



Українська Католицька Парафія  
Покрова Пресвятої Богородиці

*Protection of the Blessed Virgin Mary  
Ukrainian Catholic Parish*

*The No. 1 priority for ... the church is evangelization:  
preaching the Gospel of Jesus Christ in today's world.*

11 Березень, 2012

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March 11, 2012

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**Служби Божі / Divine Liturgies**

В Неділю / Sunday

8:30 am recited - Bilingual

10:30 am sung - Ukrainian

**У Свята / Holy Day of Obligation**

10:00 am and 7:00 pm

**Щодня / Daily Scheduled**

7:30 am Matins/Утреня in chapel

8:25 am in church

**First Friday - 8:25 am** Divine Liturgy  
followed by Moleben to the Sacred Heart  
of Jesus or Mother of God

**Сповіді** починаючи десять хвилин перед  
Службою Божою

**Confessions** begin ten minutes before the  
Divine Liturgy or by appointment

**Baptism** by appointment - membership in  
Parish is required

**Marriages** by appointment made at least six  
months in advance. Membership in Parish  
is required

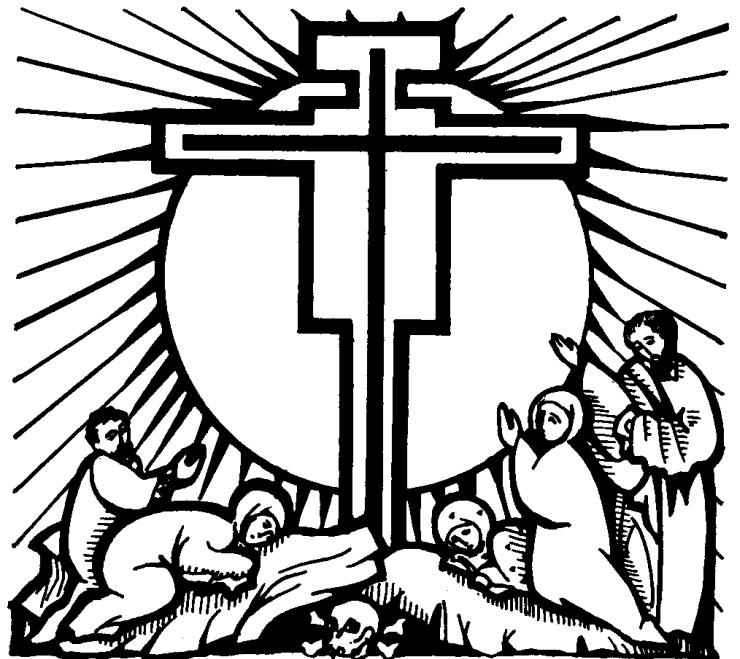
**Funerals** by arrangement in the Parish Office

**оо. Василяни/Basilian Fathers serving in  
this Parish**

Father Josaphat Tyrkalo, OSBM, Pastor  
Most Rev. Severian Yakymyshyn, OSBM

*Bishop Emeritus*

*Третя Неділя Великого Посту  
ХРЕСТОПОКЛІННА  
Марка 8:34 - 9:1*



*Third Sunday of Lent  
Veneration of the Holy Cross  
Mark 8:34-9:1*

**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 will  
be towed.**

**Місячний намір Святішого Отця Папи Римського – на Березень:**

**Загальний намір:** "Щоб увесь світ визнав вклад жінок у розвиток суспільства".

**Місійний намір:** "Щоб Святий Дух наділив витривалістю, тих, що терплять дискримінацію, переслідування, чи загрозу смерти за Христа, особливо в Азії.

– Тропарі і читання в зеленій книжці на стор. 3 і 4.

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

**Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця. Просимо допомагати!**

**Сьогодні, Неділя, 11 Березень:**

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

**Понеділок, 12 Березень:**

– 7:00 вечора – Сходина Парафіяльної Ради у Борд Румі.

**Четвер, 15 Березень:**

– БІБЛІЙНІ СТУДІЇ о год. 7:00 веч: Програма охоплює "Велика Подія" на тему «Історія Спасіння».

**Заупокійні Служби Божі і Сорокоусти** за померлих членів Ваших Родин будуть відправлятися кожної п'ятниці о год. 7 вечора під час Великого Посту.

Зробіть відповідні зарядження. Ковертки з пожертвами за відправлення сорокоустних парастасів знаходяться в притворі церкви. Просимо зложити їх на недільну тацу під час Служб Божих, або передати їх Отцям, чи занести до парафіяльної канцелярії.

**П'ятниця, 16 Березень:**

– 8:25 ранку – Служба Божа а відтак Молебень до Серця Христового.

– 7 вечора – **Заупокійні Служби Божі і Сорокоусти.**

**Неділя, 18 Березень:**

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

**Четвер, 22 Березень:**

– БІБЛІЙНІ СТУДІЇ о год. 7:00 веч: Програма охоплює "Велика Подія" на тему «Історія Спасіння».

**П'ятниця, 23 Березень:**

– 7 вечора – **Заупокійні Служби Божі і Сорокоусти.**

**Неділя, 25 Березень:**

– Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано і буде продовжуватися кожної неділі.

**Четвер, 29 Березень:**

– БІБЛІЙНІ СТУДІЇ о год. 7:00 вечора.

*Sunday, March 11, 2012*

*Third Sunday of Great Lent - Veneration of the Holy Cross*

*Papal General Prayer Intention for March: Pray that the whole world may recognize the contribution of women to the development of society.*

*Mission Intention for March: Pray that the Holy Spirit may grant perseverance to those who suffer discrimination, persecution, or death for the name of Christ, particularly in Asia.*

- **Tropar, Kondak & readings** for today in the **green** booklet pages: 3 & 4.
- **Coffee and sweets are available today** following the 8:30 am and 10:30 am Divine Liturgy in the Fellowship Room. All guests and parishioners are invited.

**Food Bank Donations:** We encourage all parishioners to contribute to the Food Bank on the **first and third Sundays** of every month. **PLEASE ADD YOUR SUPPORT.**

**TODAY, Sunday, March 11:**

- **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy.

**Monday, March 12:**

- **7:00 pm Parish Council Meeting** in Board Room.

**Thursday, March 15:**

- **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

**Memorial Divine Liturgy and Sorokousty** for the deceased of individual family members will be celebrated **every Friday during Great Lent at 7 pm.**

Arrange to have the deceased members of your family remembered during these Services. Special envelopes are available in the vestibule. Please fill them out and place them in the Sunday collection plate, or give to Father, or bring to the Parish Office.

**Friday, March 16:**

- 8:25 am Divine Liturgy followed by Moleben to the Sacred Heart.
- **7 pm Memorial Divine Liturgy and Sorokousty.**

**Sunday, March 18:**

- **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy.

**Thursday, March 22:**

- **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

**Friday, March 23:**

- **7 pm Memorial Divine Liturgy and Sorokousty.**

**Sunday, March 25:**

- **Parish Catechism Program for Pre-Schooler's** during the 10:30 am Divine Liturgy.

