



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."*

18 травня, 2014

Volume 59 No. 20

May 18, 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

8:15 am Divine Liturgy 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

**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

Неділя Самарянки

Мученика Теодота

Івана 4:5-42



Sunday of the Samaritan Woman

Martyr Theodotus

John 4:5-42

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних, які беруть з нами участь сьогодні в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на травень
Загальний намір: Засоби повідомлення: “Щоб засоби повідомлення були знаряддям на служінні правди і миру”.

Місійний намір: За Євангелізацію – Пречиста Діва Марія, керівник місії: “Щоб Пречиста Діва Марія, Зірка Євангелізації, керувала місією Церкви в проповідуванні Христа всім народам”.

Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у вітальні під церквою.

SUNDAY DONATIONS: May 11, 2014-\$1246.00

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, 18 травня:

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано у вітальні під церквою. Після Служби Божої, приблизно о 11:45 – Молебень до Пресвятої Богородиці.

Вівторок, 20 травня: о 7 год. вечора – Молебень до Пресвятої Богородиці.

Четвер, 22 травня: о 7 год. вечора – Молебень до Пресвятої Богородиці.

Неділя, 25 травня: День ЛУКЖК. Кожного року всі членки ЛУКЖК по цілій Канади в останню неділю місяця травня, відзначають «День ЛУКЖК» присвячений Пресвятій Богородиці – Покровительці їхньої організації. (Спеціальна збірка, буде переведена перед кожною Сл. Божою при вході до церкви.) Свята Літургія о год. 10:30 рано буде відправлена в наміренні всіх членок ЛУКЖК.

Понеділок, 26 травня: о 7 год. вечора – Зустріч (Сходини) Парафіяльної ради у Борд Румі.

Четвер, 29 травня: Свято Вознесіння – Обов'язкове Свято
– Служби Божі – 10:30 рано і 7-й вечора.

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 the Protectress, the Blessed Mother of God, bless you and your family!

UKRAINIAN language classes for adults (beginners and intermediate levels) are held Monday nights, 6:45–8:45 pm in the Church basement. New students welcome! Please join us. For more information call Susan @604.733.3756.

Monthly Intentions of the Holy Father for May

Media. That the media may be instruments in the service of truth and peace.
Mary's Guidance. That Mary, Star of Evangelization, may guide the Church in proclaiming Christ to all nations.

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

TODAY: Sunday, May 18:

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

– **Bible Studies** after both Divine Liturgies (the class will start after coffee at 9:40 am, and at 12:40 pm).

After the 10:30 Divine Liturgy approx. at 11:45 am – Moleben to the Blessed Virgin Mary.

Tuesday, May 20: 7:00 pm – Moleben to the Blessed Virgin Mary.

Thursday, May 22: 7:00 pm – Moleben to the Blessed Virgin Mary.

Saturday, May 24: 6:00 pm – **Vespers** in the chapel (mostly in English)

Sunday, May 25: National UCWLC Day. The last Sunday of May is dedicated to the Ukrainian Catholic Women's League of Canada. Today, we greet all the members of our League on this, their special day dedicated to their Patroness, the Blessed Virgin Mary. A special collection will be taken before each Divine Liturgy in the church vestibule. The 10:30 am Divine Liturgy will be celebrated for the intention of all our UCWLC members.

Monday, May 26: 7:00 pm – **Parish Council Meeting** in the Board Room.

Thursday, May 29: – **Feast of the Ascension of Our Lord**

HOLY DAY OF OBLIGATION – Divine Liturgy in Church at 10:30 am and 7 pm.

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.

Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz.

The Relay for Life Cancer Walk is on Saturday, June 7 at Mahon Park from 10 am – 10 pm. Please show your support by making a pledge to St. Mary's Ukrainian Catholic Church team. You may do this on-line at www.cancer.ca/relay or make out a cheque to Canadian Cancer Society and give it to a team member or drop it off at the parish office.

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).

