



**Українська Католицька Парафія
Покров Пресвятої Богородиці**

**Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish**

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*“Today the Virgin stands before us in the temple,
And together with the choirs of saints prays to God for us.”*

17 жовтня, 2021

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October 17, 2021

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am English

10:30 am Ukrainian

21-а Неділя по Зісланні Св. Духа

У Свята/Holy Day of Obligation

10:00 am

Щодня/Daily Scheduled

7:30 am in Chapel

Сповідь/Confessions:

Beginning 15 minutes before the Sunday

Liturgies 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 must be made at least 6 months before the marriage

Funerals - by arrangement

Basilian Fathers serving the Parish:

Fr. Joseph Pidskalny, OSBM - Administrator

Fr. Christopher Kushpit, OSBM - Assistant



21st Sunday after Pentecost

Galatians 2:16-20

Luke 8:5-15

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

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

10:00 ранку: Вервиця в церкві.

10:30 ранку: Ця Божественна Літургія відправиться за упокій душі Владики Северіяна Якимишина, ЧСВВ в сороковий день його смерті. Після Літургії відправиться Панахида.

Понеділок, 18 жовтня: о 6:30 вечора - Вервиця в церкві.

7:00 вечора: Збори Парарфійальної Ради у вітальні під церквою.

Середа, 20 жовтня: о 7:00 вечора - Вервиця у каплиці.

П'ятниця, 22 жовтня: о 7:00 вечора - Вервиця у каплиці.

Hymns at 10:30 Divine Liturgy

Opening: page 238: "Увійди, єрею" "Uviydy, yereyu"

Communion: page 376: "Пресвята Діво" "Presviata Divo"

Closing: page 364: "О спомагай нас" "O spomahai nas"

TODAY: Sunday, October 17: Coffee and sweets following the 8:30 am and 10:30 am Divine Liturgies. Please join us.

10:00 am: Rosary.

10:30 am: The intention for this Divine Liturgy will be for the repose of the soul of the late Bishop Severian Yakymyshyn, OSBM on the 40th day of his passing. A Panachyda will be celebrated after the Divine Liturgy.

Monday, October 18: 6:30 pm: Rosary in church.

7:00 pm: Parish Council meeting in the Fellowship Room.

Wednesday, October 20: 7:00 pm: Rosary in the residence chapel.

Friday, October 22: 7:00 pm: Rosary in the residence chapel.

Father Edward Kwiatkowski passed away on Monday, October 11, at the age of 92. Fr. Edward was pastor at St. Nicholas Ukrainian Catholic Parish in Victoria from 2005 - 2010. Вічна Йому Пам'ять! Eternal Memory!

Obituary: <https://www.korbanchapel.com/obituary/RevFrEdward-Kwiatkowski>

The Holy Father's Prayer Intention for October 2021

Missionary disciples: We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

The Fatima Prayer

O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to heaven especially those who are in most need of Your mercy.

Divine Liturgy Intentions

If you would like to request a Divine Liturgy, please contact the parish office to book a date. If you are making an offering for this service by cheque, please make your cheque payable to "Basilian Fathers." The suggested offering for a Divine Liturgy is \$10.

Understanding Mary's Perpetual Virginity

Broadly defined, a dogma is a truth pertaining to faith or morals that has been revealed by God, transmitted from the Apostles in the Scriptures or by Tradition, defined by the Church, and which the faithful are bound to believe. The Church's Magisterium - the pope and the bishops in union with him - has been entrusted by the Holy Spirit to preserve, protect, and proclaim God's revelation in the world. There are four of these dogmas: Mary's Immaculate Conception; Mary's title and role as "Mother of God"; Mary's Assumption into Heaven; and Mary's Perpetual Virginity.

The teaching of Mary's perpetual virginity is one of the longest defined dogmas of the Church. It was taught by the earliest Church Fathers, including: Tertullian, St. Athanasius, St. Ambrose, and St. Augustine. And it was officially declared a dogma at the Fifth Ecumenical Council in Constantinople in 553 A.D. That declaration called Mary "ever-virgin." A century later, a statement by Pope Martin I clarified that "ever-virgin" meant Mary was a virgin before, during, and after Christ's birth. Of those three aspects of Mary's perpetual virginity, the easiest part to see in Scripture is her virginal conception of Christ. Both Matthew and Luke leave no room for doubt on that (Mt 1:18; Lk 1:34-35, 3:23) That virginal motherhood is the guarantor of both Jesus' divinity and Jesus' humanity. It safeguards the truth that he was both fully God and fully man.

