

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."*

31 березня, 2019

Volume 64 No. 13

March 31, 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

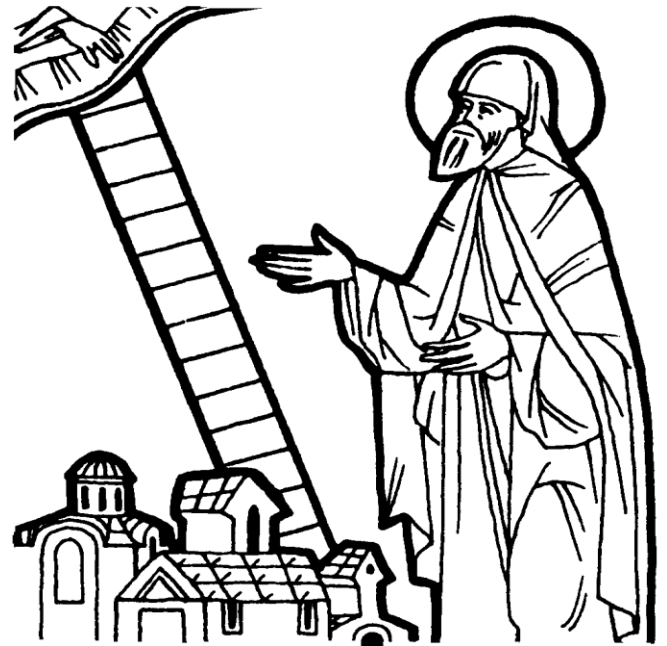
Funerals -by arrangement

**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.**

Четверта неділя посту.
Святитель Іпатій, єпископ Гангри



Fourth Sunday of Lent.
Saint Hypatius, Bishop of Gangra

Hebrew 6:13-20
Mark 9:17-31

**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 168 “Khrystos rozpyaty”; 2) **at Communion:** page 158 “Stradal'na Maty”; 3) **Closing:** page 144 “Preterpivyi”

НИНІ: Неділя, 31 березня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Вівторок, 2 квітня: о 7:00 год. вечора - Служба Передшеосвячених Дарів у церкві.

Середа, 3 квітня: о 7:00 год. вечора - Хресна Дорога у каплиці.

П'ятниця, 5 квітня: 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.

Please pray for Peter Stenyk who fell and was taken to the hospital, but now he is home (he did not have broken bones or major injuries).

Sunday Donations: March 24, 2019: \$1,180.00

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$1,492.00

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!

APPEAL TO UKRAINIAN CATHOLIC YOUTH (age 16-29). Let your Church hear your voice on these issues: how do you see your membership and participation in the life of our Church, what good do you see in it, why are you a Ukrainian Catholic and why do you want to be a Ukrainian Catholic, what do you expect from your Church? You can address these issues by going to the following link: <https://goo.gl/forms/2EF3oyW2ZiVxBB362> The survey must be completed by March 31 (from April 1 it will no longer be active)

TODAY: Sunday, March 31: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

>>>CATHOLIC MISSIONS IN CANADA. Bp. Ken wrote the Letter that was in the last week's Bulletin. The collection is today, March 31. The explanation materials were available at the entrance to the church last week (this week too). **Please make your cheque payable to your local parish (St. Mary's Ukrainian Catholic Church). Your local parish will issue you an income tax receipt.**

>>> Fr. John Sembrat, OSBM – is finishing our Great Lent Mission today. We thank him for his words of spiritual wisdom and teaching.

Tuesday, April 2: 7:00 PM - Presanctified Liturgy in church.

Wednesday, April 3: 7:00 PM - Stations of the Cross in chapel.

Friday, April 5: 7:00 PM - Memorial **Divine Liturgy and Sorokousty** in church.

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.

