



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*

24 Лютого, 2013

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Служби Божі/Divine Liturgies

В Неділю/Sunday
8:30 am partially sung
10:30 am sung

У Свята/Holy Day of Obligation

10:00 am and 7:00 pm

Щодня/Daily Scheduled

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

oo. Василян/Basilian Fathers
serving this Parish

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

Друга Неділя Посту
Марка 2:1-12



Second Sunday of Lent
Mark 2:1-12

**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.**

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних які зєдналися сьогодні разом брати участь в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на Лютень

Загальний намір: За родини емігрантів. Щоб родини емігрантів були підтримувані і супроводжені в їхніх труднощах, а особливо матері.

Місійний намір: Жертви воєн, агенти миру. Щоб ті, що терплять у наслідок воєн і конфліктів були суперниками майбутності миру.

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 допоможим, щоби наші лавки були чисті й акуратні.

- Тропарі і читання в рожевій книжці на - стор. 7, 8 і 9

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

В цьому часі тільки один священник буде служити в парафії. Щоби вз'яти участь у Св. Сповіді перед Великоднем, заохочуємо Вас приходити до церкви в неділю на Св. Літургію, 20–30 минут скоріше. Ви можете також наперед домовитися і прийти до Каплиці в нашій резиденції під час тижня.

Сьогодні – Неділя, 24 Лютень: 10:30 рано – Парафіяльна Катехитична програма зараз по Євангелії під час Служби Божої.

Четвер, 28 Лютень: – 8:25 рано – Служба Божа – На зарядження Єп. Кена, відправиться Св. Літургія Подяки за Святішого Отця Папу Бенедикта XVI. Ця інтенція є додана. (див. в англ.)

Четвер, 28 Лютень:

– 7:00 вечора – Поширення зрозуміння нашої віри у вітальні під церквою.

П'ятниця, 1 Березень:

– 8:25 рано – Служби Божої не буде.

– 7 вечора – Заупокійна Служба Божа і Сорокоусти.

Неділя, 3 Березень: – 10:30 рано – Парафіяльна Катехитична програма зараз по Євангелії під час Служби Божої.

Четвер, 07 Березень:

– 7:00 вечора – Поширення зрозуміння нашої віри у вітальні під церквою.

П'ятниця, 8 Березень:

- 8:25 рано - Служби Божої не буде.

- 7 вечора - **Заупокійна Служба Божа і Сорокоусти.**

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 15-го Лютого. 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.

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

HIS BEATITUDE SVIATOSLAV HAS INVITED YOU TO KYIV for a special Divine Liturgy to celebrate the 1,025th anniversary of the baptism of Kyivian-Rus (Ukraine) on Sunday August 18 2013! Join the Bishops of Canada on an official pilgrimage to Ukraine 7-21 August. Beginning in Western Ukraine visiting Lviv, Zarvanytsia, and Ternopil before proceeding to Kyiv for the major celebrations. Solaway Travel has been commissioned to assist in arranging travel plans and accommodations. Please contact:

Myrna Arychuk of Solaway Travel: 3819 Sunset Street, Burnaby, BC V5G 1T4

Tel: 604.430.6789 Fax: 604.430.2244. myrna@solawaytravel.com,

МОЛИТВА СВ. ЄФРЕМА

(яку належиться додавати до щоденних молитов)

Господи і Владико життя мого! Духа лінивства, недбайливости, властолюб'я і пустомовства віджени від мене (доземний поклін).

Духа чистоти, покори, терпеливости й любови даруй мені, слuzі Твоєму (доземний поклін).

Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь. (доземний поклін).

Боже, милостивий будь мені грішному! (грішній)! (малий поклін) Боже, очисти гріхи мої і помилуй мене! (малий поклін).

Без числа нагрішив (нагрішила) я, Господи, прости мені! (малий поклін).

