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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."*

28 січня, 2018

Volume 63 No. 4

January 28, 2018

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am in English

10:30 am (sung) in Ukrainian

У Свята/Holy Day of Obligation

10:30 am and 7:00 pm

Щодня/Daily Scheduled

7:30 am in Chapel

Сповідь/Confessions:-15 minutes before and
15 minutes in the beginning of the Divine
Liturgy - Or by appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - any time

Marriages - the arrangements with the priest
have to be made months before the marriage

Funerals - by arrangement

оо. Василяни/Basilian Fathers serving the

Parish:- Father Serafym Grygoruk, OSBM

Administrator.Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM - local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

**Парафія Покрови Пресвятої
Богородиці** вітає всіх гостей,
приятелів та парафіян, які беруть
участь у цій Службі Божі.

Неділя Блудного сина

Преподобний Єфрем сирієць (373)



Sunday of the Prodigal Son

Venerable Ephrem the Syrian (373)

1 Corinthians 6:12-20

Luke 15:11-32

**The Protection of the Blessed
Virgin Mary Parish** welcomes all
guests, friends, and Parishioners
participating in this Divine Liturgy.

Songs at 10:30 Divine Liturgy: 1) **Opening:** page 88 “Po vsiomu sviti stala novyna”; 2) **at Communion:** page 80 “Nova radist’ stala”; 3) **Closing:** page 72 “Nebo is zemlia nyni torzhestvujut”

НИНІ: Неділя, 28 січня; - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. // -10:00 - Вервиця до Богородиці.

-Після другої Служби Божої ласкаво посимо помогти зняти і поскладати ялинки і різдвяні прикраси.

- **П'ятниця, 2 лютого: Стрітєння Господа і Бога нашого Ісуса Христа.** (Це також Перша П'ятниця).

- 10:30 ранку - Служба Божа і благословення свічок.

>>Конвертки з недільними пожертвами на 2018 рік знаходяться в притворі церкви. Просимо взяти їх додому. Ці особи, які не мають недільних конверток, але хотіли б їх мати, просимо ласкаво залишити у Парафіяльній канцелярії своє ім'я, адресу й номер телефону.

НЕДІЛЯ БЛУДНОГО СИНА

(О. Юліян Катрій, ЧСВВ)

"Глянь, Христе, на печаль мого серця, глянь на моє навернення, глянь на сльози, Спасе, і не відкинь мене!" (Дев'ята пісня канону утрєні неділі Блудного Сина).

Свята Церква, готуючи нас до Великого посту, вказала на перший крок до навернення у притчі про митаря і фарисея — це покора. А цієї неділі вона, наводячи притчу про блудного сина, вчить, як виглядає повернення до Бога в практиці. А де покора і скруха серця, там відкрита дорога до Божого милосердя.

Знавці Святого Письма називають притчу про блудного сина перлиною серед усіх притч. Вона має глибокоморальний зміст, а її драматична історія вічно

повторюється в серцях тисяч і мільйонів душ у цілому світі. Блудний син — це символ кожної грішної душі. За допомогою цієї притчі переконаємося, що ніщо земне не може заспокоїти наше бажання щастя. Правдиве щастя і спокій тільки там, де Господь Бог, наш люблячий Батько. Деякі учителі духовного життя називають цю оповідь притчею про Божу любов.

Кожний, хто через гріх залишає Бога й шукає щастя поза Ним, рано чи пізно буде змушений сказати собі разом із блудним сином: "Встану та й піду до батька мого" (Лк. 15, 18), — та промовляти разом зі святим Августином, що довгі літа був блудним сином: "Неспокійне наше серце, Боже, доки не спочине в Тобі".

Monthly Intentions of the Holy Father for FEBRUARY

Universal: Say “No” to Corruption. That those who have material, political or spiritual power may resist any lure of corruption.

TODAY: Sunday, January 28: Coffee and sweets available following the 8:30 and 10:30 am Divine Liturgies.// – 10:00 AM – Rosary to the Mother of God.
– After the 10:30 AM Divine Liturgy, please, help us to pack and put away the Christmas Tree and other decorations

>> The UGCC Synod of Bishops dedicated this Sunday to be a day of special care for the imprisoned.

–**Friday, February 2:** – The Encounter of Our Lord and God, Jesus Christ. (it is also First Friday)

– 10:30 AM – Divine Liturgy and the Blessing of Candles.

>>The **2018 Parish donation envelope** boxes are in the church vestibule. Please take a moment to find your box. (Please make sure that it is your box that you have taken).

>> **Sunday, February 11:** – **UCWLC PANCAKE BREAKFAST.** Our UCWLC Ladies are hosting their annual Valentine Pancake Breakfast after both morning Divine Liturgies. Everyone is most welcome to attend. Please come and enjoy good food and fellowship.

