



Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian  
Catholic Parish

550 West 14 Avenue  
Vancouver, BC V5Z 1P6  
E-Mail: office@stmarysbc.com

Phone: 604.879.5830  
Fax: 604.874.2727  
Website: www.stmarysbc.com

---

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

---

**8 березня, 2015**

**Volume 60 No. 10**

**March 8, 2015**

---

**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 Divine Liturgy in Chapel*

**Сповіді/Confessions:**

- 15 хвилин перед і 15 хвилин на початку Служби Божої
- 15 minutes *before* and 15 minutes *in the* beginning of the 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 arrangement**

**Funerals - by arrangement**

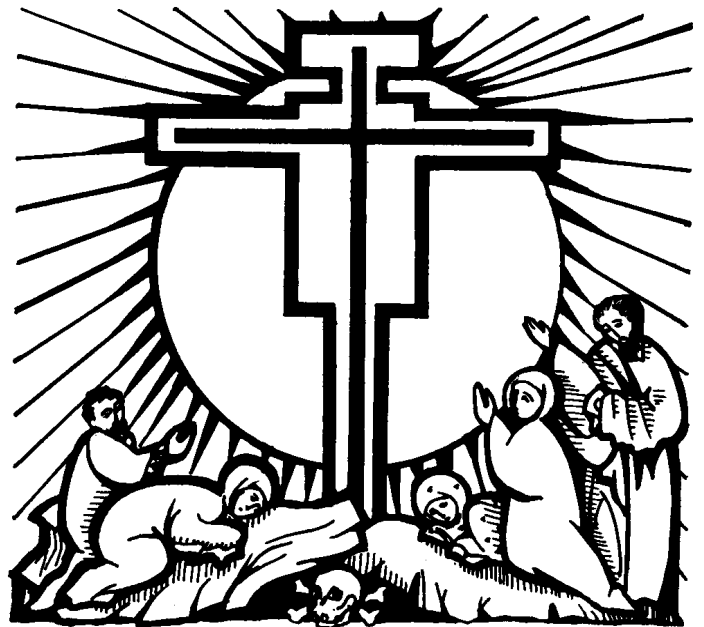
**оо. Василяни/Basilian Fathers serving the Parish:**

- Father Serafym Grygoruk, OSBM  
Administrator Email: serh70@outlook.com
- Father Marcos Zubyk, OSBM
- Most Rev. Severian Yakymyshyn, OSBM  
Bishop Emeritus

**Хрестопоклінна Неділя**

**Преподобни Ісповідник  
Теофілакт**

**Марко 8:34 – 9:1**



**Veneration of the Cross**

**Venerable Confessor Thophilactus**

**Mark 8:34 – 9:1**

**3-а Неділя Великого Посту  
ХРЕСТОПОКЛІННА**

**Воскресний Тропар, голос 6:**

Ангельські сили на гробі Твоїм, \* і сторожі омертвіли; \* Марія ж стояла при гробі, \* шукаючи пречистого тіла Твого. \* Полонив Ти ад і, не переможений від нього, \* зустрів Ти Діву, даруючи життя. \* Воскреслий з мертвих, Господи, слава Тобі!

**Тропар Хресту, голос 1:**

Спаси, Господи, людей Твоїх \* і благослови спадкоємство Твоє! \* Дай перемогу благовірному народові над супротивниками \* і хрестом твоїм охорони люд твій.

**Слава Отцю, і Сину, і Святому Духові; \* і нині і повсякчас, і на віки вічні. Амінь.**

**Кондак Хрестопоклінна, голос 7:** Вже не стереже едемських брам зброя вогненна, \* бо вони злучилися у преславному союзі — хресному дереві; \* смертне жало й адова перемога знищені. \* Ти бо, Спасе мій, з'явився, \* промовивши тим, що в аді: \* Увійдіть знову до раю!

**Замість “Трисвятого” ст. 30:**

Хресту Твоєму поклоняємось, Владико, \* і святеє воскресіння Твоє славим. (3х)

Слава Отцю, і Сину, і Святому Духові; \* і нині і повсякчас, і на віки вічні. Амінь. І святеє воскресіння Твоє славим. Хресту Твоєму поклоняємось, Владико, \* і святеє воскресіння Твоє славим.