PRAYER FOR EVANGELIZATION 'YEAR OF FAITH' - O God, who wills that all should be saved and come to the knowledge of truth, pour out Your Spirit upon us and grant that we may respond zealously to Your urgent call to lead back to the Church those who have strayed. Prepare their hearts and minds to be receptive to the saving Gospel of Your Son. Send us workers to gather in Your abundant harvest, so that all Your people, obedient to the Word and sustained by the power of the Sacraments, may advance in the way of Salvation and love. Through Christ, our Lord. Amen.

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of the Protectress, the Blessed Mother of God, bless you and your family!

Monthly Papal Intentions for February

General Intention: Migrant Families - That migrant families, especially the mothers, may be supported and accompanied in their difficulties.

Mission Intention: Peace - That the peoples at war and in conflict may lead the way in building a peaceful future.

Tropar, Kondak & readings in the pink booklet - pages: 7, 8 & 9

- 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.

UNTIL FURTHER NOTICE - there will be only one priest serving the parish. To participate in the Mystery of Reconciliation, (Confession) before Easter, we are encouraging you to come earlier to church on Sundays, as confessions will be heard for approximately 20 - 30 minutes before the Liturgies. You may also make an appointment to come **during the week to the chapel in the rectory.**

TODAY: Sunday, February 24: - during 10:30 am Divine Liturgy - Parish Catechism Program for Pre-Schoolers following the reading of the Gospel.

SUNDAY, February 24, at Richmond Funeral Home from 1 pm - 4pm. We will explore the ethical teaching of the Catholic Church on dying, the process of grieving and our Services for the Dead.

Thurs day, February 28:

- 8:25 am Divine Liturgy - His Holiness our beloved Pope Benedict's resignation takes effect February 28th at 8:00 PM Rome time (meaning 11:00 AM BC time). Bishop Ken asks that all parishes celebrate a Divine Liturgy in thanksgiving to God for the gift of Pope Benedict XVI and the extraordinary leadership he has given to the Church. It would be wonderful if as many of our parishioners that are able, attend this Divine Liturgy. This intention will be added to the one already requested for this day.

Thursday, Feb 28: "THE CREED" A STUDY OF OUR FAITH" BEGINS at 7 pm in the Fellowship Room. Workbook - \$29.00 each. Other material will be provided.

Friday, March 1:

- 8:25 am Divine Liturgy - cancelled

- 7 pm - Memorial Divine Liturgy and Sorokousty.

Sunday, March 3: - during 10:30 am Divine Liturgy - Parish Catechism Program for Pre-Schoolers following the reading of the Gospel.

Thursday, March 7: "THE CREED" A STUDY OF OUR FAITH" BEGINS at 7 pm in the Fellowship Room. Workbook – \$29.00 each. Other material will be provided.

Friday, March 8:

- **8:25 am Divine Liturgy – cancelled**
- **7 pm – Memorial Divine Liturgy and Sorokousty.**

Memorial Divine Liturgy and Sorokousty for the deceased of your family will be celebrated every Friday during Great Lent at 7 pm beginning February 15. Special envelopes are available in the vestibule for your request. Please **place** in Sunday collection plate, **or** give to Father, **or** bring to Parish Office.

ATTENTION SPECIAL NOTICE TO ALL WOMEN AND MEN OF THE PARISH!

PREPARATIONS FOR EASTER BAKE SALE – The members of the UCWLC and Women of the Parish (and men) are asked to come out to help on the following days:

- **Baking Paska:** Monday, February 25 at 9:00 am.; Monday, March 4 at 9:00 am.
Note: The one Saturday session, March 2 – open to all young parishioners to learn the art of Paska baking. For information call Marlayne 604.274.3164
- **Baking Babka:** Wednesday, March 6, Thursday, March 14 (starts at 9:00 am)
- **Making Pyrohy:** Wednesday, February 27 (starts at 8:00 am)
- **Cabbage Rolls:** Wednesday, March 13, March 20 (Sessions start at 8:00 am)
- **Beets:** Friday, March 8 at 9:00 am

