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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."*

20 січня, 2019

Volume 64 No. 03

January 20, 2019

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/at
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

30-та Неділя після П'ятидесятниці.

Преподобний Євтимій Великий



30th Sunday after Pentecost.

Venerable Euthymius the Great

Colossians 3:12-16

Luke 18:18-27

**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.

НИНІ: Неділя, 20 січня - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

Нині о 10:00 год. – Час Шостий (Молитва)

Церковні календарі за 2019 р. знаходяться у притворі церкви. Просимо взяти один календар на родину.

Коробки з конвертками для пожертв за 2019 р. знаходяться у притворі церкви. Просимо уважно найти і взяти свої конвертки.

Альманах «Світло» є на продаж у книжковому магазині за \$15.

Катехизм УГКЦ «ХРИСТОС – НАША ПАСХА»

Знаки приходу Царства Слова Христа

209 Знаком пришествия Царства Божого є проповідь Благої Вісті (Євангелія): «Ісус прийшов у Галилею і проповідував там Боже Євангеліє, кажучи: “Сповнився час, і Царство Боже близько; покайтеся і вірте в Євангеліє”» (Мк. 1, 14-15).

Божественне Слово Син Божий промовляв у всій своїй силі повновладно: «Ніколи чоловік не говорив так, як цей чоловік говорить» (Іо. 7, 46). Слово, яке промовляє Христос, – не Його, а Отця, Який послав Його (пор. Ио 14,24). Силу Христового Слова ісповідує апостол Петро: «Господи, а до кого ж іти нам? Це ж у Тебе – слова життя вічного!» (Іо. 6, 68).

210 Христос навчає про Царство Боже у притчах. У простих і водночас глибоких образах із життя Він об'являє таїнство Божого життя. Царство Боже подібне до поля, на якому аж до часу жнив ростуть поруч пшениця і кукіль (див. Мт. 13, 24-30); до зерна, з якого виростає велике дерево (див. Мт. 13, 31-32; Лк. 13, 19); до закваски в тісті (див. Мт. 13, 33; Лк. 13, 21); до закопаного в полі скарбу,

дорогоцінної перлини, рибальського невода (див. Мт. 13, 44-50). Царство Боже також подібне до царя, що прощає борги своїм слугам (див. Мт. 18, 23-35); до чоловіка-виноградаря, який щедро винагороджує робітників у винограднику (див. Мт. 20, 1-16); до царя, що запрошує гостей на весілля свого сина (див. Мт. 22, 1-14); до чоловіка, який передав своїм слугам таланти, щоб ті могли їх примножити (див. Мт. 25, 14-30). Царство Боже зростає у світі, як насіння в землі аж до жнив (див. Мр. 4, 26-29).

Діла Христа

211 Крім слів проповіді, Христос вказує на інші знаки приходу Царства Божого: «Сліпі прозрівають, криві ходять, прокажені очищуються, глухі чують, мертві воскресають» (Лк. 7, 22; пор. Іс. 35, 5-6; 61, 1). Діла Христові свідчать про присутність і діяння Бога серед людей. «Як людина Він сорок днів постив і зголоднів, – а як Бог перемиг спокусника; як людина Він пішов на весілля в Кані Галилейській, – а як Бог перетворив воду у вино; як людина Він спав у човні, – а як Бог заборонив вітрові й морю – і вони підкорилися Йому»¹.

212 Людські хвороби, страждання і смерть є наслідками гріхопадіння.

¹ ІЛАРІОН, *Слово про закон і благодать*.

Христос прийшов подолати гріх – причину всіх бід людини. Тільки Христос має силу звільнити людину від гріха. Він робить це через прощення: «Чоловіче, прощаються тобі твої гріхи!» (Лк. 5, 20). Часто видимим знаком духовної зміни людини – завдяки прощенню – стає її тілесне оздоровлення, зцілення: «Встань, візьми твоє ліжко та й іди додому» (Лк. 5, 24). Христос зцілює людину – прощає гріхи й повертає фізичне здоров'я.

213 Зцілення можливе лише за умови віри – відкритості людини до Бога: «Чи віруєте, що Я можу це зробити?» (Мт. 9, 28). Віра відкриває особу на прийняття Божого дару; натомість невіра стає перешкодою цьому: «І не зробив [Ісус] там [у Назареті] багато чуд через їхню невіру» (Мт. 13, 58).

