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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."*

11 лютого, 2018

Volume 63 No. 6

February 11, 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.

Сиропусна Неділя

Священномученик Власій (313-324)



Cheese-Fare Sunday

Priest-Martyr Blaise (313-324)

Romans 13:11-14:4

Matthew 6:14-21

**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 244 “Vytai mizh namy”; 3) **Closing:** page 276 “V syl’niy nadiyi”

НИНІ: Неділя, 11 лютого; - PANCAKE BREAKFAST – ЛУКЖ Сніданок є після першої і другої Літургії у Парафіяльному залі. Всіх запрошуємо.

- **Вівторок, 13 лютого, о 7:00 год. вечора** - Служба Передшеосвячених Дарів у каплиці.

- **Середа, 14 лютого:** – о 7:00 год. вечора - Хресна Дорога у каплиці.

- **П'ятниця, 16 лютого:** – о 7:00 вечора – **Заупокійна Служба Божа і Сорокоусти** за померлих членів наших родин.

СИРОПУСНА НЕДІЛЯ
(О. Юліян Катрій, ЧСВВ)

Свята Церква, помалу готуючи нас до посту, у М'ясопусну неділю наказала не їсти м'ясні страви. У часі сиропусної або сиродної седмиці Церква дозволяє споживати тільки молочні страви. Та в Сиропусну неділю треба й від цих страв відмовлятися. Звідси й назва "сиропуст", тобто відпущення сира. Цей тиждень називався в народі сирний або масляний, а Сиропусна неділя мала назву пущення, тобто утримання від усіх молочних продуктів. У цю неділю в нас справляли "запусти", тобто останні передпісні забави.

У Західній Європі наші "запусти" називалися "карнавалом", що означало те саме, що й м'ясопуст, від італійського "карне-вале" — дослівно: прощай м'ясо! У латинській Церкві Великий піст починається щойно в середу нашого першого тижня посту, у т. зв. Попільну середу, коли посипають голови попелом на знак покути. До того дня в латинській Церкві ще можна їсти м'ясо й робити забави, що подекуди бувають дуже гучні.

Практика сиропусного тижня і неділі дуже давня. Про неї згадує вже олександрійський патріярх Теофіл († 412), а перед тим установлена М'ясопусна седмиця й неділя. Синаксар на сирну суботу каже, що, на думку декого, сиропусний тиждень став законом за грецького царя Гераклія (610-641). Той шість літ воював з перським царем Хозроєм і дав обітницю, що коли виграє війну, то не буде їсти м'яса цілий тиждень перед Великим постом.

У суботу перед Сиропусною неділею свята Церква, щоб дати нам приклад і заохотити до посту й покути, відзначає пам'ять усіх святих мужів і жінок, що від найдавніших часів провели своє життя в молитві, пості й покуті. Тут передовсім ідеться про тих, хто протягом віків жив життям посту й покути чи то по монастирях, чи на пустині одинцем.

Богослужба Сиропусної седмиці прибирає щораз більше пісний вид, особливо в середу, п'ятницю і в неділю при кінці вечірні. У вівторок на вечірні вже починаються поклони, що тривають цілий піст.

TODAY: 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.

- **Tuesday, Feb. 13,** at 7:00 PM – Presanctified Liturgy in the chapel.
- **Wednesday, Feb. 14,** at 7:00 PM – The Way of the Cross in the Chapel.
- **Friday, Feb. 16,** at 7:00 PM – Memorial **Divine Liturgy and Sorokousty**

>> **Saturday, February, 17:** UCWLC monthly meeting. 9:30 AM Moleben with meeting to follow. Please try to make the meeting.

>> **Please find in the back of our church** “The 2017 Lenten Message of His Holiness Pope Francis”

>> Please note, that on Feb. 3, Mar. 2, and Mar. 9, after the Sorokousty we will have presentations in the church basements

Dates for Preparation of Food for Easter Sale

Help is greatly needed in preparing the food. If you have any time to come and help, much appreciated, **ladies and gentlemen** welcome!

