

Українська Католицька Парафія
Покров Пресвятої Богородиці



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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."*

10 лютого, 2019

Volume 64 No. 06

February 10, 2019

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/at
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 Митаря і Фарисея. Мученик
Харалампій**



**Sunday of the Publican and Pharisee.
Martyr Charalampus**

2 Timothy 3:10-15
Luke 18:10-14

**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:** on page 234 “V strasi i pokori”; 2) **at Communion:** page 244 “Vytai mizh namy”; 3) **Closing:** page 270 “Nache povnyi holos dzvonu”

НИНІ: Неділя, 10 лютого - ЛУКЖК Пенкейк Сніданок. Наша ЛУКЖК гоститиме свій річний Валентинів пенкейк сніданок після двох ранішніх Служб Божих. Запрошуємо всіх прийти і насолодитися їдою і компанією.

Понеділок, 11 лютого, о 7:00 год. веч.: Збори Парафіяльної ради у залі під церквою.

Субота, 16 лютого: Збори ЛУКЖ. Молебень о 9:30 ран., після якого збори. Коротка відео презентація матиме місце. Просимо постаратися взяти участь у зборах – молитва, дружні відношення і спілкування з іншими є чудовими для нашого благополуччя і духа. Нехай Бог благословить! (Марлейн)

НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ

(о.Юліян Катрій, ЧСВВ)

"Хто живе, як фарисей, той перебуває далеко від Церкви"

(Синаксар утрени).

Заки жовнір піде на фронт, то тривалий час проходить він військовий вишкіл, мета якого фізично і психологічно приготувати чоловіка до воєнної штуки та загартувати на всі труди й невгоди військового життя.

Подібно чинить і свята Церква, наша добра Мати. Вона заки нам, своїм дітям, поручить спасенну практику строгого Великого посту, то спершу намагається приготувати нас душевно на подвиги 40-денного посту. Цій меті слугують якраз чотири передпісні неділі, що їх починає неділя Митаря і Фарисея, а закінчує неділя Сиропусна. Під час богослужень цих неділь свята Церква наводить нам кілька біблійних образків: гордого фарисея і покірного митаря, навернення блудного сина, сцену страшного суду та вигнання наших прародичів з раю. Ці драматичні образки мають силу зворушити нас до глибини, показати Боже милосердя і Божу справедли-

вість та переконати нас у важливості навернення, покути і спасення душі. Розважання про ті події має викликати в нас серйозне ставлення до посту, переконати в його необхідності та приготувати нас до самого посту.

Згадані передпісні неділі історично ввійшли до нашого церковного календаря в пізніших віках, тоді, коли Великий піст уже став таким, як і сьогодні. Спочатку перед Великим постом додані неділі М'ясопусна й Сиропусна, а щойно відтак десь у VIII-IX віках прийшли ще неділі Митаря й Фарисея та Блудного Сина.

ПРИТЧА ПРО МИТАРЯ Й ФАРИСЕЯ

Ісус Христос у своєму навчанні досить часто послуговувався притчами, цебто оповіданнями, які легко й доступно пояснювали слухачам якусь моральну науку, правду чи чесноту. Притчу ми легко слухаємо і легко запам'ятовуємо її зміст.

Неділя Митаря і Фарисея одержала свою назву від притчі про митаря і фарисея, яку записав нам святий євангелист Лука у главі 18, 10-14. Тут Ісус Христос наводить дві

протилежні постаті: гордого фарисея і покірного митаря. І на тих двох прикладах показує нам зло гордості і значення покори.

Фарисеї за часів Ісуса Христа становили релігійну секту, що відстоювала строге і легалістичне дотримання Мойсеєвого закону і традиції. Для них більше значила буква, аніж сам дух закону, їхня праведність полягала радше у показному дотриманні Закону та різних дрібничкових приписів, аніж у практиці чеснот, до яких зобов'язував Закон. Вони вважали себе за ревнителів Закону, гордилися своєю фальшивою ревністю і дивилися згори на тих, що не належали до їхньої секти. Ісус Христос часто картав їхню дрібничковість і облуду та прилюдно викривав їхнє лицемірство. "На катедрі Мойсея, — казав Христос, — розсілись книжники і фарисеї. Робіть і зберігайте все, що вони скажуть вам, але не робіть, як вони роблять. Бо вони говорять, а не роблять... Горе вам, книжники та фарисеї, лицеміри, що людям замикаєте Царство Небесне! Самі не входите і не дозволяєте увійти тим, які бажали б увійти... Сліпі проводирі, що комара відціджуєте, а ковтаєте верблюда... Назовні здаєтесь людям справедливі, а всередині ви сповнені лицемірства й беззаконня" (Мт. 23).

