December 8, 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.

26-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

Преподобний Патапій



26th SUNDAY AFTER PENTECOST.

St. Patapius, venerable

Ephesians 5:9-19; Luke 12:16-21

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

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

Hymns at 10:30 Divine Liturgy:

Opening: page 234: "V strasi I pokori"

Communion: page 346: "Mariye, Divo blahoslovenna"

Closing: page 24: "O khto, khto Mykolaya"

Понеділок, 9 грудня, о 10:30 ранку - Служба Божа (Непорочне Зачаття) в церкві.
- 7:00 вечора – Збори Парафіяльної ради.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$11,749.00.

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 ЗАЧАТТЯ БОГОРОДИЦІ
СВЯТОЮ АННОЮ (9 грудня).**

(о. Юліян Катрій, ЧСВВ)

"Празнує днесь вселенна зачаття
Анни, що сталося від Бога" (Кондак
празника).

Давній і глибокий культ Пресвятої Богородиці, що є знаменною віхою Східної Церкви, виявляється у великій кількості Богородичних празників у нашому церковному календарі. Ті празники розказують нам найважливіші моменти з життя Божої Матері від її чудесного зачаття аж до її славного успення.

Святе Євангеліє не багато говорить про життя Пречистої Диви Марії, тож нічого дивного, що більшість Богородичних празників не ґрунтується на подіях святого Євангелія, а радше на християнській традиції та на оповіданнях апокрифічних книг перших віків. Сюди належить також і празник Зачаття, який наша Церква святкує 9 грудня. Цей

празник має окрему історію на Сході та на Заході. Тож погляньмо на його історію у Східній, Західній і нашій Церквах.

**ПРАЗНИК ЗАЧАТТЯ БОГОРОДИЦІ
СВЯТОЮ АННОЮ НА СХОДІ**

Згадку про цей празник має типікон святого Сави з V ст., однак його розвій і поширення припадає аж на VIII сторіччя. У цьому столітті святий Андрій Критський укладає службу для празника, а Георгій Нікомедійський та Йоан Евбейський величають його у своїх проповідях. У IX столітті це свято вже було в цілому візантійському царстві. Воно є у всіх Східних Церквах.

Празник Зачаття у давнину мав різні назви. До найдавніших належить "Благовіщення Зачаття Святої Богородиці". У конституції про празники царя Мануїла Комнена (1143-1181) він зветься "Зачаття нашої Пресвятої Богоматері". Слов'янський Пролог має "Зачаття Святої і

Богоматері Анни, коли зачала Святу Богородицю". Загальнослов'янські Устави називають його "Зачаття Блаженної Анни" або "Зачаття Святої Анни, коли зачала Пресвяту Богородицю". У нашій Українській Католицькій Церкві цей празник від Львівського Синоду мав офіційну назву "Непорочне Зачаття Пречистої Діви Марії". Римська реформа наших літургійних книг повернула первісну назву празника "Зачаття Святої Анни, коли зачала Пресвяту Богородицю".

Головна тема богослуження празника — чудесна подія, коли свята Анна зачала Пресвяту Богородицю. Тут описані журба й поневіряння Йоакима й Анни через їхню бездітність. Згадується їхня гаряча молитва про дитинку. "Господи, Боже небесних сил, — молисья Анна, — Ти знаєш неславу бездітності, тож сам злікуй біль мого серця і отвори лона розкрий та неплідну плодоносною зділай... " (*Стиховна вечірні*). На її гаряче благання з'являється ангел і звіщає зачаття Пречистої Діви Марії. "Моління твоє, — каже ангел, — дійшло до Господа. Не смутися і перестань плакати, бо станеш благоплідною оливкою, зроджуючи паросток — чудну Діву, яка видасть цвітку — Христа в тілі, який подає світові велику милість" (*Стиховна вечірні*). З хвилиною зачаття лона святої Анни стає наче небом: "Нове небо в лоні Анни твориться, — каже сідален утрени, — на приказ Всемогутнього Бога. З нього засіяє Сонце, що не заходить, ввесь світ просвічуючи променями божества, пребагатством доброти, єдин Чоловіколюбець".

