



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*

10 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 - 30 хвилин перед Службою Божою
або наперед домовитися під час тижня

Confessions - 30 minutes before the Divine
Liturgy or by appointment during the week

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. Василіяни/Basilian Fathers serving this
Parish**

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

**Четверта Неділя Великого Посту
Марка 9:17-31**



**Fourth Sunday of Lent
Mark 9:17-31**

**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, священики 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. 3 і 4

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

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

Сьогодні – 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.**

Субота, 23 Березень:

- 9:00 рано - Поминальна Служба Божа за + Броніслава Клучковського

- 11:30 рано до 2 попол . - **Продаж Великодного Печива.** Також будети мати нагоду купити обід: зупу, пироги, і так далі.

Неділя, 24 Березень: - Квітна Неділя - 10:30 рано - **Парафіяльна Катехитична програма зараз по Євангелії під час Служби Божої.**

Середа, 27 Березень:

- 8:25 рано - Служби Божої не буде.

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

Четвер, 4 Квітня:

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

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.

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 3 & 4**

- **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 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” 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” 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.**

Saturday, March 23:

- **9:00 am 40 day Memorial for + Brian Kluchkowsky.** He passed away Feb. 6 in his sleep. Funeral was at St. Casimir's Church. Interment will be in Thunder Bay.
- **EASTER BAKE SALE from 11:30 am – 2 pm** in the Cultural Center. A **lunch** for your sustenance **will be available:** Borscht, pyrohy, dessert and coffee.

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

Wednesday, March 27: – 8:25 am Divine Liturgy – cancelled
- **7 pm – Memorial Divine Liturgy and Sorokousty.**

Thursday, April 4: "THE CREED" A STUDY OF OUR FAITH" BEGINS at 7 pm in the Fellowship Room. Workbook – \$29.00 each. Other material will be provided.

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 11 (9:30 am)
- **Baking Babka:** Thursday, March 14 (9:00 am)
- **Cabbage Rolls:** Wednesday, March 13, March 20 (Sessions start at 8:00 am)

THE PRAYER OF ST. EPHREM

This prayer is 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)

On the History Channel, a 5-part (10-hour) mini-series called The Bible started Sunday (March 3 at 8 pm) and will continue though to Easter. It dramatizes the Old and New Testaments, from Genesis to Revelation. It is produced by Mark Burnett, producer of "Survivor", "The Apprentice" and "The Voice", this series is also of high production values. He is a Catholic and is married to the actress who plays Monica the angel on "Touched by an Angel". She is also Catholic. This is a wonderful way to introduce the stories of the Bible to your children and grandchildren. Mr. Burnett was on EWTN and he said children now do not even know the stories like David and Goliath. If you do not have the History Channel, you can sign up with a phone call to the cable company. The same is true to receive the broadcasts of EWTN or S & L (Salt and Light) both catholic Channels.

THANK YOU for your prayers, cards and visits. I am remembering you all in my prayers. My recovery is going well. Nettie Chomcy

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.

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.

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. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab, Mary Balsevicius, Joseph Bayduza, Frances Bethune, Mary Earl, Quenten Fabiano, Catherine Hladij, Alice Humenick, Bohdan Karpinski, Emily Kuzyk, Bodzie and Shirley Lawryshyn, Oscar Lyseyko, Ben Marchinkow, Orest Obuck, John Pura, Mary Scott, Dave Shelast, 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 prayers.

Please pray for vocations to the priesthood and religious life.

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

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.

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.

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

There Are No Holy Wars

But how can such work be accomplished? How can we obey this call in a “real” world in which there are people who do fail in love, who hate, rob and kill? In a world in which there are wars, wicked governments and awful weapons, how can we refuse to protect the innocent and the weak? Can compassion and love stop murderers from murdering or aggressors from attacking and destroying lives? Can we refuse to resist such an aggressor? Is the use of force never justified? Is war always wrong?

These are real, terrible questions that each Christian must face and try to answer alone. We cannot solve the problem of evil for anybody else, nor do we have the right to impose our own solution on anybody else. We cannot demand non-resistance of society, however clear it may seem to us that this is what the Gospel calls us to. The weak, and this means most of us, must be protected, or the fruit of evil will be even more evil, more human suffering, fear and despair. We cannot demand it of our governments. We cannot demand it even of ourselves unless we can embrace it out of love.

It may seem clear to us at times that resistance is the lesser of two evils, that in this particular situation “turning the other cheek” may be an act of cowardice, a refusal to help a neighbour, and a failure of love. We can never be sure if the course we choose is right. We can never foresee the consequences of our actions on ourselves, and the world. Yet, one thing is clear: every violent act, every movement of anger or hate, however solid the reason for it may seem, brings with it much evil and pain and adds to the ocean of suffering present in the world.

