

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."*

17 березня, 2019

Volume 64 No. 11

March 17, 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.

Друга неділя Великого посту.
Преподобний Олексій, чоловік Божий



Second Sunday of Great Lent.

Venerable Alexis, Man of God

Hebrew 1:10-2:3

Mark 2:1-12

**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 158 “Stradal’na Maty”; 2) **at Communion:** page 172 “Plyve narod”; 3) **Closing:** page 144 “Preterpivyi”

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

Вівторок, 19 березня: о 7:00 год. вечора - Служба Передшеосвячених Дарів у церкві.

Середа, 20 березня: о 7:00 год. вечора - Хресна Дорога у каплиці.

П'ятниця, 22 березня: о 7:00 вечора - **Заупокійна Служба Божа і Сорокоусти** за померлих членів наших родин.

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 Передшеосвячених дарів по вівторках о 7:00 год. веч. у церкві. 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.

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 lives 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 many labour; those who are immediately recovering from serious illness.

Sunday Donations: March 10, 2019: \$866.00

TODAY: Sunday, March 17: 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.

>>> **Parish Missions:** this 2019 year on Thursday, March 28, at 7:00 PM, Friday, March 29, at 7:00 PM, Saturday, March 30, at 10:30 AM, and Sunday, March 31, at 8:30 AM and at 10:30 AM we will have the Lenten Retreat for our Parish. Fr. John Sembrat, OSBM will be giving the talks.

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 church.

You can submit new names for the Sorokousty Service by using the Sorokousty envelopes that are found in the church vestibule. Suggested donation for Sorokousty is \$10.00.

Please make it a point to attend as many of the services as you are able to.

We pray for the victims of the shooting in New Zealand. We also pray for the victims of the Ethiopian Airlines jetliner crash. In our prayers we regularly pray for “the sick and the suffering, for those held captive and for their salvation.”

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$1,412.00

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 Baking

We have scheduled some dates for baking:

Paska: 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

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

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>

THE SACRAMENT OF PENANCE AND RECONCILIATION

*(from the Compendium of the
Catechism of the Catholic Church)*

296. What is the name of this sacrament? 1422-1424

It is called the sacrament of Penance, the sacrament of Reconciliation, the sacrament of Forgiveness, the sacrament of Confession, and the sacrament of Conversion.

297. Why is there a sacrament of Reconciliation after Baptism? 1425-1426; 1484

Since the new life of grace received in Baptism does not abolish the weakness of human nature nor the inclination to sin (that is, concupiscence), Christ instituted this sacrament for the conversion of the baptized who have been separated from him by sin.

298. When did he institute this sacrament? 1485

The risen Lord instituted this sacrament on the evening of Easter when he showed himself to his apostles and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20:22-23).

299. Do the baptized have need of conversion? 1427-1429

The call of Christ to conversion continues to resound in the lives of the baptized. Conversion is a continuing obligation for the whole Church. She is holy but includes sinners in her midst.

300. What is interior penance? 1430-1433; 1490

It is the movement of a "contrite heart" (Psalm 51:19) drawn by divine grace to respond to the merciful love of God. This entails sorrow for and abhorrence of sins committed, a firm purpose not to sin again in the future and trust in the help of God. It is nourished by hope in divine mercy.

301. What forms does penance take in the Christian life? 1434-1439

Penance can be expressed in many and various ways but above all in fasting, prayer, and almsgiving. These and many other forms of penance can be practiced in the daily life of a Christian, particularly during the time of Lent and on the penitential day of Friday.

302. What are the essential elements of the sacrament of Reconciliation? 1440-1449

The essential elements are two: the acts of the penitent who comes to repentance through the action of the Holy Spirit, and the absolution of the priest who in the name of Christ grants forgiveness and determines the ways of making satisfaction.

