



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*

03 Березня, 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

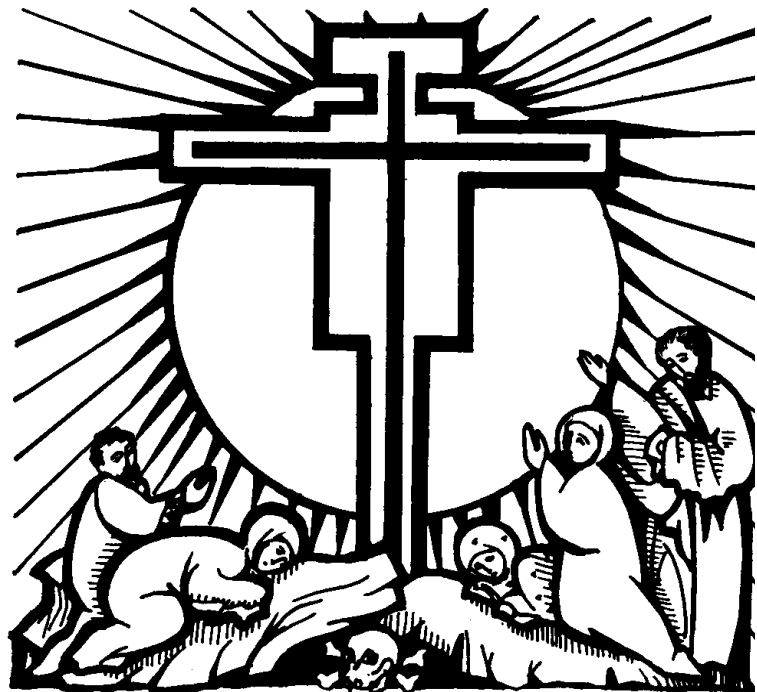
оо. Василіяни/Basilian Fathers
serving this Parish

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

Третя Неділя Великого Посту

ХРЕСТОПОКЛІННА

Марка 8:34 - 9:1



Third Sunday of Lent
Veneration of the Holy Cross
Mark 8:34-9:1

**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 Березень

Загальний намір: Пошана до природи. Щоб зростала природи, яка є ділом Божим, довіреним нашій відповідальності.

Місійний намір: Щоб Єпископи, священники і диякони були невтомними вістунами Євангелії до всіх кінців світу.

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.

- Тропарі і читання в зеленій книжці на - стор. 1 і 2

- 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, 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.

Субота, 9 Березень: – Remember to turn clock ahead ONE HOUR before bed.

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

Четвер, 14 Березень:

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

П'ятниця, 15 Березень:

– 8:25 рано – Служби Божої не буде.

– 7 вечора – Заупокійна Служба Божа і Сорокоусти.

Субота, 16 Березень:

– 9:30 рано Сходини Л.У.К.Ж.К. підуться молебнем до Пречистої Діви Марії а відтак засідання у вітальні під церквою.

Неділя, 17 Березень: 10:30 рано – **Парафіяльна Катехитична програма** зараз по Євангелії під час Служби Божої.

Понеділок, 18 Березень:

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

Четвер, 21 Березень:

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

П'ятниця, 22 Березень: – 8:25 рано – Служби Божої не буде.

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

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, терпеливості 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.

Просимо всіх Парафіян приносити продукти для потребуєщих, 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,

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 March

General Intention: Respect for Nature - That respect for nature may grow with the awareness that all creation is God's work entrusted to human responsibility.

Mission Intention: Clergy - That bishops, priests, and deacons may be tireless messengers of the Gospel to the ends of the earth.

Tropar, Kondak & readings in the green booklet - pages: 1 & 2

- 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, 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.**

Saturday, March 9:

- REMEMBER TO TURN CLOCK AHEAD ONE HOUR before going to bed.**

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

Thursday, March 14: "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 15:

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

Saturday, March 16:

- UCWLC Meeting begins at 9:30 am with Moleben to the Mother of God followed by the monthly meeting in the Fellowship Room.**

Sunday, March 17: – during 10:30 am Divine Liturgy – **Parish Catechism Program for Pre-Schoolers** following the reading of the Gospel.

Monday, March 18:

– 7 pm – **Parish Council Meeting** in the Board Room.

