



Українська Католицька Парафія
Покрова Пресвятої Богородиці
*Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish*

*The No. 1 priority for ... the church is evangelization:
preaching the Gospel of Jesus Christ in today's world.*

26 Лютого, 2012

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Служби Божі / Divine Liturgies

В Неділю / Sunday
8:30 am recited - Bilingual
10:30 am sung - Ukrainian

У Свята / Holy Day of Obligation

10:00 am and 7:00 pm

Щодня / Daily Scheduled

7:30 am Matins/Утренняя in chapel
8:25 am in church

First Friday - 8:25 am Divine Liturgy
followed by Moleben to the Sacred Heart
of Jesus or Mother of God

Сповіді починаючи десять хвилин перед
Службою Божою

Confessions begin ten minutes before the
Divine Liturgy or by appointment

Baptism by appointment - membership in
Parish is required

Marriages by appointment made at least six
months in advance. Membership in Parish
is required

Funerals by arrangement in the Parish Office

**оо. Василяни / Basilian Fathers serving in
this Parish**

Father Josaphat Tyrkalo, OSBM, Pastor
Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

*Перша Неділя Великого Посту
Івана 1:43-51*



*First Sunday of Great Lent
John 1:43-51*

**SPECIAL NOTICE - Do not park in the
RESERVED stalls in front of St. Mary's
Gardens when you come for the
Sunday Divine Liturgy. Your car will
be towed.**

Місячний намір Святішого Отця Папи Римського – на Лютий:

Загальний намір: Щоб усі люди мали доступ до води та до інших потрібних ресурсів для життя.

Місійний намір: Щоб Господь підтримав зусилля працівників здоров'я, що доглядають недужих і похилих людей віком у світі.

– Тропарі і читання в рожевій книжці на стор. 7 і 8.

– Кава і солодке Сьогодні після Служби Божої о год 8:30 і 10:30 рано, у вітальні під церквою.

Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця. Просимо допомагати!

Сьогодні, Неділя, 26 Лютий: – Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

Четвер, 1 Березень: – БІБЛІЙНІ СТУДІЇ о год. 7:00 веч: Програма охоплює "Велика Подія" на тему «Історія Спасіння».

Заупокійні Служби Божі і Сорокоусти за померлих членів Ваших Родин будуть відправлятися кожної п'ятниці о год. 7 вечора під час Великого Посту, починаючи від 24 Лютий. Зробіть відповідні зарядження.

Ковертки з пожертвами за відправлення сорокоустних парастасів знаходяться в притворі церкви. Просимо зложити їх на недільну тацу під час Служб Божих, або передати їх Отцям, чи занести до парафіяльної канцелярії.

П'ятниця, 2 Березень: Перша П'ятниця в місяці – 8:25 ранку – Служба Божа а відтак Молебень до Серця Христового.

– 7 вечора – **Заупокійні Служби Божі і Сорокоусти.**

Неділя, 4 Березень:

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

– **Концерт в честь Тараса Шевченка** о год. 2 по полудні в нашій Центрі. Вступ – добровільні датки.

Четвер, 8 Березень: – БІБЛІЙНІ СТУДІЇ о год. 7:00 веч: Програма охоплює "Велика Подія" на тему «Історія Спасіння».

П'ятниця, 9 Березень: – 7 вечора – **Заупокійні Служби Божі і Сорокоусти.**

Субота, 10 Березень: – 8:25 ранку – Служби Божої

– 9:30 ранку – **Молебень** до Пречистої Діви Марії, а відтак **Сходини Л.У.К.Ж.К.** у вітальні під церквою.

Неділя, 11 Березень: – Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

Понеділок, 12 Березень:

– 7:00 вечора – **Сходини Парафіяльної Ради** у Борд Румі.

Четвер, 15 Березень: – БІБЛІЙНІ СТУДІЇ о год. 7:00 веч: Програма охоплює "Велика Подія" на тему «Історія Спасіння».

