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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 березня, 2018

Volume 63 No. 10

March 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.

Четверта Неділя Посту

Св. Софроній, патріарх

Єрусалимський (638)



Fourth Sunday of Lent

St. Sophronius, Patriarch
of Jerusalem (638)

Hebrews 6:13-20

Mark 9:17-31

**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 156 “Pokloniayusia, miy Khryste”; 3) **Closing:** page 144 “Preterpivyi”

“Претерпівий за нас страсти, Ісусе Христе, Сину Божий, помилуй, помилуй, помилуй нас!”

НИНІ: Неділя, 11 березня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. 10:00 ранку - Шостий Час - Молитва

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

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

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

>> **Великий піст** — це час покути і застанови над нашим відношенням до Бога і ближнього. У пості потрібно уникати забав і танців. Українці католики повинні стримуватися від м'яса кожної п'ятниці посту. У перший день посту, у понеділок, як також, у Велику п'ятницю потрібно стримуватися від м'ясних і молочних страв. — На закінчення щоденної молитви додаємо: **“Претерпівий за нас страсти, Ісусе Христе, Сину Божий, помилуй нас!”**

Sunday Donations March 4, 2018– \$1,262.75

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 \$46,718.00 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!

“Having suffered the Passion for us, Jesus Christ, Son of God, have mercy, have mercy, have mercy on us.”

TODAY: Sunday, March 11: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room. 10:00 AM – Sixth Hour Prayer

Annual Pysanka Workshop – Today at 12:30 PM, after the Divine Liturgy, there will be a chance to make pysanky in the church basement classroom. All ages children and adults welcome (children six and under should be accompanied by an adult). Supplies provided. \$5 per adult, \$3 per child. Sponsored by the Ukrainian Shevchenko Ukrainian School Society and any net proceeds go to the school.

– **Tuesday, March 13**, at 7:00 PM – *Presanctified Liturgy* in chapel.

– **Wednesday, March 14**, at 7:00 PM – *Way of the Cross* in chapel.

– **Friday, March 16**, at 7:00 PM – **Memorial Divine Liturgy and Sorokousty** in church.

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

–**Sunday, March 18:** 10:00 AM – Third Hour Prayer. – 12:30 PM – Bible Study: The Book of Exodus “Let My People Worship”

Sincerest condolences are extended to the Family of the late Stella Luciuk. A Funeral Divine Liturgy will be celebrated on Saturday, March 24 at 10:00 AM in church. May God grant her Eternal Memory!

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, 12 Paska 7:30 AM – 4:00 PM

Friday, March 16 Paska 7:30 AM – 4:00 PM

BEETS

Wednesday, March 14 7:30 AM – 3:00 PM

>> **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.

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

Daffodil Dash

St. Mary's Parish is again participating in the *Daffodil Dash* a fundraiser by the *BC Cancer Society*. We have a registered team and would love to have you support us on the leisurely 5km walk on Sunday, April 29 at 9:30 AM, near Science World. We hope you will be able to support us with your donation as well.

For more details, please contact Barbara by email: bjballhorn@gmail.com or phone: 604.323.4115.

>>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 flyer in the church vestibule or go on line at:

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

AKATHIST SATURDAY. On the fifth Saturday of Lent, the Byzantine Catholic Churches have a special service in honour of the Mother of God, the Akathist. Akathist Saturday does not have any real relation to the Great Fast, but occurs at this time for historical reasons. The melody and profound content of this hymn incorporates the whole teaching of the Eastern Church concerning Mary. In the Akathist we meditate and pray about the privileges, role and graces of the Mother of God in our salvation. As we do so, we realize the power of her intercession and protection. It is difficult for our hearts to remain unmoved at the beauty and profound imagery of this prayer. It is the crown of all the services in honour of Mary in the Eastern Church.

УТРЕНЯ З ПОКЛОНАМИ о. Юліян Катрій, ЧСВВ ПІЗНАЙ СВІЙ ОБРЯД

"З чого почну оплакувати пристрасного життя мого діяння? Чи добрий початок дам, Христе, нинішньому риданню?" (Великий канон).

Совісне й вірне збереження Великого посту до кінця вимагає від кожного християнина великого гарту духа й волі. Свята Церква, бажаючи, щоб ми наш піст так ревно довершили, як ревно почали, подає нам у часі 40-ці деякі надзвичайні спонуки до посту й покути. Цьому допомагає Хрестопоклонна неділя, а також утренья з поклонами. Шостий Вселенський Собор поручив, щоб цю утренью, на якій головне місце посідає Великий канон святого Андрія Критського, відбувати в четвер п'ятого тижня Великого посту, але вона звичайно правиться в середу ввечері.

Ця богослужба знаменна тим, що після кожного тропаря кожної пісні канону устав приписує робити три поклони, але за звичаєм нашої Церкви робимо тільки один доземний поклін, а всіх поклонів разом — 250. Звідси й утренья має в нашому народі назву "Поклонів". Цю відправу можна б назвати символом духа покути нашої Східної Церкви.

