



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

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."*

18 березня, 2018

Volume 63 No. 11

March 18, 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

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

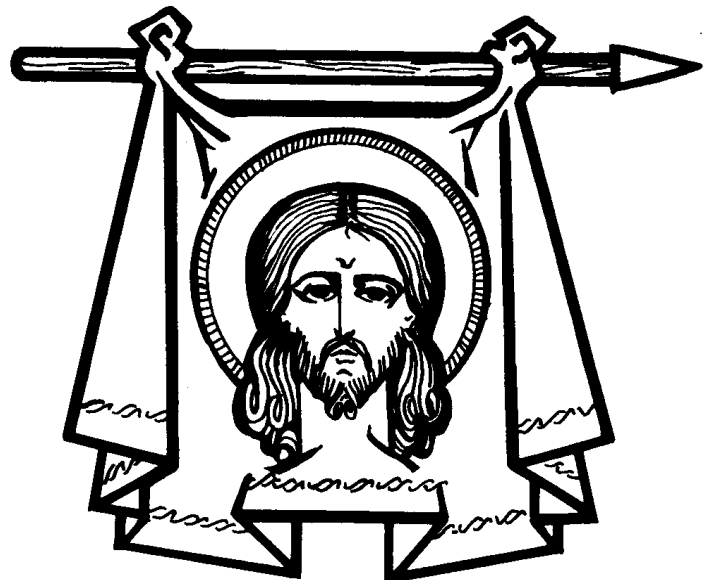
Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

П'ята Неділя Посту

Св. Кирило, архієпископ

Єрусалимський (386)



Fifth Sunday of Lent

St. Cyril, Archbishop
of Jerusalem (386)

Hebrews 9:11-14

Mark 10:32-45

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

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”

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

НИНІ: Неділя, 18 березня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано. 10:00 ранку - Третій Час - Молитва

- **Вівторок, 20 березня,** о 7:00 год. вечора - Служба Передшеосвячених Дарів у каплиці.

- **Середа, 21 березня:** - о 7:00 год. вечора - Хресна Дорога у каплиці.

- **П'ятниця, 23 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!”**
Благодать та оправдання

I. Оправдання

(З Катехизму Католицької Церкви)

1987 Благодать Святого Духа має силу виправдати нас, тобто очистити від наших гріхів і передати нам «праведність Богу через віру в Ісуса Христа» (Рим. 3,22) і через Хрещення (Пор. Рим, 6, 3-4):

«Коли ж ми вмерли з Христом, то віруємо, що й житимемо з Ним, знаючи, що Христос, воскреснувши з мертвих, уже більше не вмирає: смерть над Ним більше не панує. Вмираючи бо, Він умер для гріха один раз, а живучи, живе для Бога. Так само й ви вважайте себе за мертвих для гріха, а за живих для Бога у Христі Ісусі» (Рим. 6,8-11).

1988 Силою Святого Духа ми беремо участь у страстях Христових, вмираючи для гріха, та у Його Воскресінні, народжуючись до нового життя; ми є членами Його Тіла, яким є Церква (Пор. 1 Кор. 12), гілками, вщепленими на Виноградній Лозі, якою є Він Сам (Пор. Ів. 15, 1- 4.):

«Через Духа ми беремо участь у Бозі. Через участь у Дусі ми стаємо учасниками Божої природи (...). Тому ті, в кому живе Дух, є обожнені» (Св. Атанасій Олександрійський, Послання до Серапіону, 1, 24.).

1989 Першим ділом благодаті Святого Духа є навернення, яке чинить оправдання, відповідно до сповіщення Ісуса на початку Євангелія: «Покайтесь, бо Небесне

Царство близько» (Мт. 4, 17). Під впливом благодаті людина звертається до Бога і відвертається від гріха, приймаючи, таким чином, прощення і праведність із висоти. «Оправдання є не тільки відпущенням гріхів, а й освяченням і внутрішнім відновленням людини».

(Тридентський Собор: DS 1528.).

1990 Оправдання звільняє людину від гріха, який суперечить Божій любові, і очищає її серце. Оправдання іде вслід за почином Божого милосердя, що дає прощення. Воно примирює людину з Богом. Воно звільняє від неволі гріха й оздоровлює.

1991 Оправдання є водночас прийняттям справедливості Божої через віру в Ісуса Христа. Справедливість означає тут правоту Божої любові. Разом зі справедливістю в наші серця вливаються віра, надія і любов і вділяється послух Божій волі.

