

**УКРАЇНСЬКИЙ ПРАВОСЛАВНИЙ СОБОР
СВ. ВОЛОДИМИРА
UKRAINIAN ORTHODOX CATHEDRAL OF ST. VLADIMIR**

**ПАРАФІЯЛЬНИЙ БЮЛЕТЕНЬ - 17-ОГО ЛЮТОГО ДО 28-ОГО КВІТНЯ -2013
PARISH BULLETIN – FEBRUARY 17TH – TO APRIL 28TH, 2013**



VESPERS: Saturdays 5:00 p.m.
Eve of Feast Days 6:30 p.m.

CONFESSIONS: - Sat. Nights before or after vespers
- Before 9:45 a.m. Sunday morning
- before 9:30 a.m. on Feast Days
- or by appointment if you are a shut in

DIVINE LITURGY: Sundays 10:00 a.m.
Feast Days 9:30 a.m.

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СЛОВО НА ВЕЛИКИЙ ПІСТ

Дорогі брати і сестри у Христі!

Слава Ісусу Христу!

Ми входимо, як родина в Христі Ісусі, у Великий Піст. Це є час молитви і прохання, коли кожен з нас повинен виблагати у Господа відпущення своїх гріхів (говінням і сповіддю) і достойно причаститися св. Христових таїн, згідно з заповіддю Христового (див: Івана 6:53-56).

Ще у Старому Заповіті Господь повелів синам Ізраїлевим щороку давати десятину (тобто десятку частину) з усього, що вони придбали і, так, вони мали благословення в усіх ділах своїх. Знаючи це, св. Апостоли установили і для нашої користі десятку частину року, тобто час великого посту (св. Чотири-десятницю), присвячувати Богові щоб і ми благословені були в усіх ділах наших, щорічно очищаючи себе від гріхів своїх, вчинених протягом цілого року. Таким чином, Великий піст - св.Чотиридесятниця - є Богом визначина десятина кожного року (за приблизним підрахунком 36 днів, не рахуючи недільних днів), яку ми, залишаючи на цей час життєві розвагу й усілякі веселощі, присвячуємо служінню Богу - на спасіння своєї душі.

Я бажаю всім нашим вірним великої душевної користі з велико постного подвигу. Нехай Господня благодать покрийє всіх щоб ми відчули в серцях і душах наших спасаючи Божу любов, і щоб "з страхом Божим, вірою і любов'ю" підступили до джерела безсмертя - до святої чаші.

"Боже - благослови, сохрани і спаси всіх нас"

о. Василь

A WORD FOR GREAT LENT

Beloved brothers and sisters in Christ, Glory to Jesus Christ!

Without the sun, all physical life on earth will cease. Without the Son, all spiritual life on earth will cease. He came to give us everlasting life - a life beyond our time and space. A life united to Him.

In reading His words in the New Testament we rarely find dictums. However, He did state very clearly a truth and a condition that we, as His disciples, must believe and follow: He said, - "Most assuredly I say to you, he who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread he will live forever: and the bread that I shall give is My flesh, which I shall give for the life of the world.

Most assuredly, I say to you, unless you eat the flesh of The Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed and My blood is drink indeed. He who eats my flesh and drinks my blood abides in Me, and I in him. (Jn.6:47-56)

Great Lent is both a spiritual exercise and a journey. An exercise of spiritual renewal, and the acquisition of an awareness of the holy and divine. A journey through the constant flow of arrows of temptation and passion and deceptive love of things worldly to attain - Him. It's at the chalice that this mysterious wonder happens

Come, and live the wonder!

fr. Wasyl

ANNUAL PARISH MEETING

The annual meeting of our parish was held on Sunday, February 10, 2013. Reports were presented and a new executive was elected. As president for 2013, I took the opportunity to express gratitude to last year's executive for their caring and wisdom in all of our deliberations.

As well I extended a most sincere "spasybij" to our parishioners for their unwavering dedication and support in all endeavours, morally and financially, through the selfless giving of time and talent. All deserve our deepest gratitude for their commitment to our Parish. Together we can accomplish what we set out to do for the benefit and positive future of our Parish, and the glory of God.

