



**Українська Католицька Парафія
Покров Пресвятої Богородиці**

**Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish**

550 West 14 Avenue, Vancouver, BC V5Z 1P6

Phone: 604.879.5830 Fax: 604.874.2727

E-Mail: office@stmarysbc.com

Website: www.stmarysbc.com

*“Today the Virgin stands before us in the temple,
And together with the choirs of saints prays to God for us.”*

30 січня, 2022

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January 30, 2022

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am English

10:30 am Ukrainian

Неділя Закхея

Трьох Святителів

У Свята/Holy Day of Obligation

10:00 am

Щодня/Daily (Mon-Sat)

7:30 am in Chapel

Сповідь/Confessions

9:40 - 10:15 am Sunday morning

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 must be made at least 6 months before the marriage

Funerals - by arrangement

Basilian Fathers serving the Parish

Fr. Joseph Pidskalny, OSBM - Administrator



Zacchaeus Sunday

Three Holy Bishops

1 Timothy 4:9-15

Luke 19:1-10

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

The Provincial Health Order of December 21, 2021 that states: *“indoor organized gatherings of any size are not allowed”* has been extended to February 16, 2022. Therefore, there will be no coffee and fellowship after Divine Liturgies until further notice.

Hymns at 10:30 Divine Liturgy

Opening: page 67: “На Рождество Христовее” “Na Rozhdestvo Khrystoveye”

Communion: page 42: “В Вифлеємі днесь Марія” “V Vyfleyemi dnes’ Mariya”

Closing: page 52: “Во Вифлеємі нині новина” “Vo Vefleyemi nyni novyna”

Wednesday, February 2: Feast of the Presentation of Our Lord.

10:00 am: Divine Liturgy and Blessing of Candles. On this feast day candles are blessed. Along with our prayers, they are lit in times of trial and hardship, uncertainty, anxiety, joy, thanksgiving, or any time we feel the need to dispel the darkness in our lives with their light.

Eternal Memory! We extend our sincerest condolences to Lesia Kuz and Family on the passing of her mother, Maria Bedzyk at the age of 102. Funeral Service pending. Please keep the late Maria Bedzyk and her family in your prayers. **Вічна Пам’ять!**

We pray for peace in Ukraine

Due to the ongoing political events taking place in Eastern Europe, the Synod of Bishops of the Ukrainian Catholic Church is urging us to pray for peace, safety and unity in Ukraine. Please keep Ukraine and its citizens in your prayers. There will be extra petitions for this intention at our Divine Liturgies.

Pray for Ukraine

“I ask you to pray the Our Father for peace in Ukraine, now and throughout this Day. Let us ask the Lord to grant that the country may grow in the spirit of brotherhood, and that all hurts, fears and divisions will be overcome. We have spoken about the Holocaust. But let us think too that [in Ukraine] millions of people were killed [1932-1933]. They are a people who have suffered; they have suffered from hunger, suffered from much brutality and they deserve peace. May the prayers and supplications that today rise up to heaven touch the minds and hearts of world leaders, so that dialogue may prevail and the common good be placed ahead of partisan interests. Please, no more war.” Pope Francis, January 26, 2022

Jars of holy water are available in the church vestibule.

The 2022 Parish donation envelopes are available at the back of the church.

The Sacrament of Reconciliation (Confession): Sunday from 9:40 - 10:15 am (between Liturgies) or by appointment during the week.

The Holy Father's Prayer Intention for January 2022

For true human fraternity. We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

The Three Holy Hierarchs - January 30

www.goarch.org/-/feast-of-the-three-holy-fathers-great-hierarchs-and-ecumenical-teachers-basil-the-great-gregory-the-theologian-and-john-chrysostom

During the reign of the Emperor Alexius Comnenus (1081-1118), a controversy arose in Constantinople among men learned in Faith and zealous for virtue about the three holy Hierarchs and Fathers of the Church, Basil the Great, Gregory the Theologian and John Chrysostom.

Some argued for Saint Basil above the other two because he was able, as none other, to explain the mysteries of the Faith, and rose to angelic rank by his virtues. Organizer of monastic life, leader of the entire Church in the struggle with heresy, austere and demanding shepherd as to Christian morals, in him there was nothing base or of the earth. Hence, said they, he was superior to Saint Chrysostom who was by nature more easily inclined to absolve sinners.

The followers of Saint Chrysostom retorted that the illustrious Archbishop of Constantinople had been no less zealous than Saint Basil in combating vices, in bringing sinners to repentance and in raising up the whole people to the perfection of the Gospel. The golden-mouthed shepherd of matchless eloquence has watered the Church with a stream of homilies in which he interprets the divine word and shows its application in daily life with more accomplished mastery than the two other holy Doctors.

According to a third group, Saint Gregory the Theologian was to be preferred to the others by reason of the majesty, purity and profundity of his language. Possessing a sovereign mastery of all the wisdom and eloquence of ancient Greece, he had attained, they said to such a pitch in the contemplation of God that no one had been able to express the dogma of the Holy Trinity as perfectly as he.

With each faction setting up one of the Fathers against the other two in this way, the dispute resulted in nothing but ill-feeling and endless argument. Then one night the three Hierarchs appeared in a dream to Saint John Mauropus, separately at first, then together and, speaking with a single voice, they said:

“As you see, the three of us are with God and no discord or rivalry divides us. Each of us, according to the circumstances and according to the inspiration that he received from the Holy Spirit, wrote and taught what befits the salvation of mankind. There is not among us a first, a second or a third, and if you invoke one of us the other two are immediately present with him. Therefore, tell those who are quarrelling not to create divisions in the Church because of us, for when we were on earth we spared no effort to re-establish unity and concord in the world. You can conjoin our three commemorations in one feast and compose a service for it, inserting the hymns dedicated to each of us according to the skill and knowledge that God has given you. Then transmit it to the Christians with the command to celebrate it each

year. If they honour us thus as being with and in God, we give them our word that we will intercede for their salvation in our common prayer."

At these words, the Saints were taken up into heaven in a boundless light while conversing with one another by name.

Saint John immediately assembled the people and informed them of this revelation. As he was respected by all for his virtue and admired for his powerful eloquence, the three parties made peace and every one urged him to lose no time in composing the service of the joint feast. With fine discernment, he selected January 30 as appropriate to the celebration, for it would set the seal to the month in which each of the three Hierarchs already had a separate commemoration (Saint Basil - January 1; Saint Gregory - January 25; Saint John (translation of relics) - January 27).

The three Hierarchs - an earthly trinity as they are called in some of the wonderful troparia of their service - have taught us in their writings and equally by their lives, to worship and to glorify the Holy Trinity, the One God in three Persons. These three luminaries of the Church have shed the light of the true Faith all over the world, scorning dangers and persecutions, and they have left us, their descendants, this sacred inheritance by which we too can attain to utmost blessedness and everlasting life in the presence of God and of all the Saints.

(Note: A mosaic of each of the three Hierarchs is found in our church, just below the main dome on all 4 sides. The fourth mosaic depicts St. Josaphat Kuncevich.)

Presentation of Our Lord in the Temple - February 2

Rev. Michael Schudlo, C.Ss.R.

On this day the Church commemorates an important event in the earthly life of our Lord Jesus Christ. Forty days after His birth Jesus was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Leviticus 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.

The Feast of the Presentation of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodios of Patara (+312), Cyril of Jerusalem (+360), Gregory the Theologian (+389), Amphilokios 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 Presentation of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.