



Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian  
Catholic Parish

550 West 14 Avenue  
Vancouver, BC V5Z 1P6  
E-Mail: office@stmarysbc.com

Phone: 604.879.5830  
Fax: 604.874.2727  
Website: www.stmarysbc.com

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

8 Грудня, 2013

Volume 58 No. 49

December 8, 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

**29-а Неділя**

**Після Зіслання Святого Духа**

**Лука 17:12-19**



**Twenty-ninth Sunday**

**after Pentecost**

**Luke 17:12-19**

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. 3 і 4.

**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, 8 Грудня:**

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

**Понеділок, 9 Грудня: Празник Непорочного Зачаття Преч. Діви Марії**  
– 8:15 ранку – Служба Божа.

**Четвер, 12 Грудня:** – 7 вечора – **Поширення зрозуміння віри** у вітальні під церквою.

**Субота, 14 Грудня:**

– 9:30 ранку – Молебень до Пречистої Діви Марії, а відтак Сходини Л.У.К.Ж.К. у БОРД РУМІ.

**Недільні Ковертки на 2014.** Прошу взяти свої ковертки, які є виставлені у притворі церкви. Ці особи, які не мають недільних коверток, але хотіли б мати, то просимо ласкаво залишити у Парафіяльній Канцелярії своє ім'я, адресу й телефонічне число.

**Спеціальна Збірка:** Просимо всіх парафіян зложити свої щедри пожертви на закуп квітів для прикраси Церкви під час Свят Різдва Христового.

**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: Dec. 1, 2013 – \$1052.00

### **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 3 and 4.

**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 8:**

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

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

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

**Thursday, December 12: Study sessions on "THE CREED" (our Faith) at 7 pm** in Fellowship Room.

### **Saturday, December 14:**

- **UCWLC Meeting begins at 9:30 am with Moleben** to the Mother of God followed by the monthly meeting in the BOARDROOM.

**Sunday Donation Envelopes for 2014** are now ready to be picked up in the vestibule of the Church. If you wish to have Church Envelopes, kindly leave your name, address and telephone number at the Parish Office.

**Special Collection:** Please contribute generously towards the Flower collection. This helps us defray the costs for the purchase of flowers to decorate the Church during the Christmas Season. Thank you for your kindness.

***SPECIAL NOTICE – Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy. Your car can be towed.***

**When you donate towards the Deacon, Lector vestments, you will be remembered in the prayers of the Lector/Deacon during every Liturgy. We have now received the two green Deacon vestments at a cost of \$550/each plus shipping.**

Your donation is greatly appreciated. May the Mother of God continue to intercede for you before the throne of our Heavenly Father!

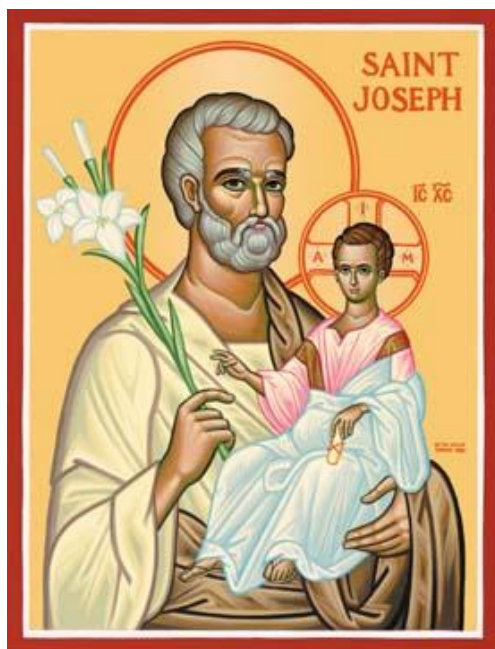
**DONATIONS:** from the previous list \$291.40.

**DONATIONS:** Bessie Lashin 100.

**Total donations to date** for the green Deacon Vestments: 391.40.

We have also received a special **anonymous donation of \$1,576.40** to cover the cost for: 8 Acolyte Black Cassocks, two Acolyte Procession Candles, and a decanter to be used for special Eucharistic celebrations.

**Thank you to all donors** for your gracious donations for the vestments that we have received and blessed and for those we are waiting for and will bless when they arrive. May the Blessed Virgin Mary, Mother of God, our Protectress, intercede for you and obtain for you the graces for you and your family – for your health and for your daily lives.



