

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."*

15 грудня, 2019

Volume 64 No. 50

December 15, 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.

НЕДІЛЯ СВЯТИХ ПРАОТЦІВ



SUNDAY OF THE FORE-FATHERS

Colossians 3:4-11; Luke 14:16-24

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

НИНІ: Неділя, 15 грудня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

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

- **Нині,** після другої Служби Божої прикрашаємо ялинку у церкві. Просимо помощи.

Церковні календарі за 2020 р. знаходяться у притворі церкви. Просимо взяти один календар на родину.

У нашій книгарні продаються набори різдвяних карток англійською і українською мовами.

Hymns at 10:30 Divine Liturgy:

Opening: page 106: "Khto tam po dorozі"

Communion: page 374: "Prenebesna, prechudesna"

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

НАВЕЧІР'Я ХРИСТОВОГО РІЗДВА
(о. Ю. Кампій, ЧСВВ)

*"Час нашого спасення вже настав.
Готуйся, вертепе, бо Діва надходить,
щоб родити" (Стихира вечірні
навечір'я).*

Свято Христового Різдва належить до найбільших празників нашого церковного року. Тож свята Церква, маючи на увазі велич і значення цього празника, з року в рік готує своїх вірних до зустрічі з нашим Спасителем молитвою і постом. Цій меті служить Пилипівка, передпразничні богослужби та відправи в день навечір'я Різдва. Що ближче до Христового Різдва, то щораз частіше у стихирах, канонах та тропарях наших богослужб говориться про вифлеємські ясла, де має спочити Божий Син, про Його Пресвяту Матір Марію, святого Йосифа Обручника, про вертеп, звізду, ангелів, пастухів і царів.

Вершиною цього святкового приготування є навечір'я Різдва. Це день чування, молитви й посту. Має завітати гість із самого неба, тож

треба гідно приготуватися до його приходу. Святвечір має не тільки глибокі змістом церковні відправи, але передусім він багатий у нашому народі на повні символики обряди і звичаї, деякі з яких сягають ще дохристиянських часів.

ДУХ СВЯТВЕЧІРНІХ БОГОСЛУЖЕНЬ

Історія святкування навечір'я перед празником Христового Різдва сягає перших віків християнства. Уже в IV ст. було церковне правило, яке означувало, як святкувати навечір'я, коли воно випаде в неділю. У V ст. Синесій, єпископ Птолемаїди, а в VI ст. святий Григорій Двоєслов у навечір'я Різдва говорили проповіді.

Богослуження навечір'я Різдва є віддзеркаленням духа, з яким свята Церква йде назустріч своєму Спасителеві. Це дух прослави Божих планів щодо відкуплення людського роду; дух подиву для любови й жертви воплощення Божого Слова; дух адорації і пієтизму для Божої Дитини, а вкінці дух надземної духовної радости,

що хвилина нашого спасення вже настала. Найкращим виразником того духа є стихирини й канони богослужень святвечора. На утреннім каноні третьої пісні читаємо: "Сьогодні небом стала для мене земля, бо на ній родиться Творець і в яслах кладеться у Вифлеємі юдейським. Пастухи з ангелами безустанно співають: слава во вишніх, мир у світі..." Світилен утрені взиває нас до поклону новонародженому Месії: "З великим поспіхом ходімо до Вифлеєму, щоб поклонитися йому з мудрецами, несучи, як дари, плоди добрих діл".

Стихира на дев'ятому часі каже: "Сьогодні родиться з Діви Той, що рукою держить все створіння; пеленами повивається наче людина своїм єством недоторканий Бог. В яслах лежить Той, що своїм словом на початку утвердив небо. Молоком із грудей кормиться Той, що в пустині людям посилав манну. Мудреців призиває Жених церковний, і їхні дари приймає Син Діви. Поклоняємося Твоєму Різдву, Христе, покажи нам і Твої божественні Богоявлення".

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.

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 8, 2019: \$1,448.00

TODAY: Sunday, December 15: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

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

TODAY: 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.

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

2020 Parish Calendars can be found in the church vestibule. Please take one calendar per family.

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

Copies of the 2020 Almanac “Svitlo” are available in the bookstore for purchase at a cost of \$15/copy.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$11,764.00.

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!

Christmas in Eastern Catholic Churches

<https://www.aquinasandmore.com/catholic-articles/celebrating-christmas-in-the-eastern-catholic-churches/article/416>

Eastern-Rite Catholics (non Latin-Rite) have beautiful and ancient traditions for celebrating Christmas, which is commonly called the Feast of the Nativity of our Lord. The time before Christmas is known as the pre-Nativity period, and it is longer than our season of Advent. It has a few distinct practices

Fasting: Eastern Catholics prepare for the great Feast Day by a period of fasting -- much like Lent before Easter. This fast is called the Nativity Fast, or sometimes known as St. Philip’s Fast or the Philippian Fast, because it starts after the day of the Feast of St. Philip on November 14. The Fast lasts for 40 days

until Nativity. In some Churches, like here in the United States, the Fast has been shortened to two weeks beginning December 10, following the feast of the Immaculate Conception (known as the Feast of the Conception of St. Anne in the Eastern Churches).