Наша притча показує якраз типового фарисея. Хоч він прийшов до храму помолитися, та властиво він славить не Бога, а себе самого. Він не перепрошує Господа Бога за свої провини, але радше, будучи певним своєї праведности, навіть дякує Богові, що не належить до грішників. Він хвалиться своїм постом та чваниться своєю десятиною, яку дає на Божий храм. А проте дивиться з погордою на митаря, як на великого грішника.

А митар у почутті своєї грішности не смів навіть очей піднести до неба, тільки покірно молився і бився в груди, кажучи: "Боже, змилуйся надо мною грішним" (Лк. 18, 13). Його коротенька, але повна жалю й покори молитва до сьогодні служить за найкращий і щирий акт жалю за наші гріхи.

Ісус Христос закінчує цю притчу словами: "Кажу вам: Цей повернувся виправданий до свого дому, а не той, бо кожний, хто виноситься, буде принижений, а хто принижується, — вивищений" (Лк. 18, 14).

Митарі — від слова "мито", що значить оплата, — це були збирачі різних державних оплат за римської окупації Палестини. Римська держава мала двоякого роду податки: прямі й непрямі. Прямі податки збирали від земельної посілості і від прибутків, а непрямі — від продажу і закупів, від вивозу і ввозу з-за кордону. Прямі податки збирала сама держава, а непрямі вона виставляла на ліцитацію і продавала багатим купцям, які вже ті оплати збирали. Такий спосіб збирання оплат відкривав широку дорогу до всякого роду здирств, кривди і несправедливості тому, що ті купці, звані митарями, маючи від держави право збирати оплати, стягали їх без усякого милосердя. А все, що вони зібрали понад те, що заплатили державі, було їхнім особистим зиском. Тож нічого дивного, що в очах народу митарі не мали доброї слави, їх загалом вважали за нечесних, прирівнювали до грабіжників, грішників і поганів та погорджували ними. Митарі не могли бути свідками в суді, бо їхнє слово, як нечесних людей, не мало ніякої сили.

TODAY: Sunday, February 10: UCWLC PANCAKE BREAKFAST. Our UCWLC Ladies will be 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.

Monday, February 11: 7:00 PM: Parish Council meeting in the Fellowship Room.

Saturday, February 16: UCWLC Meeting. Moleben at 9:30 AM, with meeting to follow. Short video presentation will be given. Please try to attend the meeting - praying, friendship and socializing with each other is great for our well-being and spirit.
God Bless, Marlayne

>>>CATHOLIC BIBLE STUDY: Noted Biblical Scholar and inspirational speaker Fr. Jim Nisbet returns to our Parish, to present The Second Book of Samuel and The First Book of Kings on March 22 (7:00 pm - 9:00 pm), 23 & 24 (9:00 am - 4:00 pm), with Divine Liturgy on Saturday morning and Mass at the end of the Seminar. Fr. Jim goes line by line and has a way of bringing Scriptures to life, easily understood and relevant to our times. The Adult 3-Day registration rate is \$70 and the Married Couple registration rate is \$130. Day rates and student discounts are available. Please pre-register at: www.biblestudies4.wixsite.com/biblecentre/registration or use the form available in the church vestibule. For more information, please see Deacon Howard or Adrian after Divine Liturgy, or send an email to biblestudies@shaw.ca.

>>>NB: Our Divine Liturgy prayers are printed in both Ukrainian and English languages. There are three main books in both languages used at the service. If you are familiar with the service, you should be able to follow the text and be “on the same page” with the rest of the congregation.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$712.00

Maintenance and repairs to our church and parish complex are ongoing. Please continue to help our parish build up its *Maintenance Fund* to offset these costs. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church and *Parish Maintenance Fund* envelopes are included in your envelope packet. We are very grateful for your generosity. Thank You!

>>>FIRST CONFESSION & SOLEMN HOLY COMMUNION PREPARATION:

We will be having classes preparing children 7 years of age or older for their first sacrament of Confession and their Solemn Holy Communion. If you have a child in your family or maybe you know someone that would like their child to receive these sacraments please let us know.

