



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

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

30 березня, 2014

Volume 59 No. 13

March 30, 2014

Служби Божі/Divine Liturgies

В Неділю/Sunday

8:30 am partially sung

10:30 am sung

У Свята/Holy Day of Obligation

10:30 am and 7:00 pm

Щодня/Daily Scheduled

7:30 am Matins in church

8:15 am Divine Liturgy in church

**First Friday - 8:15 am Divine Liturgy and
Moleben to the Sacred Heart of Jesus**

Сповіді/Confessions:

- 1/2 години перед Службою Божою

- 1/2 hour before Divine Liturgy

- Або наперед домовитися під час тижня

- Or by appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - any time

**Marriages by appointment made at least six
months in advance.**

**Funerals by arrangement in the Parish
Office**

**оо. Василіяни/Basilian Fathers serving the
Parish**

- Father Serafym Grygoruk, OSBM,
Administrator

Email: serh70@outlook.com

Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

**4-а Неділя Посту
(Святий дня: Преподоб-
ного Івана Ліствиці)
Марка 9:17-31**



**Fourth Sunday of Lent
(Saint of the day:
Venerable St. John
Climacus)
Mark 9:17-31**

Парафія Покрови Пресвятої Богородиці вітає всіх гостей, приятелів та рідних, що беруть разом участь в цій Службі Божі. В часі посту церква заохочує нас збільшити наші старання у духовному житті. Церква дає нам певні вимоги, які ми повинні виконати, але ми можемо і є заохочені збільшити наші покутничі практики по мірі можливостей. Зокрема, ми мусимо багато читати святе Письмо і добрі реігійні книги. Ми також потребуємо виділяти особливий час на молитву, а зокрема на спільну родинну молитву.

Місячний намір Святішого Отця Папи Римського – на березень

Загальний намір: Порава жінки: “Щоб усі культури шанували права і гідність жінки”.

Місійний намір: Молодь євангелізаторська: “Щоб багато молодих людей прийняло поклик Господа, щоб посвятити своє життя голошенню Євангелії”.

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

Спеціальне прохання: після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

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

Сьогодні: неділя, 28 березня: – Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано у вітальні під церквою.

П'ятниця, 4 квітня: – 8:15 рано Служба Божа перенесена на вечір.

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

Книгарня: В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних речей

Заупокійні Служби Божі і Сорокоусти за померлих членів Ваших Родин будуть відправлятися кожної п'ятниці о год. 7 вечора під час Великого посту. 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.

Недільні Ковертки на 2014. Прошу взяти свої ковертки, які є виставлені у притворі церкви. Для парафіян, які перебралися на нові місця, просимо повідомити нас про зміну Вашої адреси. Ці особи, які не мають недільних коверток, але хотіли би мати, то просимо ласкаво залишити у парафіяльній канцелярії своє ім'я, адресу й число телефону.

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. During the Great Lent, the church encourages us to increase our efforts in our spiritual life. The church gives us certain requirements, which we have to fulfill, but we can and are encouraged to do more penance, according to our abilities. Especially, we should read the Bible and other good religious books a lot. We also have to set a special time for prayer, especially for our family prayer.

Monthly Papal Intentions for March

General Intention: That all cultures may respect the rights and dignity of women.

Missionary Intention: That many young people may accept the Lord's invitation to consecrate their lives to proclaiming the Gospel.

- **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

SUNDAY DONATIONS: Sunday, March 23, 2014 - \$1225.00

TODAY: Sunday, March 30: - **Catechism** for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

- **Bible Studies** after both Divine Liturgies (the class will start after coffee at 9:40 am and at 12:30 pm). Session #5: Royal and Messianic Psalms.

- **A PANCAKE BREAKFAST** will be served on **TODAY** following the 10:30 am Divine Liturgy **only** in the auditorium. This is an Eparchial Youth fundraiser. Tickets: \$8-adults, \$4-children 6-13, under 6-free. Let us show our support.

Friday, April 4:

- **8:15 am Divine Liturgy - moved to 7:00 pm**
- **7 pm - Memorial Divine Liturgy and Sorokousty.**

Saturday, April 5:

- **Vespers** in the monastery chapel at **5:30 pm**

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 can be towed.

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Hajra (Deacon Howard's wife).

Memorial Divine Liturgy and Sorokousty for the deceased of your family will be celebrated every Friday during Great Lent at 7 pm. 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.

Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz. It was done in our church before and we want to continue it.

