

Українська Католицька Парафія
Покров Пресвятої Богородиці



550 West 14 Avenue
Vancouver, BC V5Z 1P6
E-Mail: office@stmarysbc.com

Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish

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."*

10 березня, 2019

Volume 64 No. 10

March 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.

Перша неділя посту. Мученики
Кондрат, Кипріяни, Анект і Крискент



First Sunday of Lent. The Holy Martyrs
Codratus, Cyprian, Anectus and Chryscentus

Hebrew 11:24-26,32-12:2
John 1:43-51

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 154 "Pid khrest Tviy stayu"; 2) **at Communion:** page 156 "Pokloniayusia, miy Khryste"; 3) **Closing:** page 168 "Khrystos rozpyaty"

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

Вівторок, 12 березня: о 7:00 год. вечора - Служба Передшеосвячених Дарів у церкві.

Середа, 13 березня: о 7:00 год. вечора - Хресна Дорога у каплиці.

П'ятниця, 15 березня: о 7:00 вечора - **Заупокійна Служба Божа і Сорокоусти** за померлих членів наших родин.

НЕДІЛЯ ПРАВОСЛАВ'Я
(о. Юліян Катрій, ЧСВВ)
*"Пречистому Твоєму образіві
поклоняємось. Благий, просячи
прощення наших провин, Христе
Боже"* (Тропар).

Перша неділя Великого посту зветься неділею Православ'я. Про яке православ'я тут йде мова? Слово "православ'я", по-грецьки "ортодоксія", означає істинну віру і правдиве почитання Господа Бога. Тож мова тут не про православ'я, яке ми сьогодні розуміємо як протипагу Католицькій Церкві, але про православ'я, яке було спільне для цілої Христової Церкви аж до розколу Східної і Західної Церкви за патріярха Керуларія в XI сторіччі. Православ'я, яке святкує ця неділя, це православ'я вселенсько-католицьке, його визнавала ціла Христова Церква перших віків у боротьбі проти ересі іконоборства. Тому неділя

Православ'я це торжество цілої Церкви, Східної і Західної, це радісне святкування остаточної перемоги над іконоборством й іншими ересями.

Неділю Православ'я установив і наказав щорічно святкувати Собор у Константинополі 842 року. Мета цього свята — прилюдно й урочисто віддати честь і поклін святым іконам Ісуса Христа, Пречистої Діви Марії і святих. Оскільки перше торжество православ'я, себто прилюдне почитання святих ікон після осуду іконоборства, відбулося в першу неділю посту 842 року, то ця неділя до сьогодні залишилася неділею почитання святих ікон, хоч це торжество не має нічого спільного з Великим постом. — Погляньмо дещо ближче на історію іконоборства та причини встановлення неділі Православ'я.

Sunday Donations: March 3, 2019: \$1,323.00

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

Tuesday, March 12: 7:00 PM - Presanctified Liturgy in church.

Wednesday, March 13: 7:00 PM - Stations of the Cross in chapel.

Friday, March 15: 7:00 PM - Memorial **Divine Liturgy and Sorokousty** in church.

The **income tax receipts** for the 2018 donations are found in the church vestibule. Please take a moment to find your envelope and take it home.

>>> **Parish Missions:** March, 28, 29, 30 and 31, 2019 we will have the Lenten Retreat for our Parish. Fr. John Sembrat, OSBM will be giving the talks.

>>> **Maria Bedzyk** is celebrating her 100th Birthday on March 14. We wish her good health and God's blessing. Mnohaya Lita!

>>>Last week our former pastor **Fr. Ignatius Holowaychuk, OSBM** suffered a stroke. He is currently recovering in Mundare Hospital. Fr. Ignatius was Pastor at St. Mary's from 1998-2000 and Assistant Pastor from 1984-1986 & 1991-1994. Please keep him in your prayers.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$1,362.00

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!

UCWLC EASTER BAKE SALE

Saturday, April 13, 2019

10:00 AM - NOON

After much consideration, the Ladies League has decided that the Easter Bake Sale will continue. All sales will be by "PRE-ORDER ONLY." There will be NO SALES on the day of pickup.

The pre-sale order forms will be available at the back of the church, in the church office and on-line. Return your completed order form either to the church office or place it in the Sunday offering basket with "**EASTER ORDER**" on the front.

Food sales will include: **Babka, Paska, Sausage, Beets-with-Horseradish, and Borsch.**

The orders need to be placed no later than **April 8**. Any orders placed after that date will have no guarantee.

Dates for baking will be announced in the parish bulletin.

We thank you for your support, and with God's blessings everyone will have their food to have blessed for Easter Sunday.