**Прокімен, голос 6:** Спаси, Господи, людей Твоїх і благослови спадкоємство Твоє. (Пс 28:9, 1)

**Стих:** До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

**Прокімен, голос 6:** Спаси, Господи, людей Твоїх і благослови спадкоємство Твоє.

**До Євреїв Послання Св. Апостола Павла Читання (4:14 – 5:6)**

Браття! Мавши великого архиєрея, що пройшов небо, Ісуса, Божого Сина, тримаймося твердо віровизнання. Бо ми не маємо такого архиєрея, який не міг би співчувати нашим недугам: він же зазнав усього, подібно як ми, крім гріха. Приступім, отже, з довір'ям до престолу благодаті, щоб отримати милість і знайти благодать на своєчасну поміч. Кожен бо архиєрей, узятий з-поміж людей, настановляється для людей у справах Божих, щоб приносив дари та жертви за гріхи; він може співчувати нетямущим та введеним в оману, бо й сам він неміччю охоплений, і тому повинен так за людей, як і за себе самого приносити жертви за гріхи. Чести цієї ніхто не бере сам собі, лише той, хто покликаний Богом, як Арон. Так і Христос не сам собі присвоїв славу стати архиєреєм, вона бо від того, який до нього мовив: “Син мій єси, я сьогодні породив тебе.” Як і на іншому місці каже: “Ти — священник навіки за чином Мелхиседека.”

**Хор, Голос 8: Алилуя! (3х)**

**Стих:** Пом'яни Свою громаду, яку Ти придбав Собі здавна.

**Хор, Голос 8: Алилуя! (3х)**

**Стих:** Бог же, Цар наш предвічний, вчинив спасіння посеред землі. (Пс. 73:2,12)

**Хор, Голос 8: Алилуя! (3х)**

**Від МАРКА Святої Євангелії  
читання (8:34 – 9:1)**

Сказав Господь: “Коли хто хоче йти за мною, хай зречеться себе самого, візьме на себе хрест свій і йде слідом за мною. Бо хто хоче спасти свою душу, той її погубить; а хто погубить свою душу мене ради та Євангелії, той її спасе. Бо яка користь людині здобути світ увесь, а занепастити свою душу? Що бо людина може дати взамін за власну душу? Хто, отже, буде соромитися мене й моїх слів перед цим родом перелюбним та грішним, того посоромиться і Син Чоловічий, коли прийде у славі Отця свого з святими ангелами.” І сказав їм: “Істинно кажу вам: Є деякі з отут присутніх, що не зазнають смерті, аж поки не

побачать Царства Божого, що прийде у могутності.”

**Замість “Достойно”:** В Тобі Радіє, Благодатна, все Творіння: ангельський хор і людський рід. \* Святий Храме і раю духовний, Хвало дів. \* З Тебе Бог воплотився і став хлоп'ятком, будучи предвічним Богом. \* Твоє бо лоно Він учинив своїм престолом, просторішим від небес. \* В Тобі радіє благодатна, все Творіння. \* Слава Тобі.

**Причасний Хрестопоклінний:**  
Яви нам Світло лица Твого, Господи.  
\* Аلیلія! (3х) (Пс. 4:7)

*В кінці:* Хресту Твоєму  
поклоняємось, Владико, \* і святеє  
воскресіння Твоє славим. (3х)

///

**Парафія Покрова Пресвятої Богородиці** вітає всіх гостей, приятелів та рідних, які беруть з нами участь сьогодні в цій Службі Божі. Нехай наш Господь Бог, задля заступництва Пресвятої Богородиці, благословить Вас і Вашу родину.

**Неділя, 8 березня:** Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі під церквою.

**П'ятниця, 13 березня:**

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

<p><b>Заупокійні Служби Божі і Сорокоусти</b> за померлих членів Ваших Родин будуть відправлятися кожної п'ятниці о год. 7 вечора під час Великого Посту. 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.</p>
---

**неділя, 8 березня:**– Членки ЛУКЖК сердечно запрошують всіх на “Пенкейк Сніданок” після кожної Св. Літургії в парафіяльній аудиторії.

**середа, 11 березня: 10:00 ранку** – Літургія передосвячених Дарів

**субота, 14 березня:**

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

**понеділок, 16 березня:**

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

>> **Посвідки для зменшення податку на 2014 рік** є в притворі церкви.