There are no holy wars. This is why early Christians considered it necessary – and many still do – to repent for any act of violence they had committed, however justified or “legal” it appeared to be. Perhaps they understood better than we can that no act of violence is ever free from sin, and each such act should always evoke in us a deep sense of sorrow and heartfelt repentance.

The way of the Gospel is never easy to walk. It is difficult, and may be impossible, for us not to judge or condemn when we are threatened and hurt, when we feel we must resist an aggressor who attacks us and threatens to destroy us, or others. It is not easy to extend compassion to those who wish us harm or to defend ourselves, when we feel we must, without resentment and hate.

Mother Maria Gysi used to say that when we refuse to give in to anger, guilt or despair but throw ourselves on the mercy of God, or when we refuse to resist and hate our enemies but forgive and pray for them, we “dis-evil” the evil that we have done or that has been done to us. We remove its “sting,” and we deprive it of its victory. (Mother Maria Gysi, *The Hidden Treasure*) This is the only “war” with evil to which the Gospel calls us. This is our true work in the world, our participation in the work of the world’s salvation.

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.

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

Victory over Evil

There is no greater victory of evil than the reaction of guilt and despair that it arouses in those who have committed a sin, or the reaction of fear, anger and hate in those who have been wronged. Conversely, there is no greater victory over evil than the refusal to give in to these feelings, act on them, harbour them or justify them. We defeat evil– in ourselves, in others, or in the world – when we refuse to react to it with more evil, but instead respond to it with forgiveness, compassion and love.

When we think of the victory of Christ on the cross, we often think of it in terms of his suffering and pain. Especially in the West, we tend to focus on this suffering: we meditate on it, trying to imagine it in order to awake in ourselves a sense of sorrow and even guilt. We think of Christ primarily as a victim of evil, the sacrificial lamb led to the slaughter, the scapegoat who dies a horrible death so that we may be made free from sin.

But this is not the only way, and perhaps is not even the best way, to think of the victory on the cross. Christ was not a passive victim or a scapegoat. In death as in life, he was Lord, sovereign and free: he did what he chose to do. When he chose to accept the suffering and death that all human beings must face, it was his greatest act of freedom and his greatest act of love. It undid the fatal choice that our first parents had made and opened to us the way back to Paradise.

Christian proclamation of the Incarnation, of God coming into the world "in the flesh" to save it, of his death and "glorious resurrection," is the promise of a total, unconditional and victorious love, by which all the diverse elements are reintegrated – reunited – and all the walls of separation are broken down.

Victory over evil has already been won on the cross, yet our own participation in this victory – our work of love – must go on as long as we are in this world. Force, coercion or fear cannot conquer evil, because they cannot transform the heart. The heart can be transformed only through love.

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



The Fourth Sunday of the Great Fast, known as the Sunday of Our Holy Father John Climacus. ‘The one thing necessary.’

Mark 9:17–31.

As I am sure you have noticed, some of the Sundays of the Great Fast are dedicated to specific people or specific spiritual ideas. Last Sunday focused on the Veneration of the Holy and Life-giving Cross. Next Sunday is dedicated to the very ascetic Mary of Egypt. Today we are asked to consider St. John Climacus, which is not, of course, his real name. Climacus means ladder. Shortly after his death, and maybe a little during his life, he was referred to as ‘John of the Ladder’ because he chose to explain the spiritual life in terms of a ladder: each rung must be

stepped on safely and securely before one can proceed to the next; and if one climbs steadily one will eventually reach heaven. He was born in the 7th century, and lived a life marked by such explicit penance that the Eastern Churches have taken to setting him up as an example for all of us during the Great Fast. His actual feast day is on the 30th of March; but, since his book, “The Ladder,” is typically read in monasteries throughout the Great Fast, a Lenten Sunday dedicated to his memory seemed logical.

But, of course, like most of the saints of the early Church, John Climacus was a monk. He did not have a family, he did not have a job, he did not have most of the responsibilities that most of us in today’s world have; so, how could the life of this 7th century monk possibly serve as an example of any value to us, other than just one of general holiness? In that question, of course, is the great error of the modern age. In fact, it is the error of every age, since every age believes itself to be superior to the past, just like every child grows up believing that he is far smarter than his parents. And, besides, with so much going on in the world today, the combination of our own personal responsibilities and struggles with the distraction of world events tempts us to simply not want to listen to someone sitting on a rock in the 7th century contemplating how the spiritual life is like the rungs of a ladder.

