

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."*

2 лютого, 2020

Volume 65 No. 05

February 2, 2020

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.

Празник Стрітєння Господа нашого Ісуса
Христа. НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ.



**Feast of the Encounter of our Lord
Jesus Christ. SUNDAY OF THE
PUBLICAN AND PHARISEE.**

Hebrews 7:7-17; Luke 2:22-40

**The Protection of the Blessed Virgin
Mary Parish** welcomes all guests, friends,
and Parishioners participating in this
Divine Liturgy.

НИНІ: Неділя, 2 лютого: Свято Стрітеня Господа Нашого Ісуса Христа. Як звичайно, ми будемо благословити свічки.

Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Нині, о 10:00 год. ран. – Час Третій (олитва)

Hymns at 10:30 Divine Liturgy

Opening: page 238: "Uviydy, yereyu"

Communion: page 346: "Mariye, Divo blahoslovenna"

Closing: page 378: "Prosymo tia, Divo"

Понеділок, 10 лютого, о 7:00 год. веч.: Збори Парафіяльної ради у залі під церквою.

Неділя, 16 лютого: ЛУКЖ Пенкейк Сніданок. Наша ЛУКЖ гоститиме свій річний Валентинів пенкейк сніданок після двох ранішніх Служб Божих. Запрошуємо всіх прийти і насолодитися їдою і компанією.

Конветки для пожертв на 2020 у коробках знаходяться у притворі церкви. (Уважно перевірте і виберіть тільки свою коробку.)

ПРАЗНИК ГОСПОДНЬОГО СТІТЕННЯ (о. Юліян Катрій, ЧСВВ)

Різдвяне коло свят завершується празником Господнього Стрітення, який святкуємо 2 лютого, на сороковий день після Христового Різдва. Цей празник своїм змістом тісно пов'язаний з Христовим Різдрвом, бо як у Різдрві, так і тут Христос при своїм пожертвуванні у святині об'являє нам Свою божественність. Від зустрічі Божої Дитини і Його Пресвятої Матері з праведним Симеоном і сам празник у Східній Церкві називається Стрітення. Візьмемо до уваги три питання: основу празника, його встановлення та дух богослуження.

ОСНОВА ПРАЗНИКА

Празник Стрітення засновується на події з життя нашого Спасителя, яку записав святий євангелист Лука (2, 22-40). Закон Мойсея приписував, щоб кожна жінка після народження дитини 40 днів не сміла входити до храму, бо в той час вона вважалася нечистою. Ці 40 днів називалися днями очищення. Після закінчення цих днів мати новонародженої дитини приходила до храму і приносила жертву очищення. Багатша жінка жертвувала однолітнє ягня на всепалення та молодого голуба або горлицю, а вбога повинна була принести пару голубів або пару горлиць. Пречиста Діва Марія, як Божа Мати, не була зобов'язана до обряду очищення, бо освятилася Христовим Різдрвом, як каже кондак празника: "Утробу Дівичу освятив Ти різдрвом Твоїм". Та все-таки вона в покорі виконує припис закону і приносить у жертву дві горлиці.

Крім того, над первородним хлопчиком 40 дня відбувався ще обряд пожертвування Богові і його викуплення. Той, хто повинен був освятити й викупити всіх людей, дозволяє, щоб найперше сам був посвячений Богові і викуплений. "Предвічний Бог, — каже литійна стихира, — що колись на Синаю дав закон Мойсееві, сьогодні являється як Дитина. Як Творець закону Він виповняє закон, і по закону приноситься у храм і дається старцеві".

На окрему увагу заслуговує тут ще зустріч Божого Дитяти і його Пречистої Матері з праведним Симеоном. Святий Лука каже, що Симеон "був праведний та побожний, очікував утіхи Ізраїля, і Дух Святий був на ньому. Йому було відкрито Святим Духом, що не бачитиме смерти перш, ніж побачить Христа Господа" (2, 25-26). За Божим просвіченням Симеон у Дитятку Ісусі пізнає Месію, бере Його на свої руки і гарною молитвою дякує Господеві Богу за ласку, що його очі побачили обіцяного Спасителя. Наша Церква відправу вечірні кожного разу завершує молитвою Симеона "Нині відпускаєш". Старець Симеон пророкує Пресвятій Богородиці її майбутню жертву і терпіння задля Ісуса Христа.

НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ (о. Юліян Катрій, ЧСВВ)

Заки жовнір піде на фронт, то тривалий час проходить він військовий вишкіл, мета якого фізично і психологічно приготувати чоловіка до воєнної штуки та загартувати на всі труди й невігоди військового життя.