З дивного зачаття Пресвятої Богородиці радіють її батьки, радіють пророки, радіють небо й земля. Тож

свята Церква взиває Старий і Новий Завіти до участі в радості: "Прийдіть, усякий чин і вік людський, — співаємо на хвалитних стихирах утрени, — радісно днесь з ангельськими хорами преславне зачаття Богородиці світло празнуймо: патріярхи — всіх Царя Матір, пророки — вами проповідану, праотці — ту, що від вас Богоматір, старці — Богоотців, Богоотці — Божу Діву, діви — Приснодіву, вірні — корінь віри, священики — пресвятий храм Божий, всіх святих хори — причину вашого збору, ангельські воїнства — Родительку Владики всього створіння і Спасителя душ наших".

У зачатті Богородиці святою Анною прославляється святість і непорочність Пречистої Діви Марії. "Пророчий хор, — сказано в сідалні утрени, — колись проповідував непорочну чисту і Богоотроковицю Діву, що її зачинає Анна, хоча неплідна і бездітна. Спасенні задля неї днесь радісним серцем її звеличаймо, яко єдину непорочну".

Канон утрени святого Андрія Критського це урочистий гимн у честь зачаття Божої Матері. Вона — "нескверна скинія", "чиста голубка", "зоря божественної благодати", "Владики божественний храм", "царська порфіра", "миро благовонне", "вогненна купина", "голубка непорочна", "скіпетр святий, новий завіт і посуд манни", "купина неспалима", "свічник золотий", "жива світлиця Господа Бога", "живоприємний істочник", "храм святий".

Сьогодні празнуємо її непорочне зачаття, а через дев'ять місяців, 8 вересня, вона з'явиться між нами у своєму славному Різді.

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

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

Monday, December 9: 10:30 AM: Divine Liturgy in church for the Feast of the Immaculate Conception.

- 7:00 PM: Parish Council meeting in the Boardroom.

Saturday, December 14: UCWLC meeting. Moleben at 9:30 AM with short meeting to follow in the Fellowship Room. We will have our Christmas luncheon after the meeting.

Sunday, December 15: We will be decorating the church for Christmas after the 10:30 AM Liturgy. Please join us in putting up the Christmas tree and Nativity Scene.

Eternal Memory! We extend our sincerest condolences to Carole Kurlyowich and Family on the passing of her husband Ben. **Prayers:** Thursday, December 12 at 7:30 PM in church. **Funeral:** Friday, December 13 at 11:00 AM in church. Вічна Пам'ять!

Our Bookstore has an assortment of English and Ukrainian Christmas cards for purchase.

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.

>>> **Saturday, Dec. 14, 2019**, at 11:00 AM to 2:00 PM – Christmas Bake Sale (at the Holy Eucharist Cathedral, 501 Fourth Ave., New Westminster). Delicious Ukrainian Breads (Kolachi); Fresh Pies; Frozen Perogies and Cabbage Rolls; Ukrainian Sausage; Borsch and more... For more info and pre-orders please call: 604-720-0947.

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.

Sunday Donations: December 1, 2019: \$1,283.50

Venerable Patapius of Thebes

(Commemorated on December 8)

(<https://www.oca.org/saints/lives/2019/12/08/103494-venerable-patapius-of-thebes>)

Saint Patapius was born at Thebes into a pious Christian family. Reaching the age of maturity, he scorned the vanities of the world and so went into the Egyptian desert where he became known for his ascetic deeds. Though he wished to dwell in silence, people began to come to him for advice.

He went eventually to Constantinople, where he obtained a cell at the city wall, near the Blachernae church. But here, too, he quickly became known. The sick began to throng about, and he having been vouchsafed the gift of healing, began to help all the needy.

After a life adorned with virtue and miracles, Saint Patapius fell asleep in the Lord and was buried in the church of Saint John the Baptist.

APOSTOLIC EXHORTATION GAUDETE ET EXSULTATE OF THE HOLY FATHER FRANCIS ON THE CALL TO HOLINESS IN TODAY'S WORLD (excerpts from it)

1. "REJOICE AND BE GLAD" (Mt 5:12), Jesus tells those persecuted or humiliated for his sake. The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints

and not to settle for a bland and mediocre existence. The call to holiness is present in various ways from the very first pages of the Bible. We see it expressed in the Lord's words to Abraham: "Walk before me, and be blameless" (Gen 17:1).