An executive was elected to deal with the Church matters that fall within their mandate. Let me take this opportunity to thank the members for the confidence they have shown in my leadership by re-electing me for another term. I can assure you that I will continue to have the best interest of our Parish at the forefront as the executive meets to discuss and deliberate the issues that come before us.

The following list includes the Executive, Committees and Trustees.

Orysia Sushko
President

Past President – John Jurychuk
President – Orysia Sushko
1st Vice president – Steve Stasiuk
2nd Vice president – John Mykytyshyn
Secretary – JP Semeniuk
Assistant Secretary – Mark Schaefer
Treasurer – Alex Zawhorodny
Assistant Treasurer – Ernie Baryski
Financial Secretary – Walter Rosizky
Assistant Financial Secretary – Alex Kindraka
Hall Rental – John Mykytyshyn
Golden Gate Admin. – Alex Zawhorodny

Members-at-large – Anatoly Disyak
Vicky Weldrick
Brenda Zalitack

Property Management Committee –
John Mykytyshyn, Boris Yacyshyn,
Roman Kaminskij

Boutique & Candles –
Frances Klem, Maurice Klem and
Elaine Wingerak

Audit Committee –
Nadia Senchuk, Dr. Peter Powers,
Donna Paskaruk

Nominating Committee –
Alex Kindraka, Halia Lypka,
Mary Adamson

Trustees –
Peter Kopiak, Anton Pohoreski,
Dr. Walter Smyrniw, Angie Blaschuk,
Natalie Ball, Alexandra Takacs

Organizational reps –
UWAC, Lesia Ukrainka Branch –
Dobr. Larysa Makarenko, President
TYC – John Mykytyshyn, President

THE TRIODION SUNDAYS IN PREPARATION OF GREAT LENT

During the three week pre-Lenten season the church prepares us for repentance. She urges us to prepare ourselves through gradual diet modification and instructing us with themes of humility, judgment, repentance and forgiveness.

The period is bounded by four Sundays.

February 24: Publican and the Pharisee (Luke 18:10-14) This Sunday emphasizes humility as a key attitude for repentance. The Greek word for repentance is *metanoia*, which means a change of mind. To repent we must not boast of our spiritual feats, but humble ourselves like the Publican who longs for a change of mind. We are called to learn this secret of the inward poverty of the Publican rather than the self-righteousness of the Pharisee who is convinced of his perfectness and not open to change because of his pride. There is no prescribed fasting for this week.

March 3: Prodigal Son (Luke 15:11-32) Hearing the parable of Christ about God's loving forgiveness, we are called to come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Lk15:11-24).

March 10: Judgment (Meat-fare) Sunday (Matt 25:31-46). This Sunday is called Meat fare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgment (Mt25:31-46). We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son,

and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.... for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and in prison and you visited me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to me (Mt.25).

We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

March 17: Forgiveness (Cheese-Fare) Sunday (Matt 6:14-21). Finally, on the eve of Great Lent, the day called Cheesefare Sunday, and Forgiveness Sunday, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us. If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6:14-18). **March 24: Great Lent Begins** Great Lent is the period that the Church has in her wisdom set aside for us to intensify our own spiritual growth through fasting, prayer and worship. If you follow the Church guidelines on fasting, make time to attend the services and intensify your own prayer life, you will be rewarded with a greater closeness to God.

Taken from
www.oca.org/OCchapter.asp?SID=2&ID=65

Forgiveness Sunday

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. (Mt. 6:14-21)

At the Liturgy on this day, an excerpt from the Lord's Sermon on the Mount is read. In it, the Lord tells us to forgive our neighbor's offenses, and that should we not, we cannot receive forgiveness of our sins from our Heavenly Father. He also speaks about fasting, and about gathering up Heavenly treasures.

It was established that, in accordance with that Gospel reading, on that day, we should observe the pious custom of asking one another to forgive us our sins, whether committed in knowledge or in ignorance, and of taking all possible measures to reconcile ourselves with those who are at odds with us. That is the first step on the way to Great Lent. Accordingly, that Sunday is customarily referred to as Forgiveness Sunday.