1992 Оправдання є для нас заслужене страстями Христа, Який віддав Себе на Хресті як живу і святу жертву, милу Богові, кров якої стала засобом примирення, відкуплення гріхів усіх людей. Оправдання дається Хрещенням - таїнством віри. Воно уподібнює нас до праведності Бога, Який силою Свого милосердя робить нас внутрішньо праведними. Воно має на меті Славу Божу і Христову і дар вічного життя: (Пор. Тридентський Собор: DS 1529).

«Тепер же без закону з'явилася Божа справедливість, засвідчена Законом і Пророками, справедливість

Божа через віру в Ісуса Христа для всіх, хто вірує, бо немає різниці. Всі бо згрішили, й позбавлені слави Божої, й оправдуються даром, Його ласкою, що через відкуплення в Ісусі Христі, Якого видав Бог як жертву примирення, в Його крові, через віру, щоби виявити свою справедливість відпущенням колишніх гріхів, за час довготерпіння Божого, щоб виявити свою справедливість за нинішнього часу, - щоб він був справедливий і усправедливлював того, хто вірує в Ісуса» (Рим. 3,21-26).

1993 Оправдання встановлює співпрацю між Божою благодаттю і свободою людини. З боку людини вона виражається у згоді віри зі Словом Божим, яке закликає її до навернення, та у співдії любові зі спонукую Святого Духа, Який цю згоду випереджає та оберігає:

«Коли Бог торкається серця людини світлом Святого Духа, то людина, приймаючи таке натхнення, не залишається бездіяльною, бо може, до речі, і відкинути його; але все-таки вона не може без Божої благодаті, сама зі своєї волі, наблизитися до праведності перед Богом» (Тридентський Собор: DS 1525.).

1994 Оправдання є найдосконалішим ділом Божої любові, виявлене в Ісусі Христі і дароване через Святого Духа. Св. Августин вважає, що «оправдання грішника є більшим ділом, ніж створення неба і землі», бо «небо і земля минуть, а спасіння й оправдання вибраних залишається» (Св. Августин, Трактат

на Євагеліє від Івана, 72). Він вважає навіть, що оправдання грішників перевищує створення ангелів у праведності, позаяк воно засвідчує більше милосердя.

1995 Святий Дух є внутрішнім учителем. Породжуючи «внутрішню людину» (Рим. 7,22; Еф. 3,6), оправдання здійснює освячення цілої людини:

«Бо так, як ви колись віддавали ваші члени на служіння нечистоті і беззаконню, щоб жити беззаконно, так тепер віддайте ваі) і члени на служіння праведності, на освячення. (...) Тепер же, звільнившись від гріха і ставши слугами Богові, маєте ваш плід на освячення, а кінець - життя вічне» (Рим. 6,19.22).

>>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.

Sunday Donations March 11, 2018- \$2,088.00

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!

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 or phone: 604.323.4115.

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

TODAY: Sunday, March 18: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies in the Fellowship Room. 10:00 AM - Third Hour Prayer;

- 12:30 PM - Bible Study: The Book of Exodus “Let My People Worship”

- **Tuesday, March 20,** at 7:00 PM - *Presanctified Liturgy* in chapel.

- **Wednesday, March 21,** at 7:00 PM - *Way of the Cross* in chapel.

- **Friday, March 23,** at 7:00 PM - Memorial **Divine Liturgy and Sorokousty** in church.

>> **His Beatitude Sviatoslav**, the Head of our Church, wants us to pray every night, at 9:00 PM. The prayers are on the cards that you have received today. Those prayers start almost all our services and they even repeat at some services. When people pray at that time, they unite themselves with other members of our Church. It is understandable that it might not work out always to do it, but people should make sincere efforts. The prayers on the cards are in Ukrainian and English and there are also the icon of Jesus and Mary on the cards.

>> **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!

EASTER BAKE SALE - March 24, 2018

This year's UCWLC annual Easter Bake Sale will not be held as in past years. There will be no sale or lunch. Pre-orders that have been submitted and prepaid can be picked up on March 24 from 10:00 AM to Noon.

Thank you for your ongoing support! Marlayne Andrijaszyn, President

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.