THE PRAYER OF ST. EPHREM

Can be added to one's daily prayers

O Lord and Master of my life, give me not the spirit of sloth, indifference, lust of power and idle chatter. (Profound bow to the ground)

Indeed, grant to me, your servant, the spirit of temperance, humility, patience and love. (Profound bow to the ground)

Yea, Lord and King, grant me the grace to see my faults and not to condemn my brother; for You are blessed for ever and ever. Amen. (Profound bow to the ground)

God, be merciful to me a sinner. (Bow)

God, cleanse me of my sins and have mercy on me. (Bow)

I have sinned without number, forgive me, O Lord. (Bow)

PRAYER FOR A VIBRANT PARISH - O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Live-Giving Spirit, now and for ever and ever. Amen!

YOU ARE INVITED TO PARTICIPATE

“THE CREED” A NEW STUDY DURING THIS YEAR OF THE FAITH”

This twelve (12) part series - “The Creed - is A Journey through the Catechism”

The Catechism of the Catholic Church comes alive, showing you how your personal faith journey fits into the amazing story of salvation. **The Catechism** is far more than a list of “faith facts” it provides a map for you to easily navigate and enrich your life.

In this Series - “THE CREED” - you will:

- 1. Learn why the Catechism should be treated less like a fact book and more like a **roadmap for our faith journey.****
- 2. Learn what **God’s innermost secret** is and how we are called to participate in it.**
- 3. See that our journey of faith is a journey from *Blessing to Blessing*, that the God who made us **wills that we return to Him.****
- 4. Discover how the Catechism can be seen as a new Catechesis for the **New Evangelization.****
- 5. Learn how **what we believe** emerges from the **living story** of salvation history.**
- 6. Discover the role the angels play in aiding our salvation, and how they are truly present to us. and much more**

Workbooks are available for the program - \$ 29.00/each - contact Susan Lazaruk or come to the Parish office.

To Request Prayers for: yourself, your family, or a friend - please submit the name to the Parish Office or place a note and 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 відповіддю, 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; fellow parishioners; those confined to their hospital beds or their homes; those seeking God’s guidance or rejoicing with God’s favour; or for those celebrating a birthday or anniversary; or have been called to their eternal reward or for the family they leave behind; as well as any other need.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Mary Balsevicius, Joseph Bayduza, Frances Bethune, Mary Earl, Quenten Fabiano, Catherine Hladij, Alice Humenick, Bohdan Karpinski, Brian Kluchkowsky, Emily Kuzyk, Bodzie and Shirley Lawryshyn, Oscar Lyseyko, Ben Marchinkow, Orest Obuck, John Pura, Mary Scott, Kaiya Williams, Leon Woznow, Tiny Zarski. Our condolences to the Obuck family on the loss of their son, brother and uncle Jason.

Please Visit: our Parishioners in their homes or in the hospital. They need your visit, your phone call, as well as your prayer.

If there are people you visit requesting our prayers, please call the Parish office.

ALSO, pray for vocations to the priesthood and religious life.

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.

A SPECIAL NOTE 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: Just a reminder that to have attended the entire Divine Liturgy one must be in Church and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church. We also ask that you do not visit in the main part of the Church (the Nave) before during or after the Service. Please use the Vestibule or the Fellowship room to conduct your conversations - leave the Church proper for those that want to pray.

**DO YOU LIVE IN GREATER VANCOUVER?
HAVE YOU MOVED INTO GREATER VANCOUVER RECENTLY?**

We encourage you to register your name and address and e-mail with the parish. People come to arrange for baptisms, marriages, funerals, or special blessings. Only then do the fathers discover that they have been participating in the Liturgical Services for years but have not registered as Parishioners. We may recognize you, we may see you in church but we do not know your name or address. **Please print your name, address, telephone number, e-mail and postal code** on your donation envelope, or contact the Parish Office.

