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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."*

14 січня, 2018

Volume 63 No. 2

January 14, 2018

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 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. Василяни/Basilian Fathers serving the

Parish:- Father Serafym Grygoruk, OSBM

Administrator.Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM - local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

Неділя про Закхея

Преподобних Отців замучених в Синаї



Sunday about Zacchaeus

Venerable Fathers Masacred in Sinai

1 Timothy 4:9-15

Luke 19:1-10

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

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

Songs at 10:30 Divine Liturgy: 1) **Opening:** page 88 “Po vsiomu sviti stala novyna”; 2) **at Communion:** page 34 “Boh sia rozhdaye”; 3) **Closing:** page 114 “Chuedesna zirka”

НИНІ: Неділя, 14січня; Закінчення Року. - 12:00 обіду - **Парафіяльний Різдвяний обід.** Всі є запрошені! (Ціни на квитки є вказані нижче)
-10:00 - Третій Час - Молитва

>>**Конвертки з недільними пожертвами на 2018 рік** знаходяться в притворі церкви. Просимо взяти їх додому. Ці особи, які не мають недільних конверток, але хотіли б їх мати, просимо ласкаво залишити у Парафіяльній канцелярії своє ім'я, адресу й номер телефону.

>> The 2018 Almanac “Svitlo” is available in the bookstore.

Духовна боротьба в житті християнина (Катехизм УГКЦ)

794 Кожен християнин від свого Хрещення вступає в духовну боротьбу, у якій помирає для гріха, щоб жити для Бога. Ця боротьба, як навчає апостол Павло, точиться «не проти тіла й крові, а проти начал, проти властей, проти правителів цього світу темряви, проти духів злоби в піднебесних просторах» (Еф. 6, 12). Християнин веде духовну боротьбу, озброївшись молитвою, постом і милостиною, очищаючи помисли й досягаючи безпристрасності. «Воїни невидимої боротьби – всі християни; воєвода – Господь наш Ісус Христос... у супроводі Ангельських чинів і Святих; поле битви – наше серце й уся внутрішня людина; і час битви – усе наше життя»¹.

Піст і милостиня

795 Давні християни постили, наслідуючи сорокаденний піст Христа, під час якого Він боровся проти спокус диявола та переміг їх. Піст як спосіб духовної боротьби розвинуло

чернецтво, бачачи в ньому засіб осягнення чистоти серця. Піст охоплює всю людину: тіло – через стриманість у їжі та питті, душу – через стриманість від пристрастей. Святий Йоан Золотоустий навчає: «Ти не їси м'яса? Не споживай нескромностей своїми очима. Нехай постить і слух; а піст слуху в тому, щоб не приймати лихослів'я та наклепів. Нехай і язик постить від сквернослов'я і лайки... Яка користь, коли ми стримуємося від споживання птиці й риби, а братів угризаємо та пожираємо?»².

796 Піст нерозривно пов'язаний з милостиною. «У день, коли постиш, споживай лише хліб та воду. А те, що ти звичайно споживав би, маєш віддати вдові, сироті чи потребуючому. Таким чином ти мушиш самому собі в чомусь відмовити, щоби з твоєї відмови хтось інший отримав користь, щоб наситився й помолився за тебе Господеві»³. Милостиня як вияв любові до ближнього є наслідуванням самого Бога, Який

¹ НИКОДИМ СВЯТОГОРЕЦЬ, *Невидима боротьба*, передмова.

² ЙОАН ЗОЛОТОУСТИЙ, *Слово про статуї*, 3,11-13.

³ ЄРМА, *Пастир*.

першим виявив Своє милосердя до людини.

Лихі думки

797 Людина, постійно перебуваючи в полі впливу різних думок, ідей, поглядів, обирає собі з-поміж них ті, які вважає для себе важливими. Такі думки можуть бути як добрими, так і лихими, а тому по-різному впливають на духовне життя людини.

798 У книзі Буття читаємо, як змії обманув людину, сказавши, що вона стане як Бог, коли відкине Його заповідь. Спокуса – це спонука до гріха. Опинившись перед нею, людина може або піддатися їй, або її відкинути. Адам і Єва піддаються гріховній спонуді (лукавій думці), а тому є особисто відповідальними за гріх.

799 Подібне відбувається й у нашому житті. Якщо ми приймаємо лихі думки, то грішимо. Початком кожного гріха є прийняття лихої думки з бажанням втілити її в життя. Доки людина не приймає лихої думки, доти ця думка не є гріхом, а лише спокусою. Святий Йоан Дамаскин розрізняє п'ять стадій процесу проникнення лихих думок у серце: навіювання, розмова, боротьба, згода, пристрасть⁴.

800 З *навіювання* починається дія спокуси. Навіювання може мати вигляд різних образів, фантазій, спогадів, приходити через матеріальні речі та обставини, зображаючи зло привабливим. Такі думки супроводжують людину протягом усього життя. Подібний досвід мав Христос під час спокушування у пустелі. Якщо навіювання не

відкинути, проникнення лихої думки в серце людини триватиме далі.