>> **GREAT LENT begins on Monday, February 12.** During Great Lent we will celebrate:

- *Divine Liturgy and the Sorokousty Service* (praying for our deceased family members and friends) on Fridays at 7:00 PM in church.
- *Stations of the Cross* on Wednesdays at 7:00 PM in chapel.
- *Presanctified Liturgy* on Tuesdays at 7:00 PM in chapel.

You can submit new names for the *Sorokousty Service* by using the Sorokousty envelopes that are found in the church vestibule.

Please make it a point to attend as many of the services as you are able to.

>> **Please, find at** the entrance to the church a Letter to Prime Minister/Minister Haidu Re: Changes to the Canada Summer Jobs Grand Program (Jan. 25, 2018)

>>**BISHOP VELYCHKOVSKY PILGRIMAGE TO UKRAINE:** The Bishop Velychkovsky Martyr's Shrine is conducting its 5th Velychkovsky Pilgrimage to Ukraine July 8th–29th, 2018. For 22 days we will be visiting places where Blessed Martyr Vasyl lived, worked and suffered. Some of the places will include: Lviv, Ternopil, Ivano–Frankivsk, Kovel, Kamianetz Podilsk, Kyiv, the Carpathian Mountains, Zarvanytsia,Pochaiv, etc. On this pilgrimage, we will have prayer services and hear stories of Blessed Vasyl's life as well as sight-seeing throughout Ukraine. Cost of the trip is \$4500 CDN which includes: flights from Winnipeg to Lviv/Kyiv to Winnipeg, travelling in air-conditioned bus throughout Ukraine, accommodations, meals and attractions. Travel and medical insurance is not included. For more information contact by e- mail: bvshrine@mymts.net or phone 204.338.7321. Book as soon as possible as space is limited to 17 pilgrims. Deadline for reservations is March 1,2018. The tour is conducted by Fr. John Sianchuk, C.Ss.R. & Mary Jane Kalenchuk.

Sunday of the Prodigal Son

The Sunday after the Sunday of the Publican and the Pharisee is the Sunday of the Prodigal Son. This parable of God's forgiveness calls us to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Luke 15:11-24).

After the Polyeleion at Matins, we first hear the lenten hymn "By the Waters of Babylon." It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today's Gospel.

[<https://oca.org/saints/lives/2018/02/04>]

Venerable Ephraim the Syrian

[*Commemorated on January 28*]

Saint Ephraim the Syrian, a teacher of repentance, was born at the beginning of the fourth century in the city of Nisibis (Mesopotamia) into the family of impoverished toilers of the soil. His parents raised their son in piety, but from his childhood he was known for his quick temper and impetuous character. He often had fights, acted thoughtlessly, and even doubted God's Providence. He finally recovered his senses by the grace of God, and embarked on the path of repentance and salvation.

Once, he was unjustly accused of stealing a sheep and was thrown into prison. He heard a voice in a dream calling him to repent and correct his life. After this, he was acquitted of the charges and set free. The young man ran off to the mountains to join the hermits. This form of Christian asceticism had been introduced by a disciple of Saint Anthony the Great, the Egyptian desert dweller Eugenius.

Saint James of Nisibis (January 13) was a noted ascetic, a preacher of Christianity and denouncer of the Arians. Saint Ephraim became one of his disciples. Under the direction of the holy hierarch, Saint Ephraim attained Christian meekness, humility, submission to God's will, and the strength to undergo various

temptations without complaint. Saint James transformed the wayward youth into a humble and contrite monk. Realizing the great worth of his disciple, he made use of his talents. He trusted him to preach sermons, to instruct children in school, and he took Ephraim with him to the First Ecumenical Council at Nicea (in the year 325). Saint Ephraim was in obedience to Saint James for fourteen years, until the bishop's death in 338.

After the capture of Nisibis by the Persians in 363, Saint Ephraim went to a monastery near the city of Edessa. Here he saw many great ascetics, passing their lives in prayer and psalmody. Their caves were solitary shelters, and they fed themselves with a certain plant. He became especially close to the ascetic Julian (October 18), who was of one mind with him. Saint Ephraim combined asceticism with a ceaseless study of the Word of God, taking from it both solace and wisdom for his soul. The Lord gave him a gift of teaching, and people began to come to him, wanting to hear his counsel, which produced compunction in the soul, since he began with self-accusation. Both verbally and in writing, Saint Ephraim instructed everyone in repentance, faith and piety, and he denounced the Arian heresy, which at that time was causing great turmoil. Pagans who

heard the preaching of the saint were converted to Christianity.

