



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.*

25 Березень, 2012

Volume 57 No. 13

March 25, 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

П'ята Неділя Великого Посту

Марка 10:32-45

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Благовіщення Пресвятої Богородиці



Fifth Sunday of Lent

Mark 10:32-45

and

Feast of the Annunciation

**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. 7 і 8.
- 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, 25 Березень: СВЯТО БЛАГОВІЩЕННЯ

- 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 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, 30 Березень:

- 7 веч. – Заупокійні Служби Божі і Сорокоусти.

Субота, 31 Березень:

- 11:00 рано до 2 попол . – Продаж Великодного Печива. Також будети мати нагоду купити обід: зупу, пироги, і так далі.

Неділя, 1 Квітень: «Квітня Неділя»

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

Середа, 4 Квітень:

- 7 веч. – Заупокійні Служби Божі і Сорокоусти.

Четвер, 5 Квітень: Страсний Четвер

- 8:30 рано – Служба Божа
- 7:00 веч. – Страсна Утреня (в двох мовах) й читання 12 Євангелій, Сповідь

П'ятниця, 6 Квітня: Велика П'ятниця

- 11:00 рано – Вечірня з Виставленням Плащаниці (в двох мовах) й Сповідь
- 12:00 по пол. до 7:00 веч. – Адорація
- 7:00 веч. – Єрусалимська Утреня (в двох мовах) і Сповідь

Сьогодні заховуємо піст без м'яса, молочних страв і яєць

Sunday, March 25, 2012

Fifth Sunday of Lent and the Feast of the Annunciation

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: 7 & 8.
- **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 25: FEAST OF THE ANNUNCIATION

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

Thursday, March 29:

- 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 the Service. 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 30:

- 8:25 am Divine Liturgy.
- 7 pm Memorial Divine Liturgy and Sorokousty.

Saturday, March 31:

- **EASTER BAKE SALE from 11:00 am - to - 2 pm** in the Cultural Center. **Pre-Orders made before March 26 are to be picked up at 11 am.** A **lunch** for your sustenance **will be available:** Borsch, pyrohy, dessert and coffee.

Sunday, April 1: PALM SUNDAY

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

Wednesday, April 4: Passion (Holy) Wednesday

- 7 pm Memorial Divine Liturgy and Sorokousty.

Thursday, April 5: Passion (Holy) Thursday

- 8:30 a.m. - Regular Divine Liturgy
- 7:00 p.m. - Passion Matins (bi-lingual) Reading of the 12 Gospels and Confessions

Friday, April 6: Great (Good) Friday (Day of Strict Abstinence)

- 11:00 p.m. - Vespers with placement of the Holy Shroud (bi-lingual) and Confessions
- 12:00 noon to 7 pm - Vigil and Adoration
- 7:00 p.m. - Jerusalem Matins (bi-lingual) and Confessions

Today is a strict fast day: No meat, dairy or poultry products

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, 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.

ATTENTION ALL PARISHIONERS! We need your help on Tuesday evening during the Bingo, from approximately 5 to 8 pm! or 6 to 10 pm

Please offer your time and talents as much as you can: 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!

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/

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.

PENITENTIAL SERVICES FOR LENT: To celebrate Jesus' Death and Resurrection we need to open our hearts to His Merciful Goodness. The Church encourages us to participate by going to Confession and receiving the Mystery (Sacrament) of Reconciliation. Regular Confession times are 10 minutes before the Sunday Divine Liturgies. We encourage all regular Sunday participants to receive this Mystery earlier than on Good Friday when there will be long lines – causing much frustration.

Conversion of the Heart – part 6

Compassion

True forgiveness also means compassion for all those who are suffering in the world. We often think of compassion as pity: as feeling sorry for the suffering of others. Or we think of it as mercy: a kind deed, an offer of help. We think that we are compassionate when we help others, perhaps give them some money, or send a card. In other words, we tend to view compassion as an attitude or an action directed towards others, a kind of "bending down" of someone more powerful or more fortunate towards those who need consolation or help.

