



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."*

19 січня, 2014

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January 19, 2014

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 підчас 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

**30-а Неділя після Зіслання Святого
Духа
Лука 18:18-27**



**30th Sunday after Pentecost
Luke 18:18-27**

Парафія Покрова вітає Вас, а зокрема гостей у нашій церкві. У цій порі року наші богослужіння подають нам для роздуми молитви, пісні і частини святого Письма про вочлочення Сина Божого. Ми молимося, щоби народження і хрещення Ісуса Христа були для нас духовним просідченням і відновленням, які Бог хоче у нас здійснити і довершити. Ми, зі своєї сторони, стараємося глибше це зрозуміти і більшу участь брати в цій містерії нашої віри.

Місячний намір Святішого Отця Папи Римського – на січень

Загальний намір: Щоб підтримувався належний економічний розвиток, при якому буде високо цінуватися гідність всіх людей і народів.

Місійний намір: Щоб християни різних конфесій могли йти до єдності, якої хоче прагне Христос.

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

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

Понеділок: 20 січня:

Йорданські відвідини і благословення домів будуть за Вашим домовленням. Відповідна форма була вислана Вам із Різдв'яним Порядком. Виповніть ласкаво і подайте на тацу, або принесіть до парафіяльної канцелярії. Можна це замовлення теж зробити телефоном: 604.879.5830.

Субота: 25 січня:

– **9:30 рано** – Молебень до Пречистої Диви Марії а відтак Річні Збори Л.У.К.Ж.К. у вітальні під церквою.

Недільні Ковертки на 2014. Прошу взяти свої ковертки, які є виставлені у притворі церкви. Для парафіян, які перебралися на нові місця, просимо повідомити нас про зміну Вашої адреси. Ці особи, які не мають недільних коверток, але хотіли би мати, то просимо ласкаво залишити у парафіяльній канцелярії своє ім'я, адресу й число телефону.

Книгарня: В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних пам'яток.

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. In this time of the year we reflect on the Mystery of Incarnation of the Son of God. Through our prayers and readings we enter and participate in this Mystery in the ways that God established and revealed to us.

Monthly Papal Intentions for January

General Intention: *Economic Development.* That all may promote authentic economic development that respects the dignity of all peoples.

Missionary Intention: *Christian Unity.* That Christians of diverse denominations may walk toward the unity desired by Christ.

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

SUNDAY DONATIONS: Sunday, Jan. 12, 2014 - \$1056.85

TODAY: Sunday, Jan 19: - Catechism for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

- Bible Study following the 8:30 and 10:30 Divine Liturgies. The theme of class is "Getting the Big Picture." (After the 8:30 Div. Lit. we will look at the second part of this theme)

Monday, January 20:

The Jordan Blessing of homes will be done by request. The request forms were mailed to you along with your Christmas schedule. Please drop them in the collection plate, at the parish office or by telephoning the parish office.

Saturday, January 25:

- UCWLC Meeting begins at 9:30 am with Moleben to the Mother of God followed by the Annual General Meeting in the Fellowship Room.

Sunday Donation Envelopes for 2014 are now ready to be picked up in the vestibule of the Church. If your phone number or address has changed, kindly inform the parish office in order for us to keep our records up to date. If you are new to our parish and wish to have Church Envelopes, kindly leave your name, address and telephone number at the Parish Office.

Inventory. We do not use many items in our parish that accumulated over many years. We discussed this at our several parish meetings. Some of these items (like desks or file cabinets) are still valuable and will be sold, while others will be thrown away.

Bookstore: Come in and visit our bookstore. You will find an assortment of religious/Ukrainian cards, icons, prayer books and bibles.

Please, **consider reading the Epistle** during the 8:30 AM Div. Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz. It was done in our church before and we want to continue it.

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.

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).

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. One set has now been paid for minus the 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	100.00		
	Anonymous	550.00	

Total donations to date for the green Deacon Vestments: 941.40.

Thank you to all donors for your gracious donations for the vestments that we have received and blessed.

My heartfelt thanks to all our dear friends and parishioners for all your Liturgy cards, get well cards, prayers, phone calls, lit candles and home and hospital visits during Ben’s illness.

Many thanks for attending his prayer service, funeral and most recently his 40 day memorial service. Thank you to Father Josaphat Tyrkalo and Father Serafym for your comforting words.