***Prayer to St. Joseph for God's Blessing upon our Parish, our families and each member of our Parish***

*St. Joseph, guardian of Jesus and chaste husband of Mary, you passed your life in loving fulfillment of duty. You supported the holy family of Nazareth with the work of your hands. Kindly protect our fathers who trustingly come to you. You know their aspirations, their hardships, and their hopes. They look to you because they know you will understand and protect them. You too knew trial, labour and weariness. But amid the worries of material life your soul was full of deep peace and sang out in true joy through intimacy with God's Son entrusted to you and with Mary, his tender Mother. Assure those you protect that they do not labour alone. Teach them to*

*find Jesus near them and to watch over them faithfully.*

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, Hajra (Deacon Howard's wife).



### **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 Ukrainian Catholic Eparchy of New Westminster is pleased to be launching its annual Christmas Fundraising Appeal. The initiative is set out by the Eparchy to encourage children and parishioners to take part in a global fundraising program sponsored by Caritas Ukraine, entitled “**Christmas Candle**” or “**Різдвяна свічка**”. In Ukraine, the Christmas Candles are handmade by people with special needs, and distributed at the start of the Christmas Fast (or Pylypivka) through Parishes in Ukraine with the hope that the candles will be a part of the Christmas celebrations. The Funds collected by the regional Lviv Caritas branch, which we are working with, are used to help needy, disadvantaged, disabled and orphaned children.

These special Christmas Candles will be available starting in early December at all of the parishes in the Eparchy of New Westminster. Please consider supporting them with a minimum donation of \$5 per candle and lighting them as part of your Christmas Eve celebrations. 100% of the proceeds go to Caritas Ukraine, which is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. Please consider helping in our Eparchial mission to help disadvantaged children in Ukraine. For more information, please contact Dana Lupynis at 604.274.8631 or email [nweparchy.christmascandle@gmail.com](mailto:nweparchy.christmascandle@gmail.com).

## **Angels, matter, men** *(by Frank Sheed)*

As we have seen, all things are God's workmanship and bear his imprint, but some things he made in his likeness, too. These are spirit. Those that bear only his imprint are matter.

### *(i) angels*

Highest in the created order come the angels, pure spirits, as we call them—spirits with no material element in them. That such beings exist we might guess; indeed, as we shall see later, a consideration of so much of the created universe as we can discover for ourselves would lead us to feel that creation would be incomplete without them. Yet it remains that there is nothing in our experience that forces our reason to postulate the angels as its cause: we know of their existence as a fact only by revelation, taught us by God through His scriptures and through His church.

The church has told us, as we saw in the last chapter, that angels exist, and are created by God. There is not a great deal actually defined by the church about them, but the writings of the fathers, doctors, and theologians are rich in development of what scripture has to tell us of them; and scripture, both the old testament and the new, is so filled with their activities that it is difficult to see why in the religious awareness of so many Christian bodies they occupy so small a part – so small that many appear to have forgotten them altogether.

Probably this has something to do with a feeling that belief in angels is unscientific – it may have been all right for our ancestors, but modern science has made it just too difficult for us. This feeling is all but universal and all but meaningless. Science can no more disprove the existence of angels than it can prove it. If by some odd freak, science offered to prove that angels exist, we should have to refuse so well meant an offer; if science denies their existence, its denial is as irrelevant. If angels exist, they will be beyond the range or reach of the sciences which man has developed for the investigation of matter. To refuse to explore our universe by any but one set of methods is as if our ancestors had refused to discover any more of the world than they could reach on horseback. Philosophy can discuss the possibility of pure spirits; theology can discuss whether the fact of their existence has been revealed to us. But what can science say? That it has never seen one? Naturally, they are immaterial and so beyond the reach of sight as of all other senses.

After all, men exist who know and will: there is nothing unscientific in believing that beings higher than men exist, who know and will. What science does it offend? Or why should science in general be offended that the tests it has developed for things in space should not be applied to beings outside space?

Among men, there are good and bad: there is nothing unscientific in believing that among pure spirits there are good and bad.

Again, men intervene in the affairs of beings less than themselves, often enough without those lesser beings having the faintest notion of it – the cats and dogs of Hiroshima could hardly have known that their catastrophe was man-made: since men do thus intervene all the time, there is nothing unscientific in believing that angels do.