UKRAINIAN language classes for adults (beginners and intermediate levels) are held Monday nights, 6:45–8:45 pm in the Church basement. New students welcome! Please join us. For more information call Susan @604.733.3756.

Pilgrimage to the Holy Land and Poland to take place in October. This pilgrimage is to help celebrate the fortieth Anniversary of our Eparchy. This pilgrimage is being hosted by Sister Angelica and Father Stephen and Maria Wojcichowsky. Preliminary itinerary may be found in the vestibule of the church or on St. Mary's website. Anyone interested should contact Myrna @ Solaway Travel or Sister Angelica.

Bookstore: Come in and visit our bookstore. You will find an assortment of religious/Ukrainian cards, icons, prayer books and bibles.

Camp St. Volodymyr This marks the 31st year of our Ukrainian Catholic Summer Camp. Camp will take place from Sunday, August 17-24 at OAC in Kelowna. We will be needing volunteers to help in the kitchen and as a counsellor. If you are interested please contact Jennifer Sawka @ 604.876.5691 or jennsawka@hotmail.com. Registration forms will be made available by March 31.

ATTENTION SPECIAL NOTICE TO ALL WOMEN AND MEN OF THE PARISH!
PREPARATIONS FOR EASTER BAKE SALE (Saturday, April 12) - 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 31 (Start: 9:00 am)
Baking Babka: Monday, April 7 (Start at 9:00 am)
Cabbage Rolls: Wednesday, April 2 & 9 (Start at 8:00 am)

ORDER FORMS for the Easter Bake Sale can be found in the vestibule of the Church. Please take one, fill it out and drop it off in the collection plate on Sunday or during the week at the Parish office.

The Holy Eucharist Cathedral Easter Bake sale will be on Saturday 12 April from 11:00 am to 2pm.

MARK YOUR CALENDARS!!! This year marks the 40th Anniversary of the Establishment of the Eparchy of New Westminster. This year also marks our Eparchy's, Bishop Ken's 25th Anniversary of Priestly Ordination.

Our Anniversary Celebrations will commence on Saturday, 21st June 2014 at our St. Mary's Ukrainian Catholic Church at 11:00 a.m. with banquet to follow in St. Mary's Hall. Details of the celebrations to follow in the very near future.

Did you know.....??

1. The Parish of the Exaltation of the Holy Cross was established on October 4, 1967 with the blessing of Bishop Neil Savaryn.
2. The UCWLC was formed on January 14, 1968.
3. The former St. Thomas Anglican Church was purchased for the new Parish on March 15, 1970 and renovated. Purchase of the Parish rectory happened on June 27, 1972.
4. Bishop Neil Savaryn (Bishop of Edmonton – Prior to 1974, British Columbia was under the jurisdiction of the Eparchy of Edmonton) consecrated the Church on October 24, 1970.
5. His Eminence Cardinal Rubin and Archbishop Major Myroslav Cardinal Lubachivsky have visited the Parish.
6. August 30, 2012, His Beatitude Patriarch Sviatoslav Shevchuk accompanied by Archbishop of Lviv, Ihor Vozniak visited the Parish.

КАТЕХИЗМ УГКЦ - ХРИСТОС – НАША ПАСХА

0.6.2.1.1. Благовіщення

201 У богоматеринстві Церква споглядає і таїнство дівицтва Марії, величаючи її “Приснодівою”. Латеранський собор 649 року сповідує “приснодівство” як дівицтво *перед, під час і після* народження Христа. “Ти перед Різдвам – Діва, і в Різдві – Діва, і по Різдві дальше пробуваєш Діва.”¹ Під дівицтвом Богородиці Церква розуміє її ціломудреність, тобто цілість сповненої благодаті особи, у якій гармонійно поєднані тілесні і духовні устремління у звершенні Божого покликання. Її дівицтво – це дівицтво “ума, душі і тіла.”² Церковна іконографія символічно зображує дівицтво Марії зірками на її чолі і раменах. Дівичою і нетлінною була смерть Марії, названа Церквою Успенням. Марія, “плоттю уснувши”, була Своїм Сином “пробуджена” до життя у славі: “Переставилася до життя, будши Матір’ю Життя.”³ Господь прославив душу і тіло Марії – першої обожествленої з-поміж людського роду.

0.6.2.1.2. Різдво Христове

202 Церква святкує вочленення Сина Божого празником Різдва Христового. Про народження Христа ангел Господній звіщає пастухам: “Сьогодні народився вам у місті Давидовім Спаситель, він же Христос

¹ Апостол, богородичний воскресного тропаря 7 гласа.