He also wrote the first Syriac commentary on the Pentateuch (i.e. "Five Books") of Moses. He wrote many prayers and hymns, thereby enriching the Church's liturgical services. Famous prayers of Saint Ephraim are to the Most Holy Trinity, to the Son of God, and to the Most Holy Theotokos. He composed hymns for the Twelve Great Feasts of the Lord (the Nativity of Christ, the Baptism, the Resurrection), and funeral hymns. Saint Ephraim's Prayer of Repentance, "O Lord and Master of my life...", is recited during Great Lent, and it summons Christians to spiritual renewal.

From ancient times the Church has valued the works of Saint Ephraim. His works were read publicly in certain churches after the Holy Scripture, as Saint Jerome tells us. At present, the Church Typikon prescribes certain of his instructions to be read on the days of Lent. Among the prophets, Saint David is the preeminent psalmodist; among the Fathers of the Church, Saint Ephraim the Syrian is the preeminent man of prayer. His spiritual experience made him a guide for monastics and a help to the pastors of Edessa. Saint Ephraim wrote in Syriac, but his works were very early translated into Greek and Armenian. Translations into Latin and Slavonic were made from the Greek text.

In many of Saint Ephraim's works we catch glimpses of the life of the Syrian ascetics, which was centered on prayer and working in various obediences for the common good of the brethren. The outlook of all the Syrian ascetics was the same. The monks believed that the goal of their efforts was communion with God and the acquisition of divine grace. For them, the present life was a time

of tears, fasting and toil. "If the Son of God is within you, then His Kingdom is also within you. Thus, the Kingdom of God is within you, a sinner. Enter into yourself, search diligently and without toil you shall find it. Outside of you is death, and the door to it is sin. Enter into yourself, dwell within your heart, for God is there."

Constant spiritual sobriety, the developing of good within man's soul gives him the possibility to take upon himself a task like blessedness, and a self-constraint like sanctity. The requital is presupposed in the earthly life of man, it is an undertaking of spiritual perfection by degrees. Whoever grows himself wings upon the earth, says Saint Ephraim, is one who soars up into the heights; whoever purifies his mind here below, there glimpses the Glory of God. In whatever measure each one loves God, he is, by God's love, satiated to fullness according to that measure. Man, cleansing himself and attaining the grace of the Holy Spirit while still here on earth, has a foretaste of the Kingdom of Heaven. To attain to life eternal, in the teachings of Saint Ephraim, does not mean to pass over from one realm of being into another, but rather to discover "the heavenly," spiritual condition of being. Eternal life is not bestowed on man through God's one-sided efforts, but rather, it constantly grows like a seed within him by his efforts, toils and struggles.

The pledge within us of "theosis" (or "deification") is the Baptism of Christ, and the main force that drives the Christian life is repentance. Saint Ephraim was a great teacher of repentance. The forgiveness of sins in the Mystery of Repentance, according to his teaching, is not an external exoneration, not a forgetting of the sins, but rather their complete undoing, their annihilation. The tears

of repentance wash away and burn away the sin. Moreover, they (i.e. the tears) enliven, they transfigure sinful nature, they give the strength “to walk in the way of the the Lord’s commandments,” encouraging hope in God. In the fiery font of repentance, the saint wrote, “you sail yourself across, O sinner, you resurrect yourself from the dead.”

Saint Ephraim, accounting himself as the least and worst of all, went to Egypt at the end of his life to see the efforts of the great ascetics. He was accepted there as a welcome guest and received great solace from conversing with them. On his return journey he visited at Caesarea in Cappadocia with Saint Basil the Great (January 1), who wanted to ordain him a priest, but he considered himself unworthy of the priesthood. At the insistence of Saint Basil, he consented only to be ordained as a deacon, in

which rank he remained until his death. Later on, Saint Basil invited Saint Ephraim to accept a bishop’s throne, but the saint feigned madness in order to avoid this honor, humbly regarding himself as unworthy of it. After his return to his own Edessa wilderness, Saint Ephraim hoped to spend the rest of his life in solitude, but divine Providence again summoned him to serve his neighbor. The inhabitants of Edessa were suffering from a devastating famine. By the influence of his word, the saint persuaded the wealthy to render aid to those in need. From the offerings of believers he built a poor-house for the poor and sick. Saint Ephraim then withdrew to a cave near Edessa, where he remained to the end of his days. [https://oca.org/saints/lives/2018/01/28/100328-venerable-ephraim-the-syrian]

Maintenance Work for the Exterior of the Church

Dear Parishioners and Friends. Last Fall parish did extensive maintenance work on the church exterior, at an overall cost that will surpass \$300,000.00. There is still some work to be done in the Spring.

St. Mary’s Parish is asking for your assistance in funding this project. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church.

To date our parish has received \$37,562.00 towards our renovation and maintenance project. We are very grateful for your generosity in helping us defray the costs of this undertaking. May the Lord bless you for your kindness. Thank You!