Perhaps the feeling that angels and science do not fit is merely a sense that angels would be too marvelous or mysterious an element in the sober prosaic world that science has analyzed for us. But that will not do. Science has shown us a world at once fantastic and mysterious. Angels are no more incredible than atoms, and a great deal more comprehensible. Ah, you say, but atoms are not persons, and angels are. Why this terror of persons? We are persons ourselves. As we have seen, there is no iron law that only one sort of person can exist in the universe. It is simply a question of fact: do angels exist or not? Science is not equipped to answer the question, but that does not keep it from being a question. The answer is no less important because science cannot provide it. The answer is no less certain because God has provided it. God has told us that angels exist.

Scripture, I say, is full of them. Actually their first two appearances in scripture seem to constitute a rather bleak beginning of their relations with us, for the first appearance is of a bad angel tricking man out of paradise, and the second appearance is of good angels keeping him out. This scriptural division of angels into good and bad we shall examine later. For the moment we may make some rough analysis of what scripture has to tell us of the function of angels in God's plan.

The word *angel* itself is from a Greek word meaning messenger: that we should make this the name by which we habitually know them is perhaps evidence of man's tendency to think of himself as central: there are countless instances in which God has used these pure spirits as messengers to men, and theologians teach that God uses them to convey illumination from him to one another; yet that is not the reason for their existence or their chief function. Their chief function, their proper life – work, is to glorify God. "adore him, all you his angels" (Ps 96:7) puts it with perfect succinctness; and in the great vision of Daniel (7:9–10) we have the same truth in resplendent detail: "I beheld till thrones were placed and the ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him."

Besides the adoration and service of God, they have certain other functions, which can be understood only in the light of a certain vital truth about God's dealings with his creatures. All that any creature is, all that any creature has, is from God. There is no other possible source than existence itself from which even the tiniest scintilla of existence should come to any creature. But God has shown us with overwhelming evidence that he wills to give his gifts to creatures through other creatures so that we may learn by the receiving of God's gifts from one another and the transmission of God's gifts to one another, our family relationship within the great household of God. Our human life comes from God, yet God chooses to give it to us through a father and mother; the bread that sustains our bodily life comes from God, but by way of the farmer and the miller and the baker; the truth that nourishes the soul comes to us from God, but through men – the men who wrote the bible, the bishops of his church.

I have picked a few more spectacular instances of a rule, which is the norm of God's dealings with his creatures. In the light of this rule, we can understand the second great function of angels: God uses them to implement his will, in relation to one another, in relation to the physical universe: in relation to the whole functioning of the laws of nature and of grace. This is magnificently put by the psalmist: "bless the lord, all ye his angels: you that are mighty in strength and execute his word, harkening to the voice of his orders" (Ps 102:20). Thus angels are in charge, under God, of the universe as a whole, and of the various parts of it. They are responsible for the operation of the general laws by which God rules the universe, and for such special interventions as God chooses to make in the affairs of men: as when he sends an angel before the camp of Israel during the flight out of Egypt (Ex. 14:19), or when he sends an angel to strike Jerusalem with a pestilence as a punishment for the disobedience of David, the king (1 Chron. 21). At the last judgment, "the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire" (Mt 13:49). They are responsible for individual countries: Daniel tells us of the angel of Persia, and the angel of Greece; they have a mission of guardianship to individual persons. The angel Raphael tells Tobias, "I offered thy prayer to the lord" (To. 12:12). And the epistle to the Hebrews says (1:14): "what are they all of them, but spirits apt for service, whom he sends out when the destined heirs of eternal salvation have need of them." it is not absolutely of faith that each one of us has a guardian angel, but it would be rash to dismiss it in face of the continuous teaching of the church. Never think of angels without dwelling on the words of our Lord: "see to it that you do not treat one of these little ones with contempt;



I tell you, they have angels of their own in heaven, that behold the face of my heavenly father continually" (Mt 18:10).

One further thing we learn about angels from scripture, is not one of undifferentiated level of pure spirits, but that they are of different levels of excellence, according to the degree of his power that God has willed to make manifest in them. Scripture gives us nine names, and it is the general view of catholic writers that these are the names of nine choirs, in one or other of which all the countless myriads of angels come. Five of these names we owe to St. Paul. Writing to the Colossians (1:16) with the purpose of correcting certain faulty and exaggerated notions about angels which had taken hold of them, he writes in the first chapter: "in him [the second person of the blessed trinity] were all things created in heaven and on earth, visible and invisible, whether *thrones* or *dominations* or *principalities* or *powers*." Three of these names recur together with a fifth in the epistle to the Ephesians, where he tells us that Christ is raised "above all principality, and power, and *virtue*, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21).