801 Друга стадія – це *«розмова» з навіяною думкою*, коли людина обдумує та зважує аргументи «за» і «проти» навіяного. Про небезпеку цієї «розмови» з лукавим ми знаємо з книги Буття: розмова Єви зі змієм стала першим кроком прародичів до гріха. Натомість, Христос під час спокушування в пустелі не входив у розмову зі спокусником, а рішуче відкидав його навіювання словами Святого Письма.

802 Третя стадія – *боротьба*. Думку, яка через розмову проникла в серце, важко відігнати. Без боротьби й зусиль людина не зможе позбутися її. Запорукою перемоги в цій боротьбі є Боже Слово і молитва.

803 Четверта стадія – *згода*, яка є прийняттям лихої думки, що рівносильне поразці в боротьбі. Прийнявши лиху думку та вирішивши її здійснити, людина вже згрішила, навіть якщо гріховного задуму не буде здійснено.

804 П'ята стадія – *пристрасть*. Це стан поневолення людини внаслідок гріховного вчинку. Пристрасна людина відчуває постійний потяг до зла. Він може досягти такої сили, що людина втрачає силу до спротиву, стає узалежненою від зла і рабом пристрасті.

⁴ Йоан ДАМАСКИН, *Про чесноту і хибу, ...*

TODAY: Sunday, January 14: 12:00 noon – Parish Christmas Dinner –

Everyone is invited!

– 10:00 AM – Third Hour Prayer

>> **Our Parish Christmas Dinner** will be held on Sunday, January 14, 2018 at 12:00 Noon. Adults: \$15; Children (7–14): \$7. Please join us! Everyone Welcome!

>> **St. Mary's UCWLC ANNUAL GENERAL MEETING** will be held on Saturday, January 20, 2018. Moleben at 9:30 am, with meeting to follow at 10:00 am in the Fellowship Room. Please attend our first meeting of 2018.

>> **2018 Parish Calendars** can be found in the church vestibule. Please take one calendar per family.

>> The **2018 Parish donation envelope** boxes are in the church vestibule. Please take a moment to find your box. (Please make sure that it is your box that you have taken).

>> **HOME BLESSINGS AND VISITS:** Please let the Parish Office know that you want your home blessed. You can also arrange with one of the priests to do it. You can do it either by a written note or by phone. You do not need to give us your address necessarily, because we have in the Parish Office anyway. It is just one of the ways you can notify us. The time of the visit will be arranged individually. You can find the blanks to fill in the back of the church.

Maintenance Work for the Exterior of the Church

Dear Parishioners and Friends. Last Fall parish did extensive maintenance work on the church exterior, at an overall cost that will surpass \$300,000.00. There is still some work to be done in the Spring.

St. Mary's Parish is asking for your assistance in funding this project. All donations are tax-deductible. "*Convenience Envelopes*" can be found in the front entrance of the church.

To date our parish has received \$37,309.00 towards our renovation and maintenance project. We are very grateful for your generosity in helping us defray the costs of this undertaking. May the Lord bless you for your kindness. Thank You!

Sunday Donation for January 7, 2018– \$2,519.00

>> **THE CENTENNIAL OF UKRAINIAN INDEPENDENCE (СТОЛІТТЯ НЕЗАЛЕЖНОСТІ УКРАЇНИ).** Banquet on 20 January 2018, at 6:00 PM. University Golf Club 5185 University Blvd. Vancouver, BC V6T 1X5. (\$100 per person). Call: Myroslav Petriw 604–936–6177; Natalia Jatskevich 778–899–8048. Please indicate special dietary requirements at time of ticket purchase vegetarian (V) or special (S) (detail)

THE CONVERSION OF THE BAPTIZED (from Catechism of the Catholic Church)

1427 Jesus calls to conversion. This call is an essential part of the proclamation of the kingdom: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."¹⁶ In the Church's preaching this call is addressed first to those who do not yet know Christ and his Gospel. Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism¹⁷ that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life.

1428 Christ's call to conversion continues to resound in the lives of Christians. This second conversion is an uninterrupted task for the whole Church who, "clasping sinners to her bosom, [is] at once holy and always in need of purification, [and] follows constantly the path of penance and renewal."¹⁸ This endeavor of conversion is not just a human work. It is the movement of a "contrite heart," drawn and moved by grace to respond to the merciful love of God who loved us first.¹⁹

1429 St. Peter's conversion after he had denied his master three times bears witness to this. Jesus' look of infinite mercy drew tears of repentance from Peter and, after the Lord's resurrection, a threefold affirmation of love for him.²⁰ The second conversion also has a communitarian dimension, as is clear in the Lord's call to a whole Church: "Repent!"²¹

St. Ambrose says of the two conversions that, in the Church, "there are water and tears: the water of Baptism and the tears of

repentance."²²

IV. INTERIOR PENANCE

1430 Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the conversion of the heart, interior conversion. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.²³

1431 Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart).²⁴

1432 The human heart is heavy and hardened. God must give man a new heart.²⁵ Conversion is first of all a work of the grace of God who makes our hearts return to him: "Restore us to thyself, O LORD, that we may be restored!"²⁶ God gives us the strength to begin anew. It is in discovering the greatness of God's love that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from him. The human heart is converted by looking upon him whom our sins have pierced:²⁷

Let us fix our eyes on Christ's blood and understand how precious it is to his Father, for, poured out for

our salvation it has brought to the whole world the grace of repentance.