Подібно чинить і свята Церква, наша добра Мати. Вона заки нам, своїм дітям, поручить спасенну практику строгого Великого посту, то спершу намагається приготувати нас душевно на подвиги 40-денного посту. Цій меті слугують якраз чотири передпісні неділі, що їх починає неділя Митаря і Фарисея, а закінчує неділя Сиропусна. Під час богослужень цих неділь свята Церква наводить нам кілька біблійних образків: гордого фарисея і покірного митаря, навернення блудного сина, сцену страшного суду та вигнання наших прародичів з раю. Ці драматичні образки мають силу зворушити нас до глибини, показати Боже милосердя і Божу справедливість та переконати нас у важливості навернення, покути і спасення душі. Розважання про ті події має викликати в нас серйозне ставлення до посту, переконати в його необхідності та приготувати нас до самого посту.

Згадані передпісні неділі історично ввійшли до нашого церковного календаря в пізніших віках, тоді, коли Великий піст уже став таким, як і сьогодні. Спочатку перед Великим постом додані неділі М'ясопусна й Сиропусна, а щойно відтак десь у VIII-IX віках прийшли ще неділі Митаря й Фарисея та Блудного Сина.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2020: \$337.00.

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!

TODAY: Sunday, February 2: Feast of the Presentation of Our Lord in the Temple. Candles will be blessed after the 8:30 and 10:30 Divine Liturgies.

Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

Today: 9:40 AM - Catechism Class for Children with Susan Lazaruk in the classroom under the church.

Today: at 10:00 AM – Third Hour (Prayer)

Monday, February 10: 7:00 PM: Parish Council meeting in the Fellowship Room.

Sunday, February 16: UCWLC PANCAKE BREAKFAST. Our UCWLC Ladies will be hosting their annual Valentine Pancake Breakfast after both morning Divine Liturgies. Everyone is most welcome to attend. Please come and enjoy good food and fellowship.

Farewell for Bishop Ken Nowakowski

February 29, 2020: Holy Eucharist Cathedral Parish in New Westminster would like to invite you to a farewell reception for Bishop Ken. Divine Liturgy at 11:00 AM with reception to follow. Let us take this opportunity to celebrate Bishop Ken's new appointment as Bishop of the Holy Family of London Eparchy, and most importantly his 12 years of dedicated service, enthusiastic leadership and prayerful ministry in the Eparchy of New Westminster.

The **2020 Parish donation envelope** boxes are in the church vestibule. Please take a moment to find your box. (Please make sure that it is your box that you have taken).

The Holy Father's Prayer Intention for February

Listen to the Migrants' Cries: We pray that the cries of our migrant brothers and sisters, victims of criminal trafficking, may be heard and considered.

Please note that the Parishioners are being targeted by scams. Parishioners are scamed through emails or by phone calls. The scammers pretend to be priests. It is happening across British Columbia and even across Canada. It is happening in Catholic churches, as well as in other churches.

The Encounter of our Lord, God and Savior Jesus Christ in the Temple

(Commemorated on February 2)

(<https://www.oca.org/saints/lives/2020/02/02/100407-the-meeting-of-our-lord-and-savior-jesus-christ-in-the-temple>)

Today the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of

Thy people Israel" (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn

prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the seventh century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the eighth century; and Saint Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as “the Softening of Evil Hearts” or “Simeon’s Prophecy.” The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, “Of the Seven Swords” (August 13) shows three swords on the left side and four from the right.

The icon “Simeon’s Prophecy” symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: “a sword shall pierce through your own soul” (Luke 2:35).

SUNDAY OF THE PUBLICAN AND THE PHARISEE

(<https://www.oca.org/saints/lives/2020/02/09/2-sunday-of-the-publican-and-the-pharisee-embeginning-of-the-lente>)

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the TRIODION (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he

prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson to be learned is that we possess neither the Pharisee’s religious piety, nor the Publican’s repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ’s teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.

LITURGICAL DIVERSITY AND THE UNITY OF THE MYSTERY

(excerpts from the Catechism of the Catholic Church)

Liturgical traditions and the catholicity of the Church

1200 From the first community of Jerusalem until the parousia, it is the same Paschal mystery that the Churches of God, faithful to the apostolic faith, celebrate in every place. the mystery celebrated in the liturgy is one, but the forms of its celebration are diverse.