To these five names we may add the word *angel*, which occurs throughout the scriptures, and *archangel*, which occurs twice in the new testament, together with the cherubim with flaming sword who guarded paradise against fallen Adam, and were in Ezekiel's vision (1:14) like flashes of lightning, and the seraphim (the name is from a Hebrew word meaning to burn or flame), who touched the mouth of Isaiah with a live coal. (Is. 6:6)

St. Thomas adopts a division of the nine choirs into three groups, according to their intellectual perfection and consequent nearness in being to god—seraphim, cherubim, thrones; dominations, virtues, powers; principalities, archangels, angels. Other writers suggest different arrangements; and there is a mass of magnificent theological speculation as to the difference of function between one choir and another. But the church has defined nothing upon this matter.



## **WORDS**

A word may be a powerful thing: A word may sigh, a word may sing.

A word may smile, or it may grumble, exalt, or cause a soul to stumble.

A word may harm or heal a breach, it may confuse, or it may teach.

Words - let us be careful how we use them, let us be sincere and not abuse them.

*Annie Laurie Van Tungen*

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 Василія Великого)

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

134 Людина – як образ Божий – завжди стремить до свого Первообразу: “Як лань прагне до водних потоків, так душа моя прагне до Тебе, Боже” (Пс. 42:2). Це стремління святі Отці називали прагненням людини досягнути “подоби Божої”. За словами святого Григорія Ніського, “богоподібність полягає в тому, щоб наша душа якоюсь мірою уподібнювалася до найвищого Єства,”<sup>1</sup> а святий Йоан Дамаскин вважає, що “вираз “на подобу” означає уподібнення до Бога в чеснотах, наскільки це можливо для людини.”<sup>2</sup>

135 Кожна людина, яка приходить у світ, покликана уподібнитися до Бога, обожитися: “Нам були даровані цінні й превеликі обітниці, щоб ними ви стали учасниками Божої природи” (2 Пт. 1:4). Така участь у Божій природі є щастям людини. “Божої подоби” людина може досягнути лише у вільному виборі та згоді й у співдії з Божою благодаттю: “Подоба Божа у нас потребує нашої співдії... Коли ум почне з великою чуйністю смакувати блага Святого Духа, то благодать починає наче живописати на рисах образу Божого риси богоподібності... Якщо ж ум не прийме божественного світла досконалої богоподібності, то, навіть якщо здобуде всі інші чесноти, ще не матиме участі в досконалій любові.”<sup>3</sup>

#### 0.6.1.3.1.1 Зростання особи від образу до подоби Божої

136 Ісус Христос, *на образ* Якого створена людина, є вочленим Сином Божим, другою Особою Божою, що прийняла людську природу. Людина, подібно до Христа, є особою. Зростання людини від образу до подоби Божої є особовим зростанням, яке відбувається у вільному спілкуванні людини з Богом. Людина зростає від стану “першого Адама”, описаного в книзі Буття, до “другого Адама” – Боголюдини Христа. “Перший чоловік Адам став душею живою, а останній Адам – духом животворним [...]. Перший чоловік із землі – земний, другий чоловік – з неба. Який земний,

<sup>1</sup> Григорій Ніський, *Про душу і воскресіння. Розмова з сестрою Макриною* : PG 46,89-92

<sup>2</sup> Йоан Дамаскин, *Точний виклад...* II, 12 – col. 920

<sup>3</sup> Діадох Фотікійський, *Про духовне знання*, 89.

такі й земні, і який небесний, такі й небесні. І так само, як ми носили образ земного, так носитимем і образ небесного.” (1 Кр. 15:45–49)

137 Створена доброю, людина мала поступово досягати досконалості. Ось чому святий Іриней порівнює райський стан першого Адама з невинністю дитини: “Бог міг створити людину вже відразу досконалою, але позаяк людина була тільки-но створена, вона була б неспроможною прийняти цю благодать, а одержавши – втримати.”<sup>4</sup> Зростати до другого Адама – Христа – це приймати благодать Святого Духа аж до постійного перебування в ній, “поки ми всі не дійдемо до єдності у вірі й до повного спізнання Божого Сина, до звершеності мужа, до міри повного зросту повноти Христа.” (Еф. 4:13)

