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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."*

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22 січня, 2017

Volume 62 No. 4

January 22, 2017

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**Служби Божі/Divine Liturgies**

*Неділя/Sunday: 8:30 am in English*

*10:30 am (sung) in Ukrainian*

**У Свята/Holy Day of Obligation**

*10:30 am and 7:00 pm*

**Щодня/Daily Scheduled**

*7:30 am and 8:30 am Liturgy in Chapel*

**Сповідь/Confessions:** - 15 minutes before  
and 15 minutes in the beginning of the Divine  
Liturgy - Or by appointment during the week

**Baptism** by appointment

**Anointing of the Sick/Hospital Visits/**

*Eucharist for the sick - any time*

**Marriages** - the arrangements with the priest  
have to be made months before the marriage

**Funerals** - by arrangement

**оо. Василіяни/Basilian Fathers serving the**

**Parish:** - Father Serafym Grygoruk, OSBM

Administrator. Email: [serh70@outlook.com](mailto:serh70@outlook.com)

Father Marcos Zubyk, OSBM

Father Joseph Pidskalny, OSBM - local Superior

Most Rev. Severian Yakymyshyn, OSBM

*Bishop-Emeritus*

**Парафія Покрови Пресвятої  
Богородиці** вітає всіх гостей,  
приятелів та парафіян, які беруть  
участь у цій Службі Божі.

**31-ша Неділя після П'тдесятиці**

Святий Апостол Тимотей; і Преподобномученик Анастасій Перський

Лука 18:35-43



**31st Sunday after Pentecost**

Holy Apostle Timothy and Venerable  
Martyr Anastasius the Persian

Luke 18:35-43

**The Protection of the Blessed  
Virgin Mary Parish** welcomes all  
guests, friends, and Parishioners  
participating in this Divine Liturgy.

**НИНІ: Неділя, 22 січня: Кава і солодке після Служби Божої** о год. 8:30 і 10:30 рано у залі, під церквою.

**Неділя, 22 січня: 12:00 дня – Парафіяльний Різдвяний обід.**

Запрошуємо всіх! (Квитки для дорослих –15 доларів: для підлітків від 6 до 14 років – 8 доларів; молодші ніж 6 років – безплатно.)

– **Середа, 25 січня: –9:30 рано – Третій Час і презентація “Walking in the Footsteps of Christ”** у класі, під церквою.

>> **ЙОРДАНСЬКЕ БЛАГОСЛОВЕННЯ ДОМІВ** – Якщо Ви бажаєте, щоби отець прийшов поблагословити Вашу хату йорданською водою, будь-ласка, заповніть бланк паперу, який Ви можете найти при вході до церкви.

>> **Конвертки з недільними пожертвами на 2017 рік** знаходяться в притворі церкви. Просимо взяти їх додому. Ці особи, які не мають недільних конверток, але хотіли б їх мати, то просимо ласкаво залишити у Парафіяльній Канцелярії своє ім'я, адресу й телефонічне число.

>> **Календарі.** Ви можете найти календарі при вході до церкви. Посимо взяти один календар на родину.

### **Наслідки гріхопадіння (Катехиз УГКЦ “Христос -наша Пасха!”**

161 Гріхопадіння прародичів – це трагедія людини, яка замість того, щоби 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»<sup>1</sup>.

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 пристрасті помисли, які солодять мою думку, проте завжди є гірким напоєм»<sup>2</sup>.

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»<sup>3</sup>. 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,

<sup>1</sup> ЛЕОНТІЙ ВІЗАНТІЙСЬКИЙ, *Проти Несторія.* : PG 88, col. 1348

<sup>2</sup> Андрій Критський, *Покаянний канон, пісня 1.*

<sup>3</sup> Пор.: Григорій Ніський, *Велике огласительне слово,* 8.

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).

166 Гріх ранив міжлюдські стосунки, вносячи відчуження і протиставлення між чоловіком і жінкою: «Тоді відкрилися їм обом очі, й вони пізнали, що вони нагі; тим то позшивали смоківне листя і поробили собі пояси» (Бут. 3, 7). Відносини між чоловіком і жінкою зводяться до тілесного потягу: «Тягти буде тебе до твого чоловіка» (Бут. 3, 16), а також до приниження одного іншим: «Він [чоловік] буде панувати над тобою» (Бут. 3, 16). Гріх вносить у людське життя хвороби та страждання (див. Бут. 3, 16).