П'ятниця, 16 Березень: – 7 вечора – **Заупокійні Служби Божі і Сорокоусти.**

Sunday, February 26, 2012

First Sunday of Lent

Papal General Prayer Intention for February: *Pray that all peoples may have access to water and other resources needed for daily life.*

Mission Intention for February: *Pray that the Lord may sustain the efforts of health workers assisting the sick and elderly in the world's poorest regions.*

- **Tropar, Kondak & readings** for today in the **Pink booklet** pages: 7 & 8.
- **Coffee and sweets are available today** following the 8:30 am and 10:30 am Divine Liturgy in the Fellowship Room. All guests and parishioners are invited.

Food Bank Donations: We encourage all parishioners to contribute to the Food Bank on the **first and third Sundays** of every month. **PLEASE ADD YOUR SUPPORT.**

TODAY, Sunday, February 26: - **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy and will continue as the schedule dictates.

Thursday, March 1: - **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

Memorial Divine Liturgy and Sorokousty for the deceased of individual family members will be celebrated **every Friday during Great Lent at 7 pm beginning on February 24, 2012.** Arrange to have the deceased members of your family remembered during these Services. Special envelopes are available in the vestibule. Please fill them out and place them in the Sunday collection plate, or give to Father, or bring to the Parish Office.

Friday, March 2: First Friday

- 8:25 am Divine Liturgy followed by Moleben to the Sacred Heart.
- **1:30 pm World Day of Prayer** @ Holy Eucharist refreshments to follow.
- **7 pm Memorial Divine Liturgy and Sorokousty.**

FLEA MARKET - Saturday March 3, from 9:30 am to 2:30 pm

Table rental \$20/table! For rental of tables call Olga at 604.274.9804 or Mary Scott at 604.271.1131

Sunday, March 4:

- **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy.
- **A Tribute to Taras Shevchenko at 2 pm in our Auditorium.** Featuring: Holy Eucharist Ukrainian School, Holy Trinity Ukrainian School, and Svitanok Chorus. Admission by Donation

Thursday, March 8: - **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

Friday, March 9: - **7 pm Memorial Divine Liturgy and Sorokousty.**

Saturday, March 10: - **8:25 am - Divine Liturgy**

- 9:30 am **Moleben** in Church followed by **UCWLC Meeting** in the Fellowship Room.

Sunday, March 11: - **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy and will continue as the schedule dictates.

Monday, March 12: - **7:00 pm Parish Council Meeting** in Board Room.

Thursday, March 15: - **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

Friday, March 16: - **7 pm Memorial Divine Liturgy and Sorokousty.**

PREPARATIONS FOR EASTER BAKE SALE – ATTENTION ALL members of the UCWLC and MEN AND WOMEN of the Parish. You are asked to come on the following days to help with:

- **Baking Paska & Babka:** Monday, March, 5 @ 9:30 am; Thursday, March 8 @ 9:30 am; Monday, March 12 @ 9:30 am. For information call Marlayne: 604.274.3164
- **Making Pyrohy:** Wednesday, February 29 @ 8 am; Wednesday, March 7 @ 8 am.
- **Making Cabbage Rolls:** Wednesday, March 14 @8am; Wednesday, March 21 @ 8 am. For information call Henriette: 604.291.0087

Request for Prayers: to pray for you, your family member, or friend – please submit the name to the Parish Office by phone 604–879–5830 or by written note on the collection plate.

Пам'ятайте помолитися: за Вашу родину, за членів Парафії, а особливо за тих які знаходяться в лікарнях, або тих що очікують Божої відповіді на їхні молитви, або радіють Божою відповідю, або за тих які відзначають уродини, або роковини, або за тих що покликані до їхньої вічної винагороди, або за родину яку вони залишили.

REMEMBER TO PRAY FOR: your family; your fellow parishioners; especially the shut-in or those in the hospital; those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating a birthday or anniversary; those called to their eternal reward and for the family they leave behind; as well as any other need.

Please remember in your prayers especially: Fr. Vincent Prychidko, OSBM; Fr. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab; Joseph Bayduza; Catherine Hladij, Martha Huzyk, Victoria Kuzik, Bodzie Lawryshyn; Ben Marchinkow; Jason Obuck; Fenia Orysik, William Orysik, Mary Scott, Kaiya Williams, all the Canadian Armed Forces on peacekeeping missions. Rember especially the family of Leon Woznow with the passing of his wife and the mother of their children Polly.