Для кращого розуміння покутної практики розкажемо дещо про історію цього канону та його духовне значення.

АКАФИСТОВА СУБОТА

"Радуйся, Мати зорі незаходимої; Радуйся, душі моєї спасення. Радуйся, Невісто неневісна!" (Акафист).

У п'яту суботу Великого посту наша Східна Церква має особливу богослужбу на честь Пречистої Діви Марії. Ця відправа, характерна тільки для Східної Церкви, має назву акафисту, а звідси й субота зветься Акафистова.

Акафистова субота, як і неділя Православ'я, не має якогось відношення до 40-ці. Вона випадає в тому часі на підставі історичної традиції і практики Церкви. На утрені цієї суботи береться цілий акафист Благівіщення Пресвятої Богородиці. Цей акафист можна назвати символом і вершиною великого культу Богоматері у Східній Церкві. Саме тому він заслуговує на окрему увагу.

ВСТАНОВЛЕННЯ АКАФИСТОВОЇ СУБОТИ

Церковну службу цієї суботи встановлено на честь Божої Матері як подяку за потрібну охорону столиці Візантії — Константинополя від нападу ворогів. Перший раз це було за цесаря Іраклія 626 року. Тоді зі сходу наступали перси, а із заходу — скити або авари. Місто було у великій небезпеці. Патріярх Сергій I (610-639) узяв ікону Пречистої Діви Марії, звану Одигитрія, її ризу та в процесії з вірними обходив місто, йдучи біля храму Пресвятої Богородиці на передмістя Влахерни. Він замочив у морі ризу Божої Матері і відразу постала буря, яка затопила ворожі кораблі. Місто було врятоване. Народ побачив у цьому чудо Божої Матері, зібрався до її храму на Влахерні й цілу ніч провів у молитві, співаючи похвальну пісню-акафист у честь Пресвятої Богородиці.

Monthly Intentions of the Holy Father for MARCH

Evangelization: Formation in Spiritual Discernment

That the Church may appreciate the urgency of formation in spiritual discernment, both on the personal and communitarian levels.

St. Sophronius, Patriarch of Jerusalem (Commemorated on March 11)

Saint Sophronius, Patriarch of Jerusalem, was born in Damascus around 560. From his youth he was distinguished for his piety and his love for classical studies. He was especially proficient in philosophy, and so he was known as Sophronius the Wise. The future hierarch, however, sought the true philosophy of monasticism, and conversations with the desert-dwellers.

He arrived in Jerusalem at the monastery of Saint Theodosius, and there he became close with the hieromonk John Moschus, becoming his spiritual son and submitting himself to him in obedience. They visited several monasteries, writing down the lives and spiritual wisdom of the ascetics they met. From these notes emerged their renowned book, the LEIMONARION or SPIRITUAL MEADOW, which was highly esteemed at the Seventh Ecumenical Council.

To save themselves from the devastating incursions of the Persians, Saints John and Sophronius left Palestine and went to Antioch, and from there they went to Egypt. In Egypt, Saint Sophronius became seriously ill. During this time he decided to become a monk and was tonsured by Saint John Moschus.

After Saint Sophronius recovered his health, they both decided to remain in Alexandria. There they were received by the holy Patriarch John the Merciful (November 12), to whom they rendered great aid in the struggle against the Monophysite heresy. At Alexandria Saint Sophronius had an affliction of the eyes, and he turned with prayer and faith to the holy Unmercenaries Cyrus

and John (January 31), and he received healing in a church named for them. In gratitude, Saint Sophronius then wrote the Lives of these holy Unmercenaries.

When the barbarians began to threaten Alexandria, Patriarch John, accompanied by Saints Sophronius and John Moschus, set out for Constantinople, but he died along the way. Saints John Moschus and Sophronius then set out for Rome with eighteen other monks. Saint John Moschus died at Rome. His body was taken to Jerusalem by Saint Sophronius and buried at the monastery of Saint Theodosius.

In the year 628, Patriarch Zacharias of Jerusalem (609–633) returned from his captivity in Persia. After his death, the patriarchal throne was occupied for two years by Saint Modestus (December 18). After the death of Saint Modestus, Saint Sophronius was chosen Patriarch. Saint Sophronius toiled much for the welfare of the Jerusalem Church as its primate (634–644).

Toward the end of his life, Saint Sophronius and his flock lived through a two year siege of Jerusalem by the Moslems. Worn down by hunger, the Christians finally agreed to open the city gates, on the condition that the enemy spare the holy places. But this condition was not fulfilled, and Saint Sophronius died in grief over the desecration of the Christian holy places.

Written works by Patriarch Sophronius have come down to us in the area of dogmatics, and likewise his “Excursus on the Liturgy,” the Life of Saint Mary of Egypt (April 1), and also

(cont'd St. Sophronius) about 950 troparia and stikheras from Pascha to the Ascension.