This, of course, is true. Compassion does involve an experience of pity for others and a desire to help them and alleviate their pain. But, as the etymology of the word suggests, it is much more than that. It is, above all, a willingness to be present to them — even if only in prayer and thought — and share their pain. Compassion is not what we feel or think or do, it is what we are. It is a gift of our presence; it is really another word for love.

It is not in Christ's miracles and teaching but in his very presence — in his coming into the world, in the immense Mystery of the Incarnation — that Christians see the heart of the divine compassion. As St. Paul expressed it, "Christ, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave ... and ... humbled himself, becoming obedient to death, even death on a cross." (Philippians 2:6-8)

The real significance of Christ's Cross is not that it is a sign of suffering and death, but that it is a sign — and the instrument — of God's "humility": his will to "empty himself" of his divine status in order to share the sufferings of the world. It is his willingness not to abandon us in our darkness, but to go to any length to show us that no evil can overcome God's love; that it is not through violence and hate but only through love that the world can be healed of its suffering and sin. This is the way Christ worked in the world. As his disciples, we must do the same.

There Are No Holy Wars

But how can such work be accomplished? How can we obey this call in a "real" world in which there are people who do fail in love, who hate, rob and kill? In a world in which there are wars, wicked governments and awful weapons, how can we refuse to protect the innocent and the weak? Can compassion and love stop murderers from murdering or aggressors from attacking and destroying lives? Can we refuse to resist such an aggressor? Is the use of force never justified? Is war always wrong?

These are real, terrible questions that each Christian must face and try to answer alone. We cannot solve the problem of evil for anybody else, nor do we have the right

to impose our own solution on anybody else. We cannot demand non-resistance of society, however clear it may seem to us that this is what the Gospel calls us to. The weak, and this means most of us, must be protected, or the fruit of evil will be even more evil: more human suffering, fear and despair. We cannot demand it of our governments. We cannot demand it even of ourselves unless we can embrace it out of love.

It may seem clear to us at times that resistance is the lesser of two evils, that in this particular situation "turning the other cheek" may be an act of cowardice, a refusal to help a neighbour, and a failure of love. We can never be sure if the course we choose is right. We can never foresee the consequences of our actions on ourselves and the world. Yet, one thing is clear: every violent act, every movement of anger or hate, however solid the reason for it may seem, brings with it much evil and pain and adds to the ocean of suffering present in the world.

There are no holy wars. This is why early Christians considered it necessary — and many still do — to repent for any act of violence they had committed, however justified or "legal" it appeared to be. Perhaps they understood better than we can that no act of violence is ever free from sin, and each such act should always evoke in us a deep sense of sorrow and heartfelt repentance.

The way of the Gospel is never easy to walk. It is difficult, and may be impossible, for us not to judge or condemn when we are threatened and hurt, when we feel we must resist an aggressor who attacks us and threatens to destroy us or others. It is not easy to extend compassion to those who wish us harm, or to defend ourselves, when we feel we must, without resentment and hate.

Mother Maria Gysi used to say that when we refuse to give in to anger, guilt or despair but throw ourselves on the mercy of God, or when we refuse to resist and hate our enemies but forgive and pray for them, we "dis-evil" the evil that we have done or that has been done to us. We remove its "sting," and we deprive it of its victory. This is the only "war" with evil to which the Gospel calls us. This is our true work in the world, our participation in the work of the world's salvation.

Victory over Evil

There is no greater victory of evil than the reaction of guilt and despair that it arouses in those who have committed a sin, or the reaction of fear, anger and hate in those who have been wronged. Conversely, there is no greater victory over evil than the refusal to give in to these feelings, act on them, harbour them or justify them. We defeat evil — in ourselves, in others, or in the world — when we refuse to react to it with more evil, but instead respond to it with forgiveness, compassion and love.

When we think of the victory of Christ on the cross, we often think of it in terms of his suffering and pain. Especially in the West, we tend to focus on this suffering: we meditate on it, trying to imagine it in order to awake in ourselves a sense of sorrow and even guilt. We think of Christ primarily as a victim of evil, the sacrificial lamb led to the slaughter, the scapegoat who dies a horrible death so that we may be made free from sin.