REMEMBER: To be considered a member of this Parish one must be registered in the Parish, attend the Divine Liturgy regularly and make regular contributions to maintain the Parish.

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.

Pre-order your historic DVD of Major Archbishop Sviatoslav's visit to our parish on September 1. The cost of this commemorative DVD is \$10. This DVD contains the complete Divine Liturgy celebrating Bishop Budka's hundredth anniversary of arrival to Canada. Please indicate how many copies you would like.

The First Sunday of the Great Fast, also known as the Sunday of the Holy Prophets or the Sunday of Orthodoxy. Ask not "Who is Jesus to me?" but "Who am I to Jesus?" Hebrews 11:24–26, 32–12:2. John 1:43–51.

The liturgical celebration of the First Sunday of the Great Fast has gone through an evolution over the centuries. Originally it was a commemoration of the Old Testament prophecies concerning our Lord; hence Philip telling Nathaniel, "We have found Him of whom Moses in the law, and also the prophets, wrote ..."; not to mention the reading from Hebrews, which is all about the prophets and their sufferings. Then, following the iconoclastic controversy, the focus of this Sunday changed, and became a celebration of the restoration of the veneration of icons throughout the Church; hence its still popular title, "The Sunday of Orthodoxy" or "The Sunday of the True Faith."

Our reflection could be about the Gospel passage wherein our Lord meets first with Nathaniel, how he spied Nathaniel coming from a distance and could immediately read the state of his soul which, luckily for Nathaniel, was "without guile," as our Lord put it; and from this we meditated on the fact that Christ is able to see into the darkest corners of our hearts, even into places where we ourselves have ceased to look; and I give you an analogy about our souls being like our computers: we think we have a good fire wall in place, and our anti-virus software is up to date; but our Lord still gets in and is able to see what we think we have long since deleted and now forgotten about: a practical Lenten reflection which you can take for what it is worth.

There are many different aspects that we could consider from the readings for this First Sunday of the Great Fast. In looking for another reflection, I found myself rereading John Chrysostom's homily on the first chapter of John's Gospel, and came across a little exposition on something that the Evangelist reports in this gospel passage almost in passing: after our Lord tells Nathaniel how he saw him under a fig tree, how he saw the purity of his soul, Nathaniel says to Jesus, "Rabbi, You are the Son of God! You are the King of Israel!" Chrysostom points out that the first part of that statement "Rabbi, You are the Son of God!" is, word for word, exactly what Peter says to Christ after the miraculous catch of fish; but Peter is responding to a rather impressive miracle. When Nathaniel says it, he has not seen any miracles, unless you want to count Jesus seeing him under the fig tree, which certainly does not rise to the level of raising Lazarus from the dead or giving sight to the blind or even the miraculous catch of fish. Jesus' public ministry has not yet begun at this point; he is still collecting his apostles around him. Obviously, when Peter calls Jesus the Son of God, he means something very different than what Nathaniel means. Nathaniel adds to the end of that statement, "You are the King of Israel!" We will never know exactly what Nathaniel meant by that: whether it is a political statement or reference to a sort of spiritual kingship we do not know. Certainly, recognizing Jesus as King of Israel, whatever it means, is a far cry from recognizing Him as God. And Chrysostom points out that this is an important point for us: Nathaniel sees Jesus as he is able to see Jesus, having had no previous experience with Him.

Nathaniel disappears from the Gospel after this; we know he is there, but what he may have said or done after this point is not recorded. It is safe to assume that his understanding of exactly who and what Jesus is grew and developed over time, as it did for all the apostles. Some, like Peter and John, knew early on that Jesus was God; they had figured it out, some of the others did not realize it until after our Lord had risen from the dead. Judas began where Nathaniel may have begun, seeing Jesus as a political figure with spiritual overtones; but when he realizes that there is not going to be a revolution to overthrow the Romans, he becomes disillusioned and betrays our Lord. He does realize it at the end, after his betrayal; and that realization drives him to suicide.