214 Як у часи Христа знаками Божого діяння були Його чуда, так у житті Церкви ними стали Святі Таїнства. Благодать Божа діє у

Святих Таїнствах через зовнішні знаки води, елею, хліба і вина, різні богослужбові жести та дії. Приймаючи Святі Таїнства, людина долає свої гріховні схильності й зростає у добрих.

«І був розп'ятий за нас за Понтія Пилата, і страждав, і був похований. І воскрес у третій день згідно з Писанням, і вознісся на небо, і сидить праворуч Отця» (Символ віри)

«Віддав себе взамін смерті, що в собі держала нас, за проданих гріхові. І, зійшовши через хрест до аду, щоб наповнити собою все, він усунув боли смерті і воскрес у третій день, і простелив шлях усякій плоті воскресінням з мертвих [...]. Він став початком померлих, первородним з мертвих [...]. І, вийшовши на небо, Він сів праворуч величності твоєї на висотах» (Анафора святого Василія Великого)

>>>Adult Ukrainian Classes. New term starts January 21 and runs for 10 weeks. We welcome beginners, intermediate, and advanced students. Classes are held Monday nights, 6:30 - 8:30 PM at St. Mary's Ukrainian Catholic Church at 14th Avenue and Ash Street. Register on first night of classes, or call Susan at 604.802.4948 for more details.

>>>CATHOLIC BIBLE STUDY: Noted Biblical Scholar and inspirational speaker Fr. Jim Nisbet returns to our Parish, to present The Second Book of Samuel and The First Book of Kings on March 22 (7:00 pm - 9:00 pm), 23 & 24 (9:00 am - 4:00 pm), with Divine Liturgy on Saturday morning and Mass at the end of the Seminar. Fr. Jim goes line by line and has a way of bringing Scriptures to life, easily understood and relevant to our times. The Adult 3-Day registration rate is \$70 and the Married Couple registration rate is \$130. Day rates and student discounts are available. Please pre-register at: www.biblestudies4.wixsite.com/biblecentre/registration or use the form available in the church vestibule. For more information, please see Deacon Howard or Adrian after Divine Liturgy, or send an email to biblestudies@shaw.ca.

TODAY: Sunday, January 20: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

- Today, at 10:00 AM – Sixth Hour (Prayer)

2019 Parish Calendars can be found in the church vestibule. Please take one calendar per family.

The **2019 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).

The **2019 Almanac “Svitlo”** is now available in the bookstore at a cost of \$15.

Congratulations and Best Wishes to Mr. Tommy Ray who celebrated his 100th birthday on Saturday, January 19. May Our Lord grant him many more years of health and happiness. Многая Літа!

Thank You

Last Sunday’s Parish Christmas Dinner was a successful and beautiful parish event. Thank You to all who attended. A special Thank You to those who prepared the food, set up the tables, served and cleaned up after the dinner. Your efforts and hard work are very much appreciated. God bless you!

A Request from the Parish Office

Please help us keep our records current: - If you are new to our Parish and would like to receive offering envelopes please contact the Office to register.

- If you have recently moved or have a new phone number please contact the Office (604.879.5830).

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$355.00

Maintenance and repairs to our church and parish complex are ongoing. Please continue to help our parish build up its *Maintenance Fund* to offset these costs. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church and *Parish Maintenance Fund* envelopes are included in your envelope packet. We are very grateful for your generosity. Thank You!

Sunday Donations: January 13, 2019: \$1,160.00

**THE SEVENTH COMMANDMENT:
YOU SHALL NOT STEAL** (*from the
Compendium of the CCC*)

503. *What is set forth by the seventh commandment?*

2401-2402

The seventh commandment requires respect for the universal destination and distribution of goods and the private ownership of them, as well as respect for persons, their property, and the integrity of creation. The Church also finds in this Commandment the basis for her social doctrine which involves the correct way of acting in economic, social and political life, the right and the duty of human labor, justice and solidarity among nations, and love for the poor.

504. *Under what conditions does the right to private property exist?*

2403

The right to private property exists provided the property is acquired or received in a just way and that the universal destination of goods for the satisfaction of the basic needs of all takes precedence.

505. *What is the purpose of private property?*

2404-2406

The purpose of private property is to guarantee the freedom and dignity of individual persons by helping them to meet the basic needs of those in their charge and also of others who are in need.

506. *What does the seventh commandment require?*

2407; 2450-2451

The seventh commandment requires respect for the goods of others through the practice of justice and charity, temperance and solidarity. In particular it requires *respect for promises made and contracts agreed to, reparation for injustice* committed and restitution of stolen goods, and respect for the *integrity of creation* by the

prudent and moderate use of the mineral, vegetable, and animal resources of the universe with special attention to those species which are in danger of extinction.