But this is not the only way, and perhaps is not even the best way, to think of the victory on the cross. Christ was not a passive victim or a scapegoat. In death as in

life, he was Lord, sovereign and free: he did what he chose to do. When he chose to accept the suffering and death that all human beings must face, it was his greatest act of freedom and his greatest act of love. It undid the fatal choice that our first parents had made and opened to us the way back to Paradise.

Christian proclamation of the Incarnation, of God coming into the world "in the flesh" to save it, and of his death and "glorious resurrection," is the promise of a total, unconditional and victorious love, by which all the diverse elements are reintegrated — reunited — and all the walls of separation are broken down.

Victory over evil has already been won on the cross, yet our own participation in this victory — our work of love — must go on as long as we are in this world. Force, coercion or fear cannot conquer evil, because they cannot transform the heart. The heart can be transformed only through love.

The Meaning of Love

Some of us may find it difficult to understand how human love can defeat evil and restore unity to our world. We tend to think of love mainly as an emotion or an overwhelming personal need. The love we most often seek from others, and from God, is an enlargement of our self-centeredness, not its healing. It is a very finite, human thing, so no wonder it is difficult to imagine how such love could have the power to conquer evil and sin

But this kind of love is not true love. It is a form of self-love: it is mainly concerned with our own needs and happiness. Although emotion or need should be, and often are, expressions of our love, they are not the essence of love. The essence of love is our willingness to "lose" ourselves, to "deny" ourselves and to place the good of another over our own. Love is a commitment to another: our free decision to take on the burden of truly caring for another, whether we feel like it at the moment or not.

This does not mean that the decision to love is a "cold" decision of our rational mind or an emotionless product of our will. The decision to love comes from the deepest part of ourselves, from what we call our true heart, the center of our being. It is the commitment of our whole self. True love — for God, for another, for the world — is deeper than feeling, deeper than thinking; it is the fire of the Spirit kindled in our soul.

Human love is the sign and sacrament of Divine Love. This is why the Gospel says that "where love is, God is." When we love, when we forget ourselves and open ourselves to others, when we serve others, we become truly the instrument of the divine energy that encounters evil wherever it appears and pushes it back into hell. While our little victories are not enough to banish all evil from the world, they are essential steps in the process of the world's salvation.

Love is the same unifying power that God poured out on the world at the moment of creation and that was "scattered" when our first parents disobeyed God and ate the fruit of the forbidden tree. It is the same power — the same Spirit — that has been poured out on us so that our hearts may be converted and we can carry on our daily task of defeating evil and healing the world.

Highest Love

The clearest and highest expression of the meaning of human love is the biblical commandment to love God above all things and to love our neighbour as ourselves. We most often assume that the words "love your neighbour as yourself" mean that we should love others as much and in the same way as we love ourselves. However, the biblical meaning is much more radical. According to biblical scholars, in the original Hebrew, in which this commandment was first expressed (Leviticus 19:18), the phrase "love your neighbour as yourself" means that we are to love others as if they were ourselves — as if they were one with us. In other words, what the commandment of love calls us to is conversion: a return to the original state of oneness — of communion — with God, with others and with the world in which creation existed before the Fall.

When we turn away from ourselves and love another, we begin to understand — not with our minds but with our hearts — the mystery of this original fundamental unity. We discover that no one is really alone; that everything we do or think or say affects every human being in the world. When we sin — when we refuse to love — the whole world is darkened by our defeat. But when we open ourselves to love, evil's power is lessened in every human heart.

We do not often, if ever, perfectly love God, our neighbour or ourselves any more than we can do anything "perfectly" in this life. We can, however, long for such love, pray for it and strive to open our hearts to it every day. This longing and striving, this breaking of the heart is already love. In a fundamental sense, it is what conversion of the heart is about. Conversion, **metanoia**, is for most of us, most of the time, not a state we have already reached — a state in which we have nothing to be converted from — but the work of repenting for **not** loving, and of trying again and again to love.

Conversion, however, is not possible for us unless we have already experienced, even if only faintly, the great mystery of God's love and his never-ceasing presence with us. In order to "return" to God we must not only become aware of our need to do so, we must also have learned to trust that God is there for us to return to.