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

**EASTER BAKE SALE: March 28, 2015**

Preparations for the sale are to begin soon. Please help in any way you can – perogies, cabbage rolls, Paska and Babka making, beets and horseradish. The Ladies League is always looking for help in this preparation as 75% of the proceeds are given to the church.

**PASKA BAKING:** – Monday, March 9, 9 am.

**CABBAGE ROLL** making: – Wednesday, March 11 and March 18, 9 am.

**CABBAGE ROLL** packaging and **PASKA BAKING:** – Thursday, March 12 and March 19, 9 am.

**BORSCHT:** – Monday, March 16, 9 am.

**CABBAGE ROLL** making and **BEETS:** – Thursday, March 19, 9 am.

Thank you for your support. Marlayne Andrijaszyn, President

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

After the Divine Liturgy and Sorokousty we will share light food and short (20 minute) presentation / discussion by Father Serafym or Deacon Howard. It will be each Friday during Lent, starting Feb. 20 and ending March 27 (six weeks in total)

**Місячний намір Святішого Отця Папи Римського – на березень**

Загальний: Науковці на служінні добра. Щоб усі ті, що присвячуються науковим пошукам, поставили себе на служіння загального добра людини.

Євангелізація: Вклад жінки в Церкві. Щоб був щораз б'яльше визнаний особливий вклад жінки в життя Церкви.

>> **Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Bill Smigel.

**Monthly Intentions of the Holy Father for March *Universal:*** “That those involved in scientific research may serve the well-being of the whole human person”. *Evangelization:* “That the unique contribution of women to the life of the Church may be recognized always”.

**SUNDAY DONATIONS:** March 1/15-\$1625.00

>> **Monday night Ukrainian classes** for adult, beginners and intermediate levels. All are welcome. Classes begin at 6:45 pm in the Church basement. Call Susan for more information – 604.733.3756

**Third Sunday of Great Lent  
Veneration of the HOLY CROSS  
Resurrectional Tropar, Tone 6:**

Angelic powers were upon Your tomb  
\* and the guards became like dead  
men; \* Mary stood before Your tomb \*  
seeking Your most pure body. \* You  
captured Hades without being  
overcome by it. \* You met the Virgin  
and granted life. \* O Lord, risen from  
the dead, \* glory be to You!

**Tropar of the Holy Cross, Tone  
1:** Save your people, O Lord \* and  
bless your inheritance. \* Grant victory  
to Your faithful people against  
enemies, \* and protect Your  
community by Your Cross.

**Glory be to the Father and to  
the Son and to the Holy Spirit, now  
and for ever and ever. Amen.**

**Kondak of the Holy Cross,  
Tone 7:** No longer does the flaming  
sword guard the gate of Eden; \* the  
tree of the Cross has quenched its  
flames gloriously. \* The sting of death  
and the victory of Hades are banished,  
\* and You, O my Savior, came and  
called to those in Hades; \* “Return  
again to paradise!”

**Instead of “Holy God” on page  
31:** To Your cross, O Master, we bow  
in veneration, \* and we glorify Your  
holy resurrection. (bow) (3 x) Glory  
be to the Father and to the Son and to  
the Holy Spirit, now and always and  
for ever and ever. Amen. And we  
glorify Your holy resurrection. To Your  
cross, O Master, we bow in veneration,  
\* and we glorify Your holy  
resurrection. (bow)

**Prokimen, Tone 6:** Save Your  
people, O Lord, \* and bless Your  
inheritance.

**Verse:** Unto You I will cry, O Lord  
my God, \* lest You turn from me in  
silence. (Ps. 28:9, 1)

**Prokimen, Tone 6:** Save Your  
people, O Lord, \* and bless Your  
inheritance.

**A Reading from St. Paul’s  
Letter to the Hebrews (4:14 – 5:6)**

Brethren, since we have a great  
high priest who has passed through  
the heavens, Jesus, the Son of God, let  
us hold fast to our confession. For we  
do not have a high priest who is  
unable to sympathize with our  
weaknesses, but one who has similarly  
been tested in every way, yet without  
sin. So let us confidently approach the  
throne of grace to receive mercy and  
to find grace for timely help. Every  
high priest is taken from among men  
and made their representative before  
God, to offer gifts and sacrifices for  
sins. He is able to deal patiently with  
the ignorant and erring, for he himself  
is beset by weakness and so, for this  
reason, must make sin offerings for  
himself as well as for the people. No  
one takes this honour upon himself  
but only when called by God, just as  
Aaron was. In the same way, it was  
not Christ who glorified himself in  
becoming high priest, but rather the  
one who said to him: “You are my son;  
this day I have begotten you”; just as  
he says in another place: “You are a  
priest forever according to the order  
of Melchizedek.”

