



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.*

01 Квітень, 2012

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April 01, 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
oo. **Василіяни/Basilian Fathers** serving in
this Parish

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

Bishop Emeritus

Palm Sunday

John 12:1-18



Цвітня Неділя

Йоана 12:1-18

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 Квітень:

Загальний намір: "Щоб багато молодих людей послухали Божий поклик до священства і богопосвятного життя та йти за ним."

Місійний намір: "Щоб воскреслий Христос був знаком певної надії чоловікам і жінкам африканського суходолу."

- Тропарі і читання в фіолетовій книжці на стор. 3, 4, 5 і 6.
- 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!

Неділя, 1 Квітень: «Квітня Неділя»

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

Остання Заупокійна Служба Божа і Сорокоусти за померлих членів Ваших Родин.

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 Квітень: 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

Субота, 7 Квітень: Велика Субота

- 10:00 рано – Служба Божа, Свячення Пасок (в двох мовах) і Сповідь
- 2:00 по пол. – Свячення Пасок (в двох мовах) і Сповідь
- 5:00 веч. – Надгробне, Свячення Пасок (в двох мовах) і Сповідь

Неділя, 8 Квітень: Великдень

- 7:00 рано – Воскресна Утреня, Торжественна Служба Божа (в двох мовах) й Мирвання
- 10:30 рано – Служба Божа (в англійській мові) й Мирвання

09-го і 10-го Квітня: Світлий Понеділок і Світлий Вівторок

- 9:30 рано – Воскресна Утреня й Служба Божа

Неділя, 15-го Квітня: Томина Неділя

- 8:30 рано – Служба Божа
- 10:30 рано – Служба Божа
- 12:00 попол. – Спільне свячене в Парафіяльній Залі. Заохочуємо Всіх Парафіян взяти участь як одна родина у цій події.

Sunday, April 01, 2012

Palm Sunday

Papal General Prayer Intention for April: "Pray that many young people may hear the call of Christ and follow him in the priesthood and religious life."

Mission Intention for April: "Pray that the risen Christ may be a sign of certain hope for the men and women of the African continent."

- **Tropar, Kondak & readings** for today in the **purple** booklet pages: 3, 4, 5 & 6.
- **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, 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.

FINAL Memorial Divine Liturgy and Sorokousty for the deceased members of your individual family - **Wednesday, April 4: Passion (Holy) Wednesday at 7 pm**

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

Saturday, April 7: Great (Holy) Saturday

- 10:00 a.m. - Divine Liturgy, Blessing of Paschal Food, (bi-lingual) and Confessions
- 2:00 p.m. - Blessing of Paschal Food, (bi-lingual) and Confessions
- 7:00 p.m. - Sepulcher Service, Blessing of Paschal Food, (bi-lingual) and Confessions

Sunday, April 8: Easter Sunday - Resurrection of our Lord Jesus Christ

- 7:00 a.m. - Resurrection Matins, Solemn Divine Liturgy, (bi-lingual) Myrovannia
- 10:30 a.m. - Divine Liturgy, (English) Holy Oil Anointing

Monday, April 9: Easter Monday - 9:30 a.m. - Resurrection Matins and Divine Liturgy

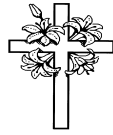
Tuesday, April 10: Easter Tuesday - 9:30 a.m. - Resurrection Matins and Divine Liturgy

Sunday, April 15: THOMAS Sunday

- 8:30 a.m. - Divine Liturgy
- 10:30 a.m. - Divine Liturgy
- 12:00 p.m. - "Sviachene" Parish Easter Dinner in the Parish Hall. We encourage all Parishioners to participate as one family in this event.

Thank you for your participation in this year's Easter Bake Sale - I extend my thank you and appreciation to all UCWLC members and Parishioners that participated in the food preparation for the Easter Bake Sale. We experienced long days of preparation and did have a great response in sales - all this was accomplished with your support. - UCWLC President Marlayne Andrijaszyn. I add my thank you to all that helped in anyway. - Fr Josaphat Tyrkalo, OSBM

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.



Парастаси

Saturday, April 21

Sunday, April 22

Saturday, April 28

Sunday, April 29

Graveside Services

Forest Lawn Cemetery 2 p.m.

Forest Lawn Cemetery 2 p.m.

Ocean View Cemetery 2 p.m.

Gardens of Gethsemani 2 p.m.

If the weather is inclement at the cemetery, then the service will be held at St. Mary's Ukrainian Catholic Church one hour later

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.

«**DANCING WITH DREAMS**» performed in July, 1997 at Gateway Theatre in Richmond will be aired on Channel 4 TV on: Sunday April 8 at 9 am and April 15 at 4 pm.

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

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/

Contact Jennifer or Fr. Theo for your registration forms.

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 допоможим, 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.

Conversion of the Heart – part 7

Trust

St. Paul tells us that God loves us "while we are still in our sins." (Romans 5:8) This is another way of saying that God never ceases to love us. God's loving mercy is infinite: it knows no limits and lays down no conditions. The only thing that can prevent it from flowing over us, from healing us, is our failure to trust it. It is we who put limitations upon the mercy of God, who cannot believe that there is nothing we can or must do to "deserve" it, that it is given to us unconditionally and is totally free. We are afraid that God's mercy, like ours, is finite and can end. It is this failure to trust that is, as we have seen, the reason for our loss of Paradise and the root of all our sin.

When we say that we trust God, we sometimes mean that we believe God will help us in our troubles, answer all our prayers, and look after all our needs. But our trust must be bigger than that. We must also trust God when suffering overwhelms us, when our prayers seem unanswered and our needs unfulfilled. Can we do that? Can we trust God blindly, "madly," as St. Therese of Lisieux liked to say?

Trusting God unconditionally means believing that no evil in the world, no disaster or tragedy, can ever prevent God's mercy from being poured out on us. Above all, it means standing before him in all our weakness and sin and trusting that he will never reject us, however greatly and often we may have sinned; that "neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:38–39)

Yet, how **can** we believe it? Nothing in our human experience compares to such love or tells us what it is like. In our heart of hearts we know that in this world nobody, not even the most loving of parents, the best of friends, could love us like that. We know that **we** could not love like that. We know that all human love, however true and genuine

it may be, has a limit and can end. Death, separation, our own sin — the core of selfishness present in the heart of every person in this life — can weaken or destroy it.

We cannot, therefore, even imagine with our finite minds what God's infinite love for us means. We cannot make ourselves believe in it; we cannot trust it totally or unconditionally, in spite of the darkness we find lurking in our own hearts, in spite of all the evil and suffering we find in the world. Such faith and trust are given only to the saints.

Blessed Elizabeth of the Holy Trinity, a Carmelite nun who lived in France at the beginning of the twentieth century, liked to say that God loves everybody, but only saints really believe it. Saints are not those who are always "good," who are "sinless," but those who, certain of God's love, can be totally open to the truth of their being, who do not need to justify themselves in any way, to hide or to pretend. Saints are unafraid and free.

Saints have the grace to hold onto their trust in God no matter what evil they may encounter, no matter what suffering they must undergo, because they know that God's love is infinite and that the ultimate answer to the mystery of evil and suffering must therefore also be love. Such heroic trust may not be given to us. We may never be able to experience it in this life, but we can always pray for it and, in love and ceaseless repentance, surrender our weakness to God

Ceaseless Repentance

Ceaseless repentance flows from our realization that we belong to God. That his beauty and glory are our home, and yet we are alienated from it, that between us and God there is an abyss that we cannot cross by ourselves. God is infinite, we are finite, God is perfect, we are sinners. God is eternal, we are under a sentence of death. A life of repentance means a constant awareness of the reality of our condition — a willingness to face ourselves as we really are — but, at the same time, a total openness to the reality of God's presence and of his tender, forgiving love.

In the words of Fr. Alexander Schmemmann, ceaseless repentance is "a mysterious mixture of despair and hope, of darkness and light." The essence of this hope lies in our faith that this infinite, unreachable God has made himself "reachable". That he has come to us and, in Christ, has made himself available to us. He has crossed the abyss and stands waiting to take us to the other side. We do not need to do anything but call to him for mercy and love. Ceaseless repentance is the way all of us, however sinful or "holy," can experience — moment by moment — his mercy and love.

We tend to say "mercy and love" as if they were two separate things. Yet, they are not two, but one. "Mercy" is God's love, as it reaches us on earth. It is "veiled love," because that is the only way we can receive it. If God had not dimmed the burning glory of his love, if he had poured out his divine love on us in all its infinite power, it would have crushed us: we would have dissolved completely into him and ceased to exist. And so, "it pleased God to love us carefully," in a "beggar's cloak" of human flesh, so that we could receive it and open ourselves to it without fear. When we repent, when we ask for mercy, we are asking only for love.

Even when we love another human being and know we are loved, we so often feel unworthy, amazed at the gift that has been bestowed on us, a gift that we realize we can never "deserve." How much more true this is in our relationship with God! The more we love him and long for him, the more we grieve over our "unworthiness" and our separation from him, over our heart's inability to become totally undivided, totally open

and united with God. This is why it has always been true that it is the saints, the purest of heart, the ones least burdened with sin, who repent the most.

Saints do not repent the most because they think they have sinned the most, but because they have eyes to see more clearly what it is they long for and what they cannot, in this life, ever fully possess. And yet they never despair, for they realize that God is greater than their weakness and sin. They are assured that their unworthiness can never block the infinite mercy of God from flowing over them, or that God can ever "get tired" of forgiving them. They can therefore accept their own weakness, admit their failures and be at peace.

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)

LENT, A TIME TO SHOULDER OUR CHRISTIAN RESPONSIBILITIES

Vatican City, 22 February 2012 (VIS) – During his general audience this morning, the Holy Father dedicated his catechesis to the subject of Lent (which begins today, Ash Wednesday), the period of forty days leading up to the Easter Triduum, memorial of the passion, death and resurrection of Our Lord Jesus Christ.

Benedict XVI reminded the 7,500 pilgrims gathered in the Paul VI Hall that, in the early days of the Church, Lent was a time in which catechumens began their journey of faith and conversion prior to receiving Baptism. Later, all the faithful were invited to participate in this period of spiritual renewal. Thus "the participation of the whole community in the various stages of the Lenten journey underlines an important dimension of Christian spirituality: the fact that redemption is available not just for the few, but for everyone, thanks to Christ's death and resurrection".

"The time leading up to Easter is a time of 'metanoia', a time of change and penance, a time which identifies our human lives and our entire history as a process of conversion, which begins to move now in order to meet the Lord at the end of time".

The Church calls this period "Quadragesima", a period of forty days which has precise references in Holy Scripture. Indeed, "forty is the symbolic number with which the Old and New Testaments represent the most important moments of the People of God's experience of faith. It is a figure which expresses a time of expectation, purification, return to the Lord, awareness that God is faithful to His promises; ... a time within which we must make our choice, shoulder our responsibilities without further delay. It is a time for mature decisions".

Noah spent forty days in the Ark during the Flood, then had to wait forty days more before he could return to dry land. Moses spent forty days on Mount Sinai to collect the Commandments. The Jewish People spent forty years wandering in the desert, then enjoyed forty years of peace under the government of the Judges. The inhabitants of Niniveh made forty days penance to obtain God's forgiveness. The reigns of Saul, David

and Solomon, the first kings of Israel, lasted forty years each. In the New Testament, Jesus spent forty days praying in the wilderness before beginning His public life and, following the resurrection, He spent forty days instructing His disciples before ascending to heaven.

The liturgy of Lent, the Pope explained, "has the aim of facilitating our journey of spiritual renewal in the light of this long biblical experience. Above all, it helps us to imitate Jesus Who, in the forty days He spent in the wilderness, taught us to overcome temptation through the Word of God. ... Jesus went into the wilderness in order to be in profound contact with the Father. This was a constant aspect of Christ's earthly life. He always sought out moments of solitude to pray to His Father and abide in intimate and exclusive communion with Him, before retuning among mankind. But in the 'wilderness' ... Jesus was beset by temptation and the seduction of the Evil One, who suggested a messianic path, a path which was far from God's plans because it involved power, success and dominion, not love and the total gift of self on the Cross".

Benedict XVI went on to suggest that the Church herself is a pilgrim in the "wilderness" of the world and history. This wilderness is made up of "the aridity and poverty of words, life and values, of secularism and the culture of materialism which enclose people within a worldly horizon and detach them from any reference to transcendence. In such an atmosphere the sky above us is dark, because it is veiled with clouds of selfishness, misunderstanding and deceit. Nonetheless, even for the Church today, the wilderness can become a period of grace, because we have the certainty that even from the hardest rock God can cause the living water to gush forth, water which quenches thirst and restores strength".

"During Lent", said the Holy Father in conclusion, "may we discover fresh courage to accept situations of difficulty, affliction and suffering with patience and faith, aware that, from the darkness, the Lord will cause a new day to shine forth. And if we have been faithful to Jesus, following Him on the way of the Cross, the luminous world of God, the world of light, truth and joy, will be ours again".

At the end of the catechesis Benedict XVI greeted pilgrims in various languages. Speaking Polish he highlighted how "fasting and prayer, penance and works of mercy" are the principal means of preparation for Easter.

The Pope also addressed a special greeting to faithful of the Personal Ordinariate of Our Lady of Walsingham, who were present in the Paul VI Hall. The ordinariate was set up a little over a year ago for groups of Anglican clergy and faithful wishing to enter into full visible communion with the Catholic Church. The general audience ended with the apostolic blessing.

NEW EVANGELISATION ALSO BEGINS IN THE CONFESSIONAL

Vatican City, 9 March 2012 (VIS) – This morning Benedict XVI received 1,300 priests and deacons who are participating in an annual course on the "internal forum" organised by the Apostolic Penitentiary.

Benedict XVI underscored the importance of adequate theological, spiritual and canonical preparation for confessors, noting that the Sacrament of Reconciliation is essential to the life of faith and is closely associated with the announcement of the Gospel. "The Sacraments and the announcement of the Word must, in fact never be seen as separate from one another", he said. "The priest represents Christ, the Envoy of the Father, and continues His mission through 'word' and 'Sacrament', in the totality of body and soul, of sign and word".

Thus, sacramental Confession is an important aspect of new evangelisation. "True conversion of hearts, which means opening ourselves to the transforming and regenerative action of God, is the 'motor' of all reform and turns into an authentic force for evangelisation. During Confession, the repentant sinner, thanks to the gratuitous action of divine Mercy, is justified, forgiven and sanctified. ... Only those who allow themselves to be profoundly renewed by divine Grace can internalise and therefore announce the novelty of the Gospel". All the saints of history bear witness to this close relationship between sanctity and the Sacrament of Reconciliation. New evangelisation itself "draws lifeblood from the sanctity of the sons and daughters of the Church, from the daily process of individual and community conversion, conforming itself ever more profoundly to Christ".

The Pope reminded his audience that, in administering the Sacrament of Penance, priests are instruments facilitating the meeting between mankind and God. The repentant sinner feels a profound desire to change, to receive mercy, to re-experience, through the Sacrament, "the encounter and embrace of Christ".

"Thus you will", the Holy Father added, "become collaborators and protagonists of as many possible 'new beginnings' as sinners you encounter. ... New evangelisation also begins in the confessional, in the mysterious encounter between man's endless plea ... and the mercy of God, which is the only adequate response to humankind's need for the infinite". If the faithful are truly able to experience the mercy of Christ in the Sacrament "they will become credible witnesses of sanctity, which is the goal of new evangelisation".

The Pope went on to explain that these questions become even more critical when the people involved are priests who, to collaborate in new evangelisation, must be the first to renew an awareness of themselves as sinners, and of their need to seek sacramental forgiveness in order to renew their encounter with Christ.

In conclusion, Benedict XVI exhorted his listeners to ensure "that the novelty of Christ is always the focus of, and the reason for, your priestly lives, so that the people who meet you may, through your ministry, proclaim as Andrew and John did that 'we have found the Messiah'. Thus each Confession, from which each Christian will emerge renewed, will represent a step forward for new evangelisation".

SILENCE IS INDISPENSABLE FOR PRAYER

Vatican City, 7 March 2012 (VIS) – During his general audience this morning Benedict XVI concluded a series of catecheses dedicated to the prayer of Jesus. Today he turned his attention to the theme of alternating words and silence, which characterised Christ's earthly life, above all on the Cross and which is also significant in two aspects of our own lives.

Addressing the 10,000 pilgrims gathered in St. Peter's Square, the Pope explained that the first of these aspects "concerns accepting the Word of God. Interior and exterior silence are necessary in order to hear that Word", he said. Yet, "our age does not, in fact, favour reflection and contemplation; quite the contrary it seems that people are afraid to detach themselves, even for an instant, from the spate of words and images which mark and fill our days".

However, "the Gospels often show us ... Jesus withdrawing alone to a place far from the crowds, even from His own disciples, where He can pray in silence". Moreover, "the great patristic tradition teaches us that the mysteries of Christ are linked to silence, and only in silence can the Word find a place to dwell within us".

"This principle", the Holy Father went on, "holds true for individual prayer, but also for our liturgies which, to facilitate authentic listening, must also be rich in moments of silence and of non verbal acceptance. ... Silence has