BREAD

Monday, February 19 & 26	Babka	7:30 AM – 4:00 PM
Monday, March 5 & 12	Paska	7:30 AM – 4:00 PM
Friday, March 16	Paska	7:30 AM – 4:00 PM

PEROGIES

Tuesday, February 20 & 27	Peel potatoes	7:30 AM – Noon
Wednesday, February 21 & 28	Make perogies	7:30 AM – 3:00 PM
Friday, February 23 & March 2	Package perogies	8:30 AM – 11:00 AM

CABBAGE ROLLS

Wednesday, March 7	Make cabbage rolls
Thursday, March 8	Package cabbage rolls

BEETS

Wednesday, March 21	7:30 AM – 3:00 PM
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>>**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.

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.

>> **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 live 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 manual labour; those who are immediately recovering from serious illness.

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

(cont'd "How to Fast") 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.

>>Fr. Jim Nisbet Catholic Bible Seminar

Hear Biblical scholar and inspirational speaker Fr. Jim Nisbet in person at our Parish on April 27, 28 & 29, 2018, presenting the First Book of Samuel. For more information and registration, pick up a copy of the seminar flier in the church foyer or go on line at:

[<http://biblestudies4.wixsite.com/biblecentre/registration>]
or ask Deacon Howard or Adrian.

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 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

The Hieromartyr Blaise (Blasius)

(Commemorated on February 11)

The Hieromartyr Blaise (Blasius), Bishop of Sebaste, was known for his righteous and devout life.

Unanimously chosen by the people, he was consecrated Bishop of Sebaste. This occurred during the reign of the Roman emperors

Diocletian (284-305) and Licinius (307-324), fierce persecutors of Christians. Saint Blaise encouraged his flock, visited the imprisoned, and gave support to the martyrs.

Many hid themselves from the persecutors by going off to desolate and solitary places. Saint Blaise also hid himself away on Mount Argeos,

where he lived in a cave. Wild beasts came up to him and meekly waited until the saint finished his prayer and blessed them. The saint also healed sick animals by laying his hands upon them. The refuge of the saint was discovered by servants of the governor Agrilaus, who had come to capture wild beasts to loose on the Christian martyrs. The servants reported to their master that Christians were hiding on the mountain, and he gave orders to arrest them. But those sent out found there only the Bishop of Sebaste. Glorifying God Who had summoned him to this exploit, Saint Blaise followed the soldiers.

Along the way the saint healed the sick and worked other miracles. Thus, a destitute widow complained to him of her misfortune. A wolf had carried off a small pig, her only possession. The bishop smiled and said to her, "Do not weep, your pig will be returned to you..." To the astonishment of everyone, the wolf came running back and returned his prey unharmed. Agrilaus, greeting the bishop with words of deceit, called him a companion of the gods. The saint answered the greeting, but he called the gods devils. Then they beat him and led him off to prison.

On the next day, they subjected the saint to tortures again. When they led him back to the prison, seven women followed behind and gathered up the drops of blood. They arrested them and tried to compel them to worship the idols. The women pretended to consent to this and said that first they needed to wash the idols in the waters of a lake. They took the idols and threw them in a very deep part of the lake, and after this the Christians were fiercely

tortured. The saints stoically endured the torments, strengthened by the grace of God, their bodies were transformed and became white as snow. One of the women had two young sons, who implored their mother to help them attain the Kingdom of Heaven, and she entrusted them to the care of Saint Blaise. The seven holy women were beheaded. Saint Blaise was again brought before Agrilaus, and again he unflinchingly confessed his faith in Christ. The governor ordered that the martyr be thrown into a lake. The saint, going down to the water, signed himself with the Sign of the Cross, and he walked on it as though on dry land.

