

Українська Католицька Парафія  
Покров Пресвятої Богородиці



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

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17 лютого, 2019

Volume 64 No. 07

February 17, 2019

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**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 Блудного сина. Великомученик  
Теодор Тирон**



**Sunday of the Prodigal Son. Great-  
Martyr Theodore of Tyre**

1 Corinthians 6:12-20  
Luke 15:11-32

**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 138 “Na Vavylons'kykh rikakh”; 2) **at Communion:** page 256 “Plyvy svitamy”; 3) **Closing:** page 138 “Na Vavylons'kykh rikakh”

**НИНІ: Неділя, 17 лютого** - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Нині, о 10:00 год. ран. – Шостий Час (Молитва)

**Понеділок, 25 лютого**, о 7:00 год. веч.: **Збори Парафіяльної ради** у залі під церквою.

**Субота, 2 березня: 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)

**ВЕЛИКИЙ ПІСТ починається в понеділок, 4 березня.** Протягом Великого посту відправлятимуться: 1) Божественна Літургія і Сорокоусти (молитва за померлих з наших родин і друзів) по п'ятницях о 7:00 год. веч. у церкві. 2) Хресна дорога по середах о 7:00 год. веч. у каплиці. 3) Літургія Передосвячених дарів по вівторках о 7:00 год. веч. у каплиці. Ви можете подати нові імена на Сорокоусну відправу, використовуючи сорокоусні конвертки, що знаходяться у притворі церкви. Просимо брати участь у цих богослуженнях по можливості якнайчастіше.

**НЕДІЛЯ БЛУДНОГО СИНА** (о. Юліян Катрій, ЧСВВ)

"Глянь, Христе, на печаль мого серця, глянь на моє навернення, глянь на сльози, Спасе, і не відкинь мене!" (Дев'ята пісня канону утрени неділі Блудного Сина).

Свята Церква, готуючи нас до Великого посту, вказала на перший крок до навернення у притчі про митаря і фарисея — це покора. А цієї неділі вона, наводячи притчу про блудного сина, вчить, як виглядає повернення до Бога в практиці. А де покора і скруха серця, там відкрита дорога до Божого милосердя.

Знавці Святого Письма називають притчу про блудного сина перлиною серед усіх притч. Вона має глибокоморальний зміст, а її драматична історія вічно повторюється в серцях тисяч і мільйонів душ у цілому світі. Блудний

син — це символ кожної грішної душі. За допомогою цієї притчі переконуємося, що ніщо земне не може заспокоїти наше бажання щастя. Правдиве щастя і спокій тільки там, де Господь Бог, наш люблячий Батько. Деякі учителі духовного життя називають цю оповідь притчею про Божу любов.

Кожний, хто через гріх залишає Бога й шукає щастя поза Ним, рано чи пізно буде змушений сказати собі разом із блудним сином: "Встану та й піду до батька мого" (Лк. 15, 18), — та промовляти разом зі святим Августином, що довгі літа був блудним сином: "Неспокійне наше серце, Боже, доки не спочине в Тобі".

**БЛУДНИЙ СИН — СИМВОЛ БОЖОГО МИЛОСЕРДЯ ДЛЯ ГРІШНИКА**

Притча про блудного сина має для нас глибоко символічне значення. Осмислюючи її, ми спонтанно відчуваємо, що блудний син — це

будь-хто з нас, кожна людина, яка через свої гріхи покидає Господа Бога. Тому ця притча для кожного така близька, бо є наче частиною інтимної історії нашого життя. Вона — це вічний символ нашої невірності щодо Господа Бога, але й символ безграничного Божого милосердя. Сьогоднішній світ роїться від блудних синів і доньок. Тож і сьогодні драма цієї притчі часто-густо повторюється у глибині сердець тисяч і мільйонів душ. Кожна людина є або тим старшим сином, що завжди вірний своєму батькові, або молодшим сином, який щойно через тяжкий і дуже болісний досвід життя переконається, що поза батьківським домом ніде нема щастя.

Ось приклад модерного блудного сина чи радше блудної доні. Часописи США з 14 квітня 1974 року подавали таку сенсаційну вістку: відома американська кінозірка і співачка Бетті Гаттон (Betty Hutton), яка в 40-их і 50-тих роках була відомою через свої фільми і пісні, повертається до Католицької Церкви і працює кухаркою в одній католицькій парафії у штаті Ровд Айленд. Що було причиною її навернення?

Послухаймо історію життя жінки, записану з її уст: "Я прогайнувала весь свій маєток і залишилася без

засобів до життя. Вісім місяців тому я випадково зустріла католицького священика, який з милосердя прийняв мене за кухарку. Чотири рази я була заміжня, і всі мої шлюби були нещасливі, усі вони закінчилися розлученнями. Мої діти також не принесли мені щастя. Ніщо не давало мені правдивого щастя, аж доки я не пізнала католицьку віру. Я мала гроші, мала славу, але не була щаслива. Ще десять літ тому я заробляла на тиждень 150 тисяч доларів. Я не мала проблем з грошима. Зате любов стала моєю проблемою. Я мусила купувати любов, і так кожного купувала. Щойно коли я прийшла сюди, то зазнала милосердя католицького священика та побачила католицьку віру в практиці, то зрозуміла, що існує правдива любов".