Thursday, March 21: “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 22:

– 8:25 am **Divine Liturgy** – cancelled

– 7 pm – **Memorial Divine Liturgy and Sorokousty.**

This prayer is added to one's daily prayers: **THE PRAYER OF ST. EPHREM**

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)

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, 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)

– **Cabbage Rolls:** Wednesday, March 13, March 20 (Sessions start at 8:00 am)

– **Beets:** Friday, March 8 at 10:30 am

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 покликани 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.

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.

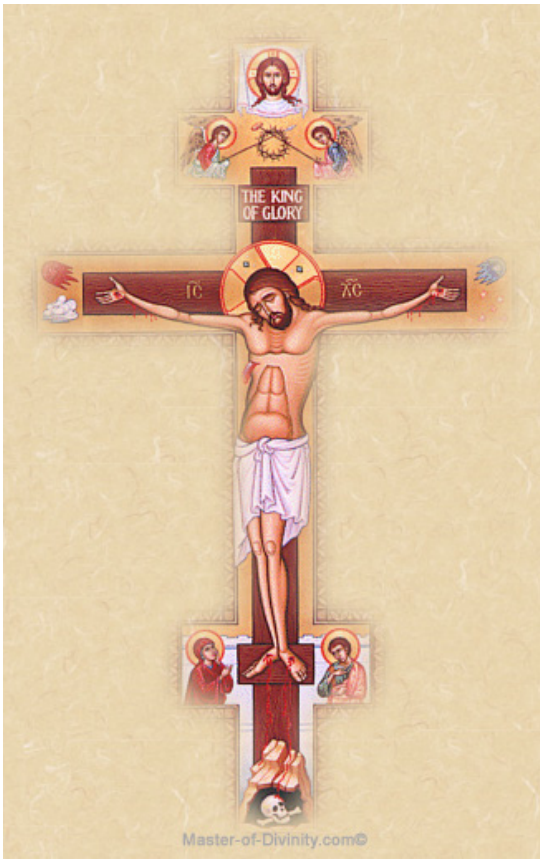
REMEMBER: To be considered a member of this Parish one must be registered in the Parish, attend the Divine Liturgy regularly and make regular contributions to maintain the Parish.

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 Third Sunday of the Great Fast, known as the Sunday of the

Veneration of the Holy Cross. Religion is not supposed to make us feel good about ourselves. Mark 8:34–9:1.



The third Sunday of the Great Fast is, as you know, dedicated to the veneration of the Cross of Christ. And the gospel lesson we hear is well known to us as well: “Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s shall find it.

Familiar words, but which we hear so often that we rarely think of them with the seriousness our Lord intends. Denying ourselves is a foreign concept to us, at least when it comes to denying oneself for something as intangible as eternal salvation. We easily deny ourselves to lose weight, or to save money, or to garner the favor of another; it does not naturally occur to us to deny ourselves for something that cannot be touched or felt or appreciated in this life.

Last week, in discussing the palsied man, I made a brief reference to how some people work themselves into such an emotional frenzy over their personal problems, that they become paralyzed in the living of their lives. They slink into confession to cry about what others have done to them, turning the confessional into some sort of therapist’s couch, seeking not so much the forgiveness of their sins from Christ as some kind of consolation from the priest which will make them feel better about whatever is bothering them. Of course, that is not what the confessional is for; but I think the reason some people tend to do that is because they have not come to grips with what the cross is all about. The self-help, pop-psychology which has replaced religion in the minds of many people, even churchgoing people, has been so blended into our culture that, for many of us, religion has become nothing more than just another form of group therapy.

Assuming that the purpose of the Great Fast is to help us get back to the basics of what we are all about as Christians, and reorient ourselves back into a truly religious frame of mind, the reason for pausing in the middle of it to venerate the Cross of our Lord is clear. There is no way to view the Cross of Christ as a therapeutic tool; and our Lord’s words in the gospel could not be more direct: “Anyone who would come me after must deny himself, take up his cross, and follow me”, and that is what the word “Christian” means: a follower of Christ. I must deny myself because being a Christian is not about me; it is

about Christ. The paradox is, as our Lord explains, that it is precisely in this self-denial that we find our own fulfillment, if we understand that fulfillment to be the attaining of eternal life. That is why our Lord says, "Anyone who would save his life will lose it," meaning that, if my energy is going to be spent trying to heal myself, cure myself, come to terms with myself, fulfill myself, make myself feel better, I am not going to accomplish anything because I am working from the wrong angle; because the Christian life is not about me. But then he says, "Anyone who would lose his life for my sake and the gospel's will find it," meaning that, if we set aside this self-absorption, and instead orient our lives toward his will and the way of life that he has laid out for us in the gospel, then we will have set ourselves in the direction of heaven, which is what we were created for in the first place.