YOU'RE INVITED TO CELEBRATE!

**The 40th Anniversary of the Eparchy of New Westminster
Bishop Ken Nowakowski's 25th Anniversary of Priestly Ordination**

Saturday, June 21, 2014 at 11:00 am

St. Mary's Ukrainian Catholic Church
550 – West 14th Avenue Vancouver, BC

Celebration banquet to follow at St. Mary's Ukrainian Catholic Centre
Tickets: \$20.00/adults \$ 10.00/child (6–12) Free for children under 6
For Tickets: Pat Sorochnik: 604.433.0661 – Parish Office: 604.879.5830

Camp St. Volodymyr: This marks the 31st year of our Ukrainian Catholic Summer Camp at OAC in Kelowna Sunday, August 17–24. We require volunteers to help in the kitchen and as counsellors. If interested please contact Jennifer Sawka @ 604.876.5691 or jennsawka@hotmail.com.

Dear Parishioners. Members of our Parish Catering Committee will be resigning from their positions as of June 30, 2014. The leadership positions are comprised of the Catering Manager and the Head Cook. Appropriate remuneration will be negotiated. Interested parties for these positions should apply as soon as possible to the Parish Office. **Phone:** 604.879.5830; **Email:** office@stmarysbc.com; **Mail:** St. Mary's Ukrainian Catholic Church, 550 West 14 Avenue, Vancouver, BC V5Z 1P6

This announcement is an open invitation to all present and former choir members of LOWER MAINLAND and VANCOUVER ISLAND singers to participate in the **40th EPARCHIAL CELEBRATION**, along with the **25th ANNIVERSARY OF PRIESTLY ORDINATION OF BISHOP KEN NOWAKOWSKI**. These celebrations will be on **SATURDAY, JUNE 21 @ 11 am** at St. Mary's Ukrainian Catholic Church. The Liturgical selections will be similar to Major Archbishop Sviatoslav's visit on September 1, 2012.



Mr. Justin Trudeau, MP
Leader of the Liberal Party of Canada
House of Commons, Ottawa

May 14, 2014

Dear Mr. Trudeau,

I am deeply concerned about your decision that citizens who, in conscience, seek to assure the protection of the most vulnerable among us are not acceptable as candidates in your party.

Just last week Pope Francis sent a message of support for thousands of your fellow citizens who gathered on Parliament Hill to peacefully affirm the right to life, and the need to protect the vulnerable. He assured them of his spiritual closeness “as they give witness to the God-given dignity, beauty, and value of human life.” It is worth noting that if Pope Francis, as a young man, instead of seeking to serve in the priesthood in Argentina, had moved to Canada and sought to serve in the noble vocation of politics, he would have been ineligible to be a candidate for your party, if your policy were in effect.

Among the 2 million Catholics of my archdiocese, there are members of all political parties, including your own. I encourage all of them, of whatever party, to serve the community not only by voting but by active engagement in political life as candidates. It is not right that they be excluded by any party for being faithful to their conscience.

Political leaders surely have the right to insist on party unity and discipline in political matters which are within the legitimate scope of their authority. But that political authority is not limitless: it does not extend to matters of conscience and religious faith. It does not govern all aspects of life.

The patron saint of politicians is Saint Thomas More. He came into conflict with the political authority of his day on a matter of conscience. The king claimed control over his conscience, but Thomas was “the king’s good servant, but God’s first.” Political leaders in our day should not exclude such people of integrity, no matter how challenging they find their views.

I urge you to reconsider your position.