507. *What attitude should people have toward animals?*

2416-2418; 2457

People must treat animals with kindness as creatures of God and avoid both excessive love for them and an indiscriminate use of them especially by scientific experiments that go beyond reasonable limits and entail needless suffering for the animals.

508. *What is forbidden by the seventh commandment?*

2408-2413; 2453-2455

Above all, the seventh commandment forbids theft, which is the taking or using of another's property against the reasonable will of the owner. This can be done also by paying unjust wages; by speculation on the value of goods in order to gain an advantage to the detriment of others; or by the forgery of checks or invoices. Also forbidden is tax evasion or business fraud; willfully damaging private or public property ; usury; corruption; the private abuse of common goods; work deliberately done poorly; and waste.

509. *What is the content of the social doctrine of the Church?*

2419-2423

The social doctrine of the Church is an organic development of the truth of the Gospel about the dignity of the human person and his social dimension offering principles for reflection, criteria for judgment, and norms and guidelines for action.

510. *When does the Church intervene in social areas?*

2420; 2458

The Church intervenes by making a moral judgment about economic and social matters when the fundamental

rights of the person, the common good, or the salvation of souls requires it.

511. How should social and economic life be pursued?

2459

It should be pursued according to its own proper methods within the sphere of the moral order, at the service of the whole human being and of the entire human community in keeping with social justice. Social and economic life should have the human person as its author, center, and goal.

512. What would be opposed to the social doctrine of the Church?

2424-2425

Opposed to the social doctrine of the Church are economic and social systems that sacrifice the basic rights of persons or that make profit their exclusive norm or ultimate end. For this reason the Church rejects the ideologies associated in modern times with Communism or with atheistic and totalitarian forms of socialism. But in the practice of capitalism the Church also rejects self centered individualism and an absolute primacy of the laws of the marketplace over human labor.

513. What is the meaning of work?

2426-2428; 2460-2461

Work is both a duty and a right through which human beings collaborate with God the Creator. Indeed, by working with commitment and competence we fulfil the potential inscribed in our nature, honor the Creator's gifts and the talents received from him, provide for ourselves and for our families, and serve the human community. Furthermore, by the grace of God, work can be a means of sanctification and collaboration with Christ for the salvation of others.

514. To what type of work does every person have a right?

2429; 2433-2434

Access to secure and honest employment must be open to all without

unjust discrimination and with respect for free economic initiative and fair compensation.

515. What responsibility does the State have in regard to labor?

2431

It is the role of the State to guarantee individual freedom and private property, as well as a stable currency and efficient public services. It is also the State's responsibility to oversee and direct the exercise of human rights in the economic sector. According to circumstances, society must help citizens to find work.

516. What is the task of business management?

2432

Business managers are responsible for the economic and ecological effects of their operations. They must consider the good of persons and not only the increase of profits, even though profits are necessary to assure investments, the future of the business, employment, and the good progress of economic life.

517. What are the duties of workers?

2435

They must carry out their work in a conscientious way with competence and dedication, seeking to resolve any controversies with dialogue. Recourse to a non-violent strike is morally legitimate when it appears to be the necessary way to obtain a proportionate benefit and it takes into account the common good.

518. How is justice and solidarity among nations brought about?

2437-2441

On the international level, all nations and institutions must carry out their work in solidarity and subsidiarity for the purpose of eliminating or at least reducing poverty, the inequality of resources and economic potential, economic and social injustices, the

exploitation of persons, the accumulation of debts by poor countries, and the perverse mechanisms that impede the development of the less advanced countries.

519. In what way do Christians participate in political and social life?

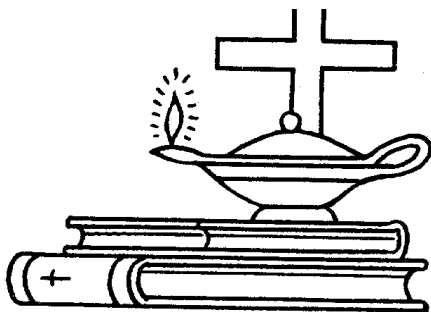
2442

The lay faithful take part directly in political and social life by animating temporal realities with a Christian spirit and collaborating with all as authentic witnesses of the Gospel and agents of peace and justice.