What we have to figure out is how we choose to recognize our Lord; and we are all at different stages in that process. People like Jesse Jackson or Jeremiah Wright, both men of the cloth, would see Jesus as a social and political teacher who inspires us to be concerned for the poor and the downtrodden and the oppressed; but I doubt they would see him as any kind of god to whom is owed worship and some form of personal, moral commitment. By contrast, in a previous life I once had a Buddhist coworker who saw in Jesus a spiritual guru with great mystical teachings to impart, but with no understanding of Jesus having any kind of message beyond being at peace with ourselves. The bottom line is: we do not have a right to invent Jesus Christ. He is who he is regardless of what any of us think of him.

Three thousand years before God became a man in the person of Jesus Christ, God and man had the first really meaningful conversation with one another since Adam and Eve were expelled from the Garden: Moses approached the burning bush* and asked, "Who are you?" And what were God's first words to man? "I am Who I am!" And God has never changed his identification of himself. When he appeared to Jeremiah the Prophet, he said, "Before I formed you in the womb I knew you." When the Man Born Blind asked him where he could find the Messiah, Jesus said, "I who speak to you am he." When Jesus spoke to Saul (Paul) on the road to Damascus, Saul asks, "Who are you, Lord?" And God's response: "I am He whom you are persecuting." In the letter to the Hebrews we read: "Jesus Christ: yesterday, today and the same, forever." We do not define Christ. He defines us.

As for those who still choose to make up Jesus for themselves to suit their own agendas, St. John probably said it best: "He was in the world, and the world was made through Him, yet the world did not know Him. He came to His own, and His own did not receive Him. But to those who did receive Him, He gave the right to become children of God." (John 1:10;12)

And if you are searching for some theme to guide your observance of the Great Fast this year, you might consider this: ask yourself not "Who is Jesus to me?" but "Who am I to Jesus?" Are you Cain, being asked by God, "Where is your brother?" Are you Elijah, looking for God in the magnificence of nature and missing him standing right there next to you? Are you Judas, looking for Jesus to solve the world's problems? Are you Peter, looking for God to save you as you sink into the sea? Are you Nathaniel, who does not know what Jesus is, but only knows, at this

point, that he is something different? You have only had six thousand years of revelation to figure it out. The first step is to let Jesus define himself. The next step is to then let Jesus define you.

From: Byzantinecatholicpriest.com/index.htm

The Second Sunday of the Great Fast: Earthquakes, tsunamis, meltdowns and wars: does any of it really require our attention? Mark 2:1-12.

The palsied man, who is presented to us on this Second Sunday of the Great Fast, we could look at from a number of different angles. The one angle of this gospel reading we focused on the conduct of the palsied man's friends: how, when they could not get into the house where Jesus was, instead of blaming our Lord for not being accessible enough, they looked into themselves and found a way to reach our Lord, performing the gymnastic feat described in the passage. The lesson then was that the grace we need from our Lord to better ourselves and free ourselves from sin may not come easily or without effort on our part, but is there for the taking nonetheless; that sufficient grace to do the right thing is always there: maybe not without pain, maybe not without some sacrifice, maybe not in the manner in which we may prefer; but it is always there.

In the second angle of this gospel reading we could isolate the last two sentences of this gospel, where our Lord commands the palsied man to "Stand up...and go home," which we recognize as being something more than just a command to get off the floor. But rather reflecting on the Mystery (Sacrament) of confession, one of the things that prevents us from confessing our sins as frequently as we should is that we get too emotional about it, second guessing ourselves, sniveling and whining about our problems. Perhaps our Lord perceived that the palsied man, after he was no longer palsied, was on the verge of breaking down in some sort of emotional episode regarding the tremendous change that had just occurred in his life; and our Lord did not think that was helpful; so our Lord basically kicks him in the rear and tells him to get up and get out; the reflection for us being that, sometimes, we work ourselves up into such an emotional frenzy about our personal problems that we become paralyzed or palsied in the living of our daily lives, when the best thing to do is to simply get over it and get on with it.*

That could, I suppose, relate somewhat to what I want to address today regarding all the distressing things going on around the world that we see in the news, from earthquakes and tsunamis and radioactive plumes headed our way, to wars and threats of wars going on in places we have never been and never will go, and how all of this can disrupt our interior life.