Sunday Donations: February 3, 2019: \$1,466.00

His Beatitude Sviatoslav: Central and Eastern Ukraine has a great interest in the UGCC

(http://news.ugcc.ua/en/news/his_beatitude_sviatoslav_central_and_eastern_ukraine_has_a_great_interest_in_the_ugcc_85287.html)

We see here a positive "explosion" of our Church. We see a special interest in the UGCC in Central and Eastern Ukraine. We lack the priests to answer the needs of people there. This was reported by the Father and Head of the UGCC His Beatitude Sviatoslav in an interview to the Polish Catholic Information Agency.

The Primate noted that the UGCC is undergoing rapid development as the institution and the needs the Church is facing surpass its potential. As an example, the Head of the Church brought a situation with the UGCC in Kramatorsk, located in the front-line zone. Kramatorsk was occupied by Russians, and later - released by the Ukrainian army. Recently, a UGCC priest at a meeting with non-governmental organizations there was asked when the UGCC will have a Catholic school in this town.

"He was absolutely surprised and came to me for advice. I was also surprised because for many years I had been working to open a Catholic school in Kyiv. And it's not that simple. Meanwhile, in Kramatorsk, people want a Catholic school. Most people there do not identify themselves with the Catholic Church, but they need a Catholic school. They want alternative upbringing of children. For them it is a hope that eventually something will change. Now I have a problem what to do. Of course, we must respond positively, but pragmatically. How to educate Catholic teachers in

Kramatorsk so that they can implement the model of the Catholic school? Where to get the money?" asked the Head of the UGCC.

"These are examples," noted His Beatitude Sviatoslav, "how much the Greek Catholic Church is attractive to ordinary people and what their expectations are. We see that the testimony we have given there, having demonstrated solidarity and social assistance, is very important for this region. And this opens up new challenges for us. We are already beginning to feel a lack of priests, despite a high level of vocations," added the spiritual leader of Ukrainians.

Speaking about the lack of clerics, the Head of the Church noted that, in particular, in the Kyiv diocese, which includes five oblasts, 50 priests are currently needed.

"Thus, we see here the positive "explosion" of our Church and the interest that grows to it. This is especially the case in Central and Eastern Ukraine, because in Halychyna, the Greek-Catholic Church has long proven itself well," said the Primate.

According to him, the Patriarchal Curia of the UGCC in Kyiv also needs development. The demand for the presence of the UGCC is so great in various spheres of public life: at the level of social and charitable service, education and upbringing, relations with the state and other churches, etc, that this creates a situation in which Curia must develop rapidly in order to realize these tasks.

The UGCC Department for Information



Statement on Hydration and Nutrition Catholic Bishops of British Columbia and Yukon

Life is God's gift to us. We are not its masters to do with it what we will. We can make decisions about how we will use the life God has given us, but we must not reject that life. The Church teaches, and has always unequivocally taught, that it is gravely immoral to kill a person or to accept being killed as a way to relieve suffering or to control when and how to die.

The Church also teaches, clearly and firmly, that a person who is dying does not need to accept all the medical care that is offered. Unless there are very good reasons to judge that the patient is unable to make a responsible decision, he or she is the one who should decide the extent of their care.

If they choose, patients can refuse medical care that increases their suffering; that is risky or unproven; that is especially burdensome for themselves or others; or that tenuously prolongs their life but cannot cure their disease. The key moral principle in this regard is that we do not have to do anything to promote our health if it causes more suffering or ill health than we already have.

Pain medication may be refused if the patient wants to maintain a higher level of consciousness or awareness, so as to enjoy being with family members and friends. A religiously devout patient may wish to refrain from pain medication in order to be spiritually united to Christ in His Passion. However, relief of physical suffering through painkillers may also allow a patient the rest required and the freedom needed to accomplish spiritual tasks or to interact with loved ones.

Likewise, the Church teaches that those who are in great pain can accept relief treatments that may cause undesired but unavoidable side effects. These side effects can include further damage to their health and/or even a hastening of death. It is morally acceptable to accept such side effects, as long as they do not cause more problems than they solve, and are not the desired intent of the pain relief treatment.

This brings us to an issue that raises a serious question for the faithful: may we ever stop providing food and water to someone who is very sick or who is dying?