Sunday Donation for January 21, 2018- \$1,392.00



“The state has a legitimate interest in protecting the unborn” Statement on the 30th anniversary of the Morgentaler Decision

Exactly thirty years ago, the Supreme Court of Canada ruled that existing abortion provisions in our nation’s Criminal Code violated a woman’s Charter rights to the security of person, and were thus unconstitutional. Since that ruling, there has been no criminal law regulating abortion in Canada. Yet, Mr. Justice Gerard Mitchell, retired Chief Justice of Prince Edward Island, has noted that at the time of the 1988 Morgentaler decision, “none of the seven judges held that there was a constitutional right to abortion on demand”. In fact, “all of the judges acknowledged [that] the state has a legitimate interest in protecting the unborn”.¹ Despite the heroic efforts of countless Canadian citizens and organizations to secure in law that full protection for the unborn, a succession of federal governments has failed to take any decisive action. Canada today is one of the only countries in the world in which abortion continues to be permitted at every stage of pre-natal development and for any motive.

Legal or not, every abortion involves at least four victims: the unborn child, the mother, the father, and the community. The mother’s actions, whether coerced or freely chosen, leave her wounded – in many instances for the remainder of her life. Abortion can also cause destructive tensions between the parents themselves and with their families. While unrestricted access to abortion continues to be touted by some as the guarantor of women’s freedom, the truth is that abortion does nothing at all to address the very real challenges which confront a woman when she finds herself facing an unintended pregnancy. Nor does it address any of the other conditions in a society that unjustly limit a woman’s freedom. Abortion merely makes it easier for society to avoid its moral obligations to ensure protection and shelter for the most vulnerable – expectant mothers, the unborn child, and all who are in need. Abortion is never a solution.

From its very beginning, and throughout its history, the Catholic Church has consistently taught that human life is sacred, and derives its value not from any measure of “usefulness” but from its origin, hidden in the creative power of God, and from the eternal destiny to which it is directed. The intentional killing of

¹ Justice Gerard Mitchell, “Clarifying facts on Canada’s abortion law or lack of,” Letter to the Editor in *The (P.E.I.) Guardian* (22 May 2014), in which he states: “None of the seven judges held that there was a constitutional right to abortion on demand. All of the judges acknowledged the state has a legitimate interest in protecting the unborn. Even Madam Justice Wilson, who rendered the most liberal opinion in favour of a woman’s rights, advocated an approach to abortion that would balance those rights with the state’s interest in protecting the unborn.” Gerard Mitchell is a former provincial court judge (1975-1977), P.E.I. Supreme Court Justice (1981-1987) and Chief Justice of Prince Edward Island (1987 to 2008). Link to the article: <http://www.theguardian.pe.ca/opinion/letter-to-the-editor/clarifying-facts-on-canadas-abortion-law-or-lack-of-111599/>.

innocent human beings at any stage of development is always gravely wrong. The life that begins at conception is that of a unique and irreplaceable human being; a life, like all others, at least in some measure dependent yet genetically distinct – a human life, full of potential. As proclaimed in The Universal Declaration of Human Rights (1948), we hold that every member of the human family enjoys the right to life.

Today, the sciences of embryology and genetics have placed the humanity of the unborn child beyond question. That a new human life comes into existence at conception is not, as some suggest, “a theological opinion”; reason tells us that each human life has the right not to be killed. As Canadians, we take pride in our record of upholding international human rights – while at the same time failing to provide the most basic protection for the child in the womb and so contradicting and eroding our own humanity. In our country, in order to create a society which recognizes the inherent value of human life, we need to do more in making the choice for life a real option and opposing erroneous notions of “freedom” and “autonomy” which pit the welfare and rights of the individual against those of his or her neighbour, friend, or unborn child and thus also against the human community. What impoverishes one impoverishes all; what enriches one enriches all. To those who have succumbed to the pressures to abort, we hold out the promise of divine forgiveness. God, who is full of mercy and compassion, desires the friendship and healing of all.

With great hope and thanksgiving, the Catholic Bishops of Canada recognize that respect for life and opposition to abortion is not, as some have asserted, merely “the Catholic” position. Over the course of the last decades, many of our fellow Christians, members of other faiths, and those of no faith at all, have worked tirelessly with members of our own communities to uphold the value of human life from the first moment of conception. Through these collaborative efforts, countless vulnerable lives have been protected and mothers assisted; couples struggling with infertility have experienced the joys of parenthood; and mercy, forgiveness and healing have been celebrated and shared throughout the community. It is our prayer that this unity of purpose may continue to grow and flourish and that in the near future Canadian law will offer protection for the lives of the unborn. Let us continue to try hard and do what is right so that the most vulnerable among us will one day benefit from the protection which they are owed.

+Lionel Gendron, P.S.S.
Bishop of Saint-Jean-Longueuil and
President of the Canadian Conference
of Catholic Bishops

27 January 2018