It is a fact that we live in a society that is saturated with information. I remember reading a book about the American Revolution, which pointed out that, during the Revolutionary War, close to 60% of the people who lived here had no idea there was a war on, nor knew, when it was over, that they were now living in another country. News was something local: what was going on in your town, on your street, that was all people knew about the world around them. In fact, the historian Shelby Foote says that it really was not until after the Civil War that most

Americans had a concept of themselves as Americans, because, before they left home to fight that war, most of them had never been outside the town in which they were born. They knew they had a country, certainly; but, before then, they had never seen it.

Today, of course, we know every little thing going on in every nook and cranny of the world. We turn on the television and are bombarded with all sorts of information, most of which we do not need and some of which we do not want: earthquakes, road side bombs, a revolution; and it can make one feel very small. When our knowledge of the world was limited to our own home town, then everything that happened was important to us because we were potentially a part of it; but when the 24 hour news channel is going bananas over a chicken with the flu, it can make us feel very insignificant. And so we compensate by becoming news junkies: we park ourselves in front of the TV for hours on end because we want to know everything that is happening to everyone or else we will feel left out, that the world is somehow passing us by, completely oblivious to the fact that the network purposely makes the news as sensational as possible in order to trick us into doing exactly what we are doing: gluing our eyeballs onto that screen. And because we are individuals, we have to have an opinion about everything we see and hear; and when we hear things we do not like, then we become emotionally involved. And all of a sudden things, which do not concern us, or things about which we have never thought before, things which may not even affect us in the least or are making us agitated and upset. Of course, we could simply turn off the TV and not bother with knowing what is going on half a world away, and then it would not bother us; but we are afraid that, if we do that, that means we do not care, and no one wants to think of himself as uncaring. So we force ourselves to watch the news out of a sense of obligation; and if what we see disturbs us or which it does more often than not or then it must be because something is fundamentally wrong with the world, and something must be done! And suddenly we have become all hot under the collar about things that really are none of our business and about which we can do nothing. Then we run to the therapist and say, "Dr. why am I so depressed?"

For the Christian, maintaining a healthy balance in one's spiritual life can be a challenge in and of itself, as we struggle to contain our passions, maintain our relationship to Christ through prayer, and do our best to live moral and holy lives. In the context of this media saturated society in which we live, it can seem almost impossible. The Great Fast calls us to improvement in this regard, which means, among other things, keeping ourselves focused on what our Lord called 'the one thing necessary.' And just as the person who is trying to lose weight has to learn to eat certain things and not eat other things, so the person who is trying to grow closer to Christ must learn to concern himself not with the state of the world but with the state of his own soul. And we can do this by doing exactly those things that the Great Fast presents to us: by fasting, by prayer, by confession, and maybe even by turning off the television.

From: Byzantinecatholicpriest.com/index.htm

CONVERSION OF THE HEART – ‘The Way of Repentance’

By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,

The Mystery of Evil

It is important to realize that the biblical story of the ‘Fall,’ contrary to what many Christians believe, does not explain the existence of evil in the world. The Bible does not define the nature of evil or explain to us what its true origin was. The biblical account, whether we understand it in literal or symbolic terms, presents us with a story of how evil first appeared in our earthly reality: how it first entered our world. But it also makes it clear that evil – in the person of the devil, the Evil One – existed even before human beings were created, before they sinned and made their dreadful choice. Our first parents sinned, we are told, because they believed the devil, rather than God.