**Thursday, March 29:**

- **BIBLE STUDIES** begin at 7 pm in the Fellowship Room.

**Saturday, March 31:**

- **EASTER BAKE SALE** from 11:30 am - to - 2 pm in the Cultural Center. Pre-Orders are to be picked up at 11:30 am.

**PREPARATIONS FOR EASTER BAKE SALE – ATTENTION ALL members of the UCWLC and ALSO MEN AND WOMEN of the Parish.** You are asked to come on the following days to help with:

- **Baking Paska & Babka:** Monday, March 12 @ 9:30 am. For information call Marlayne: 604.274.3164
- **Making Cabbage Rolls:** Wednesday, March 14 @ 8am; Wednesday, March 21 @ 8 am. For information call Henriette: 604.291.0087

**Request for Prayers:** to pray for you, your family member, or friend – please submit the name to the Parish Office by phone 604-879-5830 or by written note on the collection plate.

**Пам'ятайте помолитися:** за Вашу родину, за членів Парафії, а особливо за тих які знаходяться в лікарнях, або тих що очікують Божої відповіді на їхні молитви, або радіють Божою відповіддю, або за тих які відзначають уродини, або роковини, або за тих що покликані до їхньої вічної винагороди, або за родину яку вони залишили.

**REMEMBER TO PRAY FOR:** your family; your fellow parishioners; especially the shut-in or those in the hospital; those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating a birthday or anniversary; those called to their eternal reward and for the family they leave behind; as well as any other need.

**Please remember in your prayers especially:** Fr. Vincent Prychidko, OSBM; Fr. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab; Joseph Bayduza; Mary Earl, Catherine Hladij, Martha Huzyk, Victoria Kuzik, Bodzie Lawryshyn; Ben Marchinkow; Jason Obuck; Fenia Orysik, William Orysik, Mary Scott, Kaiya Williams, all the Canadian Armed Forces on peacekeeping missions.

**PLEASE VISIT** our Parishioners who are confined to their hospital beds or their homes. They need our visits as well as our prayers.

**If there are Parishioners that you visit and we are not listing them for all to pray for them,** please call the Parish office with that information, or for the fathers to visit them.

**Please remember to pray daily for vocations to the priesthood and religious life.**

**Церковна Звукова Система:** Повний кошт нової системи виносить \$18,132.00.

Просимо Вас допомогти покрити кошта. Просимо зложити Ваші пожертви. Нехай Наша Пресвята Богородиця і Покровителька Благословить Вас усіх за Вашу щедрість!

**До цього часу ми одержали \$10,047.70.** Нехай Найсвятійша Родина – Ісус, Марія і Йосиф благословить за Вашу щедрість! Корейська Місія Св. Павла Чонг пожертвувала \$9,065.70. Нехай наша Свята Покровителька Мати Божа благословить за їхню щедрість.

**CHURCH SOUND SYSTEM:** The total cost of the new system is \$18,132.00. You are asked to help with the cost. Please make your donation by marking your envelope or cheque with the words: "Church Sound System".

**To date we have received \$10,047.70.** May the Holiest of Families – Jesus, Mary and Joseph, bless your generosity! The Korean Mission of St. Paul Chong donated \$9,065.70. May our Blessed Protectress, the Mother of God, bless their generosity.

**BC is going to Unity – August 16–19, 2012**

**At Pinawa, MB – Wilderness Edge Retreat Center – just north of Winnipeg**

**Unity is a gathering of Ukrainian Catholics from across Canada** to further understand, embrace and celebrate our faith through prayer, education and fellowship. Unity is open to young adults 18 (1994) to 35 years of age.

**Come and pre-register today! Cost: \$225 before May 31** includes all meals, accommodation, sessions and social event for the program. Transportation extra.

Some of the program highlights include BBQ, Bonfire, Liturgy, Keynote Speakers, Breakout Sessions, and Zabava,

Fundraising will begin in the coming months to help with transportation costs.

**Interested? Contact the following names for more information.**

– Jennifer Sawka: jennsawka@hotmail.com, Ph: 604.876.5691

– Fr. Theo: theomac@lycos.com Ph: 1-250.384.2292

– [www.ucyc.ca/unity2012/](http://www.ucyc.ca/unity2012/)

Please see the Poster at the front entrance and Registration forms.

**MAKE IT YOUR NEW YEAR'S RESOLUTION – SIGN UP TODAY!**

*A SPECIAL Request: At the conclusion of each Divine Liturgy, please close all Liturgy and/or hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or any other material in the pews. Let each of us do our part to be true stewards of our parish church by helping to keep the church pews clean and neat. Thank you.*

Спеціальне прохання: після закінчення Служби Божої просимо замкнути молитвенники і співаники і поставити їх на відповідне місце. Рівнож просимо не залишайте бюлетенів і других матеріалів в лавках. Будьмо господарними в нашій церкві і допоможемо, щоби наші лавки були чисті й акуратні.

**This note is to ALL PARISHIONERS:** Please come on time for the Divine Liturgy. Realize that when you come into the Church proper after the Great Entrance, you have missed most of the Divine Liturgy and have not really attended the prescribed service for a Sunday.

**Church Etiquette:** Be aware that to have attended the entire Divine Liturgy one must receive the Final Blessing before leaving the Church Service. We also ask that you do not visit in the main part of the Church before, during or after the service. Please use the Vestibule or the Fellowship room to conduct your conversations – leave the Church proper (the Nave) for those that want to pray.

**Це пригадка для всіх вірних.** Просимо приходити вчасно на Службу Божу. Будьмо готові разом заспівати початковий гімн. Зрозумійте, якщо Ви прийдете до Церкви після Великого Входу, Ви пропустили більшу частину Служби Божої, і дійсно не вислухали приписаної Служби Божої на неділю.

**Церковна Етика:** Будьмо свідомі, що беручи участь у Св. Літургії ми мусимо одержати кінцеве Благословення перед тим як ми залишимо Службу Божу. Ми рівнож просимо не виходити з Церкви перед закінченням Служби Божої. Ми просимо Вас не спілкуватися в Церкві перед, під час і після Служби Божої. Прошу це робити в притворі Церкви або у Вітальні під церквою. Залишім наву (Nave) церкви для вірних які моляться.

**ATTENTION ALL PARISHIONERS! We need your help on Tuesday evening during the Bingo, from approximately 6 to 10 pm!** Please offer as much as you can of your time and talents: from one hour to the whole evening. We need sellers of special cards, call back persons, paymaster, even office assistance. Come out as often as you can. We will not refuse your help!

## **Conversion of the Heart – part 4**

### **Breaking of the Heart**

It is from this sense of separation and alienation from God that true repentance flows. We repent because, when we catch even the tiniest glimpse of God, of his perfection and beauty, we are filled with longing love. Yet, at the same time, our hearts break with sadness, because we realize how far we are from this perfection and beauty — how far our world is from it — and how alienated from God, how bound by chains of blindness, imperfection and sin the world is.

