



Українська Католицька Парафія  
Покров Пресвятої Богородиці

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."*

*1 Грудня, 2013*

*Volume 58 No. 48*

*December 1, 2013*

*Служби Божі/Divine Liturgies*

*В Неділю/Sunday*

*8:30 am partially sung*

*10:30 am sung*

*У Свята/Holy Day of Obligation*

*10:30 am and 7:00 pm*

*Щодня/Daily Scheduled*

*7:30 am Matins in church*

*8:15 am Div. Lit. in church*

*First Friday - 8:15 am Divine Liturgy and  
Moleben to the Sacred Heart of Jesus*

*Сповіді/Confessions:*

- 1/2 години перед Службою Божою*
- 1/2 hour before Divine Liturgy*
- Або наперед домовитися під час тижня*
- Or by appointment during the week*

*Baptism by appointment*

*Anointing of the Sick/Hospital Visits/  
Eucharist for the sick - any time*

*Marriages by appointment made at least six  
months in advance.*

*Funerals by arrangement in the Parish Office*

*оо. Василіяни/Basilian Fathers serving the  
Parish*

*- Father Serafym Grygoruk, OSBM,  
Administrator*

*Email: serh70@outlook.com*

*- Most Rev. Severian Yakymyshyn, OSBM  
Bishop Emeritus*

*28-а Неділя  
Після Зіслання Святого Духа  
Лука 14:16-24*



*Twenty-eighth Sunday  
after Pentecost  
Luke 14:16-24*

Welcome to all parishioners and visitors. Please introduce yourselves to Father Serafym following the Divine Liturgy.

**Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних, які зійшлися сьогодні разом брати участь в цій Службі Божій. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.**

**Місячний намір Святішого Отця Папи Римського – на Грудень**

**Загальний намір:** Діти — жертви насильства. Щоб діти, покинуті чи жертви насильства, знайшли любов і захист, яких потребують.

**Місійний намір:** Приготовити Різдво. Щоб християни, просвічені Воплоченим Словом, підготували прихід Спасителя.

– **Кава і солодке сьогодні** після недільних Служб Божих у вітальні під церквою.

– **Тропарі і читання** в фіолетовій книжці на стор. 1 і 2.

Складаємо “Велику Подяку” членам Базарового і Господарчого Комітетів і всім добровольцям за їхню працю, ентузіазм, які приготувляли і працювали під час Парафіяльного Базару, в суботу 30-го листопада. Ваша посв’ята, час і енергія є високо оцінена. Ще раз щиро дякуємо, бо завдяки Вашій праці і допомі цього річний Базар увінчався великим успіхом і фінансово і для розвитку і добра нашої парафії.

**Спеціальне прохання:** після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

*Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця.*

**Сьогодні: Неділя, 1 Грудня:**

– **Парафіяльна Катехитична програма** під час Служби Божої в 10:30 рано у вітальні під церквою.

**Четвер, 5 Грудня:** – 7 вечора – **Поширення зрозуміння віри** у вітальні під церквою.

**П’ятниця, 6 Грудня: Перша П’ятниця/Свято Св. Миколая**

– 8:15 ранку – Служба Божа, після якої Молебень до Серця Христового.

**Субота, 7 Грудня:**

– 10:00 ранку – Поминальна Служба Божа і Панахида за упокій душі **Анни Керов** у сороковий день її смерті.

**Понеділок, 9 Грудня: Празник Непорочного Зачаття Преч. Діви Марії**

– 8:15 ранку – Служба Божа. Не обов’язкове свято.

**The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners** in celebrating this Divine Liturgy together. May our Lord, through the intercession of our Blessed Lady, the Mother of God, bless our Parish and grant harmony to all members, you our faithful Parishioners and your family!

SUNDAY DONATIONS: Nov. 24, 2013 – \$1173.00

### **Monthly Papal Intentions for December**

**General Intention:** – **Victimized Children** – That children who are victims of abandonment or violence may find the love and protection they need.

**Missionary Intention:** – **Prepare the Saviour's Coming** – That Christians, enlightened by the Word incarnate, may prepare humanity for the Saviour's coming.

– **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

– **Tropar, Kondak & readings** in the purple booklet pages 1 and 2.

A huge ‘Thank You’ to all members of the Bazaar Committee, Catering Staff and all volunteers for their hard work and enthusiasm in preparing for and working at the Parish Bazaar which was held on Saturday, November 30. Your sacrifices of time and energy have not gone unnoticed. Thank you for making this year’s bazaar a great success, not only financially, but also as an important community-builder.

**A SPECIAL REQUEST:** At the conclusion of each Divine Liturgy, please close all Liturgy and hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or other reading material in the pews.

### **TODAY: Sunday, December 1:**

– **Catechism** for Pre-Schooler’s during 10:30 am Divine Liturgy in the Fellowship Room.

**Thursday, December 5: Study sessions on “THE CREED”** (our Faith) at 7 pm in Fellowship Room.

### **Friday, December 6: First Friday/Feast of St. Nicholas**

– 8:15 am Divine Liturgy followed by Moleben to the Sacred Heart of Jesus.