The notion of personal evil – the devil – is difficult for many modern Christians to accept. It seems too primitive, too mythical, and too “esoteric” to our rational minds. Yet, the Tradition of the Church has consistently maintained that the devil does exist. He is the great fallen angel Lucifer, to whom Christ mysteriously referred when he said that he saw “Satan, like lightning falling down from heaven.” (Luke 10:18) Thus, evil was not man-made, not “born of the flesh,” but a spiritual power so great that we cannot fight it or defeat it by ourselves. We need to be saved from it.

Yet, the devil’s power, however great it may be, is never absolute; it cannot act in the world without God’s permission, and thus we may trust – or rather, we must trust, for that is the essence of faith – that evil will never be allowed to defeat the good absolutely. It cannot destroy completely the imprint of God’s creative act – God’s love – on the core of creation. In other words, it can be overcome; it can be defeated. And it can be defeated only by love, because only love can reunite the world.

Sometimes sin – being in a “state of sin” – is also described as the “absence of God.” God is said to forsake the sinner and absent himself from those who do not do his will. But this is a wrong notion and cannot ever be true. It is a lie with which the devil – the Father of Lies – tries to obscure our minds and convince us, as he convinced our first parents, that God has rejected and abandoned us.

God cannot ever abandon us. God’s love is infinite – It can never be limited by any evil or sin. God can never turn away from us and cease to love us. We, however, can cease to love God. We can turn away from the Divine Love, we can convince ourselves that we are too sinful, too wicked to be loved by God. This is the great sin of disbelief, a failure of trust in the truth of our salvation, the source of all sins and the cause of our separation from God.

PRAYER FOR VOCATIONS - Almighty and Merciful God, Inspire those You have chosen To hear and answer Your call to the Priesthood and Religious Life. Give them the courage to be the prophets for our times. Give them the wisdom and openness to live their personal call. Give them the strength to be ready witnesses of Your love and care for the world. May they find support and encouragement in our words and in our prayers. Through the intercession of Mary, the Mother of God and all the Saints. Amen.

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Breaking of the Heart

It is from this sense of separation and alienation from God that true repentance flows. We repent because, when we catch even the tiniest glimpse of God, of his perfection and beauty, we are filled with longing and love. Yet, at the same time, Our hearts break with sadness, because we realize how far we are from this perfection and beauty – how far our world is from it – and how alienated from God, how bound by chains of blindness, imperfection and sin the world is.

Above all, we are filled with sadness and regret because we realize, more and more every day, that the Source of our alienation does not lie somewhere outside of ourselves, but in our own hearts; the chains that bind us are the chains of our own self-centeredness, our preoccupation with self. We come face to face with our overwhelming compulsion to be centered on our own ego, to protect it at all costs and to consider everything – including our relationship with God – from the point of view of our own self-interest. We come face to face with our inability to love. Without this realization, without this breaking of the heart, there can be no true repentance.

It is not an easy way. The saints who have practiced it have called it “white martyrdom” – the way of true self-knowledge. It is never easy to face our own inner confusion, our sense of alienation and guilt, our fear of being rejected, unloved. But sooner or later, we must. As we attempt to embrace the Good News of salvation, as we try to live fully the life of love to which the Gospel calls us and at which we most often fail– as we all surely do – the truth of our condition begins to dawn on us, whether we like it or not!

We may find it at times excruciatingly difficult to resist the temptation to protect ourselves from such self-knowledge, to justify ourselves and blame others. We may become despondent and tempted to despair. But as we resist the temptation and place ourselves, again and again, in the presence of God for whom we long, as we remind ourselves of God's inexhaustible mercy and power to heal, we learn to face the truth of ourselves without guilt or fear, without too much self-analysis or any self-pity.