The Church calls the last Sunday before the onset of Great Lent "Cheese-fare Sunday," for it is the last day dairy products may be consumed before Lent begins. The Church reminds us that Adam and Eve were cast out of Paradise for their disobedience and lack of abstinence. In churches on that Sunday, following Vespers, there is a special Rite of Forgiveness, in which the clergy and parishioners

ask forgiveness of one another so that, having reconciled ourselves with our neighbors, we might enter into Great Lent with a clear conscience.

The casting out of our Forefathers from paradise for their disobedience and lack of abstinence, their loss of the state of blessed innocence, is a cause for tears and repentance. The disaster into which the passions of self-love and carnal satisfaction cast mankind teaches us the importance of fasting and other forms of self-denial are in the matter of piety and salvation, and the danger sensual sinful pleasures pose for us.

According to the Gospel passage reads to us by the Church, Lent is the most opportune time in which to strive to acquire spiritual treasures, just as there are particularly opportune times in which to gather and accrue temporary benefits; it is truly a time for good works.

The Lord will not hear the sighs prayers and sighs we address to Him, asking Him to have mercy on us unless we are conscious of the Savior's words, «For if ye forgive men their trespasses, your heavenly Father will also forgive you. » (Matthew 6: 14).

Forgiveness Sunday is a day a day of strict self-examination, a day on which we examine the extent our spiritual maturity: are we capable of following after Christ, of obeying all of His directions?

Many of us know well from personal experience that it is far easier to forgive than to ask forgiveness of one whom we have somehow offended, for our pride interferes with our admitting guilt.

The Church constantly teaches that it is only through repentance, spiritual struggle, and efforts toward great abstinence that what had been lost through sin may be sought, found and restored.

But a few hours after Forgiveness Sunday Vespers, to our amazement, we all notice that in us and around us, something has changed. Something gives us particular focus and attention; that something is the arrival of Great Lent. We, together with the entire Church, now have to move from the call to repent to actually making efforts toward repentance, to the actual matter of repentance.

Great Lent begins...

Forgiveness Prayer

At the end of Sunday vespers and/or the Great Compline service everyone bows to the ground and the priest reads the following prayer:

O Master plenteous in mercy, O Lord Jesus Christ our God: Through the intercessions of our immaculate Lady Theotokos and Ever-virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honorable, heavenly Bodiless Hosts, of the honorable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious, and all-praised apostles; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers, (the patron saint of the temple); of the holy and Righteous Ancestors of God Joachim and Anna; of (the Saints of the day) and of all the saints: make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind. Amen.

Priest: Bless, holy fathers (mothers, brothers and sisters) and forgive me a sinner, all wherein I have sinned this day in deed, word, and thought, and by all my senses.

And the brethren (sisters) (congregation) reply:
First Sunday of Lent: The Sunday of Orthodox

Lent was in origin the time of final preparation for candidates for baptism at the Easter Vigil, and this is reflected in the readings at the Liturgy, today and on all the Sundays of Lent. But that basic theme came to be subordinated to later themes, which dominated the hymnography of each Sunday. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, that Sunday been commemorated as the "triumph of Orthodoxy."

Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday.

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and

May God forgive and have mercy on thee, holy father.

And they make a bow (or a prostration, depending on the typicon), asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and by all my senses, and pray for me a sinner.

Priest: Through His grace may God forgive and have mercy on us all.



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 Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without 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.

Although the theme of the victory of the icons is a secondary one on this Sunday, by its emphasis on the incarnation it 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.

СЛУЖБИ - ЛЮТИЙ - 2013

Суб. 16-ого	- 9:30 рано - 5:00 по обід	- Англомовна Літургія - Велика Вечірня
Нед. 17-ого	-10:00 рано	- 37-ма неділя. Гол. 4 – неділя Закхея. 1 Тим. 4:9:15, Лк. 19:1-10
Нед. 24-ого	- 10:00 рано	- 38-ма неділя. Гол. 5 – неділя Митаря і Фарисея. Тим 3:10-15, Лк. 18:10-14

ПОЧАТОК ПОСТОВОГО ТРІОДУ

СЛУЖБИ - БЕРЕЗЕНЬ - 2013

Нед. 3-ого	- 10:00 рано	- 39-та неділя. Гол. 6. Неділя про Блудного Сина. 1 Кор. 6: 12-20, Лк. 15:11-32
Суб. 9-ого	- 9:30 рано - 5:00 по об.	- М'ясопусна субота. Поминальниця. 1 Кор. 10:23-28, Лк. 21:8-9 25-27, 33-36. Пом. 1 Кор. 4:13-17, Ів. 5:24-30. - Велика Вечірня (в каплиці)
Нед. 10-ого	- 10:00 рано	- 40-ва неділя. Гол. 7. М'ясопусна неділя. 1 Кор. 8:8 – 9-2, Мф. 25:31-46.