PLEASE VISIT our Parishioners who are confined to their hospital beds or their homes. They need our visits as well as our prayers.

If there are Parishioners that you visit and we are not listing them for all to pray for them, please call the Parish office with that information, or for the fathers to visit them.

Please remember to pray daily for vocations to the priesthood and religious life.

Церковна Звукова Система: Повний кошт нової системи виносить \$18,132.00.

Просимо Вас допомогти покрити кошта. Просимо зложити Ваші пожертви. Нехай Наша Пресвята Богородиця і Покровителька Благословить Вас усіх за Вашу щедрість! **До цього часу ми одержали \$9,997.70.** Нехай Найсвятійша Родина – Ісус, Марія і Йосиф благословить за Вашу щедрість! Корейська Місія Св. Павла Чонг пожертвувала \$9,065.70. Нехай наша Свята Покровителька Мати Божа благословить за їхню щедрість.

CHURCH SOUND SYSTEM: The total cost of the new system is \$18,132.00. You are asked to help with the cost. Please make your donation by marking your envelope or cheque with the words: "Church Sound System".

To date we have received \$9,997.70. May the Holiest of Families – Jesus, Mary and Joseph, bless your generosity! The Korean Mission of St. Paul Chong donated \$9,065.70. May our Blessed Protectress, the Mother of God, bless their generosity.

BC is going to Unity – August 16–19, 2012

At Pinawa, MB – Wilderness Edge Retreat Center – just north of Winnipeg

Unity is a gathering of Ukrainian Catholics from across Canada to further understand, embrace and celebrate our faith through prayer, education and fellowship. Unity is open to young adults 18 (1994) to 35 years of age.

Come and pre-register today! Cost: \$225 before May 31 includes all meals, accommodation, sessions and social event for the program. Transportation extra.

Some of the program highlights include BBQ, Bonfire, Liturgy, Keynote Speakers, Breakout Sessions, and Zabava,

Fundraising will begin in the coming months to help with transportation costs.

Interested? Contact the following names for more information.

– Jennifer Sawka: jennsawka@hotmail.com, Ph: 604.876.5691

– Fr. Theo: theomac@lycos.com Ph: 1-250.384.2292

– www.ucyc.ca/unity2012/

Please see the Poster at the front entrance and Registration forms.

MAKE IT YOUR NEW YEAR'S RESOLUTION – SIGN UP TODAY!

A SPECIAL Request: At the conclusion of each Divine Liturgy, please close all Liturgy and/or hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or any other material in the pews. Let each of us do our part to be true stewards of our parish church by helping to keep the church pews clean and neat. Thank you.

Спеціальне прохання: після закінчення Служби Божої просимо замкнути молитвенники і співаники і поставити їх на відповідне місце. Рівнож просимо не залишайте бюлетенів і других матеріалів в лавках. Будьмо господарними в нашій церкві і допоможемо, щоби наші лавки були чисті й акуратні.

This note is to ALL PARISHIONERS: Please come on time for the Divine Liturgy. Realize that when you come into the Church proper after the Great Entrance, you have missed most of the Divine Liturgy and have not really attended the prescribed service for a Sunday.

Church Etiquette: Be aware that to have attended the entire Divine Liturgy one must receive the Final Blessing before leaving the Church Service. We also ask that you do not visit in the main part of the Church before, during or after the service. Please use the Vestibule or the Fellowship room to conduct your conversations – leave the Church proper (the Nave) for those that want to pray.

Це пригадка для всіх вірних. Просимо приходити вчасно на Службу Божу. Будьмо готові разом заспівати початковий гімн. Зрозумійте, якщо Ви прийдете до Церкви після Великого Входу, Ви пропустили більшу частину Служби Божої, і дійсно не вислухали приписаної Служби Божої на неділю.

Церковна Етика: Будьмо свідомі, що беручи участь у Св. Літургії ми мусимо одержати кінцеве Благословення перед тим як ми залишимо Службу Божу. Ми рівнож просимо не виходити з Церкви перед закінченням Служби Божої. Ми просимо Вас не спілкуватися в Церкві перед, під час і після Служби Божої. Прошу це робити в притворі Церкви або у Вітальні під церквою. Залишім наву (Nave) церкви для вірних які моляться.