Притча про блудного сина вчить нас, що Господь прощає і приймає навіть найбільшого грішника, коли той кається у своїх гріхах. Історія людського роду — це історія Божого милосердя. "Милосердя Господнє, — каже псалмопівець, — від віку й до віку, над тими, що бояться Його" (Пс. 103, 17).

**>>>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](http://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](mailto:biblestudies@shaw.ca).

**TODAY: Sunday, February 17:** Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

Today, at 10:00 AM – Sixth Hour Prayer

**Monday, February 25: 7:00 PM: Parish Council** meeting in the Fellowship Room.

**Sunday, February 24**, after the 10:30 AM Divine Liturgy Jesse Kustra will be baptized in our church. John Breeden, Matthew Breeden, Diana Illichova will recite Creed and will become Catholic. We welcome them into our church family.

**Saturday, March 2: 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

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**GREAT LENT begins on Monday, March 4.** 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.

>>>**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. The first book is the small “Divine Liturgy” book, the second book is the tropar and readings book, and the third book is the song book “Sing to Our God”.

### Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$732.00

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!

Sunday Donations: February 10, 2019: \$1,351.00

### >>>**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.

## **Greatmartyr Theodore the Tyro ("the Recruit")**

[Commemorated on February 17]  
(<https://oca.org/saints/lives/2019/02/17/100547-greatmartyr-theodore-the-tyro-the-recruit>)

The Holy Great Martyr Theodore the Recruit (Tyro) was a soldier in the city of Alasium of the Pontine district (northeast province of Asia Minor, stretching along the coast of the Euxine, i.e. the Black Sea), under the command of a certain Brincus. They commanded him to offer sacrifice to idols. Saint Theodore firmly confessed his faith in Christ the Savior in a loud voice. The commander gave him several days to think it over, during which time Saint Theodore prayed.

They charged him with setting a pagan temple on fire, and threw him into prison to be starved to death. The Lord Jesus Christ appeared to him there, comforting and encouraging him. Brought to the governor, Saint Theodore boldly and fearlessly confessed his faith, for which he was subjected to new torments and condemned to burning. The martyr Theodore climbed onto the fire without hesitation, and with prayer gave up his holy soul to God.

This occurred in about the year 306 under the Roman emperor Galerius (305-311). Unharmful by the fire, the body of Saint Theodore was buried in the city of Euchaïta, not far from Amasium. His relics were afterwards transferred to Constantinople, to a church dedicated to him. His head is in Italy, in the city of Gaeto.

Later on, fifty years after the death of Saint Theodore, the emperor Julian the

Apostate (361-363), wanting to commit an outrage upon the Christians, commanded the city-commander of Constantinople during the first week of Great Lent to sprinkle all the food provisions in the marketplaces with the blood offered to idols. Saint Theodore appeared in a dream to Archbishop Eudoxius, ordering him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva).

In memory of this occurrence, the Church annually celebrates the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the Presanctified Gifts following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by Saint John of Damascus, is sung. After this, kolyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by the Patriarch Nectarius of Constantinople (381-397).

The Troparion to Saint Theodore is quite similar to the Troparion for the Prophet Daniel and the Three Holy Youths (December 17, Sunday Before Nativity). The Kontakion to Saint Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see I Thessalonians 5:8).

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## **Sunday of the Prodigal Son**

[Commemorated on February 24]  
<https://oca.org/saints/lives/2019/02/24/3-sunday-of-the-prodigal-son>

The Sunday after the Sunday of the Publican and the Pharisee is the Sunday of the Prodigal Son. This parable of God's forgiveness calls us to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Luke 15:11-24).

After the Polyeleion at Matins, we first hear the lenten hymn "By the Waters of Babylon." It will be sung for the next two Sundays before Lent begins, and it serves to reinforce the theme of exile in today's Gospel.

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### **THE CONSECRATED LIFE**

(from the Catechism of the Catholic Church)

914 "The state of life which is constituted by the profession of the evangelical counsels, while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness." [453]

#### **Evangelical counsels, consecrated life**

915 Christ proposes the evangelical counsels, in their great variety, to every disciple. The perfection of charity, to which all the faithful are called, entails for those who freely follow the call to consecrated life the obligation of practicing chastity in celibacy for the sake of the Kingdom, poverty and obedience. It is the profession of these counsels, within a permanent state of life recognized by the Church, that

characterizes the life consecrated to God. [454]

916 The religious state is thus one way of experiencing a "more intimate" consecration, rooted in Baptism and dedicated totally to God. [455] In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come. [456]

One great tree, with many branches

917 "From the God-given seed of the counsels a wonderful and wide-spreading tree has grown up in the field of the Lord, branching out into various forms of the religious life lived in solitude or in community. Different religious families have come into existence in which spiritual resources are multiplied for the progress in holiness of their members and for the good of the entire Body of Christ." [457]