Royal Hours: This is a special service that harkens back to the Emperor and the Byzantine Empire in Constantinople. The service is celebrated only three times a year, one of which is Christmas Eve. It highlights both Jesus' kenosis (self-emptying), and his royal majesty. Bells are tolled, icons are censed, and prayers are sung. There is not Divine Liturgy at that time, but later in the day, the Liturgy of Saint Basil is prayed, which is one of only ten times a year.

Holy Supper: Christmas Eve is a strict fast day; nevertheless, supper is an

important event. Often, the table is decorated with white linens and hay, with a round loaf in the middle, the “Krachun”. Candles are lit and an empty seat is reserved for the “unexpected guest” for whom there should always be room, unlike the Inn for Mary and Joseph. Caroling traditionally follows before, as well as gift-exchanging. Christmas Eve is not an early night, as the faithful keep watch like the shepherds.

Christmas Tree: The Christmas Tree is often not displayed until Christmas Eve. The evergreen boughs are symbolic of the everlasting life Jesus offers to us. Decorations and ornamentation of the tree remind us that God blesses us and adorns each of us with gifts and talents.

Midnight Liturgy: Precisely at midnight, the church bells eagerly ring to announce Emmanuel “God with us”. The Christmas liturgy is rich in hymns and songs of thanksgiving and joy. It always closes with the words “Glory to God in the highest and on earth peace, good will toward men” (Lk. 2:14).

St. Gregory the Great’s Sermon On the Nativity captures the hope and joy of the Nativity of Our Lord in just a few simple lines: *“Christ is born, glorify him! Christ came from heaven, welcome Him! Christ is on earth, exult! Sing to the Lord all the earth, Joyfully praise Him all you nations, For He has become glorious.”*

THE MYSTERIES OF CHRIST'S LIFE

(from the Catechism of the Catholic Church)

512 Concerning Christ's life the Creed speaks only about the mysteries of the Incarnation (conception and birth) and Paschal mystery (passion, crucifixion, death, burial, descent into hell, resurrection and ascension). It says nothing explicitly about the mysteries of Jesus' hidden or public life, but the

articles of faith concerning his Incarnation and Passover do shed light on the whole of his earthly life. “All that Jesus did and taught, from the beginning until the day when he was taken up to heaven”, [171] is to be seen in the light of the mysteries of Christmas and Easter.

513 According to circumstances catechesis will make use of all the richness of the mysteries of Jesus. Here it is enough merely to indicate some elements common to all the mysteries of Christ's life (I), in order then to sketch the principal mysteries of Jesus' hidden (II) and public (III) life.

I. CHRIST'S WHOLE LIFE IS MYSTERY

514 Many things about Jesus of interest to human curiosity do not figure in the Gospels. Almost nothing is said about his hidden life at Nazareth, and even a great part of his public life is not recounted. [172] What is written in the Gospels was set down there “so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.” [173]

515 The Gospels were written by men who were among the first to have the faith [174] and wanted to share it with others. Having known in faith who Jesus is, they could see and make others see the traces of his mystery in all his earthly life. From the swaddling clothes of his birth to the vinegar of his Passion and the shroud of his Resurrection, everything in Jesus' life was a sign of his mystery. [175] His deeds, miracles and words all revealed that “in him the whole fullness of deity dwells bodily.” [176] His humanity appeared as “sacrament”, that is, the sign and instrument, of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission

Characteristics common to Jesus' mysteries

516 Christ's whole earthly life - his words and deeds, his silences and sufferings, indeed his manner of being and speaking - is Revelation of the Father. Jesus can say: "Whoever has seen me has seen the Father", and the Father can say: "This is my Son, my Chosen; listen to him!" [177] Because our Lord became man in order to do his Father's will, even the least characteristics of his mysteries manifest "God's love. . . among us". [178]

517 Christ's whole life is a mystery of redemption. Redemption comes to us above all through the blood of his cross, [179] but this mystery is at work throughout Christ's entire life: -already in his Incarnation through which by becoming poor he enriches us with his poverty; [180] - in his hidden life which by his submission atones for our disobedience; [181] - in his word which purifies its hearers; [182]- in his healings and exorcisms by which "he took our infirmities and bore our diseases"; [183] - and in his Resurrection by which he justifies us. [184]

518 Christ's whole life is a mystery of recapitulation. All Jesus did, said and suffered had for its aim restoring fallen man to his original vocation:

When Christ became incarnate and was made man, he recapitulated in himself the long history of mankind and procured for us a "short cut" to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. [185] For this reason Christ experienced all the

stages of life, thereby giving communion with God to all men. [186]

Our communion in the mysteries of Jesus

519 All Christ's riches "are for every individual and are everybody's property." [187] Christ did not live his life for himself but for us, from his Incarnation "for us men and for our salvation" to his death "for our sins" and Resurrection "for our justification". [188] He is still "our advocate with the Father", who "always lives to make intercession" for us. [189] He remains ever "in the presence of God on our behalf, bringing before him all that he lived and suffered for us." [190]