Суб. 16-ого	- 5:00 по обід	- Велика Вечірня
Нед. 17-ого	- 10:00 рано	- 41-ша неділя. Гол. 8. Сиропусна неділя. Прощення. Рим. 13:11-14:4, Мф. 6:14-21
	- 1:00 по обід	- Обідниця (англомовна)
	- 6:30 веч.	- Вечірня Прощення

ПОНЕДІЛОК 18-ОГО - ПОЧАТОК ВЕЛИКОГО ПОСТУ

Пон. 18-ого	- 6:30 веч.	- Канон св. Андрія Критського
Вів. 19-ого	- 6:30 веч.	- Канон св. Андрія Критського
Сер. 20-ого	- 9:30 рано	- Літургія Раніш- освячених Дарів
Четв. 21-ого	- 6:30 веч.	- Канон св. Андрія Критського
Суб. 23-ого	- 9:30 рано	- Феодорівська Субота. Євр. 1:1-12, Мк. 2:23-3:5.
	- 5:00 по обід.	- Велика Вечірня
Нед. 24-ого	- 10:00 рано	- 1-ша нед. Великого Посту. Гол. 1. Неділя Православія Євр. 11:24-26, 32-12:2, Ів. 1:43-51.

24-ОГО БЕРЕЗНЯ - НЕДІЛЯ ТОРЖЕСТВА ПРАВОСЛАВІЯ (буде оголошено)

Сер. 27-ого	- 9:30 рано	- Літургія Раніш-освячення Дарів
Суб. 30-ого	- 9:30 рано	- Поминальна Субота (англомовна) Євр. 3:12-16; Мк. 1:35-44, 1Кор. 4:13-17, Ів. 5:24-30.
	- 5:00 по обід	- Велика Вечірня
Нед. 31-ого	- 10:00 рано	- 2-га Неділя вед. Посту. Гол. 2. Неділя Григорія Палама. Євр. 1:10-2:3, Ів. 1:43-51. Євр. 7:28-8:2, Ів. 10:9-16.

СЛУЖБИ - КВІТЕНЬ - 2013

Сер. 3-ого	- 9:30 рано	- Літурнія Раніш - освячених Дарів
Суб. 6-ого	- 9:30 рано	- Поминальна Субота. Собота перед Благовіщенням. Євр. 10:32-38, Мк. 2:14-17, Кор. 4:13-17, Ів. 5:24-30
	- 5:00 по обід	- Велика Вечірня
Нед. 7-ого	- 10:00 рано	- 3-тя Нед. Вед. Посту. Гол. 3. Благовіщення Прес. Богородиці Хрестопоклонна. Євр. 2:11-18, Лк. 1:24-38 Євр. 4:14-5:6, Мк. 8:34-9:1
	- 1:00 по обід.	- Обідниця (англомовна)