Thank you for the get-well card signed by all the Bingo workers. Ben did miss going out to help you all.

Thank you to the UCWLC for your help during the funeral. May God Bless You all with good health and a Prosperous 2014.

Bonnie Marchinkow and Family

He Who Is (by Frank Sheed)

There is no better illustration of the way in which a mental image can still affect thinking even after it has been formally expelled from the mind than the picture of God as a venerable man with a beard, rather like the poet Tennyson, or perhaps Karl Marx. Nobody who can think at all any longer believes that this is what God is like. But even those who laugh most scornfully at its naïveté would, I think, if they were skilled at exploring their own thoughts, find that they were

still dangerously affected by it. It is rather like what happens when we read a novel with illustrations. Without in the least being aware of it, we absorb a certain impression of the characters from the way the artist has drawn them, and this impression affects our whole reading of the book.

(i) Errors about God

As I have said, the thing is below the level of consciousness. We take it for granted that we have formed our ideas of the characters from what the author has written. We may very well have forgotten even that the book had any illustrations. But their influence abides to color every judgement. I believe that a sufficiently penetrating analyst could discover some influence of the venerable man with the beard in all that is written about God – even by the most profound and profoundly orthodox theologians, but most notably by the most unorthodox modern thinkers in theology. Among these, for instance, there is a dead set against the idea of a personal God, an idea which their intellects find quite revolting against the philosophical concept of personality as applied to God: they are revolting against the venerable man with the beard. The influence of that long-established image is so great that the moment they begin to think of God as a person, they begin to think of Him as *that* person, so curiously like Lord Tennyson. Naturally they stop at once.

To the influence of this same image we may trace two of the principal modern tendencies about God, the tendency to treat Him as an equal, and the tendency to treat Him as an extra. Neither tendency could abide for one instant the light of the true idea of God's nature and person. But they do abide, and indeed they grow.

First, the tendency to treat God as an equal, the failure to grasp the relation of the creature to the Creator, may be stated very rapidly. It is commoner in the semi-religious fringe than among practicing Christians, but it is liable to show up anywhere. The commonest form of it is in the feeling that God is not making a very good job of the universe and that one could give Him some fairly useful suggestions. Another deadly effect of it is in the diminishing, to the point almost of disappearance, of the sense of sin. In the past, Catholics have not been much affected by such ideas; but in recent years those ideas have taken root. At any rate nothing would be lost by some kind of examination of the intellect in this matter of the dwindling difference between the Infinite and ourselves. To take an obvious example. When some man well known to us who has lived a full and devout Catholic life for fifty or sixty years falls suddenly into serious sin, somewhere among our reactions will be the feeling that it is rather hard on him, after having given so much to God for so long, now at the end to lose all. It is a natural enough reaction and might seem to do some credit to our heart, but it does no credit at all to our head. The man has not been giving to God all those years: he has been receiving immeasurable gifts from God all those years. The malice of his sin is far greater precisely because of the immensity of God's gifts to him.

The second tendency – to treat God as an extra – is far more widespread. Religion, it is felt, is something that some people go in for; it might be better for ourselves if we all did a little more of it; but it has no place in the practical business of man's life. It may be an added grace to the female character, like playing the piano; it probably is rather a diluting influence in the male character, though occasionally one meets a religious man who seems to be none the less masculine for it; but either way it is not part of the essential for living. What a man believes about God is his private affair: in other words it does not affect anyone but the man himself, and it does not affect him in a way that matters to anyone else.

Now that is a very remarkable statement indeed. All history echoes with denial. What men have believed about God has caused more wars and fiercer wars than any other thing whatever. Rivers of blood have flowed because of what men believed about God. And now, suddenly, it has become their own private affair. Obviously this can only mean that men do not believe anything very intensely about God, or, if they do, are not likely to do anything very extreme about it. One remembers the men whose God was Moloch. They believed that he must be placated by the casting of little children into a furnace, and they placated him. One remembers the thugs whose god was a goddess, Kali. They believed that she was pleased when they strangled men in her honor, and they did their best to please her.