167 Гріх спотворив ставлення людини до праці. Вона з благословення зводиться до засобу виживання: «В поті лиця твого їстимеш хліб твій» (Бут. 3, 19). Гріх порушив гармонію між людиною і природою: «За те, що ти послушав голос твоєї жінки і їв з дерева, з якого я наказав тобі не їсти, проклята земля через тебе. В тяжкій труді живитимешся з неї по всі дні життя твого. Терня й будяки буде вона тобі родити, і їстимеш польові рослини» (Бут. 3, 17–18).

168 Гріх руйнує братерство між людьми, коли «брат» стає «чужим» братові, «ворогом» його (див. історію Каїна й Авеля: Бут. 4, 1–16); вносить у суспільство безлад, породжує даремні зусилля в побудові суспільства без Бога (див. розповідь про Вавилонську вежу: Бут. 11, 1–9). Однак великі сподівання людської гордині завершуються великим розчаруванням, розгубленістю, замішанням і непорозумінням: «Вхитрилася б ти, душе, збудувати вежу і поставити твердиню своїм пожаданням, коли б Творець не змішав замисли твої і не скинув додолу хитрування твої»<sup>4</sup>.

169 Всесвітні наслідки гріхопадіння постають перед нами в розповіді про потоп (див. Бут. 6–9): «Побачив Господь, що людська злоба на землі велика та що всі думки й помисли сердець увесь час тільки злі [...]. Земля зіпсувалася супроти Бога і була переповнена насильства» (Бут. 6, 5; 11). Розгул пристрастей і злих нахилів, які переважали серед людей і визначали їхню поведінку привели до Божої карі – потопу: «Ти одна, душе моя, відкрила безодні гніву Бога твого. Потопила, мов землю, всю плоть, усі діла та життя й залишилась поза спасенним ковчегом»<sup>5</sup>.

170 Бог, однак, не відвертається від людини, а й надалі з нею перебуває, даруючи їй надію на спасіння: «Бог перебував із людьми у Слові Обітниці. Воно перед Своім явленням у тілі духовно перебувало в патріархах і пророках, прообразуючи таїнство Свого пришествя»<sup>6</sup>. Джерело надії людини – в любові Бога Отця, Котрий дарує їй Обітницю спасіння.

*«Дух, що говорив через пророків» (Символ віри)*

*«Бо не відвернувся Ти докраю від створіння Твого, що його Ти створив, Благий, ані не забув Ти діла рук Твоїх, але відвідував їх на всі лади, із-за милосердя милости Твоєї; Ти послав пророків, творив чудеса через Святих Твоїх, що в кожному роді добровгодили Тобі; Ти промовляв до нас устами слуг Твоїх пророків, провіщаючи нам прийдешнє спасіння; Ти дав нам закон на поміч й ангелів поставив охоронцями» (Анафора святого Василія Великого)*

<sup>4</sup> Андрій КРИТСЬКИЙ, *Покаянний канон, пісня 2.*

<sup>5</sup> Андрій КРИТСЬКИЙ, *Покаянний канон, пісня 2.*

<sup>6</sup> МАКСИМ ІСПОВІДНИК, *Розділи про богословіє та ікономію воплощення Сина Божого*, II, 28.

**TODAY – January 22:** at 12:00 noon – **Parish Christmas Dinner** – you are invited! Tickets for adults – \$15; for 6 to 14 years old –\$8; for 5 years old and younger – free.

–**Monday, January 23:** – **Ukrainian classes** for adults (beginners to advanced) resume tonight, 6:45–8:45pm. All are welcome. Call Susan for more details or to register: 604.733.3756

–**Wednesday, Jan. 25,** at 9:30 AM – Third Hour. A Presentation “Walking in the Footsteps of Christ” downstairs in the church. Please come!