Sincerely yours,

+ Thomas Card. Collins

Thomas Cardinal Collins
Archbishop of Toronto

A “Preacher of Peace” Amid Conflict

May 12, 2014

An interview with His Beatitude, Sviatoslav Shevchuk Head of the Ukrainian Greek Catholic Church

Brett McCaw

At age 44, Major Archbishop Sviatoslav Shevchuk leads the Ukrainian Greek Catholic Church, the largest Eastern Church in communion with Rome. Having previously served as a seminary rector in L’viv and then as bishop for Ukrainian Greek Catholics in Argentina, Shevchuk was selected to be head of the Ukrainian Greek Catholic Church in March of 2011. A skilled polyglot (he is fully conversant in English, Russian, Italian, Modern Greek, Polish, Italian, and Spanish) and a dynamic pastor, Shevchuk has emerged as a foremost moral and religious voice within a nation mired in political crisis. During his stop in Rome to participate in the canonization ceremony of Popes John XXIII and John Paul II, Shevchuk paused to reflect on Ukraine’s Maidan movement, ongoing tensions with Russia, and ecumenism with the Russian Orthodox Church.

CWR: Your Beatitude, priests and bishops of your church have been visibly present in both the Orange Revolution of 2005 and in the Ukrainian Maidan movement earlier this year. In general, how would you describe the role of your church in the renewal of post-Soviet Ukrainian society.

Major Archbishop Shevchuk: First of all, I would like to underline that the whole phenomenon of the Maidan was a bit of a surprise for everybody—even the Church. This was because it was an appearance of civil society in Ukraine whose existence was debated for decades. Moreover, many wondered whether the Ukrainian people were able to peacefully stand together for a European future for their country on the basis of such values as rule of law, rejection of corruption, abhorrence of violence, and intolerance of authoritarian behavior. Many scholars would analyze the situation in Ukraine and would say that Ukrainians were not able to realize such a movement. Nevertheless, that European project became the project of social development in Ukraine and the churches helped to develop this. Last year, before the Maidan movement, the Ukrainian Council of Churches visited Brussels twice and sent several appeals to Ukrainian society concerning the discussion of European values. As churches, we were involved in promoting that discussion and were trying to be, as a church, part of civil society in order to awaken the people. To help them undertake their responsibility for their own country. Not only government or politicians have responsibility, but each, individual citizen.

No one expected that when our president suddenly changed his mind, such a large protest would emerge. So we as a church, as the churches—we did not call the people to protest. We were not those who would encourage such a protest. Yet we followed our people, because we recognized that those people were standing at the Maidan for those values, which we were promoting. If people

take a stand for human dignity, rule of law, rejection of violence and corruption—we as a Church have a duty to recognize the moral power of such claims. It is why churches, not just the Ukrainian Greek Catholic Church, but Orthodox, Protestant, as well as Jewish and Muslim communities, were all present with their people on the Maidan. In some way, the people were leading us. For those three months, we were trying to be with our people and to keep the protest peaceful. I felt I needed to be a “preacher” of peace in order to reach the goals of the Maidan and emphasize peaceful methods were always more powerful and transformative in society than any other form of demonstration.

CWR: In mid-March, Fr. Mykola Kvych, a Ukrainian Greek Catholic priest and chaplain to the Ukrainian navy in Crimea was kidnapped and interrogated by Russian militants. In light of the Russian annexation of Crimea, what is the situation of the Ukrainian Greek Catholic parishes on the Crimean territory? What do you foresee for your church there in the coming years under Russian occupation?

Major Archbishop Sviatoslav Shevchuk: I would say that this is a very delicate question, as we do not have all of the answers yet. We have five parishes in Crimea at the moment. During the first stages of the Russian annexation, a period of great confusion and anxiety, our priests were simply trying to be with their people. Nevertheless, many of our priests were also chaplains to the Ukrainian military detachments in Crimea. My opinion is that maybe these “new” authorities noticed the activity of our priests not so much on account of their pastoral care of their parishes, but on account of their contacts with the military units in Crimea. This was likely case of Fr. Kvych in Sevastopol. For some reason, these chaplains were considered dangerous. Subsequently, there was a new attack of Russian propaganda against our Ukrainian Greek Catholic Church. We were likened to be the Church of the “radical nationalists” and our very existence was considered to be dangerous. Right now, the situation is still under significant question. We have, right now, three priests in Crimea, but the legal “status” of our parishes is still uncertain. In certain situations, we share the same church buildings with the Roman Catholics, for which I am very grateful. In some places such as Sevastopol, Kerch, Evpatoria, we have some churches under construction. But we will see what will happen in the future, as we do not know whether we will be able to finish those buildings now. However, our current goal in this situation is to be with our people and to offer them adequate pastoral care. We expect that these new, so-called authorities in Crimea would respect human rights especially the most basic right of religious freedom. I hope and I expect that the priests and faithful of our church in Crimea will not be persecuted on account of their Catholic faith.