² ЙОАН ДАМАСКИН, Гом. 6 на Різдво Богородиці, 9 і 5 : PG 96, 676A і 668C.

³ Апостол, 15 серпня, Успення Пресвятої Богородиці, тропар.

Господь.” (Лк. 2:11) Отці Церкви оспівували *Різдвяну ніч як день радості та миру*: “Сьогодні Багатий збіднів для нашого спасіння... Сьогодні ми сподобились дару, про який не просили... Сьогодні відчинилися небесні брами для наших молитов... Сьогодні Божество вдягнулося в людину, щоб людина прикрасилася Божеством.”⁴

203 Згідно з літургійними текстами, народження Дитяти “від матері без отця”⁵ є здійсненням пророцтва Даниїла про камінь, відсічений від скелі без допомоги руки (див. Дан. 2, 45). У воплощенні Син Божий “вийшов з лона Отця і невимовним умаленням нашу нужденність прийняв.”⁶ Він стає Тим, Ким не був, тобто людиною, через Пресвяту Богородицю – “світлу хмару, що носить небесний дощ, котрий напоїть лице землі.”⁷

204 У народженні Ісуса “весна благодаті... знищує безбожну зиму.”⁸ Різдво є провісником Пасхи. Ясла розуміємо як знак гробу Господнього, а покладання Дитяти до ясел – як прообраз покладання Христа до гробу. Миро, принесене мудрецьми, вже є помазанням на майбутню смерть і похорон.

205 У воплощенні Бог-Слово зволив обмежити Себе в часі: “Безначальне Слово таємничим чином прийняло початок», та в просторі: “Невмістимий обмежується плоттю”. Христос прийняв смирення дитинства на противагу обраному Адамом самовивищенню. Коли Діва прийняла у своє лоно Боже Слово, то її лоно стало *мисленним раєм*. Ягниця виносила великого Пастиря у своєму лоні, а тоді у вертепі від Діви зацвіло “Дерево життя” – Христос. Розділення між людиною і Богом, між землею і небом тепер усунене, про що небо звістило землю «устами зірки» і “собором зірок” – ангелів. Сам вертеп набуває значення царської палати, а ясла – царського престолу. Ісуса пов’язують пеленами для розв’язання людства від узів гріхів. Упалий раніше царський образ людини відновлюється аж до його повного воскресіння.

Redemption (by Frank Sheen)

The very heart of the doctrine of the Redemption is that the human acts of Christ were the acts of a Person who was divine.

Everything that Christ did and suffered and experienced was done and suffered and experienced by one who was God. God's Son, wholly God, grew to manhood, was a carpenter, rejoiced, sorrowed, suffered, died. These last two words force us really to face the mystery and test our realization of it. Yet if God did not suffer and die, then no one did, for there was but the one person in Christ; that is, there was no suffering, no dying: no sacrifice, no redemption. The phrase "God died" gives us at first the greater shock, but afterward is less profoundly mysterious than the phrase "God suffered." The whole created universe, with everything in it from archangel down to electron, or any lower thing there may be, is held in existence from instant to instant solely by the

⁴ ІСААК СИРІЙСЬКИЙ, *Гомілія на Різдво // «З дерева життя»*, т. 6, № 4

⁵ *Требник*, Чин Великого водосвяття, молитва друга.

⁶ *Мінея*, 18 грудня, утрєня Неділі перед Різдвом Христовим, другий сідальний.

⁷ *Мінея*, 18 грудня, утрєня Неділі перед Різдвом Христовим, стихира на хвалитних.

⁸ *Мінея*, 18 грудня, утрєня Неділі перед Різдвом Христовим, стихира на хвалитних.

continuing will of God to hold it so. And the words "God died" seem to carry annihilation to all things that thus depend upon God. But it is by the operation of His divine nature that God sustains all things in being, and it is not in His divine nature that God the Son died, but only in His human nature, the most glorious of created things, but a created thing for all that. Death is a separation of soul and body. The phrase "God died" means that for that three days' space, God the Son's human soul was separated from His body: it was a real death, but it left the divine nature totally unaffected.

But what are we to make of the phrase "God suffered"?