Thank you,

Marlayne Andrijaszyn, President

UCWLC Easter Baking

We have scheduled some dates for baking:

Paska: Thursday, March 14 and Monday, March 25. Time: 9:30 AM

Beets/Borsch: Thursday, March 28. Time: 8:00 AM - 3:00 PM.

Volunteers are needed for both events. If you are able to come to help on any of the days, much appreciated. Thank you. Marlayne Andrijaszyn, President

>>>**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".

>>>**CATHOLIC BIBLE STUDY:**

Lent is the forty-day liturgical season of fasting, prayer and almsgiving in preparation for Easter. We are also called to pray by meditating on Holy Scripture, to grow in our personal relationship with God and be ready for the Passion, Death and Resurrection of our Lord and Savior Jesus Christ.

This Lent, St. Mary's offers all parishioners a unique opportunity to experience the Catholic Bible Seminar with Fr. Jim Nisbet. The Parish is hosting this ongoing event for the faithful in the Eparchy and the Archdiocese, on March 22, 23 and 24, 2019.

Fr. Jim is one of the world's foremost scriptural experts, but his teachings are not dry and theological. He is easily understood, his message is uplifting, the knowledge he shares is practical and relevant to today's world and to each listener – it is as though Fr. Jim brings the Holy Scripture to life in one's heart and soul. And his humor is also appreciated far and wide.

This year's topic is the Second Book of Samuel, which is about the life and leadership of King David. It follows his 40-year reign of ups and downs, explores his weaknesses and strengths and ultimately his willingness to acknowledge his sins and to repent as best he could. His journey brought unity to his people Israel and ends with his word of praise to God, who had delivered him from all his enemies.

On our 40-day Lenten journey, do we not wish to rise from our sins, repent, be a more united faith community and bring glory to God when Jesus rises from death and conquers death on Easter day? Consider attending the Seminar with Fr. Jim as part of your Lenten preparations. You will not regret it!

To register and pay, please visit

<https://biblestudies4.wixsite.com/biblecentre/registration>

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.

The First Sunday of the Great Fast Sunday of Orthodoxy

<http://sspp.ca/our-faith/liturgical-year/movable-feasts/the-first-sunday-sunday-of-orthodoxy/>

The first Sunday of Lent is called the Sunday of Orthodoxy. It is the day we celebrate the return of icons to the churches. Icons were venerated in the Eastern Church until the reign of Leo III (717-741 A.D.) when under the influence of two bishops from Asia Minor; he decreed that the veneration of icons was idol worship. This decree marked the beginning of a long bloody battle against sacred images in the Eastern Church. Icons were destroyed or burned and their defenders cast into prison, exiled and even tortured. This battle lasted, with short intervals of peace, until 842 A.D. when Empress Theodora restored the use and

veneration of icons. A synod at Constantinople was convoked which restored the veneration of holy images. The right way to use icons was defined, saying that the icon should be honored or venerated, but not worshiped as an idol in itself.

"We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady, the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be

kissed and that they are an object of veneration and honour, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature.”

On the first Sunday of the Great Lent the icons were brought back to the churches in solemn procession. That day is remembered as the triumph of Orthodoxy (tradition) over the iconoclasts (those who opposed the use of sacred images). Icons are important in that they affirm the dogma of the Incarnation of our Lord and Saviour Jesus Christ—the Word of God made flesh. As this dogma is central to Christianity, the victory over the Iconoclasts came to broadly represent the victory of the true faith over all errors.

The name of this Sunday reflects the great significance which icons possess for the Church. They are not optional devotional extras, but an integral part of our faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of our churches is often covered with icons painted on walls and domed roofs, and there is usually an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. Many of our homes have an icon corner where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons

and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

The heart of Eastern Christianity, the inner mystery of its radiant beauty, the source of its worship and teaching is the glorification of Christ, the living God, through whom we know the Father and from whom we receive the Holy Spirit.

The veneration and the honor that is shown to an icon, an image, goes to its archetype, goes to its prototype. So if the Christian would venerate an icon of Jesus or of some saint or some martyr, the veneration and the honor that would be shown to that person that was depicted would be, obviously—or at least it should be obvious—transferred to the person himself, and in the case of Jesus, this would be to the Lord himself.

We Christians believe that he who sees Jesus sees the Father in him. The Father's invisible, but he *becomes* visible in his Son, who is his word, who is his image, who is his wisdom, who is his truth, who is his peace, who is his light, who is his life. He actually becomes flesh and becomes visible. Therefore, when you have an image of Jesus, you have an image of God becoming visible; that in the humanity of Jesus, you are given insight into the invisible character of God. The icon testifies to the incarnation of the Son of

God, the real incarnation of the Son of God; that God really became a human being whose image can be depicted.

