

Українська Католицька Парафія
Покров Пресвятої Богородиці



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Protection of the Blessed Virgin Mary
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*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

1 березня, 2020

Volume 65 No. 09

March 1, 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.

1-а НЕДІЛЯ ВЕЛИКОГО ПОСТУ.
Преподобномучениця Євдокія



1st SUNDAY OF GREAT LENT.
Venerable-Martyr Eudoxia

Hebrews 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.

НИНІ: Неділя, 1 березня: Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Нині, о 10:00 год. ран. – Час Шостий (Молитва)

Hymns at 10:30 Divine Liturgy

Opening: page 154: "Pid khrest Tviy stayu"

Communion: page 156: "Pokloniayusia, miy Khryste"

After Liturgy: page 144: "Preterpiviyi"

Closing: page 168: "Khrystos rozpyatyi"

Вівторок, 3 березня: о 7:00 год. вечора - Служба Передшеосвячених Дарів у каплиці.

Середа, 4 березня: о 7:00 год. вечора - Хресна Дорога у каплиці.

П'ятниця, 6 березня: о 7:00 вечора - **Заупокійна Служба Божа і Сорокоусти** за померлих членів наших родин.

НЕДІЛЯ ПРАВОСЛАВ'Я

(о. Юліян Катрій, ЧСВВ)

"Пречистому Твоєму образі поклоняємось. Благий, просячи прощення наших провип, 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 патріарха 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 святим 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.

TODAY: Sunday, March 1: 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 – Sixth Hour (Prayer)

Tuesday, March 3: 7:00 PM - Presanctified Liturgy in chapel.

Wednesday, March 4: 7:00 PM - Stations of the Cross in chapel.

Friday, March 6: 7:00 PM - Memorial **Divine Liturgy and Sorokousty** in church.

The **income tax receipts** for the 2019 donations are found in the church vestibule. Please take a moment to find your envelope and take it home. Please make sure that it is your envelope you have taken, and not someone else's.

Friday, March 6. The churches in New Westminster invite you to join the World Day of Prayer, 1:00 PM, Holy Eucharist Ukrainian Catholic Cathedral, 501-4th Avenue. The World Day of Prayer is a global ecumenical movement which brings Christians of many traditions together to observe a common day of prayer. This year's theme is "Rise! Take Your Mat and Walk," which provides an opportunity to pray, celebrate, and give hope to women touched by injustice, especially in Zimbabwe. Everyone is welcome to attend the World Day of Prayer service, which will be followed by refreshments and fellowship.

Parish Lenten Mission

Missionary: Fr. Ireneus Prystajacky, OSBM

Saturday, March 14: 10:30 AM Divine Liturgy & Mission Homily

Sunday, March 15: Mission Homily at both 8:30 and 10:30 Divine Liturgies

Monday, March 16: 7:00 PM Divine Liturgy & Mission Homily

Opportunity for the Sacrament of Confession at each Divine Liturgy

The Holy Father's Prayer Intention for March

Catholics in China: We pray that the Church in China may persevere in its faithfulness to the Gospel and grow in unity.

Scripture Brought to Life – Fr. Jim Nisbet returns to our Parish on March 20 to 22, presenting *The First Book of Kings*. This is not your average Bible Study. Fr. Jim's explanation of scripture is personally meaningful, nourishing to both the heart and soul, no matter the stage of our faith journey. Please register soon.

Cost for the full three days is \$75 (single) or \$140 (married couples). Day rates available. Please see Deacon Howard or Adrian Kopystynsky for more information. Register at: biblestudies4.wixsite.com/biblecentre/registration.

UCWLC EASTER BAKE SALE

Saturday, April 4, 2020. At 10:00 AM - 12:00 Noon

The Ladies League will be having an Easter Bake Sale. 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 **March 22.** Any orders placed after that date will have no guarantee. 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

DAFFODIL DASH

Our parish is once again participating in the annual Canadian Cancer fundraiser being held: **Sunday, April 26, 2020**

- **Time: 9:00 AM. Location: Concord Community Garden (near Science World)**

We would encourage you to join our team and/or support us by making a donation to the **St Mary's Ukrainian Catholic Church** team on-line by going to the link:

(www.cancer.ca/daffodildash/vancouver) and coming out to participate in the 5km walk.

For further info contact B. Ballhorn at 604.879.5830.

MARK YOUR CALENDARS!

CAMP ST. VOLODYMYR August 16 - 23, 2020, Kelowna BC

Start planning your summer holidays now! If you are between the ages of 7-15 this is a summer must do! Come join us to celebrate our 37th year of camp for children in our Eparchy! Registration for campers and counsellors will begin in April. Bus transportation available from New Westminster. If you are interested in volunteering please let us know.

For more information please contact Jennifer Caldwell @ 604.220.0584 or jennsawka@hotmail.com.

The Ukrainian Hour, Sundays 3:00 pm and again on Mondays at 10:00 pm (SK time)– with host Colette Karapita (nee Ukrainetz). Listen at: • <https://www.therock985.ca>

• radio player Canada app (free): CJJC FM. //// March Programs include the Sundays of The Great Fast, as well as Lenten Liturgical Music.