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

St. Hypatius the Wonderworker and Bishop of Gangra

[Commemorated on March 31]

[<https://oca.org/saints/lives/2019/03/31/100956-st-hypatius-the-wonderworker-and-bishop-of-gangra>]

Hieromartyr Hypatius, Bishop of Gangra, was bishop of the city of Gangra in Paphlagonia (Asia Minor). In the year 325 he participated in the First Ecumenical Council at Nicea, at which the heresy of Arius was anathematized.

When Saint Hypatius was returning in 326 from Constantinople to Gangra, followers of the schismatics Novatus and Felicissimus fell upon him in a desolate place. The heretics ran him through with swords and spears, and threw him into a swamp. Like the Protomartyr Stephen, Saint Hypatius prayed for his murderers.

An Arian woman struck the saint on the head with a stone, killing him. The murderers hid his body in a cave, where a Christian who kept straw there found his body. Recognizing the bishop's body, he hastened to the city to report this, and the inhabitants of Gangra piously buried their beloved archpastor.

After his death, the relics of Saint Hypatius were famous for numerous miracles, particularly for casting out demons and for healing the sick.

From of old the hieromartyr Hypatius was particularly venerated in the Russian land. Thus in the year 1330 the Ipatiev monastery was built at Kostroma, on the place where the Mother of God appeared with the Pre-eternal Christ Child, the Apostle Philip, and the hieromartyr Hypatius, Bishop of Gangra. This monastery later occupied a significant place in the spiritual and

social life of the nation, particularly during the Time of Troubles.

When is the Liturgy Celebrated? Liturgical seasons

(from the Catechism of the Catholic Church)

1163 “Holy Mother Church believes that she should celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord's Day, she keeps the memory of the Lord's resurrection. She also celebrates it once every year, together with his blessed Passion, at Easter, that most solemn of all feasts. In the course of the year, moreover, she unfolds the whole mystery of Christ Thus recalling the mysteries of the redemption, she opens up to the faithful the riches of her Lord's powers and merits, so that these are in some way made present in every age; the faithful lay hold of them and are filled with saving grace.” [33]

1164 From the time of the Mosaic law, the People of God have observed fixed feasts, beginning with Passover, to commemorate the astonishing actions of the Savior God, to give him thanks for them, to perpetuate their remembrance, and to teach new generations to conform their conduct to them. In the age of the Church, between the Passover of Christ already accomplished once for all, and its consummation in the kingdom of God, the liturgy celebrated on fixed days bears the imprint of the newness of the mystery of Christ.

1165 When the Church celebrates the mystery of Christ, there is a word

that marks her prayer: "Today!" - a word echoing the prayer her Lord taught her and the call of the Holy Spirit. [34] This "today" of the living God which man is called to enter is "the hour" of Jesus' Passover, which reaches across and underlies all history:

Life extends over all beings and fills them with unlimited light; the Orient of orients pervades the universe, and he who was "before the daystar" and before the heavenly bodies, immortal and vast, the great Christ, shines over all beings more brightly than the sun. Therefore a day of long, eternal light is ushered in for us who believe in him, a day which is never blotted out: the mystical Passover. [35]

4th Sunday of Great Lent: St John Climacus (of the Ladder)

[<https://oca.org/saints/lives/2019/04/07/16-4th-sunday-of-great-lent-st-john-climacus-of-the-ladder>]

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of Saint Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:13).

Fourth Article: "Suffered under Pontius Pilate, was crucified, died, and was buried"

(by Fr. William G. Most)

When Jesus died, His body and soul were separated, for that is what death means. They remained separated until the Resurrection, but His divinity remained united to both His body and His soul.