138 *Обожествлення* людини, згідно з предвічним Божим задумом, можливе завдяки вочленню Божого Сина, через яке людина стає учасником Божої природи, “богом по благодаті”, та осягає вічне життя. “Ми не сотворені богами спочатку. Спершу ми стали людьми, але опісля станемо богами. Це саме вияв повноти Божої милості, щоб ніхто не думав, що Бог заздрить або нещирий.”<sup>5</sup>

#### 0.6.1.3.1.2. Людина як тіло–душа–дух

139 “Бог буде прославлений у власному творінні, Він бо створив його згідно й подібно до Свого Сина. Адже руками Отця, через Сина і Духа, була сотворена на образ і подобу Бога ціла людина, а не її частина. [...] Досконала людина – то єдність *душі*, яка дістала *Духа Отця*, з *тілом*, що сотворене на образ Божий.”<sup>6</sup>

140 Бог сотворив людину, як передає книга Буття, із “земного пороху” – матерії, вдихаючи їй “віддих життя”, завдяки чому людина стала «живою істотою» (Бут. 2:7). Святе Письмо зображує Творця в образі Гончаря, Котрий “ліпить” із земної глини людину на Свій Образ. Цим “Образом” (пор. Бут. 1: 27) є вочлений Божий Син: “Він – образ невидимого Бога, первородний усякого створіння.” (Кл. 1:15–16)

141 Образ Божий визначає гідність людини вже в її тілі, яке є *добрим*. Добрість тіла полягає в тому, що через нього людина в спілкуванні здатна виражати себе як особу. Цю здатність людина отримує як дар Божий. Тіло людини здатне приймати в себе Духа Божого, тому й апостол Павло називає тіло людини «храмом Духа Святого.” (пор. 1 Кр. 6:19) У цьому – “таїнство” тіла й повнота його призначення. Саме тому християнство ставиться до людського тіла як до святині, посвяченої для служіння Богові

<sup>4</sup> Іриней Ліонський, *Проти ересей IV*, 38, 1 : PG 7, 1105.

<sup>5</sup> Іриней Ліонський, *Проти ересей IV*, 37, 4 : PG 7,1101-1102.

<sup>6</sup> Іриней Ліонський, *Проти ересей V*, 6, 1 : PG 7, 1136.

та ближньому.

142 Створивши людину на Свій образ, Бог покликає її до святості: “Сам же Бог миру нехай освятить вас цілковито, і нехай уся ваша істота – дух і душа, і тіло – буде збережена без плями” (1 Сл. 5:23). Григорій Ніський так тлумачить слова апостола: “Апостол Павло частину, що живиться, називає “тілом”, що відчуває, позначає словом “душа”, а ту, що мислить, словом “дух.”<sup>7</sup>

143 Для освячення людини Бог дарував заповідь. Виконання райської заповіді “не споживати з дерева пізнання добра і зла” дозволяло б людині споживати з “дерева життя”, тобто “увінчувало б її безсмертям»<sup>8</sup>, переобразило б її “в одного Духа з Господом”<sup>9</sup>, у “людину духовну, яка піддала своє тіло під владу Духа.”<sup>10</sup>

### 0.6.1.3.1.3 “Чоловіком і жінкою створив їх”

144 Образ Божий – основа не лише особової неповторності людини, а й людської спільноти: “Сказав Бог: Сотворімо людину на Наш образ і на Нашу подобу [...]. І сотворив Бог людину на Свій образ; на Божий образ сотворив її; чоловіком і жінкою сотворив їх” (Бут. 1:26–27). Спільнота Осіб Пресвятої Тройці є первообразом людської спільноти. Святий Григорій Ніський трактує, яким саме чином перша людська спільнота є іконою Триособового Бога: “Адам, який не має сотвореної причини свого буття, і є ненароджений, на відміну від інших людей, є образом безпричинного Бога Отця, Вседержителя та Причини всього; народжений син Адама – образ родженого Сина і Слова Божого; а Єва, яка вийшла від Адама (але не народжена від нього), знаменує існующу Особу Святого Духа.”<sup>11</sup>

**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>7</sup> Григорій Ніський, *Про устрій людини*, 8 (ст. 109).

<sup>8</sup> Теофл Антіохійський, *До Автолика II*, 24, 27.

<sup>9</sup> Ориген, *35 гом. на Євангеліє від Луки*, (с. 137)

<sup>10</sup> Пор. Ориген, *11 гом. на Євангеліє від Луки*, (с. 60)

<sup>11</sup> Григорій Ніський, *Слово 31* : PG 44, 1329 C.