Like the prodigal son (Luke 15:11–32), we must believe that God is waiting for us before we can find the courage to set out for home. We may not yet be able to believe that we shall be greeted with the same exorbitant joy with which the prodigal son was received, that a great party will be thrown for us when we arrive, but we must have at least begun to believe that God will welcome us and not send us away.

Christian Tradition proclaims the great truth that God not only loves, but that God is Love; that God's love is infinite and can have no limitations; that nothing we do can make God stop loving us. As a holy nun I once knew liked to say, "God cannot help loving us, poor darling." God is always present to us, always aware of us, always ready to welcome us back. This is the essence of our faith — our trust — and we must hold onto it whatever emotions, fears or doubts we may have.

- Give Satan an inch & he'll be a ruler.
- Be ye fishers of men – you catch them & He (God our Father) will clean them.
- God does not call the qualified, He qualifies the called.
- Read the Bible – It will scare the hell out of you.
- Quit griping about your church; if it was perfect, you could not belong.

Pope Benedict XVI announced that he was calling a forthcoming "Year of Faith." The Year will begin on 11 October 2012, fiftieth anniversary of the opening of Vatican Council II, and will come to an end on 24 November 2013, Feast of Christ the King.

Its aim "is to give renewed energy to the Church's mission to lead men and women out of the desert in which they so often find themselves, and towards the place of life, towards friendship with Christ Who gives us life in all its fullness." The Year will likewise be an opportunity "to strengthen our faith in Christ and joyfully to announce Him to the men and women of our time," the Pope said.

SILENCE AND WORD: PATH OF EVANGELISATION

VATICAN CITY, 24 JAN 2012 (VIS) – Today's Feast of St. Francis de Sales, patron of journalists, marks the World Day of Social Communications, and the Holy Father's Message for the Day, entitled: "Silence and Word: Path of Evangelization" was made public this morning. Ample excerpts from the English-language version of the text are given below.

On this "World Communications Day 2012, I would like to share with you some reflections concerning an aspect of the human process of communication which, despite its importance, is often overlooked and which, at the present time, it would seem especially necessary to recall. It concerns the relationship between silence and word: two aspects of communication which need to be kept in balance, to alternate and to be integrated with one another if authentic dialogue and deep closeness between people are to be achieved".

"Silence is an integral element of communication; in its absence, words rich in content cannot exist. In silence, we are better able to listen to and understand ourselves; ideas come to birth and acquire depth. ... By remaining silent we allow the other person to speak, to express him or herself; and we avoid being tied simply to our own words and ideas without them being adequately tested. In this way, space is created for mutual listening, and deeper human relationships become possible. ... When messages and information are plentiful, silence becomes essential if we are to distinguish what is important from what is insignificant or secondary. Deeper reflection helps us ... to make evaluations, to analyze messages; this makes it possible to share thoughtful and relevant opinions, giving rise to an authentic body of shared knowledge. For this to happen, it is necessary to develop an appropriate environment, a kind of 'eco-system' that maintains a just equilibrium between silence, words, images and sounds.

"The process of communication nowadays is largely fuelled by questions in search of answers. Search engines and social networks have become the starting point of communication for many people who are seeking advice, ideas, information and answers. ... Indeed, people today are frequently bombarded with answers to questions they have never asked and to needs of which they were unaware. If we are to recognize and focus upon the truly important questions, then silence is a precious commodity that enables us to exercise proper discernment in the face of the surcharge of stimuli and data that we receive".

"Ultimately, this constant flow of questions demonstrates the restlessness of human beings, ceaselessly searching for truths, of greater or lesser import, that can

offer meaning and hope to their lives. Men and women cannot rest content with a superficial and unquestioning exchange of skeptical opinions and experiences of life – all of us are in search of truth".