But then we hear the words of today’s Gospel, in which our Lord says something very curious and extremely important. It is, of course, an account of how our Lord helped a boy who was possessed by a very malicious demon. He is brought to our Lord by his father, who explains that he would not have bothered our Lord with this problem except that he did take the boy to our Lord’s disciples and they could not help him. So, our Lord exorcises the demon and restores a normal life to the boy, and everyone is happy. And after it is all over, the disciples go to our Lord and ask how come they could not do it. And our Lord tells them that this kind of demon, whatever kind that is, can only be driven out by prayer.

In other words, here was a very practical problem that turned out, in the end, to have a spiritual solution. And this is where the example of not only John Climacus but also John Chrysostom, Basil the Great, Mary of Egypt, and all the other holy monks and prophets and ascetics and mystics we revere so highly in our Church, are not only relevant to us today, but what they have to say is more important than what anyone else has to say.

To be sure, we have spoken on occasion about current events and what they mean for us as Christians, but not extensively. And that is because, compared to the interior life, nothing else is really that important, nothing is more important than being right with God. Because if we are right with God, then nothing that can happen to us, no matter how terrible, can truly harm us in those things that truly matter; and if we are not right with God, then nothing matters at all, since the very purpose of living in this world is to prepare ourselves for the next.

That is not an easy thing to remember when all of life is exploding around us with excitement and tragedy. But, then, consider the man whose boy was possessed. There, certainly, was a very heartbreaking problem both for the boy and his father. And the solution turned out to be what? No less than prayer.

Remember what our Lord said when he was visiting the home of his friend, Lazarus, whom he had just raised from the dead. Lazarus had two sisters, Martha and Mary; and Martha was busying herself with making her guests comfortable, while Mary ignored her duties as a hostess and was just sitting and listening to our Lord. And Martha complained. And what did our Lord tell her? “Martha, Martha, you are anxious and upset about many things. One thing only is necessary.” Well we may be anxious and upset over a lot of things. Other things in life may be important relatively speaking; but there is only one thing in life that is truly necessary. The whole point of the Great Fast is to help us make sure that, no matter what else may be going on in our lives or in the world, we never lose focus on that one necessary thing.

From: Byzantinecatholicpriest.com/index.htm

LOVE: Scientists know only what love does. Love, properly applied, could virtually empty our asylums, our prisons, our hospitals. Love is the touchstone of psychiatric treatment. Love can be fostered, extended, used to subjugate hate and thus cure diseases. More and more clearly every day, out of biology, anthropology, sociology, history, economics, psychology, the plain common sense, the necessary mandate of survival — that we love our neighbours as ourselves — is being confirmed and reaffirmed. Christ gave us only one commandment — Love ... — Now to the laboratory with love!

To love is virtually to know; to know is not virtually to love.

Real friends are those who, when you have made a fool of yourself, do not feel that you have done a permanent job.

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

The Meaning of Love

Some of us may find it difficult to understand how human love can defeat evil and restore unity to our world. We tend to think of love mainly as an emotion or an overwhelming personal need. The love we most often seek from others, and from God, is an enlargement of our self-centeredness, not it's healing. It is a very finite, human thing, so no wonder it is difficult to imagine how such love could have the power to conquer evil and sin.

But this kind of love is not true love. It is a form of self-love: it is mainly concerned with our own needs and happiness. Although emotion or need should be, and often are, expressions of true love, they are not the essence of love. The essence of love is our willingness to “lose” ourselves, to “deny” ourselves and to place the good of another over our own. Love is a commitment to another: our free decision to take on the burden of truly caring for another, whether we feel like it at the moment or not.

This does not mean that the decision to love is a “cold” decision of our rational mind or an emotionless product of our will. The decision to love comes from the deepest part of ourselves, from what we call our true heart, the center of our being. It is the commitment of our whole self. True love – for God, for another, for the world – is deeper than feeling, deeper than thinking; it is the fire of the Spirit kindled in our soul.

Human love is the sign and sacrament of Divine Love. This is why the Gospel tells us that: “where love is, God is.” When we love, when we forget ourselves and open ourselves to others, when we serve others, we become truly the instrument of the divine energy that encounters evil wherever it appears and pushes it back into hell. While our little victories are not enough to banish all evil from the world, they are essential steps in the process of the world's salvation.

Love is the same unifying power that God poured out on the world at the moment of creation and that was “scattered” when our first parents disobeyed God and ate the fruit of the forbidden tree. It is the same power – the same Spirit – that has been poured out on us so that our hearts may be converted and we can carry on our daily task of defeating evil and healing the world.