There is a reason why we kiss the Cross of Christ on this day. It is not just an arbitrary religious gesture, which we observe out of tradition. When you kiss someone, it is a sign of love and acceptance. When you kiss the Cross it means that you are accepting everything that Cross represents: not just the crucifixion of our Lord which save us, but also the acceptance of that Cross in your own life. The person who kisses the Cross with sincerity does not run away from the challenges and sufferings that Christian living in a fundamentally godless world imposes on him. Far from seeking his own comfort, he embraces the Cross, because he knows, from the example of his Lord, that it is from that death on the Cross that eternal life springs.

From: Byzantinecatholicpriest.com/index.htm



CONVERSION OF THE HEART – 'The Way of Repentance'

By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,
Read slowly, reflect and meditate

Forgiving Others

As we are forgiven, so must we forgive others! If we harbour feelings of anger, resentment or hate against those who have harmed us, if we are unable or unwilling to forgive them, it means that the evil done to us has won its victory in the only "place" that matters – in our hearts. This is why we have to repent of our negative emotions, ask to be healed from them and try again and again to forgive our enemies.

This is very difficult for us to do. We tend to cherish our "righteous" anger and hate. We sometimes believe that to let go of them is not only unnatural, it may even be wrong. In fact, during most of human history, including the present, anger and a desire for retribution have been considered not only normal but also a social and even a religious duty. Not to resist the aggressor, not to seek vengeance for a wrong done against oneself, one's family, country or friends is even now often viewed as a failure of nerve and an offence against

loyalty and honour.

And yet, it is this “failure” to which the Gospel calls us. The Gospel tells us that we cannot fight evil with more evil but only with forgiveness and love, and that if we want to be the Disciples of Christ we cannot, “like the pagans,” love only our friends. We must also love our enemies: those who hate and persecute us. (Matthew 5:43–46)

This does not mean that we should deny our negative emotions towards those who have done us harm or that we should feel guilty for having them or, worse, blame ourselves for the evil committed against us by others, as people who have been abused sometimes do. True forgiveness cannot even begin unless we are able to acknowledge that there is something to forgive; that we have been wronged, we are angry and hurt. If we deny that, we are denying that an evil act has been committed, we negate its importance and thus, as Fr. Thomas Hopko once remarked, we make forgiveness spiritually meaningless. (Fr. Hopko – ‘Living in Communion’) We also make repentance meaningless because, if there is no wrongdoing and no sin, there is no need for repentance and mercy.

On the other hand, it is also important for us to realize that when we forgive others for the wrong they have done, we are not “absolving” them from the responsibility for their sin. We cannot absolve anybody – including ourselves – for only God can do that. We can only pray for our enemies and ask God to give them the grace of repentance, so that their hearts may be changed, that they may be converted and return to God. This is, I think, what Christ meant when he said that we should “love our enemies.” Asking God’s mercy for those who have wronged us is one way, and perhaps the only way, open to most of us for loving them.

It is often also very difficult for us to forgive and love those who have harmed us without intending to do so. They may have hurt us or those we love by accident or a dreadful mistake; through weakness of body or mind; an error of judgment or a lapse of memory – in other words, as a result of their human fallibility. Even if we understand that they did not mean to harm us and are perhaps themselves close to despair, we may not be able to stop being angry with them and blaming them for the suffering they have brought upon us.

And yet, both the Gospel and human experience show clearly that unless we do precisely that – unless we forgive others for all the harm they have done to us “whether knowingly or inadvertently,” as the Eastern Church expresses it – we shall never be able to lay down the burden of our loss. And our “enemies,” those who have hurt us, will never be able to forgive themselves and find peace. We must therefore not refuse to be merciful to them, as we hope those we have hurt will not refuse to be merciful to us, and as God will never refuse to be to us all.