Above all, we are filled with sadness and regret because we realize, more and more every day, that the source of our alienation does not lie somewhere outside of ourselves, but in our own hearts. The chains that bind us are the chains of our own self-centredness, our preoccupation with self. We come face to face with our overwhelming compulsion to be centred on our own ego, to protect it at all costs and to consider everything — including our relationship with God — from the point of view of our own self-interest. We come face to face with *our inability to love*. Without this realization, without this breaking of the heart, there can be no true repentance.

It is not an easy way. The saints who have practiced it have called it “white martyrdom” — the way of true self-knowledge. It is never easy to face our own inner confusion, our sense of alienation and guilt, our fear of being rejected, unloved. But sooner or later, we must. As we attempt to embrace the Good News of salvation, as we try to live fully the life of love to which the Gospel calls us and at which we most often fail — as we all surely do — the truth of our condition begins to dawn on us, whether we like it or not!

We may find it at times excruciatingly difficult to resist the temptation to protect ourselves from such self-knowledge, to justify ourselves and blame others. We may become despondent and tempted to despair. But as we resist the temptation and place ourselves, again and again, in the presence of God for whom we long, as we remind ourselves of God's inexhaustible mercy and power to heal, we learn to face the truth of ourselves without guilt or fear, without too much self-analysis or any self-pity.

Repentance can be for us a way to come to terms with ourselves and realize that we do not need to hide from our weakness and sins. We know how to face and bear them and how to be freed from them. We bring them all simply and openly to God, not so that he will “punish” us, but so that he may forgive and heal us. Repentance is the way of forgiveness and love.

### **Asking Forgiveness**

We have become so used to thinking of guilt as a negative and harmful emotion that we tend to try to ignore, even to suppress, every manifestation of it in ourselves. We cannot easily distinguish between “true” guilt — compunction — and the neurotic type. And so, when we become aware of the wrongs we have done, we find it difficult to accept responsibility for them.

We tend to justify our sinful actions as results of sins committed against us and thus, strictly speaking, “not our fault.” In other words, we repeat the sin of our first parents

again and again. If we hate, we insist it is because we have been hurt; if we cannot love, it is because we have not been loved; if we resent, it is because our needs have never been fulfilled. We prefer to think of ourselves as "wounded" — as victims of sin — rather than as sinners, and so we do not often ask or want to be forgiven.

To ask for forgiveness implies an admission that we *have* done something wrong and that we are, in some essential way, answerable for it. It means that we no longer think of ourselves as victims of what has been done to us, of our past, but that we claim responsibility for what we do and who we are.

But how and of whom should we ask forgiveness? First, of course, we must ask God to forgive us. In the most fundamental sense, only God can forgive sins. (See Mark 2:7) When we offend our neighbour, we offend God, and when we offend God, this always affects others. This is why true forgiveness is impossible outside a relationship with God. We cannot ask to be forgiven or believe that we are forgiven — we cannot even "forgive ourselves" — unless we are in God's presence, unless we believe in this presence and trust in his love, unless we are confident of his mercy. Forgiveness is always a gift of God's presence.

Second, we must ask forgiveness, as Christ told us to do, directly and personally, of all those against whom we have sinned. We cannot go any further on the way of conversion and healing unless we at least try to do that. If, for whatever reason, this is impossible for us (they may have moved away, or died, or may refuse to have anything to do with us) we must pray for them. We must ask God to heal them and give them the grace to forgive us: not, primarily, for the relief of our conscience but for the sake of their own healing and peace.

The forgiveness of God and of those whom we have harmed are not two different kinds of forgiveness. Forgiveness is one big movement of grace, one big outpouring of the healing mercy of God. Human forgiveness is, one could say, a "sacramental" sign of the forgiveness of God, and in some mysterious way its necessary condition. Our willingness to ask for forgiveness of those we have sinned against — whether or not it is granted — seems to be a necessary condition of being able to receive God's forgiveness.

### **Forgiving Others**

As we are forgiven, so must we forgive others. If we harbour feelings of anger, resentment or hate against those who have harmed us, if we are unable or unwilling to forgive them, it means that the evil done to us has won its victory in the only "place" that matters — in our hearts. This is why we have to repent of our negative emotions, ask to be healed from them and try again and again to forgive our enemies.

This is very difficult for us to do. We tend to cherish our "righteous" anger and hate. We sometimes believe that to let go of them is not only unnatural, it may even be wrong. In fact, during most of human history, including the present, anger and a desire for retribution have been considered not only normal but also a social and even a religious duty. Not to resist the aggressor, not to seek vengeance for a wrong done against oneself, one's family, country or friends is even now often viewed as a failure of nerve and an offence against loyalty and honour.

And yet, it is this "failure" to which the Gospel calls us. The Gospel tells us that we cannot fight evil with more evil but only with forgiveness and love, and that if we want to be the disciples of Christ we cannot, "like the pagans," love only our friends. We must also love our enemies: those who hate and persecute us. (Matthew 5:43–46)

This does not mean that we should deny our negative emotions towards those who

have done us harm or that we should feel guilty for having them or, worse, blame ourselves for the evil committed against us by others, as people who have been abused sometimes do. True forgiveness cannot even begin unless we are able to acknowledge that there *is* something to forgive; that we *have* been wronged, we *are* angry and hurt. If we deny that, we are denying that an evil act has been committed, we negate its importance and thus, as Fr. Thomas Hopko once remarked, we make forgiveness spiritually meaningless. We also make repentance meaningless because, if there is no wrongdoing and no sin, there is no need for repentance and mercy.

On the other hand, it is also important for us to realize that when we forgive others for the wrong they have done, we are not "absolving" them from the responsibility for their sin. We cannot absolve anybody — including ourselves — for only God can do that. We can only pray for our enemies and ask God to give them the grace of repentance, so that their hearts may be changed, that they may be converted and return to God. This is, I think, what Christ meant when he said that we should "love our enemies." Asking God's mercy for those who have wronged us is one way, and perhaps the only way open to most of us for loving them.

It is often also very difficult for us to forgive and love those who have harmed us without intending to do so. They may have hurt us or those we love by accident or a dreadful mistake, through weakness of body or mind, an error of judgment or a lapse of memory — in other words, as a result of their human fallibility. Even if we understand that they did not mean to harm us and are perhaps themselves close to despair, we may not be able to stop being angry with them and blaming them for the suffering they have brought upon us.

And yet, both the Gospel and human experience show clearly that unless we do precisely that — unless we forgive others for all the harm they have done to us "whether knowingly or inadvertently," as the Eastern Church expresses it — we shall never be able to lay down the burden of our loss. And our "enemies," those, who have hurt us, will never be able to forgive themselves and find peace. We must therefore not refuse to be merciful to them, as we hope those we have hurt will not refuse to be merciful to us, and as God will never refuse to be to us all.

### **GOD'S LOVE IS STRONGER THAN ANY EVIL**

Vatican City, 12 February 2012 (VIS) – At midday today the Holy Father appeared at the window of his study in the Vatican Apostolic Palace to pray the Angelus with faithful gathered in St. Peter's Square below. Benedict XVI introduced the Marian prayer by recalling how "Jesus, in His public life, healed many sick people, thus revealing that what God wants for man is life, life in abundance".

