

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."*

14 квітня, 2019

Volume 64 No. 15

April 14, 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.

КВІТНА НЕДІЛЯ



PALM SUNDAY

Philippians 4:4-9
John 12:1-18

**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 (not in the blue song book) "Osanna"; 2) **at Communion:** page 172 "Plyve narod"; 3) **Closing:** "Osanna" and "Plyve narod" page 172

НИНІ: Неділя, 14 квітня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Середа, 17 квітня: о 7:00 год. вечора - **Заупокійна Служба Божа і Сорокоусти** за померлих членів наших родин.

Порядок Страсних і Великодніх Богослужень - 2019

17 квітня: Страстна середа

- 7:00 веч. - Служба Божа, Сорокоусти, сповідь

18 квітня: Страстний четвер

- 7:00 веч. - Страсна Утренья й читання 12 Євангелій, сповідь

19 квітня: Велика п'ятниця: (*Сьогодні зберігаємо піст без м'ясних і молочних страв*)

- 11:00 рано - Вечірня з Виставленням Плащаниці, сповідь

- 7:00 веч. - Єрусалимська Утренья, сповідь

20 квітня: Велика субота

- 10:00 рано - Служба Божа, Свячення Пасок, сповідь

- 2:00 попол. - Свячення Пасок, сповідь

- 4:00 попол. - Свячення Пасок, сповідь

- 7:00 веч. - Надгробне, Свячення Пасок, сповідь

21 квітня: Великдень

- **7:00 рано - Воскресна Утренья, Торжественна Служба Божа Мирювання та Свячення Пасок**

- 10:30 рано - Служба Божа, Мирювання та Свячення Пасок

22 квітня: Світлий понеділок

- 9:30 рано - Воскресна Утренья й Служба Божа

23 квітня: Світлий вівторок

- 9:30 рано - Воскресна Утренья й Служба Божа

28 квітня: Томина неділя

- 8:30 рано - Служба Божа

- 10:30 рано - Служба Божа

- 12:00 по обіді - Спільне свячене в Парафіяльному залі. Заохочуємо всіх Парафіян взяти участь, як одна родина, у цій події.

КВІТНА НЕДІЛЯ

(о. Юліян Катрій, ЧСВВ)

"... й ми, як отроки, знамена перемоги носячи, Тобі, переможцеві смерті, восклицуємо: Осанна в вишніх, благословен, хто йде в ім'я Господнє" (Тропар Квітної неділі).

Божу місію на землі Господь наш Ісус Христос завершив двома величними актами, якими є воскресення Лазаря і тріумфальний в'їзд до Єрусалима. Ці дві події, свідками яких було багато людей, переконливо свідчили про Христове

месіянське післанництво та Його божественність. Тріумф тих двох світлих подій відчинив також браму до останнього акту драми Христового життя — Його мук і смерті.

Від перших віків християнства Східна Церква святкує пам'ять Христового в'їзду до Єрусалима в неділю перед Його світлим Воскресенням. Квітна неділя з давніх-давен вважалася великим Господським празником і належить до 12 найбільших празників нашого церковного року. Вона має також деякі особливі звичаї, яких не мають інші празники.

Для кращого розуміння цього празника глянемо на його історію, духовне значення та звичаї, пов'язані з ним.

ЗВИЧАЇ КВІТНОЇ НЕДІЛІ

Квітна неділя в наших богослужбових книгах має такі назви: "неділя Ваїї", Цвітна, Цвітоносна і Цвітоносія", а в народі ще: "неділя Шуткова, Вербна чи Вербниця". Усі ті назви пов'язані із звичаєм благословляти й роздавати того дня в церкві пальмові чи оливкові галузки. Через брак пальмового чи оливкового віття в нашій країні ми маємо прадавній звичай використовувати гілки лози чи верби, бо вони навесні найшвидше розвиваються.

У жидів і давніх римлян пальмова гілка була символом перемоги. Тому її несли в руках під час переможного походу. На людних ігрищах переможців також нагороджували пальмою, як символом перемоги. У Новому Завіті пальмова галузка стала символом мучеництва. У катакомбах ставили пальму на гробах мучеників як символ тріумфу мученика. Оливкова галузка є символом миру. У нашому требнику, у молитві на благословення лози, вербна галузка зветься також

символом воскресення.