CONVERSION OF THE HEART – ‘The Way of Repentance’
By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,
Read slowly, reflect and meditate

Infection of Evil

It is important to remember that feelings of anger, fear and hurt are not always wrong but are natural and necessary aspects of human life. Such emotions may be seen as indispensable “bursts” of energy that allow us to deal with difficult situations and dangers we encounter in life. They are alarm signals that alert us to an urgent need to defend ourselves, to look for help or to run away. In this positive sense, anger and fear have also a spiritual dimension such as the “fear of the Lord,” “righteous anger,” “zeal for Justice” or “hatred of evil” of which the Bible speaks.

It is, however, easy for us to cling to these emotions, to feed on them, to pervert them – even the spiritual ones – into hatred and a vicious desire for revenge. It is these perverted emotions that are the means of evil’s victory: the carriers of a dreadful infection it tries to spread in the world. We need, therefore, to become aware of them as soon as they threaten to infect our hearts, struggle with them and let go of them in prayer and repentance. In other words, we must take responsibility for them. We must realize that such emotions are our emotions and that, although we may have no choice about whether we experience them, we do have a choice about what we do with them.

We can choose to justify our feelings of resentment and fear or we can struggle with them and refuse to allow them to take root in our hearts and control our lives. We can cling to our anger and hate for those who have hurt us, or we can pray for them and ask that the grace of repentance may be given to them: that they may realize the evil they have done and be forgiven. It is this choosing not to hate but to forgive to which the Gospel calls us. It is only this kind of forgiveness that can heal our own hearts from their darkness and pain.

We do not need to feel kind and loving towards those who have done evil to us or to others; we do not need to feel sorry for them. All we must do is to pray for them. And if we find even that unbearably difficult, we might find it helpful to remind ourselves that we, too, add every day – however little – to the sum of the world's pain. Only God can ever know what great evil might yet result from all the “little” evil we have done and what might be the final outcome of our lack of love, our resentments or our fears.

CONVERSION OF THE HEART – ‘The Way of Repentance’
By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,
Read slowly, reflect and meditate

Not Judging

The Gospel tells us that we cannot counter evil with more evil, but only with forgiveness and love. It does not tell us that we should ignore or excuse the evil done to us, or refuse to protect ourselves and others against it: that there should be no police, no prisons and no laws. But it does tell us that we must guard our hearts against the evil within – the evil of anger and hate – so that they may not poison our hearts and thus lead us into more evil, destruction and pain.

Christ also said that we must not Judge others or we too shall be judged. We must not judge even the worst evildoers as “damned” and cast them out of our prayers and our hearts. We must not pass moral judgment on them at all. We may, and even should, judge their acts and try to prevent them from committing them again, but we must not presume to judge their hearts or cut them off from any possibility of reconciliation. We cannot condemn any human being, not even ourselves, because we never fully understand what goes on in the human heart. The final Judgment is reserved for God.

Christ’s command does not apply only to those who have done evil to us, but to all evildoers, however dreadful their acts, however full of hatred and evil they may seem. This at first may not make much sense to us. When we hear of some unspeakable evil committed against others – murder, abuse, a devastating war, genocide or a holocaust – how can we not judge those who have done such evil, who have caused such terror and pain? How can we forgive the wrongs that others have had to undergo? How can we ask God’s mercy for them?

It is true that we have no right to forgive what we have not suffered, horrors we have not gone through and perhaps could not forgive if we had. But this does not mean that their perpetrators may be excluded from Christ’s commandment of love. Thus we can and should ask God to give the evildoers the grace to repent for what they have done, so that He can forgive them. And we can, and must, pray for their victims – the living and the dead – that the evil done to them may not lead them to despair; that one day the grace of forgiveness may be given to them; that their hearts may be healed of anger and hate and so find peace. This is what we as Christians have been called to do: to participate in Christ’s work of healing the suffering and evil in the world not by violence and force, but by compassion and love.

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Compassion

True forgiveness also means compassion for all those who are suffering in the world. We often think of compassion as pity: as feeling sorry for the suffering of others. Or we think of it as mercy: a kind deed, an offer of help. We think that we are compassionate when we help others, perhaps give them some money, or send a card. In other words, we tend to view compassion as an attitude or an action directed towards others, a kind of “bending down” of someone more powerful or more fortunate towards those who need consolation or help.