### **Saturday, December 7:**

– 10:00 am – Memorial Divine Liturgy and Panachyda for the repose of the soul of **Anne Carrow** on the fortieth day of her passing.

### **Monday, December 9: Feast of the Immaculate Conception of the Blessed Mother**

– 8:15 am Divine Liturgy in Church. Non-obligatory holy day.



Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

**Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab. We express our condolences to the **Marchinkow Family** on the passing of their husband, father and grandfather, +Ben. Look to the local newspapers for the date of the funeral. We also express our condolences to the **Hajduk Family** on the passing of their father and grandfather +Roman. May God grant them eternal rest! Vichnaya Pamyat'!



### PRAYER FOR A VIBRANT PARISH

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ – The Way, The Truth, and The Life – and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and for ever and ever. Amen!

### **The Mind Works on Infinity** *(by Frank Sheed)(cont'd)*

#### ***(iv) An exercise upon infinity***

These three are limitations in our knowing that no one can possibly fail to hit upon at once. There is no great difficulty in seeing that God's knowledge will be free from them - there is nothing He does not know. He does not have to acquire knowledge. He knows all that He knows in one act of knowing; the same light bathes them all.

But there are certain other limitations in our knowing less obvious than these, which one who comes new to such thinking might not discover as limitations. Two of these will lead to very considerable advance in the knowledge of God. The first of these not-immediately-obvious limitations is that our knowledge is dependent upon the object known. Our knowledge of an orange, for instance, depends upon our having an orange to study. We know about anything by closely considering that thing. In its absence, we cannot know it. Our knowledge demands a real submission of our intellect to the evidence of the thing. We are so accustomed to knowing things this way, that it does not even strike us as

limitation. But to be dependent is always a limitation. What our dependency means in its actuality in God, we cannot see. We have no experience of being infinite or of knowing infinitely. We cannot know God as He knows Himself; we cannot even know ourselves as He knows us.

The second of these not-immediately-obvious limitations is less obvious still and very much harder to see. But it leads us to a most profound truth about the nature of God. It is a fundamental limitation in our knowing that our act of knowing is distinct from our selves. My knowing is something that I do, but it is not I. This may at first glance seem either no limitation at all, or at best, mere hair-splitting. But in fact it is a very powerful limitation. If my knowledge were the same thing as I, I should not have to make the distinct effort of setting about knowing: I should be engaged in the act of knowing, and of knowing all that I know, all the time; nor should I ever forget anything if my knowing were myself. Because it is not, I am sometimes knowing and sometimes not knowing, always under the necessity of making a distinct effort in the matter, often totally incapable of making the effort. God's knowing is not subject to this limitation any more than to any other conceivable limitation. God's knowing is not distinct from Himself. God and His knowledge are one. God is His knowledge. God's knowledge is God. Once again, there may be vast difficulties for the mind in actually seeing it so, but there is no great difficulty in seeing that it must be so. For if God's knowledge were not identical with God Himself, then there would be some distinction between God and His knowledge, something that God has and that His knowledge lacks: but that would mean that His knowledge would not be infinite: which is impossible.

A moment's reflection will show us that the same line of thought, which leads us to see that God and His knowledge are one, applies to all the other attributes of God - His love, His justice, His mercy, any you please. God's mercy is not something God has; it is God. If His mercy or His justice were in any way distinct from Him, it would mean that there was something in Him that they lacked, and so His mercy or His justice would not be Infinite, and that again is impossible.

Thus there is no distinction between God's attributes and God, and therefore no difference between one of God's attributes and another. God's justice is God Himself, and God's mercy is God Himself. Infinite justice and infinite mercy are not two opposing tendencies in God: they are one same God.

Let us make one further effort toward the understanding of this point. All perfections are in God, yet not distinct from one another because not distinct from God Himself. But our minds cannot handle all concepts in one concept. We must see them as distinct in order to see them at all. The mercy of God is an infinite reality. The justice of God is an infinite reality. In the being of God they are the same reality. But if we try to begin our thinking by seeing them as the same reality, we shall simply not see them at all. Because God's mercy



is real, let us contemplate God's mercy; and because God's justice is real, let us contemplate God's justice. Here indeed is the perfect opportunity for what has already been suggested as the right approach to the polar elements in any mystery: accept them both at white heat, and in some utterly unsayable way they will tend to fuse into one. So with God's attributes. There is not one of them that will not immeasurably repay our study. And as we thus in the mind live with them, our sense of their distinction from one another will grow less, and there will form in our mind some faint suggestion of their oneness with God. For this oneness of God and His attributes is merely the living consequence of that oneness we have already seen between God and His existence. We have all sorts of attributes, and they are not we. But there is no real distinction between what God has and what God is. God is what He has.