Saint Cyril the Archbishop of Jerusalem

(Commemorated on March 18)

Saint Cyril, Archbishop of Jerusalem, was born in Jerusalem in the year 315 and was raised in strict Christian piety. Upon reaching the age of maturity, he became a monk, and in

the year 346 he became a presbyter. In the year 350, upon the death of Archbishop Maximus, he succeeded him on the episcopal throne of Jerusalem.

As Patriarch of Jerusalem, Saint Cyril zealously fought against the heresies of Arius and Macedonius. In so doing, he aroused the animosity of the

Arian bishops, who sought to have him deposed and banished from Jerusalem.

There was a miraculous portent in 351 at Jerusalem: at the third hour of the day on the Feast of Pentecost, the Holy Cross appeared in the heavens, shining with a radiant light. It stretched from Golgotha above the Mount of Olives. Saint Cyril reported this portent to the Arian emperor Constantius (351-363), hoping to convert him to Orthodoxy.

The heretic Acacius, deposed by the Council of Sardica, was formerly the Metropolitan of Caesarea, and he collaborated with the emperor to have Saint Cyril removed. An intense famine struck Jerusalem, and Saint Cyril expended all his wealth in charity. But since the famine did not abate, the saint pawned church utensils, and used the money to buy wheat for the starving. The saint's enemies spread a scandalous rumor that they had seen a woman in the city dancing around in clerical garb. Taking advantage of this rumor, the heretics forcibly expelled the saint.

The saint found shelter with Bishop Silvanus in Tarsus. After this, a local Council was held at Seleucia, at which there were about 150 bishops, and among them Saint Cyril. The heretical Metropolitan Acacius did not want to allow him to take a seat, but the Council would not consent to this. Acacius stormed out of the Council, and before the emperor and the Arian patriarch Eudoxius, he denounced both the Council and Saint Cyril. The emperor had the saint imprisoned.

When the emperor Julian the Apostate (361-363) ascended the throne he repealed all the anti-Orthodox decrees of Constantius, seemingly out of piety. Saint Cyril returned to his own flock. But after a certain while, when Julian had become secure upon the

throne, he openly apostasized and renounced Christ. He permitted the Jews to start rebuilding the Temple of Jerusalem that had been destroyed by the Romans, and he even provided them part of the funds for the building from the state treasury.

Saint Cyril predicted that the words of the Savior about the destruction of the Temple down to its very stones (Luke. 21:6) would undoubtedly transpire, and the blasphemous intent of Julian would come to naught. Soon there was such a powerful earthquake, that even the solidly set foundation of the ancient Temple of Solomon shifted in its place, and what had been rebuilt fell down and shattered into dust. When the Jews resumed construction, a fire came down from the heavens and destroyed the tools of the workmen. Great terror seized everyone. On the following night, the Sign of the Cross appeared on the clothing of the Jews, which they could not remove by any means.

After this heavenly confirmation of Saint Cyril's prediction, they banished him again, and the bishop's throne was occupied by Saint Cyriacus. But Saint Cyriacus soon suffered a martyr's death (October 28).

After the emperor Julian perished in 363, Saint Cyril returned to his See, but during the reign of the emperor Valens (364-378) he was exiled for a third time. It was only under the holy emperor Saint Theodosius the Great (379-395) that he finally returned to his archpastoral activity. In 381 Saint Cyril participated in the Second Ecumenical Council, which condemned the heresy of Macedonius and affirmed the Nicea-Constantinople Symbol of Faith (Creed).

Saint Cyril's works include twenty-three Instructions (Eighteen are Catechetical, intended for those preparing for Baptism, and five are for

the newly-baptized) and two discourses on Gospel themes: "On the Paralytic," and "Concerning the Transformation of Water into Wine at Cana."

At the heart of the Catechetical Instructions is a detailed explanation of the Symbol of Faith. The saint suggests that a Christian should inscribe the Symbol of Faith upon "the tablets of the heart."

"The articles of the Faith," Saint Cyril teaches, "were not written through

human cleverness, but they contain everything that is most important in all the Scriptures, in a single teaching of faith. Just as the mustard seed contains all its plethora of branches within its small kernel, so also does the Faith in its several declarations combine all the pious teachings of the Old and the New Testaments."