ALL PARISHIONERS – we need your help on Tuesday evening during the Bingo!

Please offer as much as you can your time and talents either one hour to the whole evening. We need sellers of special cards, call back persons, paymaster, even office assistance. Come out as often as you can. We will not refuse your help!

Conversion of the Heart – part 2

The Call to Repentance

The call to conversion through repentance is fundamental to Christianity. It echoes throughout the Old Testament and lies at the very beginning of the New Testament. John the Baptist, the Precursor, was sent to summon the people to conversion through repentance. Christ himself, at the beginning of his public life, called for repentance as the condition for entering the Kingdom. When he sent his disciples out on their mission, he gave them the same task. (Mark 6: 12)

After Pentecost, the Apostles preached "life-giving repentance" — repentance that leads to life — as a necessary condition of salvation. Repentance was the sign of the presence of the Holy Spirit in the pagans; it opened to them the grace of baptism. The early Fathers, the Councils, the saints and countless thousands of the faithful believed and tried to live out this call. How is it possible, then, that so many contemporary Christians — at least in the West — seem to be unable or unwilling to hear and answer it?

There are two main reasons for this, I think. First, we do not often understand the real meaning of repentance. We do not understand it in its religious sense, as a way of love and total trust in God's infinite mercy, but tend to view it mainly in psychological terms: as an expression of a negative emotion, of an exaggerated, even neurotic sense of guilt.

Second, because we tend to think of repentance as a spiritual transaction, a payment of debt for the wrong we have done, we do not easily understand it as a way of healing, a way to fullness of life. It is even difficult for us to realize our need of conversion and repentance, or the immensity of what we have lost as a result of sin. We do not, in fact, understand the true nature of sin. We tend to think of it as breaking this or that commandment, an individual wrong act, rather than as a painful condition of human spirit alienated from God, a shadow background to all our lives. We cannot, therefore, understand the urgency of the Gospel's call to repentance as a way of salvation and victory over sin.

Guilt

We know that many tragic and destructive consequences result from the psychological condition of guilt. Guilt suggests a state of mind associated with childhood trauma and neurotic self-hate. The roots of it often lie in our subconscious and are difficult to bring to the surface, for they are not easily accessible to our understanding or will.

Guilt in that sense is the burden that many of us carry for much of our lives and often feel we can no longer support. It tears us apart, ruins our chances for hope and joy, and makes us fearful, unable to trust. It is a terrible, soul-destroying burden and we are right to try to be rid of it. In the life of a Christian, this kind of guilt should have no place.

And yet, it is a tragedy that, for many Christians, this painful sense of guilt may have been encouraged and confirmed by some of the misguided teachings they received through their religious education or heard preached in church. They may have been

taught to fear God's anger and to doubt the unlimited nature of God's mercy. They may have been made to feel hateful, unworthy of love, no good.

This is a dreadful distortion of the healing message of the Gospel and the life-giving conversion to which it calls us. Its source can perhaps be found in a sense of anxiety and self-doubt that often fills us and that we can easily misinterpret as guilt. From that perspective, it is not difficult to view repentance as a way of self-punishment and self-hate. This is a terrible and dangerous misunderstanding and an obstacle to many on their path of salvation.

Guilt, however, can also be understood in a much more limited and positive sense. It can be viewed as our natural response when, in the presence of God, we realize that we have indeed done wrong: that we have hurt another person or ourselves, that we have acted against our own true nature (that is, against the image of God in which we were created), that we have contributed to the evils that torment our world. In other words, we may feel this way when we realize we have committed a sin. It is right, even necessary, to feel guilty in such a situation.

Guilt in this limited sense — awareness that we have sinned — should never be confused with that deep and bitter agony of heart that is often referred to as "remorse." Remorse is a never-ending "biting" of guilt over something we have done in the past, perhaps many years ago. This kind of remorse is not only psychologically unhealthy; it can also be spiritually destructive. It has nothing to do with true Christian repentance, but is the worst consequence of "bad guilt" and a clear sign of our lack of faith in God's power to forgive sin and to take away our burden of guilt once and for all.