–**Thursday, Jan. 26,** at 6:30 PM – Ninth Hour Prayer and the Bible Study. In one of the church classrooms.

>> **UCWLC MEETING: Sat., January 28,2017 9:30AM BOARDROOM** Our annual AGM will be held starting at 9:30 followed by our general monthly meeting. We have a full agenda so would like to see our full membership present. There will be no Moleben this month. Thank you, Marlayne, President"

–**Monday, Jan. 30,** at 8:30 AM –in the church – Divine Liturgy – 40 day Memorial + Anne Andrijaszyn

>> **JORDAN HOME BLESSING** – If you would like one of the Fathers to visit your family & bless your home with Jordan water please fill out the Jordan Home Blessing **sign-up sheet** that you can find at the entrance to the church. *Or contact us by email to the Parish Office: [office@stmarysbc.com](mailto:office@stmarysbc.com) or phone: 604-879-5830*

>>**Sunday donation envelopes for 2017** – Please pick them up in the church vestibule. If you wish to have donation envelopes, please leave your name, mailing address and phone number at the Parish Office.

>> **Calendars.** You can find calendars in the back of the church. Please, one calendar per family.

#### **Monthly Intentions of the Holy Father for January**

***Evangelization:*** Christians at the service of the challenges of humanity.

That all Christians may be faithful to the Lord’s teaching by striving with prayer and fraternal charity to restore ecclesial communion and by collaborating to meet the challenges facing humanity.

**Vibrant Parish Prayer:** 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 forever and ever. Amen!

## **Mother Teresa of Calcutta (1910–1997)**

“By blood, I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus.” Small of stature, rocklike in faith, Mother Teresa of Calcutta was entrusted with the mission of proclaiming God’s thirsting love for humanity, especially for the poorest of the poor. “God still loves the world and He sends you and me to be His love and His compassion to the poor.” She was a soul filled with the light of Christ, on fire with love for Him and burning with one desire: “to quench His thirst for love and for souls.”

This luminous messenger of God’s love was born on 26 August 1910 in Skopje, a city situated at the crossroads of Balkan history. The youngest of the children born to Nikola and Drane Bojaxhiu, she was baptised Gonxha Agnes, received her First Communion at the age of five and a half and was confirmed in November 1916. From the day of her First Holy Communion, a love for souls was within her. Her father’s sudden death when Gonxha was about eight years old left in the family in financial straits. Drane raised her children firmly and lovingly, greatly influencing her daughter’s character and vocation. Gonxha’s religious formation was further assisted by the vibrant Jesuit parish of the Sacred Heart in which she was much involved.

At the age of eighteen, moved by a desire to become a missionary, Gonxha left her home in September 1928 to join the Institute of the Blessed Virgin Mary, known as the Sisters of Loreto, in Ireland. There she received the name Sister Mary Teresa after St. Thérèse of Lisieux. In December, she departed for India, arriving in Calcutta on 6 January 1929. After making her First Profession of Vows in May 1931, Sister Teresa was assigned to the Loreto Entally community in Calcutta and taught at St. Mary’s School for girls. On 24 May 1937, Sister Teresa made her Final Profession of Vows, becoming, as she said, the “spouse of Jesus” for “all eternity.” From that time on she was called Mother Teresa. She continued teaching at St. Mary’s and in 1944 became the school’s principal. A person of profound prayer and deep love for her religious sisters and her students, Mother Teresa’s twenty years in Loreto were filled with profound happiness. Noted for her charity, unselfishness and courage, her capacity for hard work and a natural talent for organization, she lived out her consecration to Jesus, in the midst of her companions, with fidelity and joy.

On 10 September 1946 during the train ride from Calcutta to Darjeeling for her annual retreat, Mother Teresa received her “inspiration,” her “call within a call.” On that day, in a way she would never explain, Jesus’ thirst for love and for souls took hold of her heart and the desire to satiate His thirst became the driving force of her life. Over the course of the next weeks and months, by means of interior locutions and visions, Jesus revealed to her the desire of His heart for “victims of love” who would “radiate His love on souls.” “Come be My light,” He begged her. “I cannot go alone.” He revealed His pain at the neglect of the poor, His sorrow at their ignorance of Him and His longing for their love. He asked Mother Teresa to establish a religious community, Missionaries of Charity, dedicated to the service of the poorest of the poor. Nearly two years of testing and discernment passed before Mother Teresa received permission to begin. On

August 17, 1948, she dressed for the first time in a white, blue-bordered sari and passed through the gates of her beloved Loreto convent to enter the world of the poor.