520 In all of his life Jesus presents himself as our model. He is "the perfect man", [191] who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way. [192]

FOOTNOTES: [172](#) Cf. Jn 20:30. # # [173](#) Jn 20:31. # # [174](#) Cf. Mk 1:1; Jn 21:24. # # [175](#) Cf Lk 2:7; Mt 27: 48; Jn 20:7. # # [176](#) Col 2:9. # # [177](#) Jn 14:9; Lk 9:35; cf. Mt 17:5; Mk 9:7, "my beloved Son". # # [178](#) Jn 4:9[ETML:C/]. # # [179](#) Cf. Eph 1:7; Col 1:13-14; 2 Pt 1:18-19. # # [180](#) Cf. 2 Cor 8:9. # [181](#) Cf. Lk 2:51. # # [182](#) Cf. Jn 15:3. # # [183](#) Mt 8:17; cf. Is 53:4. # # [184](#) Cf. Rom 4:25. # # [185](#) St. Irenaeus, Adv. haeres. 3, 18, 1: PG 7/1, 932. # # [186](#) St. Irenaeus, Adv. haeres. 3, 18, 7: PG 7/1, 937; cf. 2, 22, 4. # # [187](#) John Paul II, RH II. # # [188](#) I Cor 15:3; Rom 4:25. # # [189](#) I Jn 2:1 Heb 7:25. # # [190](#) Heb 9:24. # # [191](#) GS 38; cf. Rom 1 5:5; Phil 2:5. # # [192](#) Cf. Jn 13:15; Lk 11:1; Mt 5:11-12.

**ПАРАФІЯ ПОКРОВА ПРЕСВЯТОЇ БОГОРОДИЦІ
ПОРЯДОК РІЗДВ'ЯНИХ БОГОСЛУЖЕНЬ
ГРУДЕНЬ 2019**

Заохочуємо парафіян приступати до сповіді перед Різдвом

24 грудня, вівторок: НАВЕЧІР'Я РІЗДВА (піст)

9:15 вечора - Повечір'я і зараз потім ТОРЖЕСТВЕННА СЛУЖБА БОЖА;
мирування

25 грудня, середа: РІЗДВО ХРИСТОВЕ (Обов'язкове Свято)

10:30 ранку - Служба Божа; мирування

26 грудня, четвер: Собор Пресвятої Богородиці і Св. Йосифа Обручника

10:30 ранку - Служба Божа

27 грудня, п'ятниця: Первомученика й Архидиякона Стефана

10:30 ранку - Служба Божа,

СІЧЕНЬ 2020

**1 січня, середа: Обрізання Господа і Спаса Нашого Ісуса Христа, Святого Отця
Василія Великого й Новий Рік**

10:30 ранку - Служба Божа

5 січня, неділя: Навечір'я БОГОЯВЛІННЯ (піст)

8:30 ранку - Служба Божа

10:30 ранку - Служба Божа

7:00 вечора - Служба Божа й Водосвяття

6 січня, понеділок: БОГОЯВЛІННЯ - ЙОРДАН

10:30 ранку - Служба Божа й Водосвяття

7:00 вечора - Служба Божа

12 січня, неділя: 12:00 обіду - Парафіяльний Різдв'яний обід. Всі є запрошені!

**PROTECTION OF THE BLESSED VIRGIN MARY PARISH
SCHEDULE OF CHRISTMAS SERVICES
DECEMBER 2019**

We encourage Parishioners to make their Confession before Christmas

December 24, Tuesday: Eve of Nativity of our Lord – CHRISTMAS EVE (*Day of Abstinence*)

9:15 p.m. - NATIVITY VIGIL SERVICE followed by
SOLEMN DIVINE LITURGY; Blessing with Holy Oil

December 25, Wednesday: Nativity of our Lord – CHRISTMAS DAY
(*Holy Day of Obligation*)

10:30 a.m. - Divine Liturgy; Blessing with Holy Oil

December 26, Thursday: Synaxis of the Mother of God and St. Joseph

10:30 a.m. - Divine Liturgy

December 27, Friday: Holy First Martyr and Archdeacon Stephen

10:30 a.m. – Divine Liturgy

JANUARY 2020

**January 1, Wednesday: Feast of Circumcision of our Lord,
Feast of St. Basil the Great and New Year's Day**

10:30 a.m. – Divine Liturgy

January 5, Sunday: Eve of the Feast of THEOPHANY (*Day of Abstinence*)

8:30 a.m. - Divine Liturgy

10:30 a.m. - Divine Liturgy

7:00 p.m. - Divine Liturgy and Blessing of Water

January 6, Monday: Feast of THEOPHANY

10:30 a.m. - Divine Liturgy and Blessing of Water

7:00 p.m. - Divine Liturgy

January 12, Sunday: 12:00 noon – Parish Christmas Dinner – Everyone is invited!