Compunction

Awareness of having sinned does not lead us to guilt or remorse, but to what the Christian Tradition calls *compunction*. Compunction — more often called *contrition* in the West — in its literal sense means a "pricking," a quick, "clean" piercing through of the heart by the awareness that one has done something wrong. It is an acute realization of our responsibility for something we have done or failed to do and of our need to confess it, ask forgiveness for it and make amends. Compunction is the voice of our *conscience*; it alerts us to the fact that something is "off," that we are on the wrong path — that we have sinned. It calls us not only to grieve over the selfishness and emptiness of our lives, but also to change them.

For it is essential for us to remember that the belief in God's infinite mercy and power to forgive must never be used as an excuse for not struggling with the evil that is in our hearts or lives with all the strength that we have. We cannot simply "weep" over the sins we have committed and go on living our lives "like the pagans do," as Christians have so often been, justly, accused of doing. God, who sees our hearts, will not be fooled. When we embrace the way of conversion we commit ourselves to strive every day to turn our lives, as well as our hearts, back to God.

On the other hand, we need to be always aware of the danger of falling into the wrong kind of guilt. We need to hold on to our conviction that we are always within the "operation of God's grace"; that God is always ready to receive us back, whenever we truly ask for his help and mercy. Our willingness to be open to the voice of our conscience and our never-ending struggle to change our lives will not lead us to despondency and self-blame, but will help us to discern what is really going on in our hearts: what needs to be affirmed and rejoiced in, what needs to be consoled and healed, what needs to be rejected and what needs to be forgiven.

This is why repentance has been called a way of "making friends" with ourselves. When we come into the presence of God and experience the reality of his mercy and love, we can also begin to know and love ourselves as God knows and loves us. We are able to realize more clearly our failures and sins, our need for true conversion of heart; but we also learn to accept the truth of ourselves and surrender ourselves totally, just as we are — the good and the bad — into God's hands and be at peace.

Prayer of Repentance

If we can understand repentance in this way — as a way of turning away from ourselves and surrendering to God — we can also understand why we cannot do it alone. True repentance is always a sign of the presence of the Holy Spirit working in us. The Gospel tells us that Christ's call to repentance — and of John the Baptist's before him — was made *in the power of the Spirit*. (Luke 4: 14) We cannot enter or persevere on the way of repentance unless we are summoned and sustained by God. Repentance is the life of the Spirit within us, a life of truth and love. In other words, it is a *life of prayer*.

We repent, we walk the path of conversion, in order to return to God and live in God's presence. Repentance that is not prayer, is not a way of entering into the presence of God, is *not* and never can be true repentance. It is not a way of love; it could be instead a way of guilt and self-condemnation that so many people today consider it to be.

But the opposite is also true, I think. In a very real sense, prayer that is not repentance is not true prayer. To put it another way, every true prayer leads us to repentance. Every time we stand before the face of God, every time we approach the mystery of God's presence, how can we not repent? When we look at God and God looks at us, how can we fail to realize, with ever-greater clarity, the pain of our alienation and poverty? How can we not ceaselessly long for mercy and love? How can we help repenting?

Repentance — conversion of the heart — does not mean being filled and tormented by guilt. Rather, it is a readiness to become aware of all that goes on within our hearts and to admit our responsibility for our actions and thoughts. It means recognizing our need for forgiveness and making a firm commitment to change our lives. But, above all, it means turning to God in prayer and in love, and thus opening ourselves to the work of the Spirit in us and embracing fully the gift of our salvation.

PRESENTATION OF HOLY FATHER'S LENTEN MESSAGE FOR 2012

VATICAN CITY, 7 FEB 2012 (VIS) – This morning in the Holy See Press Office, a press conference was held to present the Holy Father's 2012 Lenten Message. Participating in the conference were Cardinal Robert Sarah, president of the Pontifical Council "Cor Unum"; Msgr. Giampietro Dal Toso and Msgr. Segundo Tejado Munoz, respectively secretary and under secretary of the same council.

"We know that the Lenten Message contributes to maintaining the faithful's sense of concern for others, communion, compassion and fraternal sharing of the sufferings of those in need", said Cardinal Sarah. "However, over and above this important issue, there is another aspect of Christian life which this year's text highlights: fraternal correction".