This, of course, is true. Compassion does involve an experience of pity for others and a desire to help them and alleviate their pain. But, as the etymology of the word suggests, it is much more than that. It is, above all, a willingness to be present to them – even if only in prayer and thought – and share their pain. Compassion is not what we feel or think or do – it is what we are. It is a gift of our presence; it is really another word for love.

It is not in Christ’s miracles and teaching but in His very presence – in His coming into the world, in the immense Mystery of the Incarnation – that Christians see the heart of the divine compassion. As St. Paul expressed it, “Christ, though He was in the form of God, did not regard equality with God something to be grasped. Rather, He emptied Himself, taking the form of a slave ... and ... humbled Himself, becoming obedient to death, even death on a cross.” (Philippians 2:6–8)

The real significance of Christ's Cross is not that it is a sign of suffering and death, but that it is a Sign – and the instrument – of God’s “humility”: His Will to “empty Himself” of His divine status in order to share the sufferings of the world. It is His willingness not to abandon us in our darkness, but to go to any length to show us that no evil can overcome God’s love; that it is not through violence and hate but only through love that the world can be healed of its suffering and sin. This is the way Christ worked in the world. As his disciples, we must do the same.

The Four Courts of Judgement

The Apostle Paul summarizes the courts to which I come for judgement.

First, my contemporaries judge me. This is the lowest court, and the one that I should fear the least, and often the one I fear the most. “What really do you think of me?” It is the lowest court because it is the one that makes the most mistakes.

The next court is history, the future. When I am dead and gone, when people have had a better chance to assess me dispassionately, when more of the facts and the evidences are in, then a more sober verdict may be given. But even this court can err...

Then there is my own verdict on myself. I know myself better than you do. It is a solemn thing to take matters before my own heart or conscience...

Paul says that he does not trust this court because he has trouble making any sort of case against himself. He concludes, “It is the Lord who must examine me.” After all, only he knows the inner recesses of the heart, the deep inner motives that govern us.

And so we come to the fourth and last court. It is terrifying to face this all-knowing court. But it is also therapeutic. There is something cleansing in being stripped of all pretenses, all defenses, to be thrown totally at the mercy of the court with the cry, “God be merciful to me, a sinner.”

Only as we stand before the high court do the other three courts lose their grip on us. — A. Rogness



Would You Withhold the Cure?

We have a solemn responsibility to attract people to Christ and His Church. If they had polio and we had the cure for polio, wouldn't it be criminal on our part to refuse to share the cure with them? Is it less criminal for us to withhold from them who dwell in darkness Christ who is the Light of the world?

I know of one of our parishioners who said to a friend, “You know, I have missed seeing you in church.” This person was flattered to know there was someone who missed him when he did not attend the liturgy on Sunday. Since then he has been attending the liturgy faithfully with his family. All it took was a show of kind, personal concern on the part of a friend.

The greatest gift that any person can give to another is Christ. Very few people pass even a single day without being in touch with someone who does not know Christ, but who greatly needs to know Him. I know that we sometimes hesitate to speak to others about Christ. But let us remember that when we speak to others about Christ and the Church we are not asking them to follow us. We are asking them to follow Christ. “Evangelism,” wrote C. T. Niles, “is just one beggar telling another beggar where to find bread.”

“You are the light of the world,” said Jesus.

Budka Camp

At Camp Latona

July 7-12, 2013

I'm going to Blessed Nykyta Budka Camp. Are you?

When is it?

This summer... July 7-12

It's like Camp St. Vlad's but just for 15 - 19 year olds!

Awesome! Where?

Gambier Island between Vancouver and Squamish. It's an outdoor leadership program. They have lots of great activities including ropes courses, boating and games like capture the flag!

How do I sign up?

Let Jenn know. Fill out a form. Send it to the eparchial office. Sign up now for early bird rates. Spots are limited.

... 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	_____	_____
	Large	\$ 6.00	_____	_____
TOTAL ENCLOSED				_____

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

NAME: _____

ADDRESS: _____

PHONE NUMBER: _____ Best time to call: _____

For further information contact: Marlayne Andrijaszyn 604-274-3164
OR Olga Kochan 604-274-9804 'THANK YOU FOR YOUR ORDER'