303. What are the acts of the penitent? 1450-1460; 1487-1492

They are: a careful examination of conscience; contrition (or repentance), which is perfect when it is motivated by love of God and imperfect if it rests on other motives and which includes the determination not to sin again; confession, which consists in the telling of one's sins to the priest; and satisfaction or the carrying out of certain acts of penance which the confessor imposes upon the penitent to repair the damage caused by sin.

304. Which sins must be confessed? 1456

All grave sins not yet confessed, which a careful examination of conscience brings to mind, must be brought to the sacrament of Penance. The confession of serious sins is the only ordinary way to obtain forgiveness.

305. When is a person obliged to confess mortal sins? 1457

Each of the faithful who has reached the age of discretion is bound to confess his or her mortal sins at least once a year and always before receiving Holy Communion.

306. Why can venial sins also be the object of sacramental confession? 1458

The confession of venial sins is strongly recommended by the Church, even if this is not strictly necessary, because it helps us to form a correct conscience and to fight against evil tendencies. It allows us to be healed by Christ and to progress in the life of the Spirit.

307. Who is the minister of this sacrament? 1461-1466; 1495

Christ has entrusted the ministry of Reconciliation to his apostles, to the bishops who are their successors and to the priests who are the collaborators of the bishops, all of whom become thereby instruments of the mercy and justice of God. They exercise their power of forgiving sins in the name of the Father and of the Son and of the Holy Spirit.

308. To whom is the absolution of some sins reserved? 1463

The absolution of certain particularly grave sins (like those punished by excommunication) is reserved to the Apostolic See or to the local bishop or to priests who are authorized by them. Any priest, however, can absolve a

person who is in danger of death from any sin and excommunication.

309. Is a confessor bound to secrecy? 1467

Given the delicacy and greatness of this ministry and the respect due to people every confessor, without any exception and under very severe penalties, is bound to maintain "the sacramental seal" which means absolute secrecy about the sins revealed to him in confession.

310. What are the effects of this sacrament? 1468-1470; 1496

The effects of the sacrament of Penance are: reconciliation with God and therefore the forgiveness of sins; reconciliation with the Church; recovery, if it has been lost, of the state of grace; remission of the eternal punishment merited by mortal sins, and remission, at least in part, of the temporal punishment which is the consequence of sin; peace, serenity of conscience and spiritual consolation; and an increase of spiritual strength for the struggle of Christian living.

311. Can this sacrament be celebrated in some cases with a general confession and general absolution? 1480-1484

In cases of serious necessity (as in imminent danger of death) recourse may be had to a communal celebration of Reconciliation with general confession and general absolution, as long as the norms of the Church are observed and there is the intention of individually confessing one's grave sins in due time.

312. What are indulgences? 1471-1479; 1498

Indulgences are the remission before God of the temporal punishment due to

sins whose guilt has already been forgiven. The faithful Christian who is duly disposed gains the indulgence under prescribed conditions for either himself or the departed. Indulgences are granted through the ministry of the Church which, as the dispenser of the grace of redemption, distributes the treasury of the merits of Christ and the Saints.

Venerable Alexis the Man of God

Commemorated on [March 17](#)

[<https://oca.org/saints/lives/2019/03/17/100822-venerable-alexis-the-man-of-god>]

Saint Alexis was born at Rome into the family of the pious and poverty-loving Euphemianus and Aglais. The couple was childless for a long time and constantly prayed the Lord to grant them a child. And the Lord consoled the couple with the birth of their son Alexis.

At six years of age the child began to read and successfully studied the mundane sciences, but it was with particular diligence that he read Holy Scripture. When he was a young man, he began to imitate his parents: he fasted strictly, distributed alms and beneath his fine clothing he secretly wore a hair shirt. Early on there burned within him the desire to leave the world and serve God. His parents, however, had arranged for Alexis to marry a beautiful and virtuous bride.

On his wedding night, Alexis gave her his ring and his belt (which were very valuable) and said, "Keep these things, Beloved, and may the Lord be with us until His grace provides us with something better." Secretly leaving his home, he boarded a ship sailing for Mesopotamia.