У грецькій мові пальмові галузки зветься "баїя", по-церковно-слов'янському "ваїя", а звідси й назва неділі Ваїї.

Не можна точно сказати, коли прийшов звичай благословляти в церкві віття пальми, оливки чи іншого дерева. Здається, що благословення галузок уже було в практиці десь у VII ст., хоч сам обряд благословення з'являється в літургійних пам'ятках щойно в IX столітті.

Благословення ваїї за приписами нашого обряду буває у Квітну неділю під час утрені після Євангелія на 50 псалмі. На Східній Україні був також звичай у містах благословляти й роздавати лозу в суботу ввечері, а по селах — у Квітну неділю вранці. Там разом з лозою вірні діставали також свічку як символ воскресення.

З посвяченою лозою в нашого народу пов'язані різні дії, деколи навіть забобонні. Посвяченої лози ніхто не нищив. Її ставили вдома за ікони або садили на городі. Нею благословляли худобу, коли перший раз виганяли на поле пасти. З посвяченою вербою господар обходив своє обійстя, щоб відігнати нечисту силу. Деякі навіть проковтували пуп'янки лози, "щоб горло не боліло". Подекуди посвячену лозу давали померлим до рук, щоб при загальному воскресенні вони йшли назустріч Христові із символом перемоги. При виході з церкви у Квітну неділю люди легко вдаряли один одного по рамені лозою кажучи: "Не я б'ю, лоза б'є, за тиждень буде Великдень". Так пригадували собі, що за кілька днів буде празник Пасхи.

За прикладом єрусалимської Церкви і в Греції у IX-X віках у Квітну неділю в часі процесії з ваями вулицями Царгорода патріярх їхав на осляті.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$1,542.00

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: April 7, 2019: \$1,713.00

Mark Your Calendars your Calendars

Camp St. Volodymyr August 18 - 25, 2019.

Campers aged 7-15. Registration will begin in early April.

For more information contact: jennsawka@hotmail.com

>>> Maksym Pacholko, the son of Peter and Sara, will receive his First Solemn Communion on Easter, April 21. God Bless!

>>> Please find at the church entrance the Draft Copies of the Minutes of the last Annual Parish General Meeting.

The process of Canonization the Servant of God, Reverend Leon Iulian Manu, OSBM (1883-1959). The Servant of God, Rev. L. Manu, OSBM lived his saintly life in Romania. There is usually a process of canonization before one is declared a saint by the Church. This process studies whether the man or the woman is worthy be declared a saint. Please, find a little pamphlet about the Servant of God, Rev. L. Manu, OSBM at the entrance to our church. This pamphlet is called "SERVANT OF GOD, REVEREND LEON IULIAN MANU MONK OF ORDER OF SAINT BASIL THE GREAT SAINT PETER AND PAUL PROVINCE, ROMANIA"

April Is DAFFODIL MONTH - a month of fundraising for the Canadian Cancer Society. Although we do not have a church team this year in the DAFFODIL DASH, our team encourages you to continue to donate to a very worthwhile cause. Your donation \$\$ are used locally to continue to educate and research issues related to cancer.

You can donate on-line directly.

Go to the link

https://secure2.convio.net/cco/site/Donation2?idb=1372214657&df_id=32512

TODAY: Sunday, April 14: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

Wednesday, April 17: 7:00 PM - Memorial **Divine Liturgy and Sorokousty** in church.

We extend our sincerest condolences to the Families of the late Mary Misiong and Mary Spitz, both of whom passed away last week. Вічна Пам'ять!