Saint Cyril, a great ascetic and a champion of the Church, died in the year 386. [<https://oca.org/saints/lives/>]

St. Mary of Egypt

Born probably about 344; died about 421. At the early age of twelve Mary left her home and came to Alexandria, where for upwards of seventeen years she led a life of public prostitution. At the end of that time, on the occasion of a pilgrimage to Jerusalem for the Feast of the Exaltation of the Holy Cross, she embarked for Palestine, not however with the intention of making the pilgrimage, but in the hope that life on board ship would afford her new and abundant opportunities of gratifying an insatiable lust. Arrived in Jerusalem she persisted in her shameless life, and on the Feast of the Exaltation of the Cross joined the crowds towards the church where the sacred relic was venerated, hoping to meet in the gathering some new victims whom she might allure into sin. And now came the turning-point in her career. When she reached the church door, she suddenly felt herself repelled by some secret force, and having vainly attempted three or four times to enter, she retired to a corner of the churchyard, and was struck with remorse for her wicked life, which she recognized as the cause of her exclusion from the church. Bursting into bitter tears and beating her breast, she

began to bewail her sins. Just then her eyes fell upon a statue of the Blessed Virgin above the spot where she was standing, and in deep faith and humility of heart she besought Our Lady for help, and permission to enter the church and venerate the sacred wood on which Jesus had suffered, promising that if her request were granted, she would then renounce forever the world and its ways, and forthwith depart whithersoever Our Lady might lead her. Encouraged by prayer and counting on the mercy of the Mother of God, she once more approached the door of the church, and this time succeeded in entering without the slightest difficulty. Having adored the Holy Cross and kissed the pavement of the church, she returned to Our Lady's statue, and while praying there for guidance as to her future course, she seemed to hear a voice from afar telling her that if she crossed the Jordan, she would find rest. That same evening Mary reached the Jordan and received Holy Communion in a church dedicated to the Baptist, and the day following crossed the river and wandered eastward into the desert that stretches towards Arabia.

Here she had lived absolutely alone for forty-seven years, subsisting apparently on herbs, when a priest and monk, named Zosimus, who after the

custom of his brethren had come out from his monastery to spend Lent in the desert, met her and learned from her own lips the strange and romantic story of her life. As soon as they met, she called Zosimus by his name and recognized him as a priest. After they had conversed and prayed together, she begged Zosimus to promise to meet her at the Jordan on Holy Thursday evening of the following year and bring with him the Blessed Sacrament. When the appointed evening arrived, Zosimus, we are told, put into a small chalice a portion of the undefiled Body and the precious Blood of Our Lord Jesus Christ (P.L. LXXIII, 686; "Mittens in modico calice intemerati corporis portionem et pretiosi sanguinis D.N.J.C." But the reference to both species is less clear in Acta SS., IX, 82: "Accipiens parvum poculum intemerati corporis ac venerandi sanguinis Christi Dei nostri"), and came to the spot that had been indicated. After some time Mary appeared on the eastern bank of the river, and having made the sign of the cross, walked upon the waters to the western side. Having received Holy Communion, she raised her hands towards heaven, and cried aloud in the words of Simeon: "Now thou dost dismiss thy servant, O Lord, according to thy word in peace, because my eyes have seen thy salvation". She then charged Zosimus to come in the course of a year to the spot where he had first met her in the desert, adding that he would find her then in what condition God might ordain. He came, but only to find the poor saint's corpse, and written

beside it on the ground a request that he should bury her, and a statement that she had died a year before, on the very night on which he had given her Holy Communion, far away by the Jordan's banks. Aided, we are told, by a lion, he prepared her grave and buried her, and having commended himself and the Church to her prayers, he returned to his monastery, where now for the first time he recounted the wondrous story of her life.

The saint's life was written not very long after her death by one who states that he learned the details from the monks of the monastery to which Zosimus had belonged. Many authorities mention St. Sophronius, who became Patriarch of Jerusalem in 635, as the author; but as the Bollandists give good reasons for believing that the Life was written before 500, we may conclude that it is from some other hand. The date of the saint is somewhat uncertain. The Bollandists place her death on 1 April, 421, while many other authorities put it a century later. The Greek Church celebrates her feast on 1 April, while the Roman Martyrology assigns it to 2 April, and the Roman Calendar to 3 April. The Greek date is more likely to be correct; the others may be due to the fact that on those days portions of her relics reached the West. Relics of the saint are venerated at Rome, Naples, Cremona, Antwerp, and some other places.

<http://www.newadvent.org/cathen/09763a.htm>