Сер. 10-ого	- 9:30 рано	- Літурнія Раніш-освячених Дарів
Суб. 13-ого	- 9:30 рано - 5:00 по обід	- Поминальна Субота. Євр. 6:9-12, Мк.7:31-37, 1 Кор. 15:57-57, Ів. 5:24-30 - Велика Вечірня в каплиці
Нед. 14-ого	- 10:00 рано	- 4-та нед. Вел. Посту. Гол. 4. Нед. Св. Івана Ліствичника. Євр. 6:13-20. Мк. 9:17-31, Євр. 5:9-19, Мф. 4:25-5:12
Сер. 17-ого	- 9:30 рано - 6:30 веч.	- Літургія Раніш-освячених Дарів - Великий Канон Св. Андрія Критського – Поклона
Суб. 20-ого	- 5:00 веч.	- Велика Вечірня
Нед. 21-ого	- 10:00 рано - 1:00 по обід	- 5-та нед. Вел. Посту. Гол. 5. Память прп. Марії Єгипської. Євр. 9:11-14, Мк. 10:32-45, Гол. 3:23-39, Лк. 7:36-50. - Обідниця (англомовна)
Сер. 24-ого	- 9:30 рано	- Літургія Раніш-освячених Дарів
Суб. 27-ого	- 9:30 рано - 5:00 веч.	- Англomовна Літургія. Субота Лазарева, Євр. 12:28-13:8, Ів. 11:1-45. - Велика Вечірня
Нед. 28-ого	- 10:00 рано	- Вербна Неділя. Вхід Господній в Єрусалим. Фил. 4:4-9, Ів. 12:1-18 – ПОСВЯЧЕННЯ ВЕРБИ

SERVICES – FEBRUARY -2013

Sat. 16 th	- 9:30 a.m. - 5:00 p.m.	- English Liturgy - Vespers
Sun. 17 th	- 10:00 a.m.	- 37 th Sun. after Pentecost. Tone. Zacchaeus Sunday. 1Tim. 4-9:15, Lk. 19:1-10
Sun. 24 th	- 10:00 a.m.	- 38 th Sun. after Pentecost. Tone 5. Sunday of the Publican and Pharisee. 2 Tim.3:10-15, Lk. 18:10-14.

BEGINNING OF THE LENTEN TRIODIAN

SERVICES – MARCH – 2013

Sun. 3 rd	- 10:00 a.m.	- 39 th Sun. after Pentecost. Tone 6. Sunday of the Prodigal Son. 1 Cor. 6:12-20, Lk. 15:11-32.
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- Sat. 9th - 9:30 a.m. - Soul Saturday. 1 Cor. 10:23-28, Lk. 21:8-9,25-27, 33-36.
Reposed 1 Cor. 4:13-17, Jn. 5:24-30.
- 5:00 p.m. - **Great Vespers in the Chapel**
- Sun. 10th - 10:00 a.m. - 40th Sun. after Pentecost. Tone 7. **Meat Fare Sunday.**
1 Cor. 8:8-9:2, Mt. 25:31-46.
- Sat. 16th - 5:00 p.m. - Great Vespers
- Sun. 17th - 10:00 a.m. - **Cheese Fare Sunday. Tone 8. Forgiveness Sunday.**
Rom.13:11-14:4, Mt. 6:14-21
- 1:00 p.m. - Noon Day Service (English)
- 6:30 p.m. - **FORGIVENESS VESPERS -**
- AS A PARISH FAMILY LET'S MAKE AN EFFORT ON ATTENDING THIS VERY SPECIAL SERVICE BEFORE THE BEGINNING OF GREAT LENT.**
- Mon. 18th - BEGINNING OF GREAT LENT**
- Mon. 18th - 6:30 p.m. - Great Kanon of St. Andrew of Crete
- Tues. 19th - 6:30 p.m. - Great Kanon of St. Andrew of Crete
- Wed. 20th - 9:30 a.m. - Liturgy of Pre-Sanctified Gifts
- 6:30 p.m. - Great Kanon of St. Andrew of Crete
- Thurs. 21st - 6:30 p.m. - Great Kanon of St. Andrew of Crete
- Sat. 23rd - 9:30 a.m. - Theodore's Saturday. Heb. 1:1-12; Mk. 2:23-3:5.
- 5:00 p.m. - Great Vespers
- Sund. 24th - 10:00 a.m. - 1st Sunday of Great Lent. Tone 1.
SUNDAY OF ORTHODOXY - TO BE ANNOUNCED
Heb. 11:24-26, 32-12:2, Jn. 1:43-51.
- Wed. 27th - 9:30 a.m. - Liturgy of Pre-Sanctified Gifts
- Sat. 30th - 9:30 a.m. - English Liturgy. Soul Saturday. Heb. 3:12-16; Mk. 1:35-44,
1 Cor. 4:13-17, Jn. 5:24-30.
- 5:00 p.m. - Great Vespers
- Sun. 31st - 10:00 a.m. - 2nd Sun. of Great Lent. Tone 2. Sunday of Gregory Palamas.
Heb. 1:10-2:3, Jn. 1:43-51, Heb. 7:28-8:2, Jn. 10:9-16.