### ***(v) The going is hard***

But whatever light may be about to grow in us as we grow in the knowledge of God, our first steps are pretty much in the dark. Our going is heavy going. We begin by stripping away limitations which are part of the very atmosphere we have always breathed, and we find breathing very difficult. The stripping away of limitations seems a very thinning process, since we have nothing so familiar to put in their place. There is at first an intolerable sense of thinness about the idea of God that results. We may know that we are not taking anything away from God, because to subtract limitations is to add reality. But at first it does not seem so. Reality as we are accustomed to it, with all its limitations, has a kind of thickness compared to the thinness of infinite Spirit. It is true that what I have called thickness results from the element of nothingness, and that all the realities we know as mingled with nothingness because they are created, are to be found in utter purity in the Creator. But it is hard to see that this purity increases their intensity.

The truth is that if we had only the God of philosophy, God as the exploring mind can discover Him by its own powers, most of us would probably always feel Him just too remote. Ideally, we should be able to make vast progress in knowledge of Him and some sort of intimacy with Him. But we are not ideal. Fortunately man's seeking for God is not the whole story. God has also sought man, a seeking with a long history that culminated when God became man and dwelt amongst us. Nothing could be less remote than Jesus Christ.

### **Canadian Red Cross First Aid**

**Emergency Child Care First Aid & CPR/AED** course for parents and caregivers of children covering skills needed to recognize, prevent and respond to airway, breathing and circulation emergencies. The course covers first aid for respiratory and cardiac arrest, sudden medical emergencies, childhood illnesses, head and spine injuries, wound care and poisons. Cost: \$90 (includes manual & certification). Saturday, December 7, 9 am – 5 pm @ St. Stephen's United Church, 7025 Granville Street Vancouver. Info/registr.: 604-988-8835 or email [susancowan@telus.net](mailto:susancowan@telus.net)

Можна замовити за \$15.00, книжку КАТЕХИЗМ, “ХРИСТОС – НАША ПАСХА”

## КАТЕХИЗМ УГКЦ – ХРИСТОС – НАША ПАСХА

Львів – Видавництво “Свічадо” 2010

### ЧАСТИНА 1: ВІРА ЦЕРКВИ

“Вдостоївши її образом Своїм, Боже, Ти поставив її в достатньому раю”  
(Анафора святого Василя Великого)

#### 0.6.3.1. Людина – на образ і подобу Божу

132 Книга Буття розкриває глибинний зв’язок людини з Богом: “Сотворімо людину на Наш образ і на Нашу подобу” (Бут. 1:26). Святий Іриней Ліонський, коментуючи ці слова, тлумачить: “Образ Божий – це Син; на Його образ створена людина. І тому Син з’явився в останні часи, щоб показати подібність людського образу із Самим Собою.<sup>1</sup> Саме на образ Христа – вочлененого Сина Божого – сотворено людину; вона є “образом Образу”<sup>2</sup>, існує “в Христі”, у якому вона усиновлена Богом; збагнути людину можна “через Христа.”<sup>3</sup>

133 У своїй сутності людина, як твердять Святі Отці, є “взірцевим образом невимовного, непізнанного і безсмертного Бога”<sup>4</sup>, має “здатність ума і свободи”<sup>5</sup> і внутрішню силу самовизначення.<sup>6</sup> Отож Святі Отці стверджують, що “образ Божий” у людині – це підстава її буття, існування та особистісного самовизначення.

**Svitanok Chorus** presents their Annual Ukrainian Christmas Carol Festival and sing-along - **Sunday, December 22 at 2:30 pm** at our Ukrainian Catholic Center. Refreshments served. **Tickets \$12, \$11, \$10, (12 years & under FREE).** Donations to the food bank appreciated.

Хор “СВІТАНОК” представляє Річний Фестиваль Українських Різдвяних Колядок і Співаймо Разом у **неділю 22-го грудня, о 2:30 по обіді** в нашому Українському Католицькому Центрі. Перекуска приготована. **Квитки - \$12, \$11, \$10, а для 12-тилітніх – БЕЗПЛАТНО.** Пожертви на FOOD BANK – за них будемо вдячні.

<sup>1</sup> ІРИНЕЙ ЛІОНСЬКИЙ. *Доказ апостольської проповіді*, 22.

<sup>2</sup> Пор.: ІВАН ПАВЛО ІІ, *Світло Сходу*, 15.; пор. ГРИГОРІЙ НІСЬКИЙ, *Про досконалість до Олімпія монаха (т. III, ст. 246)*

<sup>3</sup> Пор.: ІВАН ПАВЛО ІІ, *Енцикліка Відкупитель людини* (4 березня 1979), 10.

<sup>4</sup> ГРИГОРІЙ НІСЬКИЙ, *Про устрій людини*, 16 (т. I, ч. I. ст. 137) : PG 44, 1332

<sup>5</sup> ЙОАН ДАМАСКИН, *Точний виклад...* II, 12 – col. 920

<sup>6</sup> ГРИГОРІЙ НІСЬКИЙ, *Про устрій людини*, 16 (т. I, ч. I. ст. 141)