CWR: Recently, the head of external affairs for the Russian Orthodox Church of the Moscow Patriarchate, Metropolitan Hilarion (Alfeyev), remarked that “Uniatism” in Ukraine was a special project of the Roman Catholic Church to convert the Orthodox to Catholicism and even went so far as saying, in lieu

of the Maidan movement, that Ukrainian Greek Catholics are waging a crusade against Orthodoxy. How would you assess your church's present relationship with the Russian Orthodox Church and how would you respond to comments such as this?

Major Archbishop Sviatoslav Shevchuk: First of all, I need to stress that we have significant, fraternal relations with the Ukrainian Orthodox Church, which is in communion with the Moscow Patriarchate. All of our activities and our statements which we issued in the last few months, in the period of the Maidan, we always did together. Moreover, it is providential that the current seat of that Ukrainian Council of Churches is held by the primate of the Ukrainian Orthodox Church in communion with the Moscow Patriarchate, Metropolitan Volodymyr (Sabodan).

We were united in Ukraine during a very dangerous period in a way that had never really occurred before. Concerning pastoral care for our respective faithful on the Maidan, we were organized in our own way. However, concerning our moral judgments of the civil movement or opposition to the abuses of the Yanukovych government, we always stood together. So I think that there is no reason to fear some “crusade” against the Orthodox. The Maidan was neither a religious nor ethnic protest. It was a “social” protest and almost half of the protesters were Russian-speaking citizens who were faithful of the Ukrainian Orthodox Church of the Moscow Patriarchate. Of course the Greek Catholics were present along with the Orthodox of the “Kyiv Patriarchate” as well as Jews and Muslims. The Maidan was a sort of “mirror” of the Ukrainian society without any aggression toward the 'Russian' nation or 'Russia' as a state.

Unfortunately, I have to say that there are no direct and open relations between the Ukrainian Greek Catholic Church and the Moscow Patriarchate and it is a pity. For the last three years, my heartfelt desire has been to establish such a direct dialogue. However, we are not able yet. But I am still open and I am praying that one day we can sit at the same table, look at one another in the eye, and recognize that we are members of the same body of Christ and that we share the same blood of Christ. We are members of the same Church of Christ. That will be the common basis to start to discuss our disagreements and problems.

CWR: Ever since the release of Joseph Cardinal Slipyj (1892–1984) from the Soviet GULAG, your church has petitioned Rome for the elevation to the status of patriarchate. Why is the status of “patriarchal church” is so crucial to your Church at this time?

Major Archbishop Sviatoslav Shevchuk: The “patriarchal” status is not simply a title of “honor”, it is a way to organize the inner life and structure of the Eastern Church. During the time of Patriarch Slipyj, when Ukraine was under Soviet domination, Ukrainian bishops were split around the world without any possibility or any structure that would unite them into one church. At that time, we could not even have our own synod of bishops. This is why [Patriarch Slipyj] began to present the need to organize the specific form of unity among the