SERVICES - APRIL - 2013

- Wed. 3rd - 9:30 a.m. - Liturgy of Pre-sanctified Gifts

Sat. 6 th	- 9:30 a.m.	- Soul Saturday. Saturday Before the Annunciation. Heb. 10:32-38, Mr. 2:14-17, 1 Cor. 4:13-17, Jn. 5:24-30.
	- 5:00 p.m.	- Great Vespers
Sun. 7 th	- 10:00 a.m.	- 3 rd Sun. of Great Lent. Tone 3. Annunciation of the Holy Theotokos. Veneration of the Holy Cross. Heb. 2:11-18, Lk. 1:24-38, Heb. 4:14-5:6, Mk. 8:34-9:1.
	- 1:00 p.m.	- Noon Day Service (English)
Wed. 10 th	- 9:30 a.m.	- Liturgy of Pre-Sanctified Gifts.
Sat. 13 th	- 9:30 a.m.	- Soul Saturday. Heb. 6:13-20, Mk.9:17-31, Eph.5:9-19, Mt. 4:25-5:12.
	- 5:00 p.m.	- Great Vespers in the chapel
Sun. 14 th	- 10:00 a.m.	- 4 th Sun. of Great Lent. Tone 4. Sunday of St. John Climacus. Heb. 6:13-20, Mk.9:17-31, Eph. 5:9-19, Mt. 4:25-5:12.
Wed. 17 th	- 9:30 a.m.	- Liturgy of Pre-Sanctified Gifts
	- 6:30 p.m.	- Great Kanon of St. Andrew of Crete
Sat. 20 th	- 5:00 p.m.	- Great Vespers
Sun. 21 st	- 10:00 a.m.	- 5 th Sun. of Great Lent. Tone 5. Sunday of St. Mary of Egypt Heb. 9:11-14, Mk. 10:32-45, Gal. 3:23-39, Mk. 10:36-50.
	- 1:00 p.m.	- Noon Day Service (English)
Wed. 24 th	- 9:30 a.m.	- Liturgy of Pre-Sanctified Gifts
Sat. 27 th	- 9:30 a.m.	- English Divine Liturgy – Lazarus Saturday. Heb. 12:28-13:8, Jn. 11:1-45.
	- 5:00 p.m.	- Great Vespers
Sun. 28 th	- 10:00 a.m.	- PUSSY WILLOW SUNDAY. ENTRY OF THE LORD INTO JERUSALEM. Phil. 4:4-9, Jn. 12: 1-18. - BLESSING OF PUSSY WILLOWS

BEGINNING OF PASSION WEEK

Brothers and Sisters! The all-merciful God desires happiness for us both in this life and in the life to come. To this end He established His Holy Church, so that she might cleanse us from sin, sanctify us, reconcile us with Him and give us a heavenly blessing. The embrace of the Church is always open to us. Let us all hasten their more quickly, we whose consciences are burdened. Let us hasten, and the Church will lift the weight of our burdens, give us boldness before God, and fill our hearts with happiness and blessedness.

[**\(St. Nectarius of Aegina, The Path to Happiness, 1\).**](#)

СЛОВО НА ВЕЧІРНІ З ЧИНОМ ПРОЩЕННЯ – написав Диякон Андрій Головков

«Дорогі браття і сестри! Сьогодні неділя Прощення. Чому Церква встановила напередодні Великого посту звершувати чин Прощення? Тому, що Христос сьогодні в Євангелії сказав: «Якщо будете прощати людям провини їхні, то і Отець ваш Небесний простить вам провини ваші, а якщо не будете прощати людям провин їхніх, то і Господь не відпустить вам провин ваших». А ми вступаємо у Великий піст і хочемо, щоб в ці дні Господь очистив наші душі від усякої скверни, від усяких гріхів. То як же Господь простить нам під час сповіді гріхи наші, коли Він ясно сказав, що якщо будете відпускати, то і вам ваш Отець Небесний простить. І тому сьогодні дуже важливий день – простити образи тим, хто їх нам наніс.