"Charity teaches us that we are responsible not only for the material well being of others, but also for their moral and spiritual good. ... We cannot overlook the fact that a certain ideology which exalts the rights of the individual can have the consequence of

creating isolation and solitude. ... When the call to communion is denied in the name of individualism it is our humanity that suffers, deceived by the impossible mirage of a happiness obtainable alone. Therefore we can help one another by discovering our reciprocal responsibility the one for the other".

"The Church's activity in the modern world must also be seen in the light of fraternal correction in truth and charity", the cardinal went on. "Sometimes it is thought that the Church's concerns, her tenacious resistance to certain fashionable ideas, are moved by thirst or nostalgia for power. This is not the case. The Church is moved by a sincere concern for mankind and for the world. Her activities are not moved by a desire to condemn or recriminate, but by a justice and mercy which must also have the courage to call things by their name. Only in this way can we expose the roots of evil, which continue to intrigue the mind of modern man. This task of the Church is called prophetic mission".

In the Old Testament, Cardinal Sarah explained, "a prophet was a man called and sent by God to announce His will to the people. ... Clearly the call for greater social justice is part of mission of the Church", which "cannot remain silent in the face of the fact that too many people die because they lack basic necessities while others grow rich exploiting their fellowman. Yet the prophetic dimension of our words and deeds cannot be limited to these external phenomena without going to the moral roots of these injustices. Corruption, accumulation of riches, violence, unduly living at the expense of the commonwealth without contributing are all tumours that consume a society from within. Nor can we remain silent ... about the fact that the roots of the current financial crisis lie in greed, unrestrained and unscrupulous thirst for money without considering those who have less and who must bear the consequences of the mistaken choices of others. Such attachment to money is a sin, and the Church is prophetic in her condemnation of that sin, which harms both individuals and society".

"Yet the Holy Father ... identifies an even more profound dimension. The Church is a prophet in this world to denounce the absence of God. ... Our secularised society lives and organises itself without reference to God because it is affected by a poverty more tragic even than material want; a poverty represented by the rejection and complete exclusion of God from social and economic life, by the revolt against divine and natural laws. ... The primary responsibility of the Church is to remind each generation that this spiritual dimension is vital. The prophet of today must tell the world that God exists, that without this Father who stirs us to solidarity and sharing life dies and fraternity dissolves into empty utopia, that man has a supernatural vocation, that we have a conscience in which the voice of God speaks and to which we must one day respond".

"Today's message", the cardinal concluded, "aims to awaken people's consciences with respect to the rights and duties of our fellows, but also with respect to our duties towards the 'rights' of God. All this comes about in the context of Christian communion ruled by the principle of reciprocity and fraternal correction, with a view to the temporal good of mankind and his eschatological salvation".

POPE'S LENTEN MESSAGE: CHARITY AS A MEANS TO SALVATION

VATICAN CITY, 7 FEB 2012 (VIS) – Made public today was the 2012 Lenten Message of the Holy Father Benedict XVI, the title of which is taken from the Letter to the Hebrews: "Let us be concerned for each other, to stir a response in love and good works". Extracts from the English-language version of the document are given below:

"The Lenten season offers us once again an opportunity to reflect upon the very

heart of Christian life: charity. This is a favourable time to renew our journey of faith, both as individuals and as a community, with the help of the word of God and the Sacraments".

"This year I would like to propose a few thoughts in the light of a brief biblical passage drawn from the Letter to the Hebrews: 'Let us be concerned for each other, to stir a response in love and good works'".

(1) Let us be concerned for each other: responsibility towards our brothers and sisters.

"This first aspect is an invitation to be 'concerned'. ... The verb which introduces our exhortation tells us to look at others, first of all at Jesus, to be concerned for one another, and not to remain isolated and indifferent to the fate of our brothers and sisters. All too often, however, our attitude is just the opposite: an indifference and disinterest born of selfishness and masked as a respect for 'privacy'. ... Even today God asks us to be 'guardians' of our brothers and sisters, to establish relationships based on mutual consideration and attentiveness to the well-being, the integral well-being of others. The great commandment of love for one another demands that we acknowledge our responsibility towards those who, like ourselves, are creatures and children of God. Being brothers and sisters in humanity and, in many cases, also in the faith, should help us to recognise in others a true alter ego, infinitely loved by the Lord. If we cultivate this way of seeing others as our brothers and sisters, solidarity, justice, mercy and compassion will naturally well up in our hearts".

