

Sunday Newsletter (#9, 2017) Недільний Листок

**UKRAINIAN ORTHODOX CHURCH OF ST. MARY, SURREY, BC
ПРАВОСЛАВНИЙ ХРАМ УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ, СУРРЕЙ, БК**

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FEBRUARY 26, 2017 – SUNDAY OF FORGIVENESS.

(Tone 3. Cheese-Fare Sunday. Commemoration of Adam's expulsion from Paradise.

Ven. Martinian, St. Zoe of Bethlehem and the virgin Photina (Svitlana) (422). St. Eulogius, bp. of Alexandria (607-608). St. Symeon the Myrrh-gusher (1200). St. Joseph of Volokalamsk (1515). Hieromartyr Sylvester (Olshevskyy) (1920).

(The Scripture Readings: Epistle: Rom. 13:11-14:4; Gospel: Mt. 6:14-21)

26 ЛЮТОГО, 2017 – НЕДІЛЯ ПРОЩЕННЯ.

(Голос 3. Неділя Сиропусна. Спомин Адамового вигнання.

Прп. Мартиніяна (V). Прпн. Зої і Фотинії (Світлани) (422). Прп. Євлогія, архєп.

Олександрійського (607-608). Прп. Стефана, у чернецтві Симеона, царя Сербського, мироточивого (1200). Св. Іосифа Волокаламського (1515). Сщмч.

Силвестра (Ольшевського) (1920).

(Читання із Св. Письма: Апостол: Рим. 13:11-14:4; Євангеліс: Мт. 6:14-21)

Споминаючи вигнання Адама й Єви з Раю, свята Церква нагадує нам про падіння наших прабатьків, а разом із цим падінням важливість Посту, який вони знехтували своєю непокорюю. І, як наслідок, через невиконання Божої заповіді, гріх, а з ним і духовна смерть, ввійшла в життя людини. І тепер завдяки посту, стриманості і покаюння, ми можемо повернутися в той духовний рай, який є тим ключем до життя вічного у Царстві Воскреслого Христа.



**Expulsion of Adam & Eve from Paradise
(frted.wordpress.com)**

Commemorating of the Expulsion of Adam and Eve from Paradise, the Holy Church reminds us of the fall of our first parents, and with the fall the importance of Fasting, which they ignored by their disobedience. And as a result, because of the ignorance of God's commandment, sin and with it the spiritual death came into life of man. And now through fasting, abstinence and repentance, we can return to the spiritual paradise which is the key to eternal life in the Kingdom of the Risen Christ.

СВ. ЄВАНГЕЛІЄ

(Мт. 6:14-21)

Сказав Господь: якщо ви прощатимете людям провини їхні, то простить і вам Отець ваш Небесний. А коли не будете прощати людям провин їхніх, то і Отець ваш не простить вам провин ваших.

Коли ж постите, не будьте сумні, як лицеміри, бо вони потьмарюють обличчя свої, щоб показати людям, що постять вони. Істинно кажу вам: вони вже мають нагороду свою.

Ти ж, коли постиш, намасти голову твою і вмий обличчя твоє, щоб не показувати людям, що ти постиш, але Отцю твоєму, — Який у таїні; і Отець твій, Який бачить таємне, воздасть тобі явно.

Не збирайте собі скарбів на землі, де черв і іржа точать і де злодії підкопують і крадуть. Збирайте ж собі скарби на небі, де ні черв, ні іржа не точать і де злодії не підкопують і не крадуть, бо де скарб ваш, там буде й серце ваше.

(УПФ)

THE HOLY GOSPEL

(Mt. 6:14-21)

The Lord said, "If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

(NKJV)

COMMENTARY: (Mt. 6:14, 15) Once again Jesus insists on mutual forgiveness between people as a precondition of God's forgiveness. Those who do not forgive are not forgiven. The opinion that even unforgiving Christians are forgiven by God is contradicted by Christ Himself. (6:16-18) Keeping a sad countenance while fasting, so that everyone can see how one is suffering, is mere external display. Jesus rejects such hypocrisy. For the one who fasts, the compassion of God outshines physical discomfort: joy overshadows sorrow.

Thus, during seasons of fasting, the hymns of the Orthodox Church call the faithful to wash and anoint their faces. There is no "Ash Wednesday" in Orthodox practice. And fasting is not merely abstaining from eating. Physical fasting works together with spiritual fasting, or self-denial: it is liberation of the spirit from its voluntary enslavement to sinful passions. Fasting is for the glory of God, not to impress people around us. (*Orthodox Study Bible, 2008, p.19*)

Тропар Недільний, Голос 3:

Нехай веселяться небесні, нехай радуються земні,/ бо сотворив державу силою своєю Господь,/ подолав смертю смерть,/ первістком мертвих став,/ із безодні аду визволив нас/ і подав світові велику милість.

