



550 West 14 Avenue  
Vancouver, BC V5Z 1P6

Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary  
Ukrainian Catholic Parish

E-Mail: [office@stmarysbc.com](mailto:office@stmarysbc.com)

Phone: 604.879.5830

Fax: 604.874.2727

Website: [www.stmarysbc.com](http://www.stmarysbc.com)

---

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

---

4 лютого, 2018

Volume 63 No. 5

February 4, 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](mailto: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.

**М'ясопущна Неділя**

Преп. Ісидор Пилюсіотський (408-450)



**Meat-Fare Sunday**

Ven. Isidore of Pelusium (408-450)

1 Corinthians 8:8-9:2

Matthew 25:31-46

**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 234 “V strasi is pokori”; 2) **at Communion:** page 258 “Tilo Khrystove”; 3) **Closing:** page 270 “Nache povnyi holos dzvonu”

**НИНІ: Неділя, 4 лютого;** - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. // -10:00 - Час Третій (Молитва)

-----  
**>>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.

-----  
**М'ЯСОПУСНА НЕДІЛЯ**  
(О. Юліян Катрій, ЧСВВ)  
Що таке "м'ясопуст"? Седмиця, що настає після неділі Блудного Сина, називається М'ясопусна і закінчується неділею, яка має ту саму назву. М'ясопусна неділя це вже останній день перед Великим постом, у якому ще дозволялося їсти м'ясо. Звідси й назва цієї неділі — м'ясопуст, що значить відпущення, покинення м'яса. Очевидно, ми тут маємо на думці ті часи, коли Великий піст дотримувався дуже строго.

Богослужба М'ясопусної неділі М'ясопусна неділя ще має назву неділі про Страшний Суд. Цього дня читається святе Євангеліє, в якому Ісус Христос говорить про Страшний Суд та про вічну нагороду для праведних і вічну кару для грішних. Події Страшного Суду присвячена вся сьогоднішня богослужба. Оспівуючи перебіг Страшного Суду, вона намагається наповнити нас спасенним страхом, жалем за гріхи та вказати на необхідність добрих справ, передовсім справ милосердя.

Перед цим судом ніхто не втече, і тут усе буде виявлене, нагороджене або покаране, про це сказано в наступних стихирах з великої вечірні

неділі: "Книги відчиняться, виявлені будуть людські діла перед нестерпним судом, а вся долина зашумить страшним скреготом плачу, коли побачить усіх грішних, засуджених на вічні муки Твоїм справедливим судом, і даремний плач. Тому молимо Тебе, Блаже, пощади нас слав'ячих Тебе, єдиний многомилостивий". "Засурмлять труби й розпадуться гроби, і весь людський рід воскресне з трепетом. Ті, що творили добро, радуються в радості чекаючи, щоб прийняти нагороду. А грішники тремтять, гірко ридаючи, бо йдуть на муку й відлучаються від вибраних. Господи слави, змилосердися над нами й пощади нас, як Благий, та зроби нас гідними мати частку з тими, що Тебе полюбили".

Кожний стане на Страшному Суді, і там не будуть зважати на особи, які співають пісні канону утрени цієї неділі:

"Надходить день, уже при дверях суд, чувай, душе, де збираються разом царі і князі, багаті й бідні, і кожна людина дістане по заслuzі своїх діл" {Четверта пісня}.

**TODAY: Sunday, February 4:** Coffee and sweets available following the 8:30 and 10:30 am Divine Liturgies.// – 10:00 AM – Third Hour Prayer

-----

>>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.

-----

### **How to fast?**

By the decision of the synod of the Ukrainian Catholic Bishops, the minimum requirements for fasting are as follows:

a) Refrain from the consumption of meat on all the Fridays of the year, with the exception of “Zahalnytsja” (Fast-free days) and the Feasts of our Lord, as well as Marian Feasts, which fall on Fridays.

b) Refrain from the consumption of the meat and dairy dishes on the First Day of Great Lent and Good Friday.

c) Refrain from the consumption of meat dishes (dairy dishes are allowed), according to the local customs, during the following days; Eves of the Nativity and Theophany of our Lord, Exaltation of the Holy Cross, and the Beheading of St. John the Baptist.