520. By what is love for the poor inspired?

2443-2449; 2462-2463

Love for the poor is inspired by the Gospel of the Beatitudes and by the example of Jesus in his constant concern for the poor. Jesus said, "Whatever you have done to the least of my brethren, you have done to me" (*Matthew 25:40*). Love for the poor shows itself through the struggle against material poverty and also against the many forms of cultural, moral, and religious poverty. The spiritual and corporal works of mercy and the many charitable institutions formed throughout the centuries are a concrete witness to the preferential love for the poor which characterizes the disciples of Jesus.



The Sermon on the Mount and the Beatitudes (by Fr. William Most)

Jesus said He had come not to destroy but to fulfill (*Matthew 5:17*). It is chiefly in *Matthew* chapters 5-7, the Sermon on the Mount, that He does this.

1. The Beatitudes: In these Jesus reverses many of the currently held opinions, and promises happiness even here to those who would have been thought not very fortunate at best.

The First Beatitude: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Poverty was often thought of as merely misfortune. Jesus does not call mere physical poverty blessed. He speaks of a poverty in spirit, that is, in detachment from the things of this world, so one does not allow them to get a hold with their pulls.

The Second Beatitude: "Blessed are the meek, for they shall inherit the land"

The meek are those who are unassuming, considerate, and far from the spirit of revenge, which desires evil to another so it may be evil to him: the very opposite of love. The land in God's ancient promises meant the land of Israel; it had been reinterpreted by this time to mean Heaven. Even in this life, meekness often brings returns.

The Third Beatitude: "Blessed are those who mourn, for they shall be comforted".

Jesus opens a new perspective on sorrow and pain: if accepted as part of following after Him, it is not only not a punishment for sin, as many Jews thought (cf. *John 9:2*), but a means of greater likeness to Christ, and brings even here divine consolation, of which St. Paul spoke in *2 Corinthians 2:4-5*.

The Fourth Beatitude: "Happy are those who hunger and thirst for the right; they will get their fill."

God's supreme Holiness loves everything that is right; in this beatitude

a soul imitates Him in this. Hence Matthew 6:33 adds: "Seek first the Kingdom of God and the rightness He loves, and all these things will be added to you."

The Fifth Beatitude: "Happy are the merciful; they will have mercy shown to them."

The merciful here mean those who help in all sorts of need, and forgive those who offend against them. God who loves all that is right, will do the same for them. But if one does not forgive, he would be asking, in the Our Father, that God not forgive him! Matthew 7:2 adds: "Whatever measure you use [in treating others], the same measure will be used on you."

The Sixth Beatitude: "Blessed are the pure in heart, for they shall see God."

The purity spoken of here is complete moral purity — not merely purity in sexual matters. Psalm 24. 3-4 asks who may stand in His holy place and answers: "The clean in hands, and pure in heart." Just as much sin dims one's perception of spiritual things, so constant adherence to what is morally right makes spiritual eyesight grow clearer.

The Seventh Beatitude: "Blessed are the peacemakers, they shall be called children of God."

Hebrew shalom means not only peace, but well-being in general. The angels at the birth of Christ announced peace. After His resurrection He told the Apostles: "Peace be with you." This includes our right relation with God, and with one another. Those who work for this, cooperate in the work of Christ, and so are His brothers, children of the Father.

The Eighth Beatitude: "Blessed are those who are persecuted for the

sake of what is right: theirs is the Kingdom of Heaven."

St. Paul told the Romans (8:17): "We are heirs together with Christ, provided we suffer with Him, so we may also be glorified with Him." The Church from the beginning has seen the special application of this verse to the martyrs. Many in the first centuries thought only martyrs would reach the vision of God at once, others would wait until the end of time. We know others need not wait till then, if they have been purified and paid their debts. But the beatitude applies not only to martyrs, but to all who suffer for Christ, for what is right.

2. Special ideals in the Sermon on the Mount

Jesus gives many striking ideals in this sermon, e.g., in 5:25-26, 39-42 He urges us to settle peacefully with an opponent, to give no resistance to injury, to even turn the other cheek, to give even one's coat in addition to the shirt, to go two miles when asked for one. It is important to notice that these are not outright commands, but ideals, such that we should be inclined in these directions. But at times it is best to do otherwise, e.g., Jesus Himself in the Jewish court, when struck on the face, did not turn the other cheek, but rebuked the servant (John 18:22-23). St. Augustine, as quoted by St. Thomas Aquinas (II-II. 40. 1 ad 1) explains: "These things are always to be observed in readiness of soul. But at other times, one must act otherwise for the sake of the common good", or to restrain evildoers.