1433 Since Easter, the Holy Spirit has proved "the world wrong about sin,"²⁹ i.e., proved that the world has not believed in him whom the Father has sent. But this same Spirit who brings sin to light is also the Consoler who gives the human heart grace for repentance and conversion.³⁰

THE MANY FORMS OF PENANCE IN CHRISTIAN LIFE

1434 The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer, and almsgiving,³¹ which express conversion in relation to oneself, to God, and to others. Alongside the radical purification brought about by Baptism or martyrdom they cite as means of obtaining forgiveness of sins: effort at reconciliation with one's neighbor, tears of repentance, concern for the salvation of one's neighbor, the intercession of the saints, and the practice of charity "which covers a multitude of sins."³²

1435 Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right,³³ by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance.³⁴

1436 Eucharist and Penance. Daily conversion and penance find their source and nourishment in the Eucharist, for in it is made present the sacrifice of Christ which has reconciled us with God. Through the

Eucharist those who live from the life of Christ are fed and strengthened. "It is a remedy to free us from our daily faults and to preserve us from mortal sins."³⁵

1437 Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father – every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.³⁶ These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

1439 The process of conversion and repentance was described by Jesus in the parable of the prodigal son, the center of which is the merciful father:³⁷ the fascination of illusory freedom, the abandonment of the father's house; the extreme misery in which the son finds himself after squandering his fortune; his deep humiliation at finding himself obliged to feed swine, and still worse, at wanting to feed on the husks the pigs ate; his reflection on all he has lost; his repentance and decision to declare himself guilty before his father; the journey back; the father's generous welcome; the father's joy – all these are characteristic of the process of conversion. The beautiful robe, the ring, and the festive banquet are symbols of that new life – pure worthy, and joyful – of anyone who returns to God and to the bosom of his family, which is the Church.

Only the heart of Christ who knows the depths of his Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way.

VI. THE SACRAMENT OF PENANCE AND RECONCILIATION

1440 Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.³⁸

Only God forgives sin

1441 Only God forgives sins.³⁹ Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven."⁴⁰ Further, by virtue of his divine authority he gives this power to men to exercise in his name.⁴¹

1442 Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation."⁴² The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and pleading: "Be reconciled to God."⁴³

Reconciliation with the Church

1443 During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of

this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.⁴⁴

1444 In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."⁴⁵ "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."⁴⁶

1445 The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.

The sacrament of forgiveness

1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace."⁴⁷

1447 Over the centuries the concrete form in which the Church has exercised this power received

from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

1448 Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same fundamental structure is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's

action through the intervention of the Church. The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus the sinner is healed and re-established in ecclesial communion.

1449 The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church:

God, the Father of mercies, through the death and the resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit.48

FOOTNOTES: 16 Mk 1:15. 17 Cf. Acts 2:38. 18 LG 8 § 3. 19 Ps 51:17; cf. Jn 6:44; 12:32; 1 Jn 4:10. 20 Cf. Lk 22:61; Jn 21:15-17. 21 Rev 2:5,16. 22 St. Ambrose, ep. 41,12:PL 16,1116. 23 Cf. Joel 2:12-13; Isa 1:16-17; Mt 6:1-6; 16-18. 24 Cf. Council Of Trent (1551): DS 1676-1678; 1705; Cf. Roman Catechism, II,V,4. 25 Cf. Ezek 36:26-27. 26 Lam 5:21. 27 Cf. Jn 19:37; Zech 12:10. 28 St. Clement Of Rome, Ad Cor. 7,4:PG 1,224. 29 Cf. Jn 16:8-9. 30 Cf. Jn 15:26; Acts 2:36-38; John Paul II, DeV 27-48. 31 Cf. Tob 12:8; Mt 6:1-18. 32 1 Pet 4:8; Cf. Jas 5:20. 33 Cf. Am 5:24; Isa 1:17. 34 Cf. Lk 9:23. 35 Council Of Trent (1551): DS 1638. 36 Cf. SC 109-110; CIC, cann. 1249-1253; CCEO, Cann. 880-883. 37 Cf. Lk 15:11-24. 38 Cf. LG 11. 39 Cf. Mk 2:7. 40 Mk 2:5,10; Lk 7:48. 41 Cf. Jn 20:21-23. 42 2 Cor 5:18. 43 2 Cor 5:20. 44 Cf. Lk 15; 19:9. 45 Mt 16:19; cf. Mt 18:18; 28:16-20. 46 LG 22 § 2. 47 Tertullian, De Paenit. 4,2:PL 1,1343; cf. Council of Trent (1547): DS 1542. 48 OP 46: formula of absolution.