918 From the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, and to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his own way. Many of them, under the inspiration of the Holy Spirit, became hermits or founded religious families. These the Church, by virtue of her authority, gladly accepted and approved. [458]

919 Bishops will always strive to discern new gifts of consecrated life granted to the Church by the Holy Spirit; the approval of new forms of consecrated life is reserved to the Apostolic See. [459]

## **The eremitic life**

920 Without always professing the three evangelical counsels publicly, hermits “devote their life to the praise of God and salvation of the world through a stricter separation from the world, the silence of solitude and assiduous prayer and penance.” [460]

921 They manifest to everyone the interior aspect of the mystery of the Church, that is, personal intimacy with Christ. Hidden from the eyes of men, the life of the hermit is a silent preaching of the Lord, to whom he has surrendered his life simply because he is everything to him. Here is a particular call to find in the desert, in the thick of spiritual battle, the glory of the Crucified One.

## **Religious life**

925 Religious life was born in the East during the first centuries of Christianity. Lived within institutes canonically erected by the Church, it is distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, fraternal life led in common, and witness given to the union of Christ with the Church. [466]

926 Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful called by God to profess the counsels. Thus, the Church can both show forth Christ and acknowledge herself to be the Savior's bride. Religious life in its various forms is called to signify the very charity of God in the language of our time.

927 All religious, whether exempt or not, take their place among the collaborators of the diocesan bishop in his pastoral duty. [467] From the outset

of the work of evangelization, the missionary “planting” and expansion of the Church require the presence of the religious life in all its forms. [468] “History witnesses to the outstanding service rendered by religious families in the propagation of the faith and in the formation of new Churches: from the ancient monastic institutions to the medieval orders, all the way to the more recent congregations.” [469]

## **Secular institutes**

928 “A secular institute is an institute of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within.” [470]

929 By a “life perfectly and entirely consecrated to [such] sanctification,” the members of these institutes share in the Church's task of evangelization, “in the world and from within the world,” where their presence acts as “leaven in the world.” [471] “Their witness of a Christian life” aims “to order temporal things according to God and inform the world with the power of the gospel.” They commit themselves to the evangelical counsels by sacred bonds and observe among themselves the communion and fellowship appropriate to their “particular secular way of life.” [472]

## **Societies of apostolic life**

930 Alongside the different forms of consecrated life are “societies of apostolic life whose members without religious vows pursue the particular apostolic purpose of their society, and lead a life as brothers or sisters in common according to a particular manner of life, strive for the perfection of charity through the observance of the constitutions. Among these there are

societies in which the members embrace the evangelical counsels” according to their constitutions. [473]

Consecration and mission: proclaiming the King who is coming

931 Already dedicated to him through Baptism, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God's service and to the good of the Church. By this state of life consecrated to God, the Church manifests Christ and shows us how the Holy Spirit acts so wonderfully in her. and so the first mission of those who profess the evangelical counsels is to live out their consecration. Moreover, “since members of institutes of consecrated life dedicate themselves through their consecration to the service of the Church they are obliged in a special manner to engage in missionary work, in accord with the character of the institute.” [474]

932 In the Church, which is like the sacrament - the sign and instrument - of God's own life, the consecrated life is seen as a special sign of the mystery of redemption. To follow and imitate Christ more nearly and to manifest more clearly his self-emptying is to be more deeply present to one's contemporaries, in the heart of Christ. For those who are on this “narrower” path encourage their brethren by their example, and bear striking witness “that the world cannot be transfigured and offered to God without the spirit of the beatitudes.” [475]

933 Whether their witness is public, as in the religious state, or less public, or even secret, Christ's coming remains for all those consecrated both the origin and rising sun of their life:

For the People of God has here no lasting city, . . . [and this state] reveals more clearly to all believers the heavenly goods which are already present in this age, witnessing to the new and eternal life which we have acquired through the redemptive work of Christ and prelude our future resurrection and the glory of the heavenly kingdom. [476]

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**Quotations:** ##453 LG 44 # 4. ##454 Cf. LG 42-43; PC 1. ##455 Cf. PC 5. ##456 Cf. CIC, can. 573. ##457 LG 43. ##458 PC 1. ##459 Cf. CIC, can. 605. ##460 CIC, can. 603 # 1. ##461 Mt 19:12; cf. I Cor 7:34-36. ##462 CIC, can. 604 # 1. ##463 Ordo Consecrationis Virginum, Praenotanda 1. ##464 Cf. CIC, can. 604 # 1; OCV Praenotanda 2. ##465 Cf. CIC, can. 604 # 2. ##466 Cf. CIC, cann. 607; 573; UR 15. ##467 Cf. CD 33-35; CIC, can. 591. ##468 Cf. AG 18; 40. ##469 John Paul II, RMiss 69. ##470 CIC, can. 710. ##471 Pius XII, Provida Mater; cf. PC 11. ##472 Cf. CIC, can. 713 # 2. ##473 Cf. CIC, can. 731 ## 1 and 2. ##474 CIC, can. 783.; cf. RM 69 ##475 LG 31 # 2. ##476 LG 44 # 3.