2. What follows is not meant to be a treatise on holiness, containing definitions and distinctions helpful for understanding this important subject, or a discussion of the various means of sanctification. My modest goal is to repropose the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities. For the Lord has chosen each one of us "to be holy and blameless before him in love" (Eph 1:4).

CHAPTER ONE. THE CALL TO HOLINESS. THE SAINTS WHO ENCOURAGE AND ACCOMPANY US

3. The Letter to the Hebrews presents a number of testimonies that encourage us to "run with perseverance the race that is set before us" (12:1). It speaks of Abraham, Sarah, Moses, Gideon and others (cf. 11:1-12:3). Above all, it invites us to realize that "a great cloud of witnesses" (12:1) impels us to advance constantly towards the goal. These witnesses may include our own mothers, grandmothers or other loved ones (cf. 2 Tim 1:5). Their lives may not always have

been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord.

4. The saints now in God's presence preserve their bonds of love and communion with us. The Book of Revelation attests to this when it speaks of the intercession of the martyrs: "I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud voice, 'O sovereign Lord, holy and true, how long will it be before you judge?'" (6:9-10). Each of us can say: "Surrounded, led and guided by the friends of God... I do not have to carry alone what, in truth, I could never carry alone. All the saints of God are there to protect me, to sustain me and to carry me".[\[1\]](#)

5. The processes of beatification and canonization recognize the signs of heroic virtue, the sacrifice of one's life in martyrdom, and certain cases where a life is constantly offered for others, even until death. This shows an exemplary imitation of Christ, one worthy of the admiration of the faithful.[\[2\]](#) We can think, for example, of Blessed Maria Gabriella Sagheddu, who offered her life for the unity of Christians.

THE SAINTS "NEXT DOOR"

6. Nor need we think only of those already beatified and canonized. The Holy Spirit bestows holiness in abundance among God's holy and faithful people, for "it has pleased God to make men and women holy and to save them, not as individuals without any bond between them, but rather as a people who might acknowledge him in truth and serve him in holiness".[\[3\]](#) In salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to

himself, taking into account the complex fabric of interpersonal relationships present in a human community. God wanted to enter into the life and history of a people.

7. I like to contemplate the holiness present in the patience of God's people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile. In their daily perseverance I see the holiness of the Church militant. Very often it is a holiness found in our next-door neighbours, those who, living in our midst, reflect God's presence. We might call them "the middle class of holiness".[\[4\]](#)

8. Let us be spurred on by the signs of holiness that the Lord shows us through the humblest members of that people which "shares also in Christ's prophetic office, spreading abroad a living witness to him, especially by means of a life of faith and charity".[\[5\]](#) We should consider the fact that, as Saint Teresa Benedicta of the Cross suggests, real history is made by so many of them. As she writes: "The greatest figures of prophecy and sanctity step forth out of the darkest night. But for the most part, the formative stream of the mystical life remains invisible. Certainly the most decisive turning points in world history are substantially co-determined by souls whom no history book ever mentions. And we will only find out about those souls to whom we owe the decisive turning points in our personal lives on the day when all that is hidden is revealed".[\[6\]](#)

9. Holiness is the most attractive face of the Church. But even outside the Catholic Church and in very different contexts, the Holy Spirit raises up "signs of his presence which help Christ's followers".[\[7\]](#) Saint [John Paul II](#) reminded

us that “the witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants”.^[8] In the moving ecumenical commemoration held in the Colosseum during the Great Jubilee of the Year 2000, he stated that the martyrs are “a heritage which speaks more powerfully than all the causes of division”.^[9]

THE LORD CALLS

10. All this is important. Yet with this Exhortation I would like to insist primarily on the call to holiness that the Lord addresses to each of us, the call that he also addresses, personally, to you: “Be holy, for I am holy” (Lev 11:44; cf. 1 Pet 1:16). The [Second Vatican Council](#) stated this clearly: “Strengthened by so many and such great means of salvation, all the faithful, whatever their condition or state, are called by the Lord – each in his or her own way – to that perfect holiness by which the Father himself is perfect”.^[10]