After a short course with the Medical Mission Sisters in Patna, Mother Teresa returned to Calcutta and found temporary lodging with the Little Sisters of the Poor. On 21 December she went for the first time to the slums. She visited families, washed the sores of some children, cared for an old man lying sick on the road and nursed a woman dying of hunger and TB. She started each day in communion with Jesus in the Eucharist and then went out, rosary in her hand, to find and serve Him in “the unwanted, the unloved, the uncared for.” After some months, she was joined, one by one, by her former students.

On 7 October 1950 the new congregation of the Missionaries of Charity was officially established in the Archdiocese of Calcutta. By the early 1960s, Mother Teresa began to send her Sisters to other parts of India. The Decree of Praise granted to the Congregation by Pope Paul VI in February 1965 encouraged her to open a house in Venezuela. It was soon followed by foundations in Rome and Tanzania and, eventually, on every continent. Starting in 1980 and continuing through the 1990s, Mother Teresa opened houses in almost all of the communist countries, including the former Soviet Union, Albania and Cuba.

In order to respond better to both the physical and spiritual needs of the poor, Mother Teresa founded the Missionaries of Charity Brothers in 1963, in 1976 the contemplative branch of the Sisters, in 1979 the Contemplative Brothers, and in 1984 the Missionaries of Charity Fathers. Yet her inspiration was not limited to those with religious vocations. She formed the Co-Workers of Mother Teresa and the Sick and Suffering Co-Workers, people of many faiths and nationalities with whom she shared her spirit of prayer, simplicity, sacrifice and her apostolate of humble works of love. This spirit later inspired the Lay Missionaries of Charity. In answer to the requests of many priests, in 1981 Mother Teresa also began the Corpus Christi Movement for Priests as a “little way of holiness” for those who desire to share in her charism and spirit.

During the years of rapid growth the world began to turn its eyes towards Mother Teresa and the work she had started. Numerous awards, beginning with the Indian Padmashri Award in 1962 and notably the Nobel Peace Prize in 1979, honoured her work, while an increasingly interested media began to follow her activities. She received both prizes and attention “for the glory of God and in the name of the poor.”

The whole of Mother Teresa’s life and labour bore witness to the joy of loving, the greatness and dignity of every human person, the value of little things done faithfully and with love, and the surpassing worth of friendship with God. But there was another heroic side of this great woman that was revealed only after her death. Hidden from all eyes, hidden even from those closest to her, was her interior life marked by an experience of a deep, painful and abiding feeling of being separated from God, even rejected by Him, along with an ever-increasing longing for His love. She called her inner experience, “the darkness.” The “painful night” of her soul, which began around the time she started her work for the poor and continued to the end of her life, led Mother Teresa to an ever more profound

union with God. Through the darkness she mystically participated in the thirst of Jesus, in His painful and burning longing for love, and she shared in the interior desolation of the poor.

During the last years of her life, despite increasingly severe health problems, Mother Teresa continued to govern her Society and respond to the needs of the poor and the Church. By 1997, Mother Teresa's Sisters numbered nearly 4,000 members and were established in 610 foundations in 123 countries of the world. In March 1997 she blessed her newly-elected successor as Superior General of the Missionaries of Charity and then made one more trip abroad. After meeting Pope John Paul II for the last time, she returned to Calcutta and spent her final weeks receiving visitors and instructing her Sisters. On 5 September Mother Teresa's earthly life came to an end. She was given the honour of a state funeral by the Government of India and her body was buried in the Mother House of the Missionaries of Charity. Her tomb quickly became a place of pilgrimage and prayer for people of all faiths, rich and poor alike. Mother Teresa left a testament of unshakable faith, invincible hope and extraordinary charity. Her response to Jesus' plea, "Come be My light," made her a Missionary of Charity, a "mother to the poor," a symbol of compassion to the world, and a living witness to the thirsting love of God.