While still a hieromonk, Saint Sophronius reviewed and made corrections to the Rule of the monastery of Saint Sava the Sanctified

The Gifts of the Holy Spirit (by Frank Sheed)

It is from Isaiah (11:2) that we get the names of the seven gifts; he is speaking of the Messiah to come: "The spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears."

For once, intellect gets more of them than will; to it belong understanding, wisdom, knowledge, counsel. Each of these is worth long and detailed study. Here we can merely indicate what they are for. We have seen that by the theological virtue of faith we accept whatever God has revealed for no other reason than that he has revealed it; by the gift of understanding we are aided to grasp more clearly what the truths we have accepted actually mean, and to go deeper and deeper in their exploration. We may think of understanding as giving eyes to faith. Wisdom makes the soul more intensely responsive not simply to the meaning, but to the value of what we have learned about God.

Knowledge is also concerned with response to value, but to the spiritual value of created things. Counsel helps us to be aware of the special guidance offered us by the Holy Spirit in relation to what we must do and must avoid for our soul's eternal good here and now; in a way it bears something of the same relation to the

(December 5). The saint's three Odes Canons for the Holy Forty Day Great Fast are included in the the contemporary Lenten Triodion. [<https://oca.org/saints/lives/2018/03/11/100777-st-sophronius-the-patriarch-of-jerusalem>]

moral virtue of prudence that understanding bears to faith.

There remain piety, fortitude, and fear of the Lord. We have seen how counsel gives a kind of special edge to the moral virtue of prudence. These last three gifts bear roughly the same relation to the other moral virtues.

Piety is related to justice in one rather special way. For, because justice means giving to others what they are entitled to, to it belongs the virtue of religion, which pays that debt to God. We may define piety as love of one to whom we are already bound by the duty of obedience. We may think of it as loving God solely because he is lovable—not because of the glory of the world he has created or because of all that he has done for ourselves, but simply for his own glory. It is a love of God, wholly self-forgetful.

Fortitude is related, naturally, to the virtue of the same name. Fear of the Lord is seen by theologians in special relation to the virtue of temperance. Temperance, remember, helps us to refuse delights forbidden by God's law; fear, the gift, aids in various ways but most, perhaps, by an awareness of the loveliness of God which does something to take the glow from the delight with which the forbidden action draws us.

In fact, the relation between the gifts and the virtues, to which each brings what I have called edge, or impetus, or clarity, is a matter upon which theologians have written profoundly and brilliantly, but it is rather beyond our present stage. But one thing at least we must add to this

(cont'd The Gifts) brief statement: just as in the giving of actual graces the Spirit blows where it pleases him and we do not know whence or whither, or even with any certainty when, so the response within us of the gifts is something of which we are not normally aware. The supernatural life as a whole has no direct access to our bodily senses, or to the emotions, which lie in the frontier region where soul and body meet, or to our consciousness as it is aware of things in the natural order.

In our analysis of the life of grace we have talked of the seven virtues, theological and moral, and the seven gifts. Over and above these are the beatitudes and fruits, which need not concern us now. All these, so to speak, *are* the state of grace; whoever is in it has them all—there is no such thing as being in grace and lacking any of them, though the dullness or reluctance of the response of our nature to one or other of them may make us feel that we do. With the first coming of grace to the soul we receive it totally. We may very well have increase of grace, but this will be a matter of growing intensity, not of new elements. The first coming is by faith, the root from which the whole life grows. Without it we should get none of the rest, for what sort of relation should we have with a God in whom we did not believe? It is worth dwelling on the simple fact that faith means a new contact of the intellect with God, and that it is in the direct contact of this same intellect with God that the Beatific Vision ultimately consists. Our end is in our beginning.

How Grace Is Lost

How do we lose grace? By mortal sin, obviously, a choice of our own will as against God's so serious and

deliberate that it really breaks the union between us and him. Here too we need a shade more precision. Think of grace under the figure of a tree—faith at the root, above it hope, above that charity, above that all the leaves and branches of moral virtues and gifts and beatitudes and fruits. Faith and hope and charity are the trunk of the tree. Each of these is lost by a serious sin against it; losing any one of them, we lose all of the tree above it, but not necessarily that which lies below. A sin against the love of God need not destroy hope or faith. These we lose only by sins which involve their direct denial. Hope is lost, as we have seen, by despair or presumption; faith by unbelief.

But charity is the life-giver. Sinning against it we lose the supernatural life; we are without sanctifying grace. We may still have faith and hope, and they will be quite real, but not saving, not life-giving. Yet not valueless. They can be real aids to the movement of nature against sin which may lead God to energize once more in the soul by grace. A man who knows God attainable and desires to come to him, though caught in some sin to which he is too powerfully attached, has a strong reason still for fighting against sin. Even if he has nothing left but faith—hope having gone the way of charity—yet the belief in God, though he is not doing anything about it, constitutes a point of return which the man without faith lacks; though even there we need place no limit to the life-giving power of the Holy Spirit—the prayers of others may still aid a man who will not pray for himself, winning actual graces to which man's power to respond does not cease while this life lasts.