How did His death produce the effect of Redemption? Sinners had, as it were, taken from one pan of a two-pan scale — an image to represent the moral order — what they had no right to take. The Holiness of the Father, loving all that is morally right, wanted the scales of the moral order righted, wanted the debt to be paid. Further, the imbalance was infinite, so that only a divine Person incarnate could rectify it, by giving up satisfactions He could have lawfully had, and by suffering things He did not owe. Pope Paul VI wrote (*Constitution on Indulgences*, Jan 9, 1967):

It is necessary... for the full remission and... reparation of sins, not only that friendship with God be reestablished... and amends be made for the offense against His wisdom and goodness, but also that all the personal as well as social values, and those of the universal order, diminished or destroyed by sin, be fully restored, ... through voluntary reparation... . Indeed Christ, 'who committed no sin, ' suffered for us, 'was wounded for our iniquities, bruised for our sins... . by His bruises we are healed. ' Thus there was established as it were a treasury of 'the infinite and inexhaustible value the expiation and the merits of Christ our Lord have before God.

We willed to suffer so much also "to draw all things to Himself" (John 12:32) by proving (cf. Romans 5:8) the immense love of His Heart, which went to such lengths to make eternal happiness open to all.

Further, since as St. Paul tells us (cf. Romans 8:17), we are saved and sanctified to the extent that we are not only members of Christ, but are like Him, therefore we too must share in this work of reparation. Jesus wanted to draw us to imitate Him in His work of satisfaction.

So we might join with Him, He commanded "Do this in memory of me." So it is precisely in the Mass that we bring our offering of whatever obedience to the Father we have carried out since the last Mass, and we present too our penance of reparation, to be joined with the obedience and reparation of Jesus and His Mother at the double consecration, when He Himself, using a human priest to carry out the same dramatic sign He used in the Upper Room, presents again His willingness to obey the Father, to make reparation for sin. We might note: Even though in the U. S. we have a dispensation from Friday abstinence, the Church cannot dispense us from this obligation of penance, in union with the sufferings of Jesus and His most holy Mother.

LAW AND FREEDOM

(by Frank Sheed)

This fact that the essence of sin is offence against the law of God sometimes--in fact most often--misleads

the sinner as to the true nature of sin. He imagines himself in a small field, bounded by a fence put there to prevent him from breaking out of the field to sample the rich possibilities of life outside. Here, he says, am I: a being full of the possibilities of development, yet my development is checked at every turn by some absurd law. This view arises from a failure to understand the nature of God's laws. His laws are no mere whims, like the laws of some stupid despot. They are, on the contrary, the expression by God of His own knowledge of man's nature and destiny. He knows the kind of being man is, for He made him. And for the same reason He knows what man is made for. God's laws, then, are a precise statement of how this particular kind of being may avoid destruction and reach his particular goal. The man who makes an engine is not limiting your freedom when he tells you not to run it beyond a certain speed. He knows that if you do you will smash the engine. And if you should plead that your nature demands more speed, that you feel stifled by such slow running--he may very well grow impatient. He knows what speed is right for the engine, for he made it.

God's laws then are best thought of as "maker's instructions," directions for the right use of ourselves. His prohibitions warn us of wrong ways of using ourselves or our neighbours. Earlier I used the simile of a razor to illustrate the point that to misuse a thing was to destroy it. Emancipate the razor from its old humdrum task of removing hair from the face--defy the maker's statement that razors are only meant for shaving--use your razor for chopping

wood and you will have a piece of twisted metal, fit only for the scrap-heap. God's law is not something altogether apart from us: the knowledge of it may have to come from outside, but the law itself is, in a special sense, inside us. For it is a statement of the way we are made. And any action against it is therefore an action against our own nature and is consequently destructive.

The act of running counter to God's law is sometimes justified on the ground of "self-expression." It certainly is not an expression of the self, for God, who made the self, has declared that such action is contrary to its nature. And a man who commits sin--any sin--is to that extent less of a man, just as a motor car, whose engine has been used in violation of its maker's instructions, is less of a motor car. To return to the argument of an earlier chapter--freedom results only from doing what one ought. The connection between law and freedom is absolute.