Addressing the pagans standing about on shore, he challenged them to come to him while calling on the help of their gods. Sixty-eight men of the governor's retinue entered the water, and immediately drowned. The saint, however, heeding the angel who had appeared to him, returned to shore. Agrilaus was in a rage over losing his finest servants, and he gave orders to behead Saint Blaise, and the two boys entrusted to him, the sons of the martyr. Before his death, the martyr prayed for the whole world, and especially for those honoring his memory. This occurred in about the year 316. The relics of the Hieromartyr Blaise were brought to the West during the time of the Crusades, and portions of the relics are preserved in many of the lands of Europe [and his memory traditionally honored there on February 3].

We pray to Saint Blaise for the health of domestic animals, and for protection from wild beasts.

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

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 \$38,177.00 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 Donations February 4, 2018- \$1,956.00

Sunday of Cheesefare

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendents became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should

not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...." [<https://oca.org/saints/lives/2018/02/18/7-sunday-of-cheesefare-expulsion-of-adam-from-paradise>]

THE NEW LAW OR THE LAW OF THE GOSPEL (From the **THE CATECHISM OF THE CATHOLIC CHURCH**)

1965 The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and

is expressed particularly in the Sermon on the Mount. It is also the work of the Holy Spirit and through him it becomes the interior law of charity: "I will establish a New Covenant with the house of Israel. . . . I will put my laws into their hands,

and write them on their hearts, and I will be their God, and they shall be my people."¹⁹

1966 The New Law is the grace of the Holy Spirit given to the faithful through faith in Christ. It works through charity; it uses the Sermon on the Mount to teach us what must be done and makes use of the sacraments to give us the grace to do it: If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there . . . the perfect way of the Christian life. . . . This sermon contains . . . all the precepts needed to shape one's life.²⁰

1967 The Law of the Gospel "fulfills," refines, surpasses, and leads the Old Law to its perfection.²¹ In the Beatitudes, the New Law fulfills the divine promises by elevating and orienting them toward the "kingdom of heaven." It is addressed to those open to accepting this new hope with faith – the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ and so marks out the surprising ways of the Kingdom.

1968 The Law of the Gospel fulfills the commandments of the Law. The Lord's Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure,²² where faith, hope, and charity are formed and with them the other virtues. The Gospel thus brings the Law to its fullness through imitation of the perfection of the heavenly Father, through forgiveness

of enemies and prayer for persecutors, in emulation of the divine generosity.²³

1969 The New Law practices the acts of religion: almsgiving, prayer and fasting, directing them to the "Father who sees in secret," in contrast with the desire to "be seen by men."²⁴ Its prayer is the Our Father.²⁵

1970 The Law of the Gospel requires us to make the decisive choice between "the two ways" and to put into practice the words of the Lord.²⁶ It is summed up in the Golden Rule, "Whatever you wish that men would do to you, do so to them; this is the law and the prophets."²⁷

The entire Law of the Gospel is contained in the "new commandment" of Jesus, to love one another as he has loved us.²⁸

1971 To the Lord's Sermon on the Mount it is fitting to add the moral catechesis of the apostolic teachings, such as Romans 12–15, 1 Corinthians 12–13, Colossians 3–4, Ephesians 4–5, etc. This doctrine hands on the Lord's teaching with the authority of the apostles, particularly in the presentation of the virtues that flow from faith in Christ and are animated by charity, the principal gift of the Holy Spirit. "Let charity be genuine. . . . Love one another with brotherly affection. . . . Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality."²⁹ This catechesis also teaches us to deal with cases of conscience in the light of our relationship to Christ and to the Church.³⁰

FOOTNOTES: 19 Heb 8:8, 10; cf. Jer 31:31-34. 20 St. Augustine, De serm. Dom. 1,1:PL 34,1229-1230. 21 Cf. Mt 5:17-19. 22 Cf. Mt 15:18-19. 23 Cf. Mt 5:44,48. 24 Cf. Mt 6:1-6; 16-18. 25 Cf. Mt 6:9-13; Lk 11:2-4. 26 Cf. Mt 7:13-14,21-27. 27 Mt 7:12; cf. Lk 6:31. 28 Cf. Jn 15:12; 13:34. 29 Rom 12:9-13. 30 Cf. Rom 14; 1 Cor 5-10.