"Attention should be paid to the various types of websites, applications and social networks which can help people today to find time for reflection and authentic questioning, as well as making space for silence and occasions for prayer, meditation or sharing of the word of God. In concise phrases, often no longer than a verse from the Bible, profound thoughts can be communicated, as long as those taking part in the conversation do not neglect to cultivate their own inner lives. It is hardly surprising that different religious traditions consider solitude and silence as privileged states, which help people to rediscover themselves and that Truth which gives meaning to all things. The God of biblical revelation speaks also without words: As the Cross of Christ demonstrates, God also speaks by His silence".

"If God speaks to us even in silence, we in turn discover in silence the possibility of speaking with God and about God. ... In speaking of God's grandeur, our language will always prove inadequate and must make space for silent contemplation. Out of such contemplation springs forth, with all its inner power, the urgent sense of mission: the compelling obligation 'to communicate that which we have seen and heard' so that all may be in communion with God".

"In silent contemplation, then, the eternal Word, through Whom the world was created, becomes ever more powerfully present and we become aware of the plan of salvation that God is accomplishing throughout our history by word and deed. ... This plan of salvation culminates in the person of Jesus of Nazareth, the mediator and the fullness of all revelation. He has made known to us the true face of God the Father and by His Cross and Resurrection has brought us from the slavery of sin and death to the freedom of the children of God. The fundamental question of the meaning of human existence finds in the mystery of Christ an answer capable of bringing peace to the restless human heart. The Church's mission springs from this mystery; and it is this mystery, which impels Christians to become heralds of hope and salvation, witnesses of that love which promotes human dignity and builds justice and peace.

"Word and silence: learning to communicate is learning to listen and contemplate as well as speak. This is especially important for those engaged in the task of evangelization: both silence and word are essential elements, integral to the Church's work of communication for the sake of a renewed proclamation of Christ in today's world".

MESS/VIS 20120124 (890)

CHRISTIAN UNITY REQUIRES INDIVIDUAL CONVERSION

VATICAN CITY, 25 JAN 2012 (VIS) – Benedict XVI dedicated his catechesis during this morning's general audience to Christ's priestly prayer during the Last Supper, as narrated in chapter 17 of the Gospel of St. John. In order to understand this prayer "in all its immense richness", said the Pope, it is important to see it in the context of the Jewish feast of atonement, Yom Kippur, in which the high priest seeks atonement first for himself, then for the order of priests and finally for the community as a whole. Likewise, "that night Jesus addressed the Father at the moment in which He offered Himself. He, priest and victim, prayed for Himself, for the Apostles and for all

those who would believe in Him".

The prayer, which Jesus prays for Himself, is the request for His own glorification. "It is in fact more than a request", the Holy Father said, "It is a declaration of willingness to enter freely and generously into the Father's plan, which is accomplished through death and resurrection. ... Jesus begins His priestly prayer by saying: 'Father, the hour has come; glorify your Son so that your Son may glorify you'. The glorification Jesus seeks for Himself, as High Priest, is to be fully obedient to the Father, an obedience which leads Him to fulfill His filial status: 'So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed'".

The second part of Jesus' prayer is His intercession for the disciples who have followed Him, and His request that they may be sanctified. Jesus says: 'They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth'. (John 17) Benedict XVI explained how "To sanctify means to transfer something – a person or an object – to God. This involves two complementary aspects: on the one hand, the idea of 'segregation' ... from man's personal life in order to be completely given over to God; on the other hand there is the idea of 'being sent out', of mission. Having been given to God, the consecrated thing or person exists for others. ... A person is sanctified when, like Jesus, he is segregated from the world, set aside for God in view of a task and, for this reason, available for everyone. For disciples this means continuing Jesus' mission".

In the third phase of the priestly prayer, "Jesus asks the Father to intervene in favour of all those who will be brought to the faith by the mission inaugurated by the Apostles. ... 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word'. ... Jesus prays for the Church in all times, He also prays for us. ... The main element in Jesus' priestly prayer for His disciples is His request for the future unity of those who will believe in Him. This unity is not a worldly achievement. It derives exclusively from divine unity and comes down to us from the Father, through the Son and in the Holy Spirit".

By this priestly prayer Jesus establishes the Church, "which is nothing other than the community of disciples who, through their faith in Christ as the One sent by the Father, receive His unity and are involved in Jesus' mission to save the world by leading it to a knowledge of God".