Yet we sin. Our will is so made that it can choose only what appears to us as good. But two different and contradictory things may both appear to us as good from different points of view: to abstain from meat on Friday is good because God's Church demands it: to eat meat on Friday is good because our body is very fond of meat. Between these two goods the will can choose. Its tendency, since the Fall, is to choose the more immediate, what we may call the nearer good--the one we like! To take a matter of more importance. If a married man falls in love with a woman who is not his wife, then two mutually exclusive courses of action will both seem to him, from different angles,

good. To remain faithful to his own wife will seem good because God has forbidden adultery: to be faithless to her will seem good because his lower nature would find pleasure in the sin. Again the will must choose. And its tendency, against which it must struggle, is likely to be in the direction of the lower pleasure. Temptation--however tremendous--is not sin. It is not even venial sin. But for the will to yield to it, to choose the sin--even if it never proceeds to action--that is sin--as offence against God and a contradiction of one's own nature.

THE TWO NATURES OF CHRIST

Christ is God-made-man: that is He is truly God and He is truly man. He is God--with the nature of God: He took to Himself and made His own a complete human nature--a real human body and a real human soul. He is, then, one person-- God--with two natures--divine and human. Nor is all this mere abstract matter, of no real concern to us. Everything in our life is bound up with the one person and the two natures of Christ. We must grasp this central luminous fact, or everything remains in darkness.

The distinction between person and nature is not some deep and hidden thing to which philosophy only comes after centuries of study. It is, on the contrary, a distinction so obvious that the smallest child who can talk at all makes it automatically. If in the half-light he sees a vague outline that might be anything, he asks "What is that?" If, on the other hand, he can see that it is a human being, but cannot distinguish or

does not recognize the features, he asks "Who is that?" The distinction between what and who is the distinction between nature and person. Of every man the two questions--what is he? and who is he?--can be answered. Every man, in other words, is both a nature and a person. Into my every action, nature and person enter. For instance I speak. I, the person, speak. But I am able to speak only because I am a man, because it is of my nature to speak. I discover that there are all sorts of things I can do: and all sorts of things I cannot do. My nature decides. I can think, speak, walk: these actions go with the nature of man, which I have. I cannot fly, for this goes with the nature of a bird, which I have not.

My nature, then, decides what I can do: it may be thought of as settling the sphere of action possible to me. According to my nature, I can act: apart from it, I cannot. But my nature does not do these things--I, the person, do them. It is not my nature that speaks, walks, thinks: it is I, the person.

A man may then be thought of as a person--who acts--and a nature--which decides the field in which he acts. In man there is simply one nature to one person. In Christ there are two natures to one person: and our minds used to the one-nature-to-one-person state of man tend to cry out that there is a contradiction in the idea of two natures to one person.

But once it has been grasped that "person" and "nature" are not identical in meaning: once it has been grasped that the person acts and the nature is that principle in him which decides his sphere of action, then we see that

mysterious as Our Lord's person and nature may be, there is no contradiction. God the Son, the Second Person of the Blessed Trinity,[1] assumed--took to Himself--a human nature: made it His own: not simply as something which He could use as a convenient sphere to act in, but really as His own: just as our nature is our own. In us the relation of person and nature is such that not merely do we say "I have a human nature" (as we might say "I have an umbrella") but person and nature are so fused in one concrete reality that we say "I am a man." So God the Son can say not only "I am God with a human nature to act in" but in the most absolute fullness of meaning He can say "I am man." He does not simply act as man: He is man--as truly man as we.

This one person has two spheres of action: Christ our Lord could act either in His nature as God or in His nature as man. Remember the principle stated a few paragraphs back, that it is not the nature that acts, but the person. Therefore, whether He was acting in His divine nature or in His human nature, it was always the person who acted: and there was only the one person--God.

Then this is the position. Christ is God: therefore whatever Christ did, God did. When Christ acted in His divine nature (as when He raised the dead to life) it was God who did it: when Christ acted in His human nature (as when He was born, suffered and died) it was God who did it: God was born, God suffered, God died. For it is the person who acts: and Christ is God.