І ще є одне місце в Євангелії, де сказано: «Коли ти хочеш принести дар Богові і згадаєш, що хтось має щось проти тебе, зупинись і не принось цього дару, а спочатку піди, примирись з братом, а потім принесеш дар». Чому Господь так сказав? Тому що цей дар неугодний Богові, бо він приноситься людиною, яка має в своєму серці образу. Уявіть собі Царство Боже. Ми ж всі хочемо попасти у Царство Боже. А там немає ні образ, ні ворожнечі, ні сварок, ні гріхів. То як же ми насмілюємося увійти в те Царство, маючи в душі ворожнечу і образи. Ми уподібнюємося тому чоловікові, який прийшов на весілля не у весільній одежі. І господар сказав: «Як ти потрапив сюди не у весільній одежі?». Що це значить – як ти грішник неочищений увійшов у це Царство Боже? І що сказав господар: «Зв'яжіть його і викиньте у п'їтьму вічну». Це слова незвичайного проповідника, це слова Самого Бога Господа Ісуса Христа, Який сказав: «Я є Істина». Значить ці слова правдиві, чи ні?! Чи ми думаємо, що Господь сказав, а не виконає? Виконає і ми, дорогі браття і сестри, оскільки віримо у Бога, віримо у Христа Спасителя, віримо у правдивість Його слів, повинні виконувати. А це значить – треба простити. Тяжко простити, а особливо, коли ворожнеча зайшла далеко, у глибину серця і викинути її тяжко, але потрібно. Якщо не викинеш, то Господь викине тебе з Царства Небесного. І це правда.

Що потрібно для цього зробити? Коли супротивник твій не хоче. Тоді ти сам викинь з свого серця ворожнечу. Нехай він ворогує на тебе, але ти на нього не ворогуй. Ти йому прости. А як простити? Помолись за нього. Коли ти будеш молитися за нього, то ця ворожнеча зникне як дим. І твоє серце стане мирним, чистим і без образ. А той, хто образив, нехай потурбується про своє спасіння.

Але коли ми ширше подивимося на всю боротьбу, на все ворогування, яке існує у світі, то треба подивитися на Господа нашого Ісуса Христа. Як Він чинив? Його вороги: книжники, фарисеї, первосвященики. Христос просив у них прощення? Ні, не просив. У Євангелії ніде не сказано, щоб Господь просив прощення у своїх ворогів. Він їх викривав. А це значить, що не

може бути компромісу між правдою і неправдою, між Богом і дияволом. І на компроміс із злом йти не треба. Бо Христос не йшов на компроміс із злом і Бог не йде на компроміс із злом і гріхом. Гріхи Він очищає, а диявола, який є родоначальником всякого зла і гріха, не простить ніколи. Бо він є носієм зла.

А подивіться як Господь поступив із своїми ворогами на Голгофі. Вони сміялися: «Якщо Ти Син Божий, зійди з хреста і ми тоді увіруємо в тебе». Або інші: «Інших спасав, а себе не можеш спасти?». Як відповідав Господь на ці глузування над ним? Господь звернувся до Бога Отця: «Отче, прости їм, бо вони не знають, що роблять».

А дійсно, що вони робили? Розпинали Бога, Того, Хто прийшов спасти їх же від гріха і смерті. Тому Господь сказав, що вони не знають, що роблять.

Тому цей висновок говорить про те, що зі злом, гріхом, ніколи не потрібно примирятися, а людині, яка чинить зло, треба допомагати, якщо ви любите цю людину. Допоможіть їй визволитися від гріха. І це насамперед стосується батьків і дітей. Діти часто не слухають батьків і ображаються на батька і матір, якщо вони вчать їх. Але чому батьки карають дітей? Треба карати, чи не треба? Треба допомогти їм визволитися від гріха. Якщо не слухає слова, застосуй інші методи впливу. Чому батьки роблять це? Тому що люблять. Бо якби не любили, то сказали б: гинеш, то й гинь, обрав собі такий шлях і гинь на ньому. Але ж любов не дає батькові і матері бачити, як діти гинуть тому тут миритись із злом не треба, щоб діти любили. Краще нехай вони не люблять тимчасово, а коли вони стануть дорослими, тоді зрозуміють, чому батьки чинили так.