11. “Each in his or her own way” the Council says. We should not grow discouraged before examples of holiness that appear unattainable. There are some testimonies that may prove helpful and inspiring, but that we are not meant to copy, for that could even lead us astray from the one specific path that the Lord has in mind for us. The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts (cf. 1 Cor 12:7), rather than hopelessly trying to imitate something not meant for them. We are all called to be witnesses, but there are many actual ways of bearing witness.^[11] Indeed, when the great mystic, Saint John of the Cross, wrote his *Spiritual Canticle*, he preferred to avoid hard and fast rules for all. He explained that his verses were composed so that everyone could benefit from them “in his

or her own way”.^[12] For God’s life is communicated “to some in one way and to others in another”.^[13]

12. Within these various forms, I would stress too that the “genius of woman” is seen in feminine styles of holiness, which are an essential means of reflecting God’s holiness in this world. Indeed, in times when women tended to be most ignored or overlooked, the Holy Spirit raised up saints whose attractiveness produced new spiritual vigour and important reforms in the Church. We can mention Saint Hildegard of Bingen, Saint Bridget, Saint Catherine of Siena, Saint Teresa of Avila and Saint Thérèse of Lisieux. But I think too of all those unknown or forgotten women who, each in her own way, sustained and transformed families and communities by the power of their witness.

13. This should excite and encourage us to give our all and to embrace that unique plan that God willed for each of us from eternity: “Before I formed you in the womb I knew you, and before you were born I consecrated you” (Jer 1:5).

FOR YOU TOO

14. To be holy does not require being a bishop, a priest or a religious. We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. Are you called to the consecrated life? Be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by labouring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow

Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain.^[14]

15. Let the grace of your baptism bear fruit in a path of holiness. Let everything be open to God; turn to him in every situation. Do not be dismayed, for the power of the Holy Spirit enables you to do this, and holiness, in the end, is the fruit of the Holy Spirit in your life (cf. Gal 5:22-23). When you feel the temptation to dwell on your own weakness, raise your eyes to Christ crucified and say: "Lord, I am a poor sinner, but you can work the miracle of making me a little bit better". In the Church, holy yet made up of sinners, you will find everything you need to grow towards holiness. The Lord has bestowed on the Church the gifts of scripture, the sacraments, holy places, living communities, the witness of the saints and a multifaceted beauty that proceeds from God's love, "like a bride bedecked with jewels" (Is 61:10).

16. This holiness to which the Lord calls you will grow through small gestures. Here is an example: a woman goes shopping, she meets a neighbour and they begin to speak, and the gossip starts. But she says in her heart: "No, I will not speak badly of anyone". This is a step forward in holiness. Later, at home, one of her children wants to talk to her about his hopes and dreams, and even though she is tired, she sits down and listens with patience and love. That is another sacrifice that brings holiness. Later she experiences some anxiety, but recalling the love of the Virgin Mary, she takes her rosary and prays with faith. Yet another path of holiness. Later still, she goes out onto the street, encounters a poor person and stops to say a kind word to him. One more step.

FOOTNOTES

[1] BENEDICT XVI, Homily for the Solemn Inauguration of the Petrine Ministry (24 April 2005): AAS 97 (2005), 708.

[2] This always presumes a reputation of holiness and the exercise, at least to an ordinary degree, of the Christian virtues: cf. *Motu Proprio Maiorem Hac Dilectionem* (11 July 2017), Art. 2c: *L'Osservatore Romano*, 12 July 2017, p. 8.

[3] SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 9.

[4] Cf. JOSEPH MALEGUE, *Pierres noires. Les classes moyennes du Salut*, Paris, 1958.

[5] SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 12.

[6] *Verborgenes Leben und Epiphanie*: GW XI, 145.

[7] JOHN PAUL II, Encyclical Letter *Novo Millennio Ineunte* (6 January 2001), 56: AAS 93 (2001), 307.

[8] Encyclical Letter *Tertio Millennio Adveniente* (10 November 1994), 37: AAS 87 (1995), 29.

[9] Homily for the Ecumenical Commemoration of Witnesses to the Faith in the Twentieth Century (7 May 2000), 5: AAS 92 (2000), 680-681.

[10] Dogmatic Constitution on the Church *Lumen Gentium*, 11.

[11] Cf. HANS URS VON BALTHASAR, "Theology and Holiness", in *Communio* 14/4 (1987), 345.

[12] *Spiritual Canticle*, Red. B, Prologue, 2.

[13] Cf. *ibid.*, 14-15, 2.

[14] Cf. Catechesis, General Audience of 19 November 2014: *Insegnamenti* II/2 (2014), 555.