Ukrainian bishops in the diaspora. Within the diaspora, there was a significant danger that through the process of assimilation, our church would cease to exist within a few years. It was a question of survival. And because of his insistence, he received all the rights of Patriarch, except the title. He was recognized as the “Major Archbishop”. As Major Archbishop, according to canon law, he had the authority to call the bishops to be gathered in synod to promote the life and unity of the church. The only reason why he was not recognized as a patriarch at that time was that he was “out of his canonical territory”—he was in exile in Rome. When his successor, Myroslav Ivan Cardinal Lubachivsky, could finally return to his see in L’viv after the fall of the Communists in 1991 and the resurrection of the Ukrainian Greek Catholic Church in Ukraine, that reason ceased to exist. The major issue of why we continue to raise this question is because we have to recognize the reality of who we are. Quite simply, we need to provide adequate pastoral care of our faithful in Ukraine and worldwide. It is why the question of the patriarchate, today, is not a question of honor, but the question of “pastoral conversion”—something which Pope Francis points out in his recent apostolic letter, *Evangelii Gaudium*. We need to have such a structure that would help us to be more efficient in our pastoral care and to not be an obstacle. In the perspective of *pastoral conversion*, the vibrancy of our church structures and the efficiency of our pastoral activity; we are growing toward the fullness of the patriarchal dignity, which we hope one day will be simply recognized. Nevertheless, we will insist with a “holy insistence”, as Pope St. John Paul II said of our church concerning our eagerness to grow as a patriarchal church.

CWR: In light of the current crisis in Ukraine, has Pope Francis been particularly connected to your Church at this time?

Major Archbishop Sviatoslav Shevchuk: Pope Francis is aware of his universal role as a mediator and servant of peace with a particular Argentine sensitivity. In the history of Argentina, Pope John Paul II played a crucial role to prevent war twice – first during the conflict between Argentina and Chile and then between Argentina and Great Britain. So, Argentines are particularly aware of the crucial role of the successor of St. Peter to protect human life, worldwide. The Holy Father is aware of the history of the martyrdom and identity of the Ukrainian Greek Catholic Church. We do not expect that he will be a special, “pro-Ukrainian” pope, but right now, especially in this crucial moment, the Pope is praying and acting to prevent a new war in Europe. In the last few months, he has made several statements about Ukraine. In his Easter *Urbi et Orbi* statement, he openly prayed to the risen Lord for peace in Ukraine as his foremost prayer. He frequently greets Ukrainian pilgrims in their own language with the Easter greeting, *Khrystos Voskres* (Christ is Risen). This is a marvelous act. We as a church, we as a nation, we as Christians of different confessions are very grateful to the Holy Father for his ministry as an apostle of peace for our days.

JUNE

14

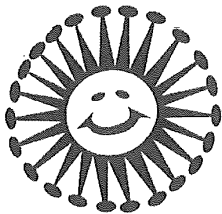
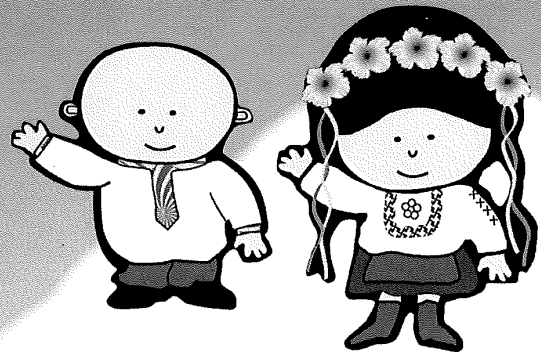
St. Mary's Ukrainian Catholic Parish

P R E S E N T S

FAMILY NIGHT

FROM 5:00PM TO 11:30PM

Light dinner from 5:30 to 7:00 PM
Kvitka Dancers 7:00 to 7:30 PM
Magic Show 7:30 to 8:30 PM
Face Painting, Balloon Twisting
"Limbo"... and MORE
Dancing 8:30 to 11:30 PM



WELCOME!