Дорогі браття і сестри, легко простити образи незначні, а є образи, як я вже сказав, які глибоко заходять в душу. Так ось у дні Великого посту треба перемогти себе і це буде найбільша твоя перемога, що ти подолав у своїй душі такого ворога. І Господь, якщо ти тільки захочеш, допоможе, бо Він стоїть біля тебе і чекає, коли ти зробиш це.

Тому, дорогі браття і сестри, кожен із нас повинен подумати: є в душі образа, чи нема. Якщо нема образи, – ти блаженна людина, якщо не маєш у своєму серці образи. Приступай до Господа і принось в дар молитву. А якщо відчуваєш, що є образа, помолись за образника і тоді Господь пошле в твоє серце благодать, тому що ти молишся за свого супротивника. А якщо зайшла далеко, то це буде твій великопісний подвиг – до Пасхи подолати цього звіра, який сидить у душі.

І нехай Господь наш Ісус Христос кожному з нас допомагає у дні Великого посту звершити цей подвиг для спасіння душі А я, дорогі браття і сестри, не знаю, кого і чим образив. Але думаю,

що мабуть когось образив, хоч мені це й невідомо. Тому кого я образив, прошу простити мене в ім'я Господа нашого Ісуса Христа».

PARISH ANNOUNCEMENTS

1. **Kitchen Help** - due to popular demand, our kitchen staff are working full speed ahead. They could always use a hand. Please join us with making varenyky (perogies), cabbage rolls, borscht. This month's bee begins on Tues. Feb. 19th prep. Work, Wed. Varenyky, Thurs. Cabbage Rolls and Borscht. Hope to see you there. March Bee begins on Tues. Mar. 26th to Sat. Mar. 30th.
2. **Out reach** - if anyone knows of a shut-in that would like a visit please contact either Julia Kinar at jkinar@hotmail.com or fr. Wasyl at wlmakarenko@shaw.ca or 905-385-2712.
3. Once again a big thank you goes out to the U.W.A.C. for yet another donation of \$5,000.00 for the roof fund.
4. **Sunday Coffee Hour** - is always greatly appreciated by the members of our parish. We thank the team of ladies who are always in the kitchen every Sunday preparing the coffee and goodies for the rest of us. We could always use more volunteers. If you could spare some time please contact Natalie Ball, who would love to add your name to her list of helpers. We always welcome new volunteers.
5. **Membership Dues** - We most graciously remind all of our Parish Family members to please pay their "Membership Dues". Visit our church office which is open early every Sunday morning. The gentlemen there would be more than happy to take your money.





6. **Sunday School** - offers a golden opportunity to help shape boys and girls in their formative years to become what God would have them be. Under the loving direction of our teachers, children are given the chance to learn the values and habits that will follow them the rest of their lives. If you would like to talk to me (dobr. Larysa) about Sunday School please, call me at 905-385-271. We have two wonderful, devoted teachers Mark and Rachel Schaefer who are always willing to teach your children. But need them to be there.
7. **Baptisms and Weddings** - Parents and Couples should arrange a personal meeting with Fr. Wasyl when setting a date for a baptism or wedding.
8. **Choir** - We have a wonderful choir and choir director - with many devoted singers. We always welcome new voices. If you are interested please join us upstairs before 10:00 a.m. We are always happy to have new voices joining us in praising our good Lord.
9. **U.W.A.C AND T.Y.C.** -meet the last Monday of every month for their monthly meetings. The women in the school auditorium and the men in the T.Y.C. room at 7:00 p.m. sharp. We always welcome new members and new fresh ideas. Come join us! You won't regret it. The fellowship is great!! For more information please contact dobr. Larysa at 905-385-2712 (for U.W.A.C.) and John Mykytyshyn at 905-547-2414 (for T.Y.C.)
10. **PYSANKA BINGO** - will be held this year on Wed. April 24th. If you would like to volunteer your time, for more information please contact Orysia Sushko at stvladshamilton@yahoo.ca or 289-337-4516.