Again, the suffering was not in the divine nature, but in the human. Christ's suffering, the fear and agony in the Garden for instance, was real suffering; that is to say, someone really suffered it. And that someone was God the Son. How this can be, what indeed it means, we cannot fully know, indeed we can hardly feel that we know at all. The mind seems able to make no statement here. Yet it is literally true that, even if we cannot say it, there are momentary flashes of light, glimpses and glances, in which we half see it; and there is no measuring the fruitfulness of even this momentary half-seeing for sanctity; and not for sanctity only, but for plain human consolation.

(i) *Necessarily effective*

Summarizing this relation of nature and person in Christ's atoning act, we see that because He was man with a true human nature, He could offer a true human act in expiation of human sin, an act of total love to balance humanity's self-love; and because He was God, the human act He offered was of infinite value and so could satisfy and more than satisfy for the sins of men. But stating it thus, we see another question. Any act of Christ must be of infinite value, since the person who does the act is God. Why then does Christ offer His death, when some lesser act would have been of infinite value and therefore totally sufficient? Might He not have offered His thirst when He sat weary from His journey by Jacob's Well in Samaria? Or His patience under insult? Or anyone of a thousand other things? Why had it to be His death?

In one sense the answer is clear. He had come into the world to teach the truth – about Himself as God, for instance, about Himself as Messiah, about the Kingdom which was to be *in* the world but not *of* it, about the Gentiles who would come into it, about the failure of the leaders of Israel to grasp the essentials of their own religion. His execution was the natural consequence. Only a miraculous intervention of the divine power could have prevented it. Given that He was to die, it is hard to think of His offering some lesser thing than His death as the sacrifice that should save mankind.

But all things are in the power of God. God could have intervened to prevent His death. Or He might have chosen a way of life that meant no such direct challenge to the rulers. Why, we may ask in all reverence, did the divine plan include the death of the Redeemer?

The two answers that instantly spring to mind are that nothing could show the *love* of God so overpoweringly as His willingness to die for us, and nothing

could show the horror of sin so clearly as that it needed His death to expiate it. Now it is true that Calvary is a proof both of the awfulness of sin and of the *love* of God, but it would not be so unless there was something in the nature of sin that required Calvary. If the sin could as *well* have been expiated by some act of Christ less than His death, then Calvary would not show the horror of sin but would in fact exaggerate it. The same line of argument would not so obviously apply to Calvary as a proof of God's love, yet there would be something profoundly unsatisfying in the notion of God's showing His *love* for us by a needless death. There must certainly have been something *in what Our Lord had to do* which made His dying the best way to do it.

One *element*, at least, we can learn from Hebrews 5:8–9. Read these verses, memorize them, live with them: *Although he was Son, he learned obedience through what he suffered; and being made perfect he became the source of salvation to all who obey him.*

There are two statements here about Christ that might well make us rub our eyes, if we have not met these verses earlier. The first is that from His sufferings He learned obedience. What could there be for Jesus to learn about obedience? His Father was all-in-all to Him; He could say, "My food is to do the will of Him who sent me." Even when He shrank in agony in Gethsemane, He still uttered His submission to His Father's will: *"if it be your will, let this cup pass from me."* It was not that there was any disobedience in Him to be rectified. But there is something to be learned about obedience by dying for it, something which there is no way of putting into words, a new and ultimate dimension of obedience.

Possibly even more startling is to be told that by His sufferings He was "made perfect", and so could be our Savior. In plain words, without the sufferings He could not have been the source of our salvation. That surely is what St. John meant by saying that the Spirit *could not* be given because Jesus was not yet glorified (John 7:39). Jesus' first action *after* the Resurrection was to breathe on the Apostles and say, "Receive the Holy Spirit" (John 20). It is what St. Paul also meant by saying that Christ rose again "constituted Son of God *in power*".

Consequently, therefore, Jesus Himself, in His manhood, was the first beneficiary of His own redeeming sacrifice. Being made perfect, He could now be Head of a new humanity redeemed by Him, as Adam had been head of the old race fallen in him. Re-born with Christ, we are united with indwelt by Father and Holy Spirit. That is His divinity, Redemption.

To discuss what the Redeemer might have done gives us certain lights upon the problem of our redemption. But they are as nothing to the light that floods out from what He certainly did. He gave all that He had upon Calvary: martyrs since have died in the strength of His death, knowing that even humanly speaking He gave more than they. He died: if He had not, we should not have had the Resurrection. As we shall see, by baptism we are buried with Him in His death, and rise with Him in His Resurrection. Only God knows what splendors *might* have been associated with some other way of Redemption; but we have seen the splendor of this way.