Слава Отцю і Сину/ і Святому Духові,

Кондак Тріоді, Голос 6:

Премудрости Наставнику, розуму Подателю,/ немудрих Учителю, вбогих Захиснику,/ утверди, врозуми серце моє, Владико./ Ти дай мені слово, Отчеє Слово,/ бо не втримаю уст моїх, щоб не взивали до Тебе:/ Милостивий, помилуй мене грішного.

і нині, і повсякчас/ і на віки віків.
Амінь.

Кондак, Голос 2:

В молитвах невисипущу Богородицю,/ і в заступствах незамінне уповання,/ гріб і смерть не втримали,/ бо як, Матір Життя,/ переніс її до Життя Той,/ Хто вселився в утробу приснодівственну.

Прокимен на Голос 8

Помоліться і хвалу віддайте/ Господеві Богу нашому.

Стих: Відомий Бог в Юдеї, в Ізраїлі велике ім'я Його.

Tropar, Tone 3:

Let the heavens rejoice. Let the earth be glad./ For the Lord has shown strength with His arm./ He has trampled down death by death./ He has become the First-Born of the Dead./ He has delivered us from the depths of hades/ and has granted to the world great mercy.

Glory to the Father and to the Son/ and to the Holy Spirit,

Kondak, Tone 6:

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor: Make my heart steadfast by granting it understanding. O Word of the Father, grant me words, for behold, I shall not stop my lips from crying out to You: O Merciful One, I am fallen, have mercy on me in Your compassion.

both now and ever/ and unto the ages of ages. Amen.

Kondak, Tone 2:

Neither the tomb nor death/ could hold the Theotokos,/ who is sleepless in Her prayers/ and an unfailing hope in Her intercession./ For as the Mother of Life She has been translated to Life/ by Him Who dwelt within her Ever-Virginal Womb.

Prokeimen, Tone 8:

Pray and give glory to the Lord our God.

Verse: In Judah God is known; His Name is great in Israel.

АПОСТОЛ: (Рим. 13:11-14:4)

Читець: З Послання до Римлян Святого Апостола Павла читання.

Браття!

Нині ближче до нас спасіння, ніж коли ми увірували. Ніч минула, а день наблизився: отже, відкиньмо діла темряви і зодягнімось у зброю світла. Як удень, будемо поводитися благопристойно, не в розгулах і пияцтві, не в перелюбстві й розпусті, не в сварках і заздощах; а зодягніться в Господа нашого Ісуса Христа і піклування про плоть не обертайте на похоті.

Немічного у вірі приймайте без суперечок про погляди. Бо один вірить, що можна їсти все, а немічний їсть овочі. Хто їсть, не зневажай того, хто не їсть; і хто не їсть, не осуджуй того, хто їсть, тому що Бог прийняв його.

Хто ти, що осуджуєш чужого раба? Перед своїм Господом стоїть він або падає. І буде поставлений, бо Господь має силу поставити його.

(УПФ)

Алилуя, Голос 6 (Пс. 75:11,1)

Благо є прославляти Господа, і співати Імені Твоєму, Всевишній.

Стих: Сповіщати вранці про милість Твою, і вночі про правду Твою.

Причасний

Хваліть Господа з небес,/ хваліть Його в вишніх.

Алилуя (3)

EPISTLE: (Rom. 13:11-14:4)

Reader: The reading is from the Epistle of St. Paul to the Romans.

Brethren!

For now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

(NKJV)

Alleluia Verses:

It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

Verse: To declare Your mercy in the morning and Your truth by night.

Communion Verse:

Praise the Lord from the heavens, praise Him in the highest.

Alleluia (3).

ON FASTING

...It must be remembered that keeping the fasts is not a matter of “being good”, and failing to fast a matter of “sinning”. The matter is far greater and deeper than this. We do not enter the Heavenly Kingdom, the “Bridal Chamber,” by being clad in “good works” or having become sinless or having more good points than bad. We enter the Heavenly Kingdom in no other way than by having acquired the Holy Spirit and become clad in divine grace. Fasting is special keystone in our struggle to acquire the Holy Spirit and become robed in the “wedding garment” of divine grace.

To understand the fasts and to keep them is, therefore, fundamental to our salvation itself. To fail to keep the fasts in a true Orthodox fashion is no undermine our salvation and turn ourselves away from Heavenly Kingdom... We find teaching of fasting set forth at every state in the history of the Church on earth, and various reasons for fasting are also set forth. The very first example is perhaps the most vivid: the fast imposed on Adam and Eve was clearly both a physical and a spiritual fast. The fruit which was forbidden to them was both material, spiritual and symbolic. Indeed it was a very great revelation. Our first ancestors were intemperate in disobedience to God’s command. And they gained a knowledge of good and evil by doing evil (Gen. 3). So too, all of us, when we refuse to fulfil the physical/spiritual fasts which God has commanded through His Holy Church, increase in our knowledge of the passions by having yielded to them.