"Concern for others entails desiring what is good for them from every point of view: physical, moral and spiritual. Contemporary culture seems to have lost the sense of good and evil, yet there is a real need to reaffirm that good does exist and will prevail, because God is 'generous and acts generously'. The good is whatever gives, protects and promotes life, brotherhood and communion. Responsibility towards others thus means desiring and working for the good of others, in the hope that they too will become receptive to goodness and its demands. Concern for others means being aware of their needs. Sacred Scripture warns us of the danger that our hearts can become hardened by a sort of 'spiritual anaesthesia' which numbs us to the suffering of others. The Evangelist Luke relates two of Jesus' parables by way of example": the parable of the Good Samaritan and the parable of Dives and Lazarus. Both "show examples of the opposite of 'being concerned', of looking upon others with love and compassion. What hinders this humane and loving gaze towards our brothers and sisters? Often it is the possession of material riches and a sense of sufficiency, but it can also be the tendency to put our own interests and problems above all else. We should never be incapable of 'showing mercy' towards those who suffer. Our hearts should never be so wrapped up in our affairs and problems that they fail to hear the cry of the poor. ... Reaching out to others and opening our hearts to their needs can become an opportunity for salvation and blessedness.

"'Being concerned for each other' also entails being concerned for their spiritual well-being. Here I would like to mention an aspect of the Christian life, which I believe has been quite forgotten: fraternal correction in view of eternal salvation. Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church. ... Christ Himself commands us to admonish a brother who is committing a

sin. ... The Church's tradition has included 'admonishing sinners' among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness. Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. ... In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness. ... It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways".

(2) Being concerned for each other: the gift of reciprocity.

"This 'custody' of others is in contrast to a mentality that, by reducing life exclusively to its earthly dimension, fails to see it in an eschatological perspective and accepts any moral choice in the name of personal freedom. A society like ours can become blind to physical sufferings and to the spiritual and moral demands of life. This must not be the case in the Christian community!"

"The Lord's disciples, united with Him through the Eucharist, live in a fellowship that binds them one to another as members of a single body. This means that the other is part of me, and that his or her life, his or her salvation, concern my own life and salvation. Here we touch upon a profound aspect of communion: our existence is related to that of others, for better or for worse. Both our sins and our acts of love have a social dimension. This reciprocity is seen in the Church, the mystical body of Christ: the community constantly does penance and asks for the forgiveness of the sins of its members, but also unfailingly rejoices in the examples of virtue and charity present in her midst. ... Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor. Concern for one another likewise means acknowledging the good that the Lord is doing in others".

(3) To stir a response in love and good works: walking together in holiness.

"These words of the Letter to the Hebrews urge us to reflect on the universal call to holiness. ... The time granted us in this life is precious for discerning and performing good works in the love of God. In this way the Church herself continuously grows towards the full maturity of Christ. Our exhortation to encourage one another to attain the fullness of love and good works is situated in this dynamic prospect of growth.

"Sadly, there is always the temptation to become lukewarm, to quench the Spirit, to refuse to invest the talents we have received, for our own good and for the good of others. All of us have received spiritual or material riches meant to be used for the fulfilment of God's plan, for the good of the Church and for our personal salvation. The spiritual masters remind us that in the life of faith those who do not advance inevitably regress".

"In a world which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service and good works. This appeal is particularly pressing in this holy season of preparation for Easter".