Benedict XVI invited the faithful to read and meditate upon Jesus' priestly prayer, and to pray to God themselves, asking Him "to help us enter fully into the plan He has for each of us. Let us ask Him to consecrate us to Himself, that we may belong to Him and show increasing love for others, both near and far. Let us ask Him to help us open our prayers to the world, not limiting them to requests for help in our own problems, but remembering our fellow man before the Lord and learning the beauty of interceding for others. Let us ask Him for the gift of visible unity among all those who believe in Christ, ... that we may be ready to respond to anyone who asks us about the reasons for our hope".

At the end of his audience, Benedict XVI delivered greetings in various languages to the pilgrims and faithful gathered in the Paul VI Hall, reminding them that today's Feast of the Conversion of St. Paul marks the end of the Week of Prayer for Christian

Unity. Addressing Polish faithful he said: "The conversion of the Apostle of the Gentiles near Damascus is proof that, in the final analysis, it is God Himself Who decides the destiny of His Church. Let us ask Him for the grace of unity, which also requires our individual conversion, while remaining faithful to the truth and love of God". AG/VIS 20120125 (826)

ALL CHRISTIANS HAVE THE DUTY TO ANNOUNCE THE GOSPEL

VATICAN CITY, 25 JAN 2012 (VIS) – Made public today was the Pope's Message for World Mission Day, which falls this year on Sunday 21 October. The theme of the document is: "Called to radiate the word of truth". Extracts of the message are given below.

"This year the celebration of World Mission Day is particularly significant. The fiftieth anniversary of the conciliar Decree 'Ad gentes', the opening of the Year of Faith and the Synod of Bishops on the theme of the new evangelization all come together to reaffirm the Church's will to dedicate herself with greater courage and ardour to the 'missio ad gentes', that the Gospel may reach the ends of the earth.

"Vatican Council II, with the participation of Catholic bishops from every corner of the world, was a luminous sign of the Church's universality. ... Missionary bishops and autochthonous bishops, pastors of communities living among non-Christian peoples, ... all made an important contribution to reaffirming the pressing need of 'ad gentes' evangelization and, consequently, to placing the missionary nature of the Church at the centre of ecclesiology".

"Today this view ... reemerges with renewed urgency because the number of those who do not yet know Christ has increased. ... We need, then, to retrieve the apostolic zeal of the early Christian communities, which, small and defenseless, were nonetheless capable, through announcement and witness, of spreading the Gospel throughout the then-known world.

"It is no surprise, then, that Vatican Council II and the subsequent Magisterium of the Church place particular emphases on the missionary mandate which Christ entrusted to His disciples, and which is the duty of all the people of God (bishops, priests, deacons, religious and lay people). Announcing the Gospel in every corner of the world is the primary responsibility of bishops, who are directly responsible for evangelizing the world".

"The command to preach the Gospel ... must involve all actions and sectors of a particular Church, its entire being and activity. Vatican Council II made this very clear and subsequent Magisterium has underlined it strongly. This means the constant adaptation of lifestyles, pastoral plans and diocesan organization to this fundamental dimension of the Church's being, especially in our continually changing world. ... All the components of the great mosaic of the Church must be aware that they are touched by the Lord's command to preach the Gospel, so that Christ may be announced everywhere. We pastors, religious and all Christ's faithful must follow the footsteps of the Apostle Paul who ... worked, suffered and struggled to bring the Gospel among the pagans, not sparing energy, time or means to make Christ's message known".

"Missionary cooperation must expand to include new forms, not only economic

assistance but also direct participation in evangelization. The celebration of the Year of Faith and of the Synod of Bishops on the new evangelization will be useful occasions to relaunch missionary cooperation, especially in the latter dimension".

"The immense horizons of the Church's mission and the complexity of today's situation call for new ways of effectively communicating the word of God. First and foremost this requires a renewed adherence of individual and community faith in the Gospel of Jesus Christ 'especially at a time of profound change such as humanity is currently experiencing'.