### **Who is exempt and not obliged to fast?**

Children under the age of 14, and people 60 years and older.

### **Not obliged to fast:**

The physically and psychologically sick; pregnant women, or women with small children; those who are dependent on others, for example those who lives in another’s household and depend on food from others, or the poor who live on the charity of others; those who are engaged in hard many labour; those who are immediately recovering from serious illness.

(Cont'd "How to fast?") **Who may dispense a person from fasting?**

The local Bishop or Pastor may dispense a person, family or community from the obligation of fasting for important reasons. A Confessor may also give such dispensation to a person during confession.

The faithful are obliged to fast from food and drink at least one hour before the reception of Holy Communion. The consumption of water does not break the Eucharistic fast.

The faithful are required to abstain from arranging or participating in public dances and parties during days of repentance, especially during the period of Great Lent. The Sacrament of Holy Matrimony, however, can be administered during all periods of fasting.

Our further remark: although it may be difficult for some to understand the reason why faithful of the Ukrainian Catholic Church are obliged to the fasting practices described above that differ from the fasting practices of Roman Catholics, our ecclesiastic hierarchy has the full right to order, or to abolish church ordinances for the faithful of their own rite. By the will of the Holy Father and the ordinances of the Church, we are obliged to live and practice Christian life to our own rite.

There are four "Zahalnytsi" (Fast-free Days) for Ukrainian Catholics, that is, Fridays on which the obligation of fasting from the consumption of meat have been removed: 1) From the Nativity of our Lord to the Eve of the Theophany of our Lord. 2) The Friday following of the Publican and Pharisee. 3) the Friday following Easter Sunday. 4) The Friday following Pentecost Sunday.

**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.

**EASTER BAKE SALE**

This year, members of our UCWLC will do the annual Easter Bake Sale with PRE-ORDER sales only.

There will be NO SALE or lunch on Saturday March 24. There will only be order pickups on that day from 10:00 AM to Noon.

Order forms are available at the back of the church, in the Parish Office and on line at St. Mary's website [www.stmarysbc.com](http://www.stmarysbc.com) for printing.

Forms are to be completed and returned to the Parish Office, 550 West 14th Avenue, no later than March 14, 2018. All orders must be accompanied with full payment.

**NO ORDERS WILL BE ACCEPTED AFTER MARCH 14, 2018**

To ensure you are not disappointed, please submit your orders as soon as possible. Our UCWLC will endeavor to have enough baking prepared to satisfy all submitted and prepaid orders.

Thank you for your ongoing support!

Marlayne Andrijaszyn, President.

## **Sunday of Meat-Fare of the Last Judgment**

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice).

The time for repentance and forgiveness is now, in the present life. At the Second Coming, Christ will appear as the righteous Judge, Who will render to every man according to his deeds" (Rom. 2:6). Then the time for entreating God's mercy and forgiveness will have passed.

[<https://oca.org/saints/lives/2018/02/11/5-sunday-of-meatfare-of-the-last-judgment>]

**Afterfeast of the Meeting of our Lord in the Temple.** The second day of the Afterfeast of the Meeting of the Lord falls on February 4. The afterfeast ends on Feb. 9.

### **Venerable Isidore of Pelusium** (*Commemorated on February 4*)

Saint Isidore of Pelusium lived during the fourth-fifth centuries. He was a native of Alexandria, and was raised among pious Christians. He was a relative of Theophilus, Archbishop of Alexandria, and of his successor, Saint Cyril (January 18). While still a youth he quit the world and withdrew to Egypt to Mount Pelusium, which became the site of his monastic efforts.

Saint Isidore's spiritual wisdom and strict asceticism, combined with his broad learning and innate knowledge of the human soul, enabled him to win the respect and love of his fellow monks in a short time. They chose him as their head and had him ordained a priest (The earliest sources for his life, however, say nothing of him being an igumen).