Less apparent is Mary's virginity during and after Christ's birth. Understanding the reason for that first requires recognition that Mary's virginity wasn't just one attribute of hers among many. It's central to her identity. It's who she is. Not just biologically, but spiritually, interiorly. All her life, Mary possessed an integrity that every other human person since Adam and Eve has lacked. Because of that integrity, her body perfectly expressed her spirit. There was no tension between the two. Accordingly, since Mary's soul was entirely consecrated to God, so too was her body. Her physical virginity was a perpetual sign of that consecration.

Mary's virginity keeps the physical sign of an interior reality intact. Doing that took a miracle, but no more of a miracle than it took for Jesus, after his resurrection, to enter the room where His disciples awaited Him even though the door was locked (Jn 20:19). That's also one of the reasons why Mary and Joseph refrained from normal marital relations. Her virginity was too central to her identity to do otherwise.

That centrality is foreshadowed in the two Old Testament "types" of Mary: The Virgin Eve and the Ark of the Covenant. The Ark's holiness stemmed from the presence of God within it. That presence made it so sacred that anyone who touched it died instantly (2 Samuel 6:6-7). Mary, like the Ark, had been set apart from everything else in creation. She contained the presence of God within her, closed to everyone and everything else in this respect.

<https://stpaulcenter.com/understanding-marys-perpetual-virginity/>

Mother of God (Theotokos)

By Deacon Keith Fournier

From antiquity, Mary has been called “Theotokos”, or “God-Bearer” (Mother of God). The word in Greek is “Theotokos.” The term was used as part of the popular piety of the early first millennium church. It is used throughout the Eastern Church's Liturgy, both Orthodox and Catholic. It lies at the heart of the Latin Rite's deep Marian piety and devotion. This title was a response to early threats to ‘orthodoxy’, the preservation of authentic Christian teaching. A pronouncement of an early Church Council, The Council of Ephesus in 431 A.D., insisted *“If anyone does not confess that God is truly Emmanuel, and that on this account the holy virgin is the “Theotokos” (for according to the flesh she gave birth to the word of God become flesh by birth) let him be anathema.”* (The Council of Ephesus, 431 AD)

The Council's insistence on the use of the title reflected an effort to preserve the teaching of the Church that Jesus was both Divine and human, that the two natures were united in His One Person. Not only was that teaching under an assault then, it is under an assault now, and failing to “get it right” has extraordinary implications. The reason that the early Church Council pronounced this doctrine was “Christological”, meaning that it had to do with Jesus Christ. One of the threats was from an interpretation of the teachings of a Bishop of Constantinople named Nestorius. Some of his followers insisted on calling Mary only the “Mother of the Christ”. The Council insisted on the use of the title (in the Greek) “Theotokos,” (“Mother of God” or “God-bearer”) to reaffirm the central truth of what occurred in the Incarnation of Jesus Christ.

Rejection of the truth revealed in this beautiful title of Mary has led to a diminution in the understanding and role of Mary, impeding some Christians from grasping a deeper truth concerning the meaning of Mary's life – her Fiat, her “Yes” to God's Will. It is a privation, leading to a reduced understanding of the call to every Christian to live our lives for God as Mary did. It has undermined our mission to bring the world to the new world, recreated in her Son, the Church which is His Body on earth and a seed of the Kingdom which is to come. The Church, of which we are members through baptism, continues His redemptive mission until he returns.

When we fail to receive the gift of Mary as Mother we can also miss the call of every Christian to bear Jesus for the world as she did. It is time to re-examine the deeper implications of the treasure that is found in the life example and message of the little Virgin of Nazareth. This wonderful title, Mary, the Mother of God, “Theotokos”, reveals a profound truth not only about Mary, but about each one of us. We are now invited into the very relationship that she had with her Son. We can become “God-bearers” and bring Him to all those whom we encounter in our few short days under the sun.

<https://www.catholic.org/mary/theo.php>