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Highest Love

The clearest and highest expression of the meaning of human love is the biblical commandment to love God above all things and to love our neighbour as ourselves. We most often assume that the words “love your neighbour as yourself”

mean that we should love others as much and in the same way as we love ourselves. However, their meaning is much more radical. According to biblical scholars, in the original Hebrew, in which this commandment was first expressed (Leviticus 19:18), the phrase: “love your neighbour as yourself,” means that we are to love others as if they were ourselves – as if they were one with us. (Fr. Hopko, “Living in Communion) In other words, what the commandment of love calls us to is conversion: a return to the original state of oneness – of communion – with God, with others and with the world in which creation existed before the Fall.

When we turn away from ourselves and love another, we begin to understand – not with our minds but with our hearts – the mystery of this original fundamental unity. We discover that no one is really alone; that everything we do or think or say affects every human being in the world. When we sin – when we refuse to love – the whole world is darkened by our defeat. But when we open ourselves to love, evil’s power is lessened in every human heart.

We do not often, if ever, perfectly love God, our neighbour or ourselves any more than we can do anything “perfectly” in this life. We can, however, long for such love, pray for it and strive to open our hearts to it every day. This longing and striving, this breaking of the heart, is already love. In a fundamental sense, it is what conversion of the heart is about. Conversion, *metanoia*, is for most of us, most of the time, not a state we have already reached – a state in which we have nothing to be converted from – but the work of repenting for not loving, and of trying again and again to love.

Conversion, however, is not possible for us unless we have already experienced, even if only faintly, the great mystery of God’s love and his never-ceasing presence with us. In order to “return” to God we must not only become aware of our need to do so, we must also have learned to trust that God is there for us to return to.

Like the prodigal son (Luke 15:11–32), we must believe that God is waiting for us before we can find the courage to set out for home. We may not yet be able to believe that we shall be greeted with the same exorbitant joy with which the prodigal son was received, that a great party would be thrown for us when we arrive, but we must have at least begun to believe that God will welcome us and not send us away.

Christian Tradition proclaims the great truth that God not only loves, but that God is Love; that God’s love is infinite and can have no limitations; that nothing we do can make God stop loving us. As a holy nun I once knew liked to say, “God cannot help loving us, poor darling.” God is always present to us, always aware of us, always ready to welcome us back. This is the essence of our faith – our trust – and we must hold onto it whatever emotions, fears or doubts we may have.

We may give without loving, but we cannot love without giving.

CONVERSION OF THE HEART – ‘The Way of Repentance’
By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,
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Ceaseless Repentance

Ceaseless repentance flows from our realization that we belong to God, that his beauty and glory are our home, and yet we are alienated from it; that between us and God there is an abyss that we cannot cross by ourselves. God is infinite, we are finite; God is perfect, we are sinners; God is eternal, we are under a sentence of death. A life of repentance means a constant awareness of the reality of our condition – a willingness to face ourselves as we really are – but, at the same time, a total openness to the reality of God’s presence and of His tender, forgiving love.

In the words of Fr. Alexander Schmemmann, ceaseless repentance is “a mysterious mixture of despair and hope, of darkness and light.” (Alexander Schmemmann “Great Lent”) The essence of this hope lies in our faith that this infinite, unreachable God has made Himself “reachable”; that he has come to us and, in Christ, has made Himself available to us. He has crossed the abyss and stands waiting to take us to the other side. We do not need to do anything but call to Him for mercy and love. Ceaseless repentance is the way all of us, however sinful or “holy,” can experience – moment by moment – His mercy and love.

We tend to say “mercy and love” as if they were two separate things. Yet, they are not two, but one. “Mercy” is God’s love, as it reaches us on earth. It is “veiled love,” because that is the only way we can receive it. If God had not dimmed the burning glory of His love, if He had poured out His divine love on us in all its infinite power, it would have crushed us: we would have dissolved completely into Him and ceased to exist. And so, “it pleased God to love us carefully,” in a “beggar’s cloak” of human flesh, so that we could receive it and open ourselves to it without fear. (Mother Maria Gysi “Sceptrum Regale) When we repent, when we ask for mercy, we are asking only for love.

Even when we love another human being and know we are loved, we so often feel unworthy, amazed at the gift that has been bestowed on us, a gift that we realize we can never “deserve.” How much more true this is in our relationship with God! The more we love him and long for him, the more we grieve over our “unworthiness” and our separation from him, over our heart’s inability to become totally undivided, totally open and united with God. This is why it has always been true that it is the saints, the purest of heart, the ones least burdened with sin, who repent the most.

Saints do not repent the most because they think they have sinned the most, but because they have eyes to see more clearly what it is they long for and what they cannot, in this life, ever fully possess. And yet they never despair, for they realize that God is greater than their weakness and sin. They are assured that their unworthiness can never block the infinite mercy of God from flowing over them, or that God can ever “get tired” of forgiving them. They can therefore accept their own weakness, admit their failures and be at peace.

Budka Camp

At Camp Latona

July 7-12, 2013

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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.

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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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