Obviously if people believe in deities like Moloch and Kali, even the most broadminded will feel that it can hardly be dismissed as their own private affair. In relation to Moloch and Kali such a position would be seen as grotesque. But in all sober literalness it is immeasurably more grotesque in relation to the true God. The belief in Moloch and Kali would have a considerable effect upon the children to be burned and the men to be strangled. But the belief in God has a more total effect upon everything whatsoever. Error about God cannot be a private affair. It can *only* lead to a diminished and distorted life for everyone. God's will is the sole reason for our existence; be wrong about His will and we are inescapably wrong about the reason for our existence; be wrong about that, and what can we be right about?

This question of what is private error (that is, one not likely to damage anyone but the person subject to it) and when it becomes public is worth considering. Supposing that a man refuses to believe in the existence of the sun. He will, of course, be ready with a theory to account for the widely held view that the sun does exist. He will say, perhaps, that the sun is a collective hallucination, or a *large* fire just fifty miles up in the air, or a *result* of wishful thinking, or a visual effect produced by spots on the liver, or a relic of tribal superstition, or a piece of sexual symbolism, or a purely mental compensation for an unjust economic system. However ingenious his theory or however excellent his character and intentions, he would be wrong about day and night, about the seasons, about the moon, the stars, the weather; he would be in danger of death by sunstroke. So far it might well be his own private affair. But if he persuaded

large numbers of people that the sun did not exist, his private error would be in a fair way to becoming a public nuisance; and if he were the captain of a ship, passengers' lives would not be safe with him: he could not be trusted to get them across the ocean. You could not discuss astronomy with such a man because, however much a man may be entitled to his own opinion, the sun remains a fact, and a fact essential to astronomy and navigation. Similarly, you cannot discuss the purpose of life with a man who denies the existence of God. You cannot profoundly collaborate in human affairs, in sociology, say, or education, with a man who denies the existence of God. You cannot simply agree to omit God from the collaboration for the sake of argument, any more than you could agree to omit the sun from navigation. The sun is a fact and essential to navigation. God is a fact and essential to everything.

КАТЕХИЗМ УГКЦ – ХРИСТОС – НАША ПАСХА

0.6.1.3.2.3 Наслідки гріхопадіння

161 Гріхопадіння прародичів – це трагедія людини, яка замість того, щоб бути “сином Божим”, “братом людей” і “господом творіння”, з власного гріховного вибору стала “рабом лукавого”, “ворогом людей” і “підвладною світові”. Людина, створена на образ Божий, не осягнула своєї богоподібності: “Гріх зруйнував у людині богоподібність.”¹

162 Унаслідок гріха ослабла воля людини обирати добро й зросла схильність до зла. Людина потрапила у внутрішнє роздвоєння, коли “закон гріха” протиставляється в ній “законові Божому”: тоді вона, як навчає святий апостол Павло, робить зло, котре ненавидить, і не чинить добра, яке любить. (див. Рм. 7:21) “Замість Єви тілесної постала в мені Єва мисленна – це плотські пристрасні помисли, які солодять мою думку, проте завжди є гірким напоєм.”²

163 Унаслідок гріха людський ум також затьмарився і людина втратила сопричастя з Богом – найвищою Істиною. Гріх став причиною того, що людина перестала розуміти своє покликання і призначення існування всіх сотворінь, яким Адам сам в раю надавав імена. (див. Бут. 2:20)

164 Смерть духовна спричинила смерть тілесну: “Єство, створене для безсмертя, стало смертним.”³ Ще одним наслідком гріхопадіння є страх і сором: “І сховався чоловік із своєю жінкою від Господа Бога серед дерев саду.” (Бут. 3:8) Страх позбавляє людину миру. Людина уникає спілкування з Богом.

165 Питанням: “Адаме, де ти?” (пор. Бут. 3:9) – Господь Бог через голос совісті спонукує людину до покаяння. Однак Адам не кається, а виправдовується, намагаючись уникнути особистої відповідальності: “Жінка, яку Ти дав мені, щоб була зі мною, дала мені з дерева, і я їв.” (Бут. 3:12) Подібно виправдовується і Єва: “Змій обманув мене, і я їла.” (Бут. 3: 13)

¹ ЛЕОНТІЙ ВІЗАНТІЙСЬКИЙ, *Проти Несторія*. : PG 88, col. 1348

² Андрій КРИТСЬКИЙ, *Покаянний канон, пісня 1*.

³ Пор.: ГРИГОРІЙ НІСЬКИЙ, *Велике огласительне слово*, 8.