>>> **On the occasion of the Enthronement of the Right Reverend Kenneth Nowakowski** as Bishop of the Ukrainian Catholic Eparchy of the Holy Family of London, on Tuesday 7th April 2020 at 11am at the Ukrainian Catholic Cathedral of the Holy Family, we request that for organisational purposes you complete the Registration Form to indicate attendance. Tickets can be collected from the Chancery Office during the week or from the Cathedral Parish Office on Sundays. Alternatively, you can email enthronement@ucc-gb.com to receive an electronic version of your ticket or to request that it be posted.

Parish Maintenance Fund

Donations for our Maintenance Fund for 2020: \$512.00.

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!

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.

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.

Martyr Eudokia of Heliopolis

(Commemorated on March 1)

[<https://www.oca.org/saints/lives/2020/03/01/100625-martyr-eudokia-of-heliopolis>]

Holy Monastic Martyr Eudokia was a Samaritan, a native of the city of

Heliopolis in Phoenicia (modern Baalbek), who lived during the reign of Trajan (98-117). Her pagan impiety took her off the good path, and for a long time she led a sinful life. Her soul was deadened and her heart hardened.

Eudokia awoke one night at midnight and heard singing from the house of a Christian woman next to hers. A monk was reading from a book which described the Last Judgment, the punishment of sinners, and the reward of the righteous. The grace of God touched Eudokia's heart, and she grieved because of her great wealth and for her sinful life.

In the morning Eudokia hastened to call on the man whose rule of prayer she heard the previous night. This was a monk named Germanus, returning from pilgrimage to the holy places to his own monastery. Eudokia listened for a long time to the guidance of the Elder, and her soul was filled with joy and love for Christ. She asked Germanus to stay in her home for a week, during which she secluded herself in her room, and spent her time in fasting and prayer.

The Elder Germanus told her to give away her wealth and to forget her previous life. Eudokia received holy Baptism from Bishop Theodotus of Heliopolis. She entered a monastery and took upon herself very strict acts of penitence. The Lord granted forgiveness to the penitent sinner and endowed her with spiritual gifts.

After she had become the head of the monastery, the young pagan Philostrates (one of her former lovers) heard of her conversion to Christ and longed to see her again. Aflame with impious passion, he came into the monastery in the guise of a monk and began to urge Eudokia to return to Heliopolis, and resume her former life. "May God rebuke you and not

allow you to leave these premises,” Eudokia cried. Then the impostor fell down dead. Fearing that she had served as an accomplice to murder, the sisters intensified their prayer and besought the Lord to reveal to them His will.

The Lord appeared to Saint Eudokia in a vision and said: “Arise, Eudokia, and pray for the resurrection of the dead man.” Through Eudokia’s prayers, Philostrates revived. Having been restored to life, the pagan begged the nun to forgive him. After he was baptized, he went back to Heliopolis. From that time he never forgot the mercy of God shown him, and he started onto the way of repentance.

Some time passed, and another situation occurred. Inhabitants of Heliopolis reported to the governor Aurelian, that Eudokia had taken gold and silver out of the city and concealed it at the monastery. Aurelian sent a detachment of soldiers to confiscate these supposed treasures. For three days the soldiers tried in vain to approach the walls of the monastery, but an invisible power of God guarded it.

Aurelian again sent soldiers to the monastery, this time under the command of his own son. But on the very first day of the journey Aurelian’s son injured his leg and soon died. Then Philostrates counseled Aurelian to write to Mother Eudokia, imploring her to revive the youth. And the Lord, in His infinite mercy, and through the prayers of Saint Eudokia, restored the youth to life. Having witnessed this great miracle, Aurelian and his close associates believed in Christ and were baptized.

When persecutions against Christians intensified, they arrested Eudokia and

brought her to the governor Diogenes to be tortured. While torturing the saint, the military commander Diodorus received news of the sudden death of his wife Firmina. In despair he rushed to Saint Eudokia with a plea to pray for his departed wife. The monastic martyr, filled with great faith, turned to God with prayer and besought Him to return Firmina to life. As eyewitnesses of the power and grace of the Lord, Diodorus and Diogenes believed in Christ and were baptized together with their families. Saint Eudokia lived for awhile at the house of Diodorus and enlightened the newly-illuminated Christians.

Once, the only son of a certain widow, who was working in the garden, was bitten by a snake and died. The mother wept bitterly for her dead son, and asked Diodorus to resurrect him. Learning of her grief, Saint Eudokia said to Diodorus, “The time is at hand for you to show faith in the Almighty God, Who hears the prayers of penitent sinners and in His mercy grants them forgiveness.”

Diodorus was distressed, not considering himself worthy of such boldness before the Lord, but he obeyed Saint Eudokia. He prayed and in the name of Christ he commanded the dead one to rise, and before the eyes of everyone present the youth revived.

Saint Eudokia returned to her monastery, where she lived in asceticism for fifty-six years.

After Diogenes died the new governor was Vicentius, a fierce persecutor of Christians. Having learned of the accomplishments of the saint, he gave orders to execute her. The holy martyr was beheaded on March 1, 107.