Under all ordinary circumstances, we should always provide patients with food

and water. This is the case whether they can feed themselves or not. Being helped by others to eat and drink is a normal part of the human experience, one that starts for all of us when we are babies and continues for many of us when we are disabled, sick or dying. Preparing and serving food, as well as eating with others, are important to our human relationships and express mutual trust. They are a sign of love and an affirmation of life. This is why Jesus gives Himself to us in the form of food and drink in the celebration of the Holy Eucharist.

In some cases, people are unable to eat or drink because of a physical or mental impairment that makes it difficult, even impossible, to chew or swallow. In these situations, we can use feeding tubes or other similar means to ensure that they continue to receive nutrition and hydration, food and water. While feeding tubes are not a normal part of our everyday experience of caring for one another, they are an effective way to provide nourishment and express human and medical care.

There are circumstances when it is morally permissible to stop providing food and/or water to individuals.

1. Sometimes a person can no longer be nourished by food and/or water. If food or water cannot be absorbed or assimilated, then they offer little to no benefit, and may present dangers to the patient. For instance, if he or she is suffering from cancer of the stomach or the intestines, there may be blockages or other problems which make it medically and morally wrong to continue introducing nourishment. This is also the case when the kidneys can no longer excrete fluids from the body. Withdrawing food and/or water in such circumstances is not a matter of starving or dehydrating a person. Rather, we are accepting that the patient can no longer benefit from them and that continuing them may cause harm.

2. Assisted nutrition and hydration may prove to be ineffective for a particular patient or result in significant complications such as chronic vomiting. In such cases, the best medical judgement for patient care may be to withdraw this kind of assistance.

3. Patients with cognitive impairments (dementia, senility, fears, confusion, etc.) might not understand the benefit of a feeding tube, may refuse to take food by mouth, or may forget how to chew or swallow. As such, they might become very distressed if forced to eat. Others may react to having a feeding tube and pull it out – even repeatedly – potentially injuring themselves. Forcible restraints may also cause undue distress and anxiety. In such cases, the benefit from force feeding or a feeding tube may not justify the imposition of procedures that cause such pain, discomfort or distress.

4. Prolonged use of a feeding tube can at times cause serious and chronic infections in a patient. When the infections cannot be controlled, and especially when they start to impair the person's health, there is no compelling reason to continue the procedure. The burden of using a feeding tube may have come to outweigh its benefit.

The bottom line is that as long as it is beneficial for patients to be helped to eat and drink, they should be. This includes situations in which medically assisted nutrition and hydration are needed. However, when someone can no longer receive or benefit from the nutrition and sustenance intended, then continuing to provide food and water is not helpful and so is not morally required. Recognizing such a change in a patient's medical situation may be particularly difficult for family members to accept. We all depend upon doctors and medical staff to recognize these situations and to discuss them objectively with us.

In all cases, it is wrong to use the removal of food and water in any form intentionally to cause or hasten a person's death. This is a form of euthanasia, even if it is called "passive euthanasia," and must be rejected as gravely immoral.

In some instances, death may come more quickly because a person cannot be helped to receive nutrition and hydration. While never desired, it is a consequence that can be accepted. Many dying patients, who have been able to take food orally, will refuse or be reluctant to accept food and fluids in the last days of their lives. This seems to be a sign that the body recognizes it no longer needs earthly food for the journey to eternal life. Experienced nurses and doctors will continue to offer whatever the patient will accept and provide oral care. Once death is proximate, the goal is to help the patient to experience whatever peace and comfort are possible. This is also the time when the Church's spiritual and sacramental support is most needed for the patient and family members.

In case of further questions, Catholics are encouraged to contact their Catholic hospital chaplain, parish priest, or the Catholic Health Association of British Columbia (<https://www.chabc.bc.ca/>).

Given on the Memorial of St. John Bosco, the 31st day of January, in the Year of Our Lord, Two Thousand and Nineteen.

- ✦ J. Michael Miller, CSB
Archbishop of Vancouver
- ✦ Gary Gordon
Bishop of Victoria
- ✦ Stephen Jensen
Bishop of Prince George
- ✦ Greg Bittman
Bishop of Nelson
- ✦ Joseph Phuong Nguyen
Bishop of Kamloops
- ✦ Ken Nowakowski
Ukrainian Bishop of New Westminster
- ✦ Hector Vila
Bishop of Whitehorse