Today's Gospel reading shows us Jesus "in contact with a form of sickness considered at that time to be the most serious", leprosy, which made the sufferer "unclean" and excluded him from social life. While Jesus was preaching in Galilee a leper came up to Him asking to be healed. "Jesus did not seek to avoid contact with the man. Quite the contrary, moved by intimate concern for his condition, He stretched out His hand – breaking the legal proscription – and said: 'I do choose. Be made clean'. Christ's gesture and words encapsulate the entire history of salvation, they incarnate God's will to heal us, to purify us from the evil which disfigures us and blights our relationships.

"That contact between Jesus' hand and the leper broke down all barriers between God and human impurity; between the sacred and its opposite, certainly not in order to deny evil and its negative power but to demonstrate that the love of God is stronger than all

evil, even the most contagious and terrible. Jesus took our infirmities upon Himself. He became a 'leper' that we might be purified. ... The victory of Christ is our profound healing and our resurrection to a new life".

In closing, Benedict XVI encouraged the faithful to pray to the Virgin Mary. "Through His Mother, it is always Jesus Who comes to us, to free us from all sickness of body and soul. Let us allow ourselves to be touched and purified by Him, and let us show mercy to our fellows."

### **WE MUST LEARN TO HAVE GREATER TRUST IN DIVINE PROVIDENCE**

VATICAN CITY, 1 FEB 2012 (VIS) – This morning in the Paul VI Hall the Holy Father received thousands of pilgrims from around the world in his weekly general audience. As part of a series of catecheses dedicated to the prayers pronounced by Christ, he focused his remarks on Jesus' prayer in the Garden of Gethsemane.

Mark the Evangelist narrates how, following the Last Supper, Jesus went to the Mount of Olives and readied Himself for personal prayer. "But this time", the Pope said, "something new occurred; it seemed that He did not want to remain alone. Many times in the past Jesus had moved away from the crowds, even from His own disciples. ... However, in Gethsemane he invited Peter, James and John to stay close by; the same disciples who had accompanied Him during the Transfiguration.

"The proximity of these three during the prayer at Gethsemane is significant", Benedict XVI added. It represents "a request for solidarity at the moment in which He felt the approach of death. Above all it was a closeness in prayer, an expression of unity with Him at the moment in which He was preparing to accomplish the Father's will to the end, an invitation to all disciples to follow Him on the path of the Cross".

Jesus' words to the three disciples – "I am deeply grieved, even to death; remain here and keep awake" – show that He was feeling "fear and anguish at that 'Hour', experiencing the ultimate profound solitude as God's plan was being accomplished. Jesus fear and anguish comprehend all the horror that man feels at the prospect of his own death, its inexorable certainty and the perception of the burden of evil which affects our lives".

Having invited His disciples to keep awake, Jesus moved away from them. Referring to the Gospel of St. Mark, the Pope noted that Jesus "threw Himself to the ground: a position for prayer which expresses obedience to the Father's will, an abandonment of self with complete trust in Him." Jesus then asks the Father that, if possible, the hour might pass from Him. "This is not just the fear and anguish of man in the face of death", the Holy Father explained, "but the distress of the Son of God Who sees the terrible accumulation of evil He must take upon Himself, in order to overcome it and deprive it of power."

In this context, Benedict XVI invited the faithful to pray to God, placing before Him "our fatigue, the suffering of certain situations and of certain days, our daily struggle to follow Him and to be Christians, and the burden of evil we see within and around us, that He may give us hope, make us aware of His closeness and give us a little light on life's journey".

Returning then to Jesus' prayer, the Pope focused on "three revealing passages" in Christ's words: "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want but what you want". Firstly, Benedict XVI said, the Aramaic word "Abba" is used by children to address their fathers, "therefore it express Jesus relationship with God the Father, a relationship of tenderness, affection and trust".

Secondly, Jesus' words contain an acknowledgment of the Father's omnipotence "introducing a request in which, once again, we see the drama of Jesus' human will in the face of death and evil. ... Yet the third expression ... is the decisive one, in which the human will adheres fully to the divine will. ... Jesus tells us that only by conforming their will to the divine will can human beings achieve their true stature and become 'divine'. ... This is what Jesus does in Gethsemane. By transferring human will to the divine will the true man is born and we are redeemed".

When we pray the Our Father "we ask the Lord that 'your will be done, on earth as it is in heaven'. In other words, we recognise that God has a will for us and with us, that God has a will for our lives and, each day, this must increasingly become the reference point for our desires and our existence. We also recognise that ... 'earth' becomes 'heaven' – the place where love, goodness, truth and divine beauty are present – only if the will of God is done".

In our prayers "we must learn to have greater trust in Divine Providence, to ask God for the strength to abandon our own selves in order to renew our 'yes', to repeat to Him 'your will be done', to conform our will to His. This is a prayer we must repeat every day, because it is not always easy to entrust oneself to the will of God".

The Gospel says that the disciples were unable to remain awake for Christ, and Pope Benedict concluded his catechesis by saying: "Let us ask the Lord for the power to keep awake for Him in prayer, to follow the will of God every day even if He speaks of the Cross, to live in ever increasing intimacy with the Lord and bring a little of God's 'heaven' to this 'earth'".

Following the catechesis the Holy Father delivered greetings in a number of languages to the pilgrims filling the Paul VI Hall. They included a group of British military chaplains, faithful from Hong Kong and South America, bishops friends of the Sant'Egidio Community from Europe, Asia and Africa, as well as young people and the sick.

AG/VIS 20120201 (940)

### **FACING SICKNESS BY TRUSTING IN THE GOODNESS OF GOD**

VATICAN CITY, 5 FEB 2012 (VIS) – At midday today, Benedict XVI appeared at the window of his study to pray the Angelus with faithful gathered in St. Peter's Square.

The Pope commented on today's Gospel reading which narrates Jesus' healing of St. Peter's mother-in-law and of many other sick people of Capernaum. "The four Evangelists", he said, "all agree that, along with preaching, healing from sickness and infirmity of all kinds constituted the main activity of Jesus during His public life. ... Jesus Christ came to defeat evil at the very root, and the healings were an anticipation of the victory He achieved through death and resurrection.

"One day Jesus said: 'those who are well have no need of a physician, but those who are sick'", the Holy Father added. "On that occasion He was referring to sinners, whom He had come to call and to save, yet it is nonetheless true that sickness is a typically human condition wherein we experience our lack of self-sufficiency, our need of others. In this context we could say, paradoxically, that sickness can be a 'healthy' moment in which to receive attention from others and to give attention to them! Yet it is still a trial, and can become long and difficult. When healing does not come and suffering continues, we can become crushed and isolated, our lives sink and become dehumanised. How should we react to this attack of evil? Certainly with the appropriate cures – over recent decades medicine has made enormous progress for which we are grateful – but the Word of God teaches us that there is a decisive and basic attitude with

which to face sickness: faith in God and in His goodness".