Following the example of Saint John Chrysostom, whom he had managed to see and hear during a trip to Constantinople, Saint Isidore devoted himself primarily to Christian preaching, that "practical wisdom" which, in his own words, is both "the foundation of the edifice and the edifice itself", while logic is "its embellishment, and contemplation its crown".

He was a teacher and a willingly provided counsel for anyone who turned to him for spiritual encouragement, whether it was a simple man, a dignitary, a bishop, the Patriarch of Alexandria, or even the emperor. He left behind about 10,000 letters, of which 2,090 have survived. A large portion of these letters reveal profound theological thought and contain morally edifying interpretations of Holy Scripture. Saint Photius (February 6) calls Isidore a model of priestly and ascetical life, and also a master of style.

Saint Isidore's love for Saint John Chrysostom resulted in his support of Saint John when he was persecuted by the empress Eudoxia and Archbishop Theophilus. After the death of Saint John, Saint Isidore persuaded Theophilus' successor Saint Cyril to inscribe the name of Saint John Chrysostom into the Church diptychs as a confessor. Through the initiative of Saint Isidore the Third Ecumenical Council was convened at Ephesus (431), at which the false teaching of Nestorius concerning the person of Jesus Christ was condemned.

[<https://oca.org/saints/lives/2018/02/04/100422-venerable-isidore-of-pelusium>]

### **Maintenance Work for the Exterior of the Church**

Dear Parishioners and Friends. Last Fall our 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 28, 2018- \$1,561.00

### **Judgment and the Punishment of Sin**

*(from "The Imitation of Christ" by Thomas, à Kempis)*

IN ALL things consider the end; how you shall stand before the strict Judge from Whom nothing is hidden and Who will pronounce judgment in all justice, accepting neither bribes nor excuses. And you, miserable and wretched sinner, who fear even the countenance of an angry man, what answer will you make to the God Who knows all your sins? Why do you not provide for yourself against the day of judgment when no man can be excused or defended by another because each will have enough to do to answer for himself? In this life your work is profitable, your tears acceptable, your sighs audible, your sorrow satisfying and purifying.

The patient man goes through a great and salutary purgatory when he grieves more over the malice of one who harms him than for his own injury; when he prays readily for his enemies and forgives offenses from his heart; when he does not hesitate

to ask pardon of others; when he is more easily moved to pity than to anger; when he does frequent violence to himself and tries to bring the body into complete subjection to the spirit.

It is better to atone for sin now and to cut away vices than to keep them for purgation in the hereafter. In truth, we deceive ourselves by our ill-advised love of the flesh. What will that fire feed upon but our sins? The more we spare ourselves now and the more we satisfy the flesh, the harder will the reckoning be and the more we keep for the burning.

For a man will be more grievously punished in the things in which he has sinned. There the lazy will be driven with burning prongs, and gluttons tormented with unspeakable hunger and thirst; the wanton and lust-loving will be bathed in burning pitch and foul brimstone; the envious will howl in their grief like mad dogs.

Every vice will have its own proper punishment. The proud will be faced with every confusion and the avaricious pinched with the most

abject want. One hour of suffering there will be more bitter than a hundred years of the most severe penance here. In this life men sometimes rest from work and enjoy the comfort of friends, but the damned have no rest or consolation.

You must, therefore, take care and repent of your sins now so that on the day of judgment you may rest secure with the blessed. For on that day the just will stand firm against those who tortured and oppressed them, and he who now submits humbly to the judgment of men will arise to pass judgment upon them. The poor and humble will have great confidence, while the proud will be struck with fear. He who learned to be a fool in this world and to be scorned for Christ will then appear to have been wise.