"One of the obstacles to evangelization is, in fact, the crisis of faith, not only in the Western world but among a large part of humankind, which nonetheless hungers and thirsts for God, and which must be invited and led to the bread of life and the living water. ... We must renew our enthusiasm to communicate the faith, so as to promote new evangelization in communities and countries of ancient Christian tradition, which are losing their reference to God, and help them rediscover the joy of believing. Concern for evangelization must never remain at the margins of Christians' ecclesial activity or individual lives, it must characterize them strongly in their awareness of being both beneficiaries and missionaries of the Gospel. The central point of our announcement always remains the same: ... the 'kerygma' of God's absolute and total love for each man and woman, which culminated in His sending the eternal and only-begotten Son, the Lord Jesus, Who did not disdain to take on the poverty of our human nature, loving it and saving it from sin and death by the offer of Himself upon the cross".

"Faith is a gift that was given to us to be shared. ... It is the most important gift of our lives and we cannot keep it to ourselves".

"Many priests and religious from all over the world, many lay people and even entire families leave their countries, their local communities, and travel to other Churches to bear witness to and announce the Name of Christ. ... This is an expression of profound communion, sharing and charity among Churches".

"Together with this exalted sign of faith transformed into charity, I would like to mention and thank the Pontifical Missionary Works, which is an instrument for cooperation in the Church's universal mission in the world. Thanks to their activities the announcement of the Gospel is transformed into assistance to others, justice for the poorest, education in isolated villages, medical care in remote areas, liberation from want, rehabilitation of the marginalized, support for the development of peoples, the breaking down of ethnic divisions and respect for life in all its stages".

"Upon the work of evangelization 'ad gentes', and especially upon those who carry it out, I invoke the effusion of the Holy Spirit, that the grace of God may make it ever more decisive in the history of the world".

MESS/VIS 20120125 (950)

- If the church wants a better pastor, it only needs to pray for the one it has.
- God Himself does not propose to judge a man until he is dead. So why should you?
- Some minds are like concrete - thoroughly mixed up and permanently set.
- Peace starts with a smile.

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 11:00 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 11:00 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>
PASKA	Medium \$ 7.00	_____	_____
Large	\$ 9.00 _____	_____	_____
BABKA	Medium \$ 5.00	_____	_____
Large	\$ 7.00 _____	_____	_____
SAUSAGE	One size \$ 8.00	_____	_____
CABBAGE ROLLS	1 Doz. \$ 6.00	_____	_____
PYROHY (frozen)	1 Doz. \$ 5.00	_____	_____
BEETS/HORSERADISH	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'



GENERATIONS OF FAITH ***2011/2012***

Come and join us for lunch, education, conversation and prayer
This year we are examining the Mysteries (Sacraments)

Register now for the fourth session of Generations of Faith
“The Holy Mystery of Marriage”

Sunday April 29, 2012

1:00 pm – 4:30 pm

at Holy Cross Church

13753 – 108 Avenue – Surrey, BC

We begin with lunch followed by the main presentation for all registrants grade 8 and older. **COME** ask your questions concerning Marriage. Childcare will be provided for children grade 7 and under

Early Bird Registration deadline Sunday April 15

Registration deadline is April 24. Registration forms can be submitted to your parish office or contact person. Registration forms are available at the back of the church or on the Eparchial website at: www.nweparchy.ca.

Rides to Surrey and return are available after the 10:30 am Liturgy on Sunday, April 29 for those who do not have transportation.

For more information, speak with your local contact person:
Carol Achtemichuk at Tel. No. 604-980-4680



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

502 - 5th Avenue, New Westminster, BC V3L 1S2
tel. 604 521 8824 fax: 604 521 8015 Email: kenbaseline@aol.com www.nweparchy.ca

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 endeavours 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
Епарх Нью-Вестмінстерський Для українців-католиків у Британській Колумбії та Юконі

502 - 5th Avenue, New Westminster, BC V3L 1S2
tel. 604 521 8824 fax: 604 521 8015 Email: kenbaseline@aol.com www.nweparchy.ca

1 March 2012

Glory to Jesus Christ!

Dear Beloved in Christ!

**RE: His Beatitude Sviatoslav'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