How necessary is the Orthodox fast? If Adam and Eve could not remain in paradise without it, how shall we return to paradise without it?

(Archbishop Lazar (Puhalo), Missionary Handbook, Synaxis Press, p. 110-111)

ПРО ПІСТ

1. Значення посту полягає не у стриманості від їжі, а в усуненні гріхів. І хто обмежує піст тільки стриманістю в їжі, той властиво безчестить його. Ти постиш? Докажи мені це своїми ділами! Якими, скажеш, ділами? Коли побачиш бідного, дай милостиню. Коли маєш ворога, примирися! Коли побачиш свого друга щасливим, не завидуй! Коли побачиш гарну жінку, пройди мимо. Хай постяться не тільки уста, але слух, зір, ноги, руки та всі члени нашого тіла... Що за користь, коли ми стримуємося від птиць і риби, а гриземо і з’їдаємо братів. *(св. Іван Золотоустий, Про статуї 3)*

2. Після Чотиридесятниці звичайно всі запитують про те, скільки тижнів хто постив. Від одних можна почути, що вони постили два, від інших – три, а ще від інших – всі тижні. Та яка користь з посту, якщо ми провели його без добрих діл? Коли хтось скаже: „Я постив цілу Чотиридесятницю”, то ти скажи: „Я мав ворога і примирився, мав звичку злословити й залишив її, мав привичку божитися і позбувся тієї дурної привички” *(св. Іван Золотоустий, Про статуї 16).*

VANITY IN DAILY LIFE

CHRIST:

1. My child, vanity is another name for foolish expectation and for useless pretense. Some people expect too much from the good things of this world. Others pretend to be bigger than they really are and try to attract more attention than they deserve.

2. Vanity of vanities, and all is vanity for those who do not *(Continued on p. 6)*

(Continued from p. 5) love Me, or refuse to follow My commandments. Nothing is permanent under the sun. When you love anything for its own sake, and not because it helps you do My Will, you are a victim of vanity. Death shall take all these things away from you, and nothing will be left. How wise is the man who appreciates this truth.

3. It is vanity to strive to intently for perishable riches and to fix your hopes on them. It is vanity also to be over-eager for honors, or consider yourself better than others. It is vanity to follow blindly the desires of the flesh and to want things which will bring a great penalty later on.

4. It is vanity to wish for a long life while caring little about living a good life. It is vanity to give your entire attention to the present life without thinking of the life which will come later. It is vanity to love only what is speedily passing away, instead of fixing your heart on Heaven – the home of endless joy.

THINK:

If the dead could relive their lives, how differently many of them would value things! Now they know foolish are many things for which they lived, and worked, and even sinned. The good, however, now enjoy perfect joy and happiness with God in Heaven because they refused to offend Him for any worldly comfort or glory. My life is my choice. Will I try to please God in all things, or will I prefer some earthly satisfaction against His holy Will? (*Anthony J. Paone, My Daily Bread, 1954, p. 15-17*)

~ ANNOUNCEMENTS ~

PLEASE KEEP IN MIND that we will be changing Church cloths today after Fellowship hour.

THANK YOU to everyone who has volunteered their time to make cabbage rolls, and work at Perohy Supper and Saturday Sales last week. These fundraisers enable us to keep our/your Church open and without your efforts would have no church here in Surrey.

GENERAL MEETING of our congregation will be held on Sunday March 12th, 2017 following Fellowship. Please mark this date on your calendar and plan to attend this very important meeting.

OUR SINCEREST GREETINGS are extended to Ken Trafanenko (1), Sonia Hasselaar (8), Yuri Goncharenko (13), Sophia Alexandrova (15), Mike Makar (16), Anna Nykoniuk (17), and Svitlana Nikolenko (27) who celebrate Birthdays in February. May God grant them strong faith, good health, peace, salvation and preserve them for Many Years!

CYMK-UKRAINIAN ORTHODOX YOUTH presents the 2017 National Youth Convention: “Discovering Unity” (Experience workshops, music, games, new friends, & discover what is a youth group); Winnipeg, MB., August 9-13, 2017. Registration: Youth - \$290, Adult - \$390, (Only 45 Early Bird tickets - \$225). To register and more info: symk.ca/convention2017

SCHEDULE OF THE SERVICES

Monday, February 27 – Canon of St. Andrew of Crete at 6:00 pm

Tuesday, February 28 – Canon of St. Andrew of Crete at 6:00 pm

Saturday, March 4 – Great Vespers at 5:00 pm

Sunday, March 5 – Divine Liturgy at 10:00 am