Repentance can be for us a way to come to terms with ourselves and realize that we do not need to hide from our weakness and sins. We know how to face and bear them and how to be freed from them. We bring them all simply and openly to God, not so he will “punish” us, but so he may forgive and heal us. Repentance is the way of forgiveness and love.

Prayer for the Beatification of the Servant of God Metropolitan Andrey: Our Lord Jesus Christ, You always reward Your faithful servants, not only with special gifts of Your love, but also with the eternal reward of the saints in heaven, and in many cases You grant them the recognition of sanctity by Your Church here on earth. We humbly pray: grant that Your faithful servant Metropolitan Andrey be numbered among the saints. Throughout his just life, “full of suffering and trials,” he was a good shepherd for his flock and a great labourer for Christian unity. And through his beatification and intercession, grant our entire people the great gift of unity and love. Amen. www.sheptytskyinstitute.ca

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Read slowly and reflect and meditate

Asking Forgiveness

We have become so used to thinking of guilt as a negative and harmful emotion that we tend to try to ignore, even to suppress, every manifestation of it in ourselves. We cannot easily distinguish between “true” guilt – compunction – and the neurotic type. And so, when we become aware of the wrongs we have done, we find it difficult to accept responsibility for them.

We tend to justify our sinful actions as results of sins committed against us and thus, strictly speaking, “not our fault.” In other words, we repeat the sin of our first parents again and again. If we hate, we insist it is because we have been hurt; if we cannot love, it is because we have not been loved; if we resent, it is because our needs have never been fulfilled. We prefer to think of ourselves as “wounded” – as Victims of sin – rather than as sinners, and so we do not often ask or want to be forgiven.

To ask for forgiveness implies an admission that we have done something wrong and that we are, in some essential way, answerable for it. It means that we no longer think of ourselves as victims of what has been done to us, of our past, but that we claim responsibility for what we do and who we are.

But how and of whom should we ask forgiveness? First, of course, we must ask God to forgive us. In the most fundamental sense, only God can forgive sins. (See Mark 2:7) When we offend our neighbour, we offend God, and when we offend God, this always affects others. This is why true forgiveness is impossible outside a relationship with God. We cannot ask to be forgiven or believe that we are forgiven – we cannot even “forgive ourselves” – unless we are in God’s presence, unless we believe in this presence and trust in his love, unless we are confident of his mercy. Forgiveness is always a gift of God's presence.

Second, we must ask forgiveness, as Christ told us to do, directly and personally, of all those against whom we have sinned. We cannot go any further on the way of conversion and healing unless we at least try to do that. If, for whatever reason, this is impossible for us (they may have moved away, or died, or may refuse to have anything to do with us) we must pray for them. We must ask God to heal them and give them the grace to forgive us: not, primarily, for the relief of our conscience but for the sake of their own healing and peace.

The forgiveness of God and of those whom we have harmed are not two different kinds of forgiveness. Forgiveness is one big movement of grace, one big outpouring of the healing mercy of God. Human forgiveness is, one could say, a “sacramental” sign of the forgiveness of God, and in some mysterious way its necessary condition. Our willingness to ask forgiveness of those we have sinned against – whether or not it is granted – seems to be a necessary condition of being able to receive God's forgiveness.

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How do I sign up?

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... Register Today!

Registration:

Before March 1 -\$300
March 2-14 \$350
After March 15 \$400



For more information:

Jennifer Sawka
604.876.5691
jennsawka@hotmail.com

**ST. MARY'S UKRAINIAN CATHOLIC PARISH
UKRAINIAN CATHOLIC WOMEN'S LEAGUE
2013 EASTER FOOD PRE-ORDER FORM**

We will be holding our **Paska Sale** on *Saturday March 23, 2013*. 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 18, 2013

**PICK-UP TIME: March 23 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 17, 2013**.

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

PLEASE PRINT: *Please make cheques payable to: St. Mary's Parish-UCWLC***

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For further information contact: Marlayne Andrijaszyn 604-274-3164
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