**Faithful, Tone 8: Alleluia! (3 x)**

**Verse:** Remember your  
congregation, which You acquired  
from the beginning. (Ps. 74:2,12)

**Faithful, Tone 8: Alleluia! (3 x)**

**Verse:** But God is our king from before the ages; He has wrought salvation in the midst of the earth.

**Faithful, Tone 8: Alleluia! (3 x)**

**A Reading of the Holy Gospel according to Mark (8:34 – 9:1)**

At that time, Jesus summoned the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy

angels." And he said to them, "Truly I tell you, there are some standing here

**In place of "It is truly right...":**  
**page 57.** In you, O full of grace, all creation rejoices: \* the angelic ranks and all the human race. \* Sanctified temple and spiritual paradise, \* virgins' pride and boast, from whom God is made flesh \* and became a little child; \* and He who is our God before the ages, \* He made your womb a throne, \* and He made it wider than all the heavens. \* In you, O full of grace, \* all creation rejoices. \* Glory be to you.

**Communion Verse:** Let the light of your countenance, O Lord, \* shine upon us. Alleluia! (3 x) (Ps. 4:7)

To Your cross, O Master, we bow in veneration, \* and we glorify Your holy resurrection. (bow) (3 x)

-----

>> **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!

**TODAY: Sunday, March 8: – Bible Studies** after both Divine Liturgies is cancelled.

– **PANCAKE BREAKFAST** following each Divine Liturgy in the auditorium. Please come and share in some fellowship and food. Hosted by the Parish Branch of the UCWLC.

**Wednesday, March 11: 10:00 AM** – Liturgy of the Presanctified Gifts

**Friday, March 13: – 7:00 pm Memorial Divine Liturgy and Sorokousty.**

**Saturday, March 14: – 9:30am** – Moleben followed by Ladies League Meeting in the Fellowship Room.

**Sunday, March 15: – 2 pm** – Taras Shevchenko Concert in our auditorium with Svitanok Chorus and children from Ukrainian School. Contact: 604.929.2581

**Monday, March 16:**

– 7:00 pm **Parish Council Meeting** in the Board Room.

>> **Tax Deductible Receipts for 2014 area available in the church vestibule.**

**Taras Hryhorovych Shevchenko**, (born Feb. 25 [March 9, New Style], 1814, Morinty, Ukraine, Russian Empire—died Feb. 26 [March 10], 1861, St. Petersburg, Russia), foremost Ukrainian poet of the 19th century and a major figure of the Ukrainian national revival.

Born a serf, Shevchenko was freed in 1838 while a student at the St. Petersburg Academy of Art. His first collection of poems, entitled *Kobzar* (1840; "The Bard"), expressed the historicism and the folkloristic interests of the Ukrainian Romantics, but his poetry soon moved away from nostalgia for Cossack life to a more sombre portrayal of Ukrainian history, particularly in the long poem "The Haidamaks" (1841). When the secret Brotherhood of Saints Cyril and Methodius was suppressed in 1847, Shevchenko was punished by exile and compulsory military service for writing the poems "The Dream," "The Caucasus," and "The Epistle," which satirized the oppression of Ukraine by Russia and prophesied a revolution.

Though forbidden to write or paint, Shevchenko clandestinely wrote a few lyric poems during the first years of his exile. He had a revival of creativity after his release in 1857; his later poetry treats historical and moral issues, both Ukrainian and universal.

(cf. - <http://www.britannica.com/EBchecked/topic/540199/Taras-Hryhorovych-Shevchenko>) -----

### **The Honourable Peter MacKay Minister for Justice. House of Commons**

**Dear Minister!** You may recall that we met in June 2013 when you conferred on me a Doctor of Laws (LL.D.) (Honoris causa) at The Royal Military College of Canada in Kingston. I have never before "lobbied" a Canadian Member of Parliament, let alone a Minister, but I am doing so now because of the gravity of the situation we face. as a result of the Supreme Court of Canada's decision in the *Curter* case.