We really believe in the Incarnation, that the Son of God, who is divine with the same divinity as God the Father, really became a human being, a man just like us, without ceasing to be God. We really believe that Jesus is fully divine and fully human in one Person. And therefore, we believe that his image can be painted, and not only painted but venerated and honored. And as true Christians, we believe that by doing that we are confessing the faith and proclaiming the Gospel of our salvation in Jesus Christ our Lord.

Icons, hymns, prayers, worship and liturgy of the Eastern Church unceasingly focus our attention, our hearts, minds, and spirits on Jesus Christ: His person, redeeming message, and divinity. Icons are windows into that holy realm where God and the saints now dwell. By beholding of the sacred icons, each liturgical year as events are celebrated, we see the unfolding of Our Salvation.

The Holy Martyr Quadratus (Codratus) and those with him

<https://oca.org/saints/lives/2019/03/10/100751-martyr-quadratus-and-those-with-him-at-corinth>

During a persecution against Christians (in the third century) a certain pious woman named Rufina fled from Corinth to a mountain, to escape from her pursuers. There she gave birth to a son Quadratus, and died soon afterward. By the Providence of God the infant remained alive and was

nourished in miraculous manner: a cloud appeared over him, dropping a sweet dew into his mouth.

The childhood and youth of Saint Quadratus were spent in the wilderness. When he was a young man, he chanced upon Christians, who enlightened him with the light of the true Faith. Quadratus studied grammar, and later learned the physician's art and attained great success in it. But most of all, Quadratus loved the wilderness solitude and he spent the greater part of his time in the hills, in prayer and meditation upon God. Many years passed, and his friends and followers frequently came to the saint to hear his instruction. Among them were Cyprian, Dionysius, Anectus, Paul, Crescens and many others.

By order of the impious emperor Decius (249-251), the military prefect Jason arrived at Corinth to torture and slay Christians. Since Quadratus was the eldest, he spoke for the rest. The saint bravely defended his faith in Christ the Savior, then they began the torture. Saint Quadratus, despite inhuman suffering, encouraged the others, urging them not to be afraid and to stand firmly for the Faith.

Unable to persuade any of them to deny Christ, Jason ordered the martyrs to be thrown to wild beasts to be torn apart. But the beasts did not touch them. They tied the saints to chariots by their feet and dragged them through the city, and many of the crowd threw stones at them. Finally, they condemned the martyrs to beheading by the sword. At the place of execution the martyrs requested for a certain time to pray, and then one after the other they bent their necks beneath the sword.

The remaining disciples of Saint Quadratus also suffered for Christ: Dionysius (another one) was stabbed in the night; Victorinus, Victor and Nicephorus were crushed in a large stone press; Claudius's hands and feet were cut off; Diodorus was thrown into a fire prepared for him; Serapion was decapitated; Papias and Leonidas were drowned in the sea. Many holy women also went voluntarily to suffer for Christ: Saints Chariessa, Nunechia, Basilissa, Nike, Galla, Galina, and Theodora were among them.

Union with God

(From "My Daily Bread")

CHRIST: MY CHILD, as long as you are in sanctifying grace, the Holy Trinity dwells within your soul. As long as you live free of mortal sin, I am with you in a supernatural union. The more aware you become of this union, the more will you be influenced by it in your daily life.

2. Live an active interior life, so that you may gain the full benefit of this close friendship. Through the various methods of prayer, learn to direct your mind and heart to Me often throughout the day.

3. You will rise to great perfection in your daily life if you can center your occupations and activities around Me. With such an interior life you will no longer be disturbed by the people around you, nor by the tasks which face you, nor by the difficulties and trials which come to you.

This union is the beginning of heavenly peace and joy. You will know My joy because you will be aware of possessing Me. You will have My peace because you will love My Will and follow it throughout the day. Not only will you live your life for Me, but you will live it with Me. You will be aware of My companionship in all that you do and suffer.

THINK: As long as I am in sanctifying grace, the Blessed Trinity dwells within my soul. This interior union would affect my daily life much more if I were more aware of it throughout the day. I do not need to interrupt my activities, but I need only develop a habit of prayer. This habit would help my mind turn frequently to God within me. In my spare time I would seek to perfect my friendship with Him by reading, reflecting, and conversing with Him. My daily burdens would be much lighter because I would be more aware that God shares them with me. Human friendships would become more perfect because I would bring God's grace into them. My way of thinking and living would help my friends come closer to God.

PRAY: Holy Trinity, my God, You have been pleased to make my soul Your dwelling. You came to me in baptism, intending to be my closest companion forever. As long as I do not reject