ST. MARY'S UKRAINIAN CATHOLIC PARISH UKRAINIAN CATHOLIC WOMEN'S LEAGUE

2012 EASTER FOOD PRE-ORDER FORM

We will be holding our **Paska Sale** on *Saturday March 31, 2012*. Sales start at 11:30 AM to 2:00 PM. We are offering you an opportunity to place your (**pre-paid only**) orders ahead of time for pick-up on Saturday. **Doors will NOT open early to anyone.**

LAST DAY FOR PRE-PAID ORDERS IS MONDAY, MARCH 26, 2012

**PICK-UP TIME: March 31 at 11:30 AM*

Mark the quantity of items you would like to order, place the order **along with your payment** in an envelope with the word "**order**" on the outside and drop it in the collection basket on Sunday or return to the Parish Office by **March 26, 2012**.

| <u>ITEM</u> | <u>SIZE and PRICE</u> | <u>QUANTITY</u> | <u>TOTAL</u> |
|--------------------------|-----------------------|-----------------|--------------|
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| | Large \$ 9.00 | _____ | _____ |
| BABKA | Medium \$ 5.00 | _____ | _____ |
| | Large \$ 7.00 | _____ | _____ |
| SAUSAGE | One size \$ 8.00 | _____ | _____ |
| CABBAGE ROLLS | 1 Doz. \$ 6.00 | _____ | _____ |
| PYROHY (frozen) | 1 Doz. \$ 5.00 | _____ | _____ |
| BEETS/HORSERADISH | Small \$ 4.00 | _____ | _____ |
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| TOTAL ENCLOSED | | | _____ |

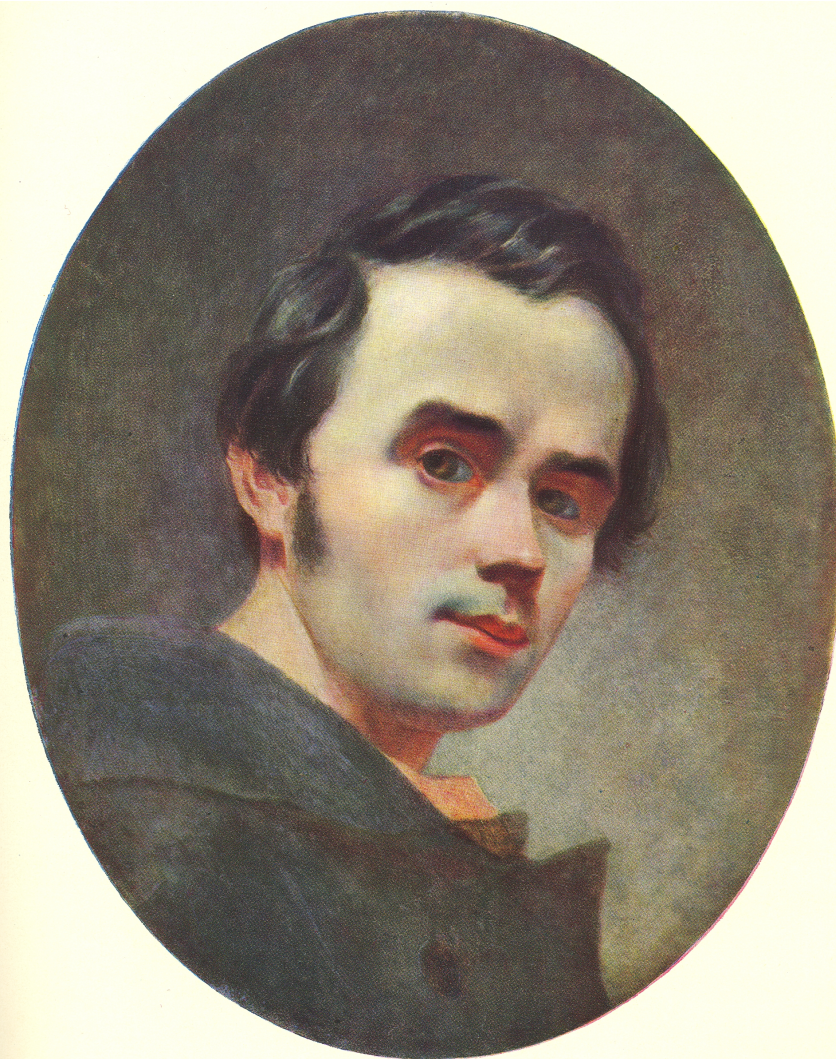
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28. АВТОПОРТРЕТ.
Олія. [Зима 1840—1841].

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