Pope Benedict went on: "Even in the face of death, faith can make possible what is humanly impossible. But faith in what? In the love of God! This is the true response which radically defeats evil. ... We all know people who have borne terrible suffering because God gave them profound serenity. I think of the recent example of Blessed Chiara Badano, who died in the flower of her youth because of a terrible illness. When people went to visit her, they received light and faith from her! Yet nonetheless, when we are sick we all need human warmth. What sick people need even more than words is serene and sincere proximity".

The Holy Father concluded by recalling that 11 February, Feast of Our Lady of Lourdes, also marks the World Day of the Sick. "Let us too act like the people who lived in Jesus' time", he said. "Let us spiritually present all sick people to Him, trusting in His desire and power to heal them. And let us invoke the intercession of the Blessed Virgin, especially upon people undergoing the most extreme forms of suffering and abandonment".

After praying the Angelus, Benedict XVI recalled that today in Italy marks the Day for Life, "which was established to protect nascent life and later extended to cover all phases and conditions of human existence. The message of bishops this year proposes the theme: 'Young people open to life'. I join the pastors of the Church in Italy in affirming that true youth lies in welcoming and loving others, and in serving life".

The Pope also reminded French-speaking pilgrims of next Saturday's Feast of Our Lady of Lourdes and World Day of the Sick. "Together with all those who are facing sickness, let us ask God to grant us the grace of trusting patience. With the help of Our Lady of Lourdes and of St. Bernadette, may we discover that true happiness exists only in God". Finally, speaking to Polish pilgrims he said: "I ask God that sick people may be attended with care by their relatives, health care workers and all men and women of good will. May human suffering always be surrounded by love". ANG/VIS 20120206 (660)

#### **THE PARISH IS THE PLACE IN WHICH WE LEARN TO LIVE OUR FAITH IN THE 'US' OF THE CHURCH**

Vatican City, 4 March 2012 (VIS) – This morning Benedict XVI, as Bishop of Rome, visited the Roman parish of "San Giovanni Battista de La Salle al Torrino", an area in the south of the city inhabited by many young families.

On arrival the Pope was welcomed by children who receive catechesis in the parish, who gave him a number of gifts they had prepared. He mentioned this meeting in his homily, saying: "We truly are the family of God, and the fact that you also think of the Pope as a father is something I find very beautiful and encouraging. But now we must remember that the Pope is not our ultimate recourse; our ultimate recourse is the Lord and we must look to Him in order to discern, to understand – insofar as we can – something of the message of this second Sunday of Lent".

In this context, Benedict XVI turned his attention to today's Gospel passage on the Transfiguration. "Jesus took the three disciples [Peter, James and John] with Him to help them understand that the path to glory, the path of dazzling love which vanquishes darkness, involves the total gift of self, it involves the scandal of the cross. ... The Transfiguration is a moment of light which helps us too to look to Jesus' passion with the eyes of faith. Yes, it is a mystery of suffering, but it is also a 'blessed passion' because it is essentially a mystery of God's extraordinary love. It is the definitive exodus which opens the door to the freedom and novelty of the Resurrection, the salvation from evil".

"Like the three Apostles in the Gospel, we too need to climb the mountain of the transfiguration and receive the light of God, so that His Face can illuminate our faces. It is in individual and community prayer that we encounter the Lord, not as an idea or as a moral concept, but as a Person Who wants to enter into a relationship with us, Who wants to be our friend and to renew our lives by making them like unto His".

Turning then to address the parishioners, the Pope said: "Let us not wait for others to bring different messages, which do not lead to authentic life. You yourselves must become missionaries of Christ to your brothers and sisters wherever they live, work, study or pass their free time. ... Faith must be lived together, and the parish is the place in which we learn to live our faith as part of the 'us' of the Church".

The Pope also dedicated some words to the forthcoming Year of Faith, expressing the hope that it would be "a favourable occasion ... to develop and consolidate the experience of catechesis on the great truths of Christian faith, in such a way as ... to make the Creed of the Church known, and to overcome that 'religious illiteracy' which is one of the greatest problems we face today".

"From Tabor, the mount of the Transfiguration, the Lenten journey leads us to Golgotha, the mount of the ultimate sacrifice of love of the one Priest of the new and eternal Covenant. That sacrifice encapsulates the greatest power for the transformation of man and history. Taking all the consequences of evil and sin upon Himself, Jesus arose on the third day as victor over death and the Evil One. Lent prepares us to participate personally in this great mystery of the faith, which we will celebrate in the Triduum of the passion, death and resurrection of Christ".

### **CHRIST GIVES US INNER LIGHT TO OVERCOME THE TRIALS OF LIFE**

Vatican City, 4 March 2012 (VIS) – Having returned to the Vatican following his visit to the Roman parish of "San Giovanni Battista de La Salle al Torrino", the Holy Father appeared at the window of his study in the Apostolic Palace to pray the Angelus with faithful gathered in St. Peter's Square.

Before the prayer, Benedict XVI recalled how the Gospel on this second Sunday of Lent recounts the episode of the Transfiguration of Christ. He noted that Matthew, Mark and Luke all agree on the essential elements of the narrative: Jesus climbed the mountain in the company of His disciples Peter, James and John, and was transfigured before their eyes. His face and clothing irradiated a dazzling light, then a cloud enveloped the summit of the mountain and the Father's voice was heard saying: "This is my Son, the Beloved, listen to him."

The Pope explained how the mystery of the Transfiguration must be seen in the context of the itinerary Jesus was following. At that time His mission was coming to its end, and He knew He would have to suffer the cross. He had announced as much to His followers but they had failed to understand and refused to accept. For this reason Jesus took three disciples with Him to the mountain, "to reveal His divine glory, splendour of Truth and of Love." Jesus wanted this light to illuminate the hearts of the people who would have to experience the black night of His passion and death, when the scandal of the cross would be unbearable to them.

"God is light", the Holy Father added, "and Jesus wanted His most intimate friends to experience this light, which dwelt within Him. Following that event, He would become an inner light in them, capable of protecting them from the onslaught of darkness. Even in the darkest night Jesus is the lantern which never goes out".

"We all need an inner light to overcome the trials of life. This light comes from God and it is Christ Who gives it to us. ... Let us climb the mountain of prayer with Jesus and, contemplating His face full of love and truth, let us allow ourselves to be filled from within with "His light". After the Angelus prayer, Benedict XVI invited the faithful to dedicate a moment every day during Lent to silent prayer and listening to the Word of God.

### **1 Corinthians – a modern "Easter" adaptation**

If I decorate my house perfectly with Easter eggs, pussy willows, even an icon or two, but do not show love to my family, I am just another decorator.

If I slave away in the kitchen, baking many paskas & babkas, making butter lambs, even shop for meats & cheese and arrange a beautifully adorned Easter basket, but do not show love to my family, I am just another cook.

If I work at the soup kitchen, sing hymns galore in the nursing home and give all that I have to charity, but do not show love to my family, it profits me nothing.