Less than two years after her death, in view of Mother Teresa's widespread reputation of holiness and the favours being reported, Pope John Paul II permitted the opening of her Cause of Canonization. On 20 December 2002 he approved the decrees of her heroic virtues and miracles.

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### **The Fifteenth Chapter Works Done in Charity**

(The Imitation of Christ Thomas, à Kempis)

NEVER do evil for anything in the world, or for the love of any man. For one who is in need, however, a good work may at times be purposely left undone or changed for a better one. This is not the omission of a good deed but rather its improvement.

Without charity external work is of no value, but anything done in charity, be it ever so small and trivial, is entirely fruitful inasmuch as God weighs the love with which a man acts rather than the deed itself.

He does much who loves much. He does much who does a thing well. He does well who serves the common good rather than his own interests.

Now, that which seems to be charity is oftentimes really sensuality, for man's own inclination, his own will, his hope of reward, and his self-interest, are motives seldom absent. On the contrary, he who has true and perfect charity seeks self in nothing, but searches all things for the glory of God. Moreover, he envies no man, because he desires no personal pleasure nor does he wish to rejoice in himself; rather he desires the greater glory of God above all things. He ascribes to man nothing that is good but attributes it wholly to God from Whom all things proceed as from a fountain, and in Whom all the blessed shall rest as their last end and fruition.

If man had but a spark of true charity he would surely sense that all the things of earth are full of vanity!

## **The Sixteenth Chapter Bearing with the Faults of Others**

(The Imitation of Christ Thomas, à Kempis)

UNTIL God ordains otherwise, a man ought to bear patiently whatever he cannot correct in himself and in others. Consider it better thus—perhaps to try your patience and to test you, for without such patience and trial your merits are of little account. Nevertheless, under such difficulties you should pray that God will consent to help you bear them calmly.

If, after being admonished once or twice, a person does not amend, do not argue with him but commit the whole matter to God that His will and honor may be furthered in all His servants, for God knows well how to turn evil to good. Try to bear patiently with the defects and infirmities of others, whatever they may be, because you also have many a fault which others must endure.

If you cannot make yourself what you would wish to be, how can you bend others to your will? We want them to be perfect, yet we do not correct our own faults. We wish them to be severely corrected, yet we will not correct ourselves. Their great liberty displeases us, yet we would not be denied what we ask. We would have them bound by laws, yet we will allow ourselves to be restrained in nothing. Hence, it is clear how seldom we think of others as we do of ourselves.

If all were perfect, what should we have to suffer from others for God's sake? But God has so ordained, that we may learn to bear with one another's burdens, for there is no man without fault, no man without burden, no man sufficient to himself nor wise enough. Hence we must support one another, console one another, mutually help, counsel, and advise, for the measure of every man's virtue is best revealed in time of adversity—adversity that does not weaken a man but rather shows what he is.

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### ***Prayers to the Holy Apostle Timothy and the Holy Venerable-Martyr Anastasius the Persian***

O divinely wise Timothy, you drank of the torrent of sweetness and, emulating Christ, with godly wisdom have given drink to those who fervently desire the understanding of God. To Him have you now joyously departed, contemplating the all-radiant glory of the Trinity and infinitely powerful peace.

Placing yourself in submission to Paul, conversing with the Spirit through writing, you became wholly radiant with light, a generous husbandman, and an earnest favorite of the Lord, living in chastity and piety, O divinely wise Timothy; and you have been vouchsafed crowns of victory as a lawful athlete.

O most blessed Anastasius, boast of the martyrs, who achieved splendid victories over falsehood, you bear in your name a standard of fame, being borne aloft everywhere as a steadfast victor. And now do you raise up from sinful falls those who honor your memory with faith.

O martyr Anastasius, achieving a splendid victory over falsehood, you received a twofold crown for your ascetic struggle and your steadfast contest, and your opposition, even unto death. And Christ the Master has given you the ability to work miracles, as is meet.