SCHEDULE OF PASSION AND EASTER SERVICES - 2019

April 17: Passion (Holy) Wednesday

- 7:00 p.m. - Divine Liturgy, Sorokousty, Confessions

April 18: Passion (Holy) Thursday

- 7:00 p.m. - Passion Matins - Reading of the 12 Gospels, Confessions

April 19: Great (Good) Friday - Today is a strict fast day - (No meat and dairy dishes)

- 11:00 a.m. - Vespers with placement of the Holy Shroud, Confessions

- 7:00 p.m. - Jerusalem Matins, Confessions

April 20: Great (Holy) Saturday

- 10:00 a.m. - Divine Liturgy of St. Basil, Blessing of Paschal Food, Confessions

- 2:00 p.m. - Blessing of Paschal Food, Confessions

- 4:00 p.m. - Blessing of Paschal Food, Confessions

- 7:00 p.m. - Sepulcher Service, Blessing of Paschal Food, Confessions

April 21: Sunday - Resurrection of our Lord Jesus Christ

- 7:00 a.m. - Resurrection Matins, Divine Liturgy, Myrovannia - Anointing with Holy Oil, Blessing of Paschal Food

- 10:30 a.m. - Divine Liturgy, Anointing with Holy Oil, Blessing of Paschal Food

April 22: Easter Monday

- 9:30 a.m. - Resurrection Matins and Divine Liturgy

April 23: Easter Tuesday

- 9:30 a.m. - Resurrection Matins and Divine Liturgy

April 28: THOMAS Sunday

- 8:30 a.m. - Divine Liturgy

- 10:30 a.m. - Divine Liturgy

- 12:00 p.m. - "Sviachene" Parish Easter Dinner in the Parish Hall. We encourage all Parishioners to participate as one family in this event.

Entry of Our Lord into Jerusalem (Palm Sunday)

<https://oca.org/saints/lives/2019/04/21/20-entry-of-our-lord-into-jerusalem-palm-sunday>

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His

emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor

GRACE

(from the Catechism of the Catholic Church)

1996 Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life. [46]

1997 Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an “adopted son” he can henceforth call God “Father,” in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

1998 This vocation to eternal life is supernatural. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature. [47]

1999 The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification: [48]

Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself. [49]

2000 Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent

disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

2001 The preparation of man for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, “since he who completes his work by cooperating with our will began by working so that we might will it.” [50]

Indeed we also work, but we are only collaborating with God who works, for his mercy has gone before us. It has gone before us so that we may be healed, and follows us so that once healed, we may be given life; it goes before us so that we may be called, and follows us so that we may be glorified; it goes before us so that we may live devoutly, and follows us so that we may always live with God: for without him we can do nothing. [51]

2002 God's free initiative demands man's free response, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. the soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. the promises of “eternal life” respond, beyond all hope, to this desire:

If at the end of your very good works . . . , you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are

indeed “very good” since you have given them to us, we shall also rest in you on the sabbath of eternal life. [52]

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are sacramental graces, gifts proper to the different sacraments. There are furthermore special graces, also called charisms after the Greek term used by St. Paul and meaning “favor,” “gratuitous gift,” “benefit.” [53] Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church. [54]

2004 Among the special graces ought to be mentioned the graces of state that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. [55]

2005 Since it belongs to the supernatural order, grace escapes our experience and cannot be known except by faith. We cannot therefore rely on our feelings or our works to conclude that we are justified and saved. [56] However, according to the Lord's words “Thus you will know them by their fruits” [57] - reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an ever greater faith and an attitude of trustful poverty.

A pleasing illustration of this attitude is found in the reply of St. Joan of Arc to a question posed as a trap by her ecclesiastical judges: “Asked if she knew that she was in God's grace, she replied: 'If I am not, may it please God to put me in it; if I am, may it please God to keep me there.'” [58]

#46 Cf. Jn 1:12-18; 17:3; Rom 8:14-17; 2 Pet 1:3-4. #47 Cf. 1 Cor 2:7-9. #48 Cf. Jn 4:14; 7:38-39. #49 2 Cor 5:17-18. #50 St. Augustine, *De gratia et libero arbitrio*, 17: PL 44, 901. #51 St. Augustine, *De natura et gratia*, 31: PL 44, 264. #52 St. Augustine, *Conf.* 13, 36, 51: PL 32, 868; cf. Gen 1:31. #53 Cf. LG 12. #54 Cf. 1 Cor 12. #55 Rom 12:6-8. #56 Cf. Council of Trent (1547): DS 1533-1534. #57 Mt 7:20. #58 Acts of the trial of St. Joan of Arc.