If I attend a myriad of Easter gatherings and sing in the choir's cantata but do not focus on Christ, I have missed the point.

Love stops the cooking to hug the child. Love sets aside the decorating to kiss the husband. Love is kind, though harried and tired. Love does not envy another's home that has coordinated china and table linens. Love does not yell at the kids to get out of the way.

Love does not give only to those who are able to give in return but rejoices in giving to those who cannot give.

Love bears all things, believes all things, hopes all things, and endures all things. Love never fails. Rather, giving the gift of LOVE will be forever!

### **2. THE LENTEN PRAYER OF ST. EPHREM THE SYRIAN**

*O Lord and Master of my life, give me not the spirit of sloth, indifference, lust of power and idle chatter. (Profound bow to the ground)*

*Indeed, grant to me, your servant, the spirit of temperance, humility, patience and love. (Profound bow to the ground)*

*Yea, Lord and King, grant me the grace to see my faults and not to condemn my brother; for You are blessed for ever and ever. Amen. (Profound bow to the ground)*

Of all Lenten hymns and prayers, one short prayer can be termed the Lenten prayer, Tradition ascribes it to one of the great teachers of spiritual life—St. Ephrem the Syrian. Here is its text:

This prayer is read twice at the end of each Lenten service Monday through Friday (not on Saturdays and Sundays for, as we shall see later, the services of these days do not follow the Lenten pattern). At the first reading, a prostration follows each petition. Then we all bow twelve times saying: " God, be merciful to me a sinner. (Bow)," The entire prayer is repeated with one final prostration at the end.

Why does this short and simple prayer occupy such an important position in the entire Lenten worship? Because it enumerates in a unique way all the *negative* and *positive* elements of repentance and constitutes, so to speak, a "check list" for our individual Lenten effort. This effort is aimed first at our liberation from some fundamental spiritual diseases, which shape our life and make it virtually impossible for us even to start turning ourselves to God.

The basic disease is *sloth*, it is that strange laziness, and passivity of our entire being which always pushes us “down” rather than “up”—which constantly convinces us that no change is possible and therefore desirable. It is in fact a deeply rooted cynicism which to every spiritual challenge responds “what for?” and makes our life one tremendous spiritual waste, It is the root of all sin because it poisons the spiritual energy at its very source.

*The result of sloth is faint-heartedness.* It is the state of despondency which all spiritual Fathers considered the greatest danger for the soul. Despondency is the impossibility for man to see anything good or positive; it is the reduction of everything to negativism and pessimism. It is truly a demonic power in us because the Devil is fundamentally a liar, He lies to man about God, and about the world; he fills life with darkness and negation. Despondency is the suicide of the soul because when man is possessed by it he is absolutely, unable to see the light and to desire it.

*Lust of power!* Strange as it may seem, it is precisely sloth and despondency, that fill our life with lust of power. By vitiating the entire attitude toward life and making it meaningless and empty, they force us to seek compensation in a radically wrong attitude toward other persons. If my life is not oriented toward God, not aimed at eternal values, it will inevitably become selfish and self-centered and this means that all other beings will become means of my own self-satisfaction. If God is not the Lord and Master of my life, then I become my own lord and master — the absolute center of my own world, and I begin to evaluate everything in terms of *my* needs, *my* ideas, *my* desires, and *my* judgments. *The lust of power is thus a fundamental depravity in my relationship to other beings, a search for their subordination to me.* It is not necessarily expressed in the actual urge to command and to dominate “others.” It may result as well in indifference, contempt, lack of interest, consideration, and respect. It is indeed sloth and despondency directed this time at others; it completes spiritual suicide with spiritual murder.

Finally, *idle talk.* Of all created beings, man alone has been endowed with the gift of speech. All Fathers see in it the very “seal” of the Divine Image in man because God Himself is revealed as Word (John 1:1). But being the supreme gift, it is by the same token, the supreme danger. Being the very expression of man, the means of his self-fulfillment, it is for this very reason the means of his fall and self-destruction, of betrayal and sin. The word saves and the word kills; the word inspires and the word poisons. The word is the means of Truth and it is the means of demonic lie. Having an ultimate positive power, it has therefore a tremendous negative power. It truly creates positively or negatively. When deviated from its divine origin and purpose, the word becomes idle. It “enforces” sloth, despondency, and lust of power, and transforms life into hell. It becomes the very power of sin.

These four are thus the negative “objects” of repentance. They are the obstacles to be removed. But, God alone can remove them. Hence, the first part of the Lenten prayer — this cry from the bottom of human helplessness. Then the prayer moves to the positive aims of repentance, which also are four.

*Chastity!* If one does not reduce this term, as is so often and erroneously done, only to its sexual connotations, it is understood as the positive counterpart of sloth. The exact and full translation of the Greek “sofrosini” and the Russian “tselomudryie” ought to be whole-mindedness. Sloth is, first of all, dissipation, the brokenness of our vision and energy, the inability to see the whole. Its opposite then is precisely wholeness, If we

usually mean by chastity the virtue opposed to sexual depravity, it is because the broken character of our existence is nowhere better manifested than in sexual lust — the alienation of the body from the life and control of the spirit. Christ restores wholeness in us and He does so by restoring in us the true scale of values by leading us back to God.

The first and wonderful fruit of this wholeness or chastity is *humility*. We already spoke of it; it is above everything else the victory of truth in us; the elimination of all lies in which we usually live. *Humility alone is capable of truth*, of seeing and accepting things as they are and therefore of seeing God's majesty and goodness and love in everything. This is why we are told that God gives grace to the humble and resists the proud.

*Chastity and humility are naturally followed by patience*. The “natural” or “fallen” man is impatient, for being blind to himself he is quick to judge and to condemn others. Having but a broken, incomplete, and distorted knowledge of everything, he measures all things by his tastes and his ideas. Being indifferent to everyone except himself, he wants life to be successful right here and now. *Patience, however, is truly a divine virtue*. God is patient not because He is “indulgent,” but because He sees the depth of all that exists, because the inner reality of things, which in our blindness we do not see, is open to Him. The closer we come to God, the more patient we grow and the more we reflect that infinite respect for all beings which is the proper quality of God.

*Finally, the crown and fruit of all virtues, of all growth and effort, is love* — that love which, as we have already said, can be given by God alone — the gift, which is the goal of all spiritual preparation and practice.

All this is summarized and brought together in the concluding petition of the Lenten prayer in which we ask “to see my own errors and not to judge my brother.” For ultimately there is but one danger: pride. *Pride is the source of evil, and all evil is pride*. Yet it is not enough for me to see my own errors, for even this apparent virtue can be turned into pride. Spiritual writings are full of warnings against the subtle forms of pseudo-piety, which, in reality, under the cover of humility and self-accusation can lead to a truly demonic pride. But when we “see our own errors” and “do not judge our brothers,” when, in other terms, chastity, humility, patience, and love are but one in us, then and only then the ultimate enemy — pride will be destroyed in us.