EIGHTH ANNUAL FAMILY NIGHT

Children must be accompanied
by parents or by adult family members

Address:

**3150 Ash St.
Vancouver, BC**

(between Oak and Cambie off 16th)

**FREE PARKING
ALCOHOL FREE**

TICKETS \$10.00

for 18 years and older

to purchase tickets call:

604-879-5830, 604-421-8977

Ticket Purchasing Deadline:

08-Jun-14

FORTITUDE, THE GIFT TO OVERCOME DIFFICULT MOMENTS

Vatican City, 14 May 2014 (VIS) – The Holy Father, in the catechesis of this Wednesday's general audience, mentioned the first three gifts of the Holy Spirit considered during the previous weeks: wisdom, understanding and counsel, and went on to talk about the fourth gift, fortitude. To explain the importance of this gift, he offered the example of the parable of the sower. The seeds, which fall on the road are eaten by birds, and those which fall among the stones dry out; only those that fall on good soil grow and bear fruit.

The sower is the Father, who sows the seeds of His Word. “The seeds often encounter the aridity of our heart and, even when accepted, risk remaining sterile. With the gift of fortitude, however, the Holy Spirit wakes the ground of our heart from its torpor, uncertainty and all the fears that may hold it back, so that the Word of the Lord may be put into practice, in an authentic and joyful manner”. The Pope spoke about all those difficult moments and extreme situations in which the gift of fortitude manifests itself in an extraordinary way, and remarked that the Church is “resplendent with the witness of many brothers and sisters who have not hesitated to give their lives in order to remain faithful to the Lord and to His Gospel”, and that nowadays there are still many Christians who offer witness to their faith in perilous circumstances. He added, “We all know people who have experienced difficult situations and great suffering. But, think of these men, these woman, who lead difficult lives, who struggle to maintain their families, to bring up their children: they do all of this because the spirit of fortitude helps them. ... These brothers and sisters of ours are saints, everyday saints, saints who are concealed among us; they have the gift of fortitude that allows them to carry out their duties as persons, as fathers, mothers, brothers, sisters and citizens. ... And it is good for us to think about these people: if they do all this, if they can do it, why can't I? It is good for us to ask the Lord for the gift of fortitude”.

However, “it should not be thought that the gift of fortitude is necessary only on some occasions or in particular situations. This gift must constitute the base note of our Christian being, nurturing in us a sanctity lived in the ordinariness of our daily life”. Pope Francis commented that the phrase of the apostle Paul, “I can do all things through him who strengthens me”. Before concluding, the Pontiff added, “at times we are tempted by idleness or we are discouraged, especially when faced with the burdens and trials of life. In these cases, we must not lose heart, but must instead invoke the Holy Spirit, so that the gift of fortitude might lift our hearts and transmit new strength and enthusiasm to our life and to our following of Jesus”.

ДЕСЯТЬ ЗАСАД ЛЮДСЬКОГО СПІВЖИТТЯ

- 1) Вітаймо інших, як зустрінемо їх. Нема нічого в світі кращого і приємнішого як милий і усміхнений привіт, і він нічого не коштує.
- 2) Кличте людей по їх імені, бо це найкраща музика, що людина любить слухати.
- 3) Будьмо покірні, як стрічаємо інших, бо можна чогось доброго навчитися від інших.
- 4) Будьмо приязні до інших, бо бути приятелем це найкращий і найлегший спосіб здобувати приятелів.
- 5) Будьмо сердечні для інших, і доказуймо це словами і ділами.
- 6) Добродушно цікавитесь ближніми і їх справами, але не мішайтеся до них безпотрібно і непрошено. Ми зможемо любити всіх, коли будемо щиро старатися.
- 7) Будьмо щедрі в похвалах для інших, але дуже скупі, як іде про критику.
- 8) Якщо щось комусь обіцяєте, то дотримайте обітницю, хібащо неможливо, і тоді повідоміть згадану особу про причину недотримання обіцянки.
- 9) Завжди числіться з почуваннями і гадками інших, бо вони дорогі їм так само, як ваші почування їй опінії дорогі вам.
- 10) Не даваймо іншим самих тільки порад, але чиніть їм щонайбільше добра, памятоючи, що вони наші брати і сестри в Христі.