This decision does not represent an evolution in the foundational values that bind us together as a society, but a revolution, a radical departure from upholding the value of respect for life. This value implements the belief and practice that we must not intentionally kill another human being, the only exceptions being where that is the only reasonable way to save innocent human life, as in justified self-defence. The Supreme Court has now changed two sections of the Criminal Code which uphold respect for life (sec 241(b) which prohibits assisted suicide and sec 14 which provides that consent to the infliction of death is not a justification for inflicting death), to allow physicians to inflict death that is, to kill.

This constitutes radical change, not only, for individual Canadians, but also, to the institutions of both law and medicine, because the law is changed to allow killing and physicians are authorized to carry it out. In a secular society, such as ours, law and medicine carry the value of respect for life for the society as a whole. Their capacity to do that is seriously damaged by this decision. which is primarily focused on what individuals want. that is on individual autonomy and self-determination.

But even, if one agrees with the Supreme Court's focus on the needs of individuals, the judgment also opens up problems at that level. The Court required that informed consent to "doctor assisted dying" (physician-assisted suicide (PAS) and euthanasia (E)) be obtained. But that is not possible unless all reasonable alternatives to the proposed "treatment" are offered (see *REIN v Fhighes* and *Hopp V Lem*), Supreme Court of Canada). This means that fully adequate palliative care must be available before a patient's consent to PAS/E would be valid. We know, however, that only 16 to 30 percent of Canadians who need palliative care have access to it, which is appalling. We also know that many patients

who ask for euthanasia change their minds when given good palliative care (see the work of Dr. Harvey Max Chochinov, a Manitoba psychiatrist who specializes in psychiatric care of terminally ill people). And, because the Canadian Medical Association (CMA) is being proposed as one of the main advisers to the government about the steps you should now take in response to the *Carter* judgment. its immensely worrying that in their factum as an intervener in the Supreme Court of Canada appeal. they expressly said that the non-availability of palliative care should not be a reason to refuse PAS/E.

With all the above in mind, and much more could be added. I am asking you to establish a Royal Commission to fully enquire into the issue of legalizing "physician assisted death" in Canada and, in the meantime. through the use of the Charter's "notwithstanding" clause to suspend the operation of the Supreme Court's judgment beyond the 12 month period it has allowed, to permit the Commission to report. I cannot imagine any situation that would call more clearly for such a use of the "notwithstanding" clause, much as I know that governments are very wary of employing it.

Making euthanasia, and assisted suicide part of medical practice is not, as pro-euthanasia advocates claim, and the trial judge held and the Supreme court agreed, a small incremental change consistent with interventions that we accept as ethical and legal, such as honouring, patients refusals of life-support treatment that allow them to die. Allowing physicians to inflict death on their patients is different-in-kind., not just different-in-degree, from other interventions we accept as ethical and legal. Moreover, legalizing euthanasia represents a seismic shift in our fundamental societal values, not just another step on a path we've already taken.

And for 2,400 years, consistent with the Hippocratic Oath, euthanasia has never been characterized as a medical treatment. Indeed. illegalized, it should be kept out of medicine. Moreover, the findings of fact by the trial judge with respect to the harms and risks of legalizing euthanasia, which were accepted by the Supreme Court as showing these harms and risks were not serious or could be avoided. are, with respect. not correct. This is a serious error, which is central to both the trial and Supreme Court of Canada decisions.

Just as we now realize our actions could destroy our physical ecosystem and we must hold it on trust for future generations, we must also hold our metaphysical ecosystem—the collection of values. principles. beliefs, attitudes, shared stories. and. so on that bind us together as a society---- likewise, on trust for them. In this regard, there is no more important value than respect for life. That requires that we always react to pain and suffering with deep compassion and assistance to relieve it, but that we kill the pain and suffering, not the person with the pain and suffering.

We must also consider the values that we should hold on trust for future generations if they are to inherit a world in which reasonable people would want to live. We must ask ourselves how our great-great-grandchildren will die if we legalize euthanasia. I believe that history will see what we decide about "physician inflicted death" as having been the defining ethical-legal-societal event of the 21st Century. which means it is a momentous decision.

Margaret A. Somerville AM. FRSC. A.u.A. (harm.). LL.B. (hons). (hons, caus. ). D.Sc.(hons. caus.). D.Hum.Let.(hons. caus.). Samuel Gale Professor of Law; Professor, Faculty of Medicine;

Founding Director. Centre for Medicine, Ethics and Law, McGill University