1201 The mystery of Christ is so unfathomably rich that it cannot be exhausted by its expression in any single liturgical tradition. the history of the blossoming and development of these rites witnesses to a remarkable complementarity. When the Churches

lived their respective liturgical traditions in the communion of the faith and the sacraments of the faith, they enriched one another and grew in fidelity to Tradition and to the common mission of the whole Church. [66]

1202 The diverse liturgical traditions have arisen by very reason of the Church's mission. Churches of the same geographical and cultural area came to celebrate the mystery of Christ through particular expressions characterized by the culture: in the tradition of the "deposit of faith," [67] in liturgical symbolism, in the organization of fraternal communion, in the theological understanding of the mysteries, and in various forms of holiness. Through the liturgical life of a local church, Christ, the light and salvation of all peoples, is made manifest to the particular people and culture to which that Church is sent and in which she is rooted. The Church is catholic, capable of integrating into her unity, while purifying them, all the authentic riches of cultures. [68]

1203 The liturgical traditions or rites presently in use in the Church are the Latin (principally the Roman rite, but also the rites of certain local churches, such as the Ambrosian rite, or those of certain religious orders) and the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite and Chaldean rites. In "faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity, and that she wishes to preserve them in the future and to foster them in every way." [69]

Liturgy and culture

1204 The celebration of the liturgy, therefore, should correspond to the genius and culture of the different peoples. [70] In order that the mystery of

Christ be "made known to all the nations . . . to bring about the obedience of faith," [71] it must be proclaimed, celebrated, and lived in all cultures in such a way that they themselves are not abolished by it, but redeemed and fulfilled: [72] It is with and through their own human culture, assumed and transfigured by Christ, that the multitude of God's children has access to the Father, in order to glorify him in the one Spirit.

1205 "In the liturgy, above all that of the sacraments, there is an immutable part, a part that is divinely instituted and of which the Church is the guardian, and parts that can be changed, which the Church has the power and on occasion also the duty to adapt to the cultures of recently evangelized peoples." [73]

1206 "Liturgical diversity can be a source of enrichment, but it can also provoke tensions, mutual misunderstandings, and even schisms. In this matter it is clear that diversity must not damage unity. It must express only fidelity to the common faith, to the sacramental signs that the Church has received from Christ, and to hierarchical communion. Cultural adaptation also requires a conversion of heart and even, where necessary, a breaking with ancestral customs incompatible with the Catholic faith." [74]

[66] Cf. Paul VI, EN 63-64.

[67] 2 Tim 1:14 (Vulg.).

[68] Cf. LG 23; UR 4.

[69] SC 4.

[70] Cf. SC 37-40.

[71] Rom 16:26.

[72] Cf. CT 53.

[73] John Paul II, Vicesimus quintus annus, 16; cf. SC 21.

[74] John Paul II, Vicesimus quintus annus, 16.

Daily Need of Patience

(from "My Daily Bread")

CHRIST:

MY CHILD, though you may plan all things and arrange everything with the greatest care, you will still have many opportunities to exercise the virtue of patience. You cannot eliminate the unexpected, the unforeseen, and the unavoidable. In many cases your best remedy and weapon will be an intelligent patience with yourself as well as with others.

2. Every man has his daily share of troubles and trials. Sometimes it may be bodily pain and discomfort. At other times it may be mental or spiritual suffering, some annoyance, disappointment, or anxiety. Sometimes you may feel that I have deserted you. Then again, you may have to bear misunderstandings, misinterpretations, or even bad will from your neighbor. In fact, there are times when you are a burden and a bother to yourself.

3. Everybody would like to be free of these trials, but it cannot be. They are a part of your earthly life. Wherever you turn, you will always find My cross in one form or another. Patience will help you to bear it more easily. This virtue will help you keep your soul at peace, so that you may continue to walk toward Heaven in time of trials.

THINK:

I see only too clearly how wonderful a virtue patience is. It is the key to peace, and even joy, in time of trouble and suffering. I need never be surprised, resentful, disappointed, or sad when things go badly for me. Wherever I go, I

bring with me one of my greatest troubles and burdens---myself, with all my unreasoning desires and endless wants. Through the virtue of patience I can gain greater possession of myself. I shall more easily see how to deal with the trials facing Me.

PRAY:

My Jesus, King of true glory, You embraced a life of suffering and trials for love of me. You mounted a throne of shame and agony for my sins. Can I expect, or even desire, a life of ease, with everything going as I wish? When I consider what You chose to suffer for my sake, the disappointments, hatred, ingratitude, humiliation, injustice, and more, can I want a life of planned successes and pleasant friendships? No, Lord. If I really love You, I shall desire a share of Your cross in my daily life. Teach me patience to accept the heartaches, aggravations, and disappointments which come my way. Make me more like You in a life like Yours. No greater glory is possible to any man. Amen.