Arriving in the city of Edessa, where the Icon of the Lord "Not-made-by-Hands" (August 16) was preserved, Alexis sold everything that he had, distributed the money to the poor and began to live near the church of the Most Holy Theotokos under a portico. The saint used a portion of the alms he received to buy bread and water, and he distributed the rest to the aged and infirm. Each Sunday he received the Holy Mysteries.

The parents sought the missing Alexis everywhere, but without success. The servants sent by Euphemianus also arrived in Edessa, but they did not recognize the beggar sitting at the portico as their master. His body was withered by fasting, his comeliness vanished, his stature diminished. The saint recognized them and gave thanks to the Lord that he received alms from his own servants.

The inconsolable mother of Saint Alexis confined herself in her room, incessantly praying for her son. His wife also grieved with her in-laws.

Saint Alexis dwelt in Edessa for seventeen years. Once, the Mother of God spoke to the sacristan of the church where the saint lived: "Lead into My church that Man of God, worthy of the Kingdom of Heaven. His prayer rises up to God like fragrant incense, and the Holy Spirit rests upon him." The sacristan began to search for such a man, but was not able to find him for a long time. Then he prayed to the Most Holy Theotokos, beseeching Her to clear up his confusion. Again a voice from the icon proclaimed that the Man of God was the beggar who sat in the church portico.

The sacristan found Saint Alexis and brought him into the church. Many recognized him and began to praise him. The saint secretly boarded a ship bound for Cilicia, intending to visit the church of Saint Paul in Tarsus. But God ordained otherwise. A storm took the ship far to the West and it reached the coast of Italy. The saint journeyed to Rome and decided to live in his own house. Unrecognized, he humbly asked his father's permission to settle in some corner of his courtyard. Euphemianus settled Alexis in a specially constructed cell and gave orders to feed him from his table.

Living at his parental home, the saint continued to fast and he spent day and night at prayer. He humbly endured insults and jeering from the servants of his father. The cell of Alexis was opposite his wife's windows, and the ascetic suffered grievously when he heard her weeping. Only his immeasurable love for God helped the saint endure this torment. Saint Alexis dwelt at the house of his parents for seventeen years and the Lord revealed to him the day of his death. Then the saint, taking paper and ink, wrote certain things that only his wife and parents would know. He also asked them to forgive him for the pain he had caused them.

On the day of Saint Alexis' death in 411, Archbishop Innocent (402-417) was serving Liturgy in the presence of the emperor Honorius (395-423). During the services a Voice was heard from the altar: "Come unto Me, all ye who labor and are heavy laden, and I will give you

rest" (Mt.11:28). All those present fell to the ground in terror.

The Voice continued: "On Friday morning the Man of God comes forth from the body; have him pray for the city, that you may remain untroubled." They began to search throughout Rome, but they did not find the saint. Thursday evening the Pope was serving Vigil in the Church of Saint Peter. He asked the Lord to show them where to find the Man of God.

After Liturgy the Voice was heard again in the temple: "Seek the Man of God in the house of Euphemianus." All hastened there, but the saint was already dead. His face shone like the face of an angel, and his hand clasped the paper, and they were unable to take it. They placed the saint's body on a cot, covered with costly coverings. The Pope and the Emperor bent their knees and turned to the saint, as to one yet alive, asking him to open his hand. And the saint heard their prayer. When the letter was read, the righteous one's wife and parents tearfully venerated his holy relics.

The body of the saint was placed in the center of the city. The emperor and the Pope carried the body of the saint into the church, where it remained for a whole week, and then was placed in a marble crypt. A fragrant myrrh began to flow from the holy relics, bestowing healing upon the sick.

The venerable relics of Saint Alexis, the Man of God, were buried in the church of Saint Boniface. The relics were uncovered in the year 1216.