In that day every trial borne in patience will be pleasing and the voice of iniquity will be stilled; the devout will be glad; the irreligious will mourn; and the mortified body will rejoice far more than if it had been pampered with every pleasure. Then the cheap garment will shine with splendor and the rich one become faded and worn; the poor cottage will be more praised than the gilded palace. In that day persevering patience will count more than all the power in this world; simple obedience will be exalted above all worldly cleverness; a good and clean conscience will gladden the heart of man far more than the philosophy of the learned; and contempt for riches will be of more weight than every treasure on earth.

Then you will find more

consolation in having prayed devoutly than in having fared daintily; you will be happy that you preferred silence to prolonged gossip.

Then holy works will be of greater value than many fair words; strictness of life and hard penances will be more pleasing than all earthly delights.

Learn, then, to suffer little things now that you may not have to suffer greater ones in eternity. Prove here what you can bear hereafter. If you can suffer only a little now, how will you be able to endure eternal torment? If a little suffering makes you impatient now, what will hell fire do? In truth, you cannot have two joys: you cannot taste the pleasures of this world and afterward reign with Christ.

If your life to this moment had been full of honors and pleasures, what good would it do if at this instant you should die? All is vanity, therefore, except to love God and to serve Him alone.

He who loves God with all his heart does not fear death or punishment or judgment or hell, because perfect love assures access to God.

It is no wonder that he who still delights in sin fears death and judgment.

It is good, however, that even if love does not as yet restrain you from evil, at least the fear of hell does. The man who casts aside the fear of God cannot continue long in goodness but will quickly fall into the snares of the devil.

-----

From the **Compendium OF THE  
CATECHISM OF THE CATHOLIC CHURCH**

207. What is life everlasting?

Eternal life is that life which begins immediately after death. It will have no end. It will be preceded for each person by a particular judgment at the hands of Christ who is the Judge of the living and the dead. This particular judgement will be confirmed in the final judgment.

208. What is the particular judgment? It is the judgment of immediate retribution which each one after death will receive from God in his immortal soul in accord with his faith and his works. This retribution consists in entrance into the happiness of heaven, immediately or after an appropriate purification, or entry into the eternal damnation of hell.

209. What is meant by the term “heaven”? By “heaven” is meant the state of supreme and definitive happiness. Those who die in the grace of God and have no need of further purification are gathered around Jesus and Mary, the angels and the saints. They thus form the Church of heaven, where they see God “face to face” (1 Corinthians 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us. “True and subsistent life consists in this: the Father, through the Son and in the Holy Spirit, pouring out his heavenly gifts on all things without exception. Thanks to his mercy, we too, men that we are, have received the inalienable promise of eternal life.” (Saint Cyril of Jerusalem)

212. In what does hell consist?

Hell consists in the eternal damnation of those who die in mortal sin through their own free choice. The principal suffering of hell is eternal separation from God in whom alone we can have the life and happiness for which we were created and for which

we long. Christ proclaimed this reality with the words, “Depart from me, you cursed, into the eternal fire” (Matthew 25:41).

213. How can one reconcile the existence of hell with the infinite goodness of God? God, while desiring “all to come to repentance” (2 Peter 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions. Therefore, it is the human person who freely excludes himself from communion with God if at the moment of death he persists in mortal sin and refuses the merciful love of God.

214. In what does the final judgment consist? The final or universal judgment consists in a sentence of happiness or eternal condemnation, which the Lord Jesus will issue in regard to the “just and the unjust” (Acts 24:15) when he returns as the Judge of the living and the dead. After the last judgment, the resurrected body will share in the retribution which the soul received at the particular judgment.

215. When will this judgment occur? This judgment will come at the end of the world and only God knows the day and the hour.

216. What is the hope of the new heavens and the new earth?

After the final judgment the universe itself, freed from its bondage to decay, will share in the glory of Christ with the beginning of “the new heavens” and a “new earth” (2 Peter 3:13). Thus, the fullness of the Kingdom of God will come about, that is to say, the definitive realization of the salvific plan of God to “unite all things in Christ, things in heaven and things on earth” (Ephesians 1:10). God will then be “all in all” (1 Corinthians 15:28) in eternal life.