After each petition of the prayer, we make a prostration. Prostrations are not limited to the Prayer of St. Ephrem but constitute one of the distinctive characteristics of the entire Lenten worship. Here, however, their meaning is disclosed best of all. In the long and difficult effort of spiritual recovery, the Church does not separate the soul from the body. The whole man has fallen away from God; the whole man is to be restored, the whole man is to return. The catastrophe of sin lies precisely in the victory of the flesh — the animal, the irrational, the lust in us — over the spiritual and the divine. But the body is glorious, the body is holy, so holy that God Himself “became flesh.” Salvation and repentance then are not contempt for the body or neglect of it, but restoration of the body to its real function as the expression and the life of spirit, as the temple of the priceless human soul. Christian asceticism is a fight, not against but for the body. For this reason, the whole man — soul and body — repents. The body participates in the prayer of the soul just as the soul prays through and in the body. Prostrations, the “psycho-somatic” sign of repentance and humility, of adoration and obedience, are thus the Lenten rite par excellence,

[*Great Lent*, St. Vladimir's Seminary Press, 1969, by Alexander Schmemmann, pages 34–38.]

# ST. MARY'S UKRAINIAN CATHOLIC PARISH UKRAINIAN CATHOLIC WOMEN'S LEAGUE

## 2012 EASTER FOOD PRE-ORDER FORM

We will be holding our **Paska Sale** on *Saturday March 31, 2012*. Sales start at 11:30 AM to 2:00 PM. We are offering you an opportunity to place your (**pre-paid only**) orders ahead of time for pick-up on Saturday. **Doors will NOT open early to anyone.**

**LAST DAY FOR PRE-PAID ORDERS IS MONDAY, MARCH 26, 2012**

*\*PICK-UP TIME: March 31 at 11:30 AM*

Mark the quantity of items you would like to order, place the order **along with your payment** in an envelope with the word "**order**" on the outside and drop it in the collection basket on Sunday or return to the Parish Office by **March 26, 2012**.

<u>ITEM</u>	<u>SIZE and PRICE</u>	<u>QUANTITY</u>	<u>TOTAL</u>
<b>PASKA</b>	Medium \$ 7.00	_____	_____
Large	\$ 9.00 _____	_____	_____
<b>BABKA</b>	Medium \$ 5.00	_____	_____
Large	\$ 7.00 _____	_____	_____
<b>SAUSAGE</b>	One size \$ 8.00	_____	_____
<b>CABBAGE ROLLS</b>	1 Doz. \$ 6.00	_____	_____
<b>PYROHY</b> (frozen)	1 Doz. \$ 5.00	_____	_____
<b>BEETS/HORSERADISH</b>	Small \$ 4.00	_____	_____
Medium	\$ 5.00 _____	_____	_____
Large	\$ 6.00 _____	_____	_____

**TOTAL ENCLOSED** \_\_\_\_\_

PLEASE PRINT: *\*\*Please make cheques payable to: **St. Mary's Parish-UCWLC***

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE NUMBER: \_\_\_\_\_ Best time to call: \_\_\_\_\_

For further information contact: Marlayne Andrijaszyn 604-274-3164  
OR Olga Kochan 604-274-9804  
'THANK YOU FOR YOUR ORDER'



**Bishop of New Westminster for Ukrainian Catholics in British Columbia and the Yukon**  
**Єпарх Нью-Вестмінстерський Для українців-католиків у Британській Колумбії та Юконі**

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To the Very Rev. and Rev. Clergy, Religious  
and Laity of the Eparchy of New Westminster

9 February 2012

Glory to Jesus Christ!

Dear Sisters and Brothers in Christ,

Each year our Eparchy along with all the other Ukrainian Catholic Eparchies in North America receives requests from our Church in Ukraine for financial assistance for very worthy causes and endeavors in Ukraine. As has been our Eparchial custom for the last few years, during the Great Fast/Lent we take time to remember our sisters and brothers in Ukraine who are in need and through our donations we show that we stand in solidarity with them.

While there are no doubt many worthy causes to donate our funds to in Ukraine, our Eparchy has identified the following beneficiaries for our donations:

- 1. Ukrainian Catholic University in Lviv:** This is the only Ukrainian Catholic University in Ukraine. It is pivotal to the future needs of the leaders of Ukrainian society. Today more than ever, we need to support a free and honest educational endeavourer in Ukraine and certainly, the Ukrainian Catholic University is worthy of our support.
- 2. Caritas Ukraine:** Caritas Ukraine continues to be the main charities organization of the Ukrainian Catholic Church in Ukraine providing social care to the needy of Ukraine in the area of humanitarian aid, clothing distribution, street children's assistance programs, HIV & AIDS programs, anti-trafficking in people programs, emergency aid, home-care programs and much more.
- 3. Holy Resurrection Sobor in Kyiv:** The building project is near completion and the interior artwork will begin very soon. This Cathedral is meant to be not just for our Ukrainian Catholics in Kyiv, but indeed the Ukrainian Catholic Cathedral for all of us.
- 4. Andrew's Pence:** The Head of the Ukrainian Catholic Church, our Patriarch has many requests for financial support from our Ukrainian Catholic communities of faithful in the poorest areas of Eastern Europe and in the East, in places like Kazakhstan, Siberia, etc. These communities are often located in areas where the local or national governments are not at all supportive. They rely heavily on assistance from their sisters and brothers in the other areas where our Church faithful live, like right here in British Columbia. Our donations to Andrew's Pence assist the Patriarch in providing financial support for these far away and often desolate communities.
- 5. Synod Administration Fund:** Each Eparchy of the Ukrainian Catholic Church throughout our world is asked to assist in the administrative and operational costs of the Synodal

Offices in Kyiv. As members of the Ukrainian Catholic Church our Eparchy is assessed a sum of around \$3,000.00 annually. Your contributions will assist us in our Synodal Administrative Fund assessment.

In order to assist you in deciding to how much you are able to donate to these worthy causes I have let you know something about them and what your donations will help with. The envelopes provided allow you to indicate the amount as well as to which fund(s) you would like your donation to be given to.

If you would like to receive a tax receipt for your donation, please make the cheque payable to your own parish (ie: Holy Eucharist Cathedral, or St. Nicholas Parish) and a tax receipt will be issued to you directly from your parish. Your parish treasurer will then send a cheque made out to the Eparchy of New Westminster for the total amount collected and indicate the amounts and to whom the collected amount is to be given to. The Eparchy will then add together the amounts collected from each parish and to whom/which organization the donation is to be given to.

I completely endorse and recommend to you dear Sisters and Brothers that the organizations listed in the information sheet. They are truly in need and will use wisely our donations. Along with your donations, I would ask for your prayerful support of those who work in the service of our Church in Ukraine, bringing the Good News of Our Lord's love and salvation to them. So, Dearly Beloved in Christ, if you can find it in your heart and bank accounts to make a donation, please do so. May the blessing of Our Lord be upon you for your generosities.

I am designating Sundays March 11 & 18, 2012, the THIRD and FOURTH Sundays of the Great Fast (Lent) for our Eparchial Collection in favour of the needs of our Church in Ukraine. I would ask that this letter along with special envelopes be distributed to our Faithful as of Sunday February 26 & March 4 so that they may prepare themselves for the donation. If for good reason they will be absent from the Divine Liturgy on March 11 or 18 so they can make their contribution either prior to 11 or 18 of March or by the end of the Great Fast (Lent).

I am uniting my prayers with those of yours in our journey through the Great Fast (Lent) to the joyful celebration of Our Lord's Holy Resurrection on Easter Sunday!

Sincerely yours in the Lord,

+Ken

Eparchial Bishop



Bishop of New Westminster for Ukrainian Catholics in British Columbia and the Yukon  
Єпарх Нью-Вестмінстерський Для українців-католиків у Британській Колумбії та Юконі

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1 March 2012

Glory to Jesus Christ!

Dear Beloved in Christ!

**RE: His Beatitude Svatoslav's Historic Visit  
to the Eparchy of New Westminster**

I am pleased to announce that our Patriarch, His Beatitude Sviatoslav will be visiting our Eparchy later this year. His visit will take place during this special year commemorating the centennial of the appointment of Blessed Nykyta Budka, as the first Ukrainian Catholic Bishop for our Country. Below is the general plan of the visit. More details of the visit will be announced in a few months. I would encourage each of you to plan to attend one or more of the events scheduled.

In September of this year for the very first time in the history of our Church in Canada, we will be hosting the annual meeting of the Synod of Ukrainian Greek Catholic Bishops. It will be held in Winnipeg from 9 – 15 September and most of the Ukrainian Catholic Bishops from around the world will be in attendance.

Please keep the visit of our Patriarch and the Synod of Bishops' meeting in your daily prayers.

**August 31st**

- 1. The official blessing** of the Bishop Jerome Chimy Eparchial Centre and Bishop Severian Yakymyshyn Eparchial Library in New Westminster. This will be an event **open by invitation only** due to limited space at the Eparchial Centre. There will be an opportunity for the faithful to come and not only visit but take advantage of the services that will be offered at the Eparchial Centre as of the end of July of this year when it will be open for service to the faithful of our Eparchy.
- 2. Moleben at 6:30 PM – Holy Eucharist Cathedral**, celebrating the Year of Blessed Nykyta Budka and the 60th Anniversary of the founding of Holy Eucharist Parish in New Westminster. The Moleben is open to the public and no advance tickets or passes are required for admission. A special reception with the Patriarch will follow the Moleben in the Parish Hall. **Tickets are required in advance for the reception** and will be available to be purchased in advance by contacting Fr. Yuriy Vyshnevskyy at Holy Eucharist Cathedral.

**September 1st**

- 3. Hierarchical Divine Liturgy at St. Mary's parish in Vancouver at 10:00 AM.** The Divine Liturgy is open to the public and no tickets or special passes are required for admission. Official celebratory banquet to follow the Divine Liturgy with the Patriarch will be held at the St. Mary's Cultural Centre. **Tickets are required in advance for the banquet and will be available to be purchased in advance by contacting Fr. Josaphat Tyrkalo, OSBM at St. Mary's Parish.**

**September 2nd**

4. **Hierarchical Divine Liturgy at Holy Dormition parish in Kelowna at 11:00 AM.** The Divine Liturgy is open to the public and no tickets or special passes are required for admission. Official celebratory banquet to follow the Divine Liturgy with the Patriarch will be held in the Parish Hall. **Tickets are required in advance for the banquet and will be available to be purchased in advance by contacting Fr. Andriy Werbowy at Holy Dormition Parish.**

With my blessings I have approved that our parishes in Kamloops, Penticton, Grindrod, and Vernon are to celebrate the September 2nd Sunday Divine Liturgy on Saturday 1st September so that our clergy in those communities can arrive at the parish in Kelowna no later than 10:00 am on Sunday 2nd September. Our parish in Prince George may celebrate Divine Liturgy for Sunday 2nd September on Friday 31 August in order to allow Fr. Dmyterko to drive to Kelowna on Saturday September 1st to be in Kelowna for the Sunday Divine Liturgy.

In order to plan for the visit of our Patriarch we have established two CORE Planning Teams. One planning team is for the Lower Mainland and a second team for the Interior.

For the Lower Mainland I have appointed a CORE Planning Team consisting of Frs. Vyshnevskyy, Ewanko, Tyrkalo, & Chornenkyy as well as Srs. Daria & Ruth and the chairpersons from the four parishes in the Lower Mainland and the Eparchial UCWLC president.

In order to plan for the visit of our Patriarch to Kelowna I have appointed Fr. Andriy Werbowy to head up the CORE Planning Team. For this planning team, I have also appointed Frs. Wasylinko and Myts, and have recommended that three more persons be added to the CORE Planning Team from our parish in Kelowna.

Starting Sunday, March 4th at all Sunday and Weekday Liturgies in the Eparchy through to the Visit of His Beatitude Sviatoslav, I would ask that the following Litany be used in the "special intentions" part of our Liturgies:

**Priest: "We also pray that our Lord through the prayers of Blessed Nykyta Budka first Ukrainian Catholic Bishop of Canada bless the upcoming visit of His Beatitude Sviatoslav to our Eparchy and the annual Synod of Ukrainian Catholic Bishops' meeting to take place in Winnipeg in September, Lord hear us and have mercy!"**

**Faithful: Lord have mercy, Lord have mercy, Lord have mercy.**

With assurance of my prayerful best wishes and Episcopal Blessings, I remain,

Sincerely yours in the Lord,

+Ken

Eparch of New Westminster

*You are cordially invited to attend the*

## **Tri-Parish Lower Mainland Lenten Mission**

**Exaltation of the Holy Cross, 13753 – 108 Ave. Surrey  
Holy Eucharist Cathedral, 501 – 4<sup>th</sup> Ave., New Westminster  
Dormition of the Mother of God, 8700 Railway Ave.,  
Richmond  
With Father Larre**

***Wednesday, March 14<sup>th</sup> to Friday, March 16<sup>th</sup>***

**Wednesday, March 14<sup>th</sup>, at Exaltation of the Holy Cross, Surrey.**

**6:30 pm: Confessions, 7:00 pm: 9<sup>th</sup> Hour Prayer Service**

**Followed by Mission Session,**

***Clinging to Faith in a Godless Society***

**Followed by Refreshments in Church Hall**

**Thursday, March 15<sup>th</sup>, at Holy Eucharist Cathedral, New  
Westminster.**

**6:30 pm: Confessions, 7:00 pm: Akafist to the Sufferings of Jesus Christ**

**Followed by Mission Session,**

***Maintaining Hope in Hopeless Situations***

**Followed by Refreshments in Cathedral Hall**

**Friday, March 16<sup>th</sup>, at Dormition of Mother of God, Richmond.**

**6:30 pm: Confessions, 7:00 pm: Moleben to Christ the Lover of all Mankind**

**Followed by Mission Session,**

***Bringing Love to a Violent, Hateful Society***

**Followed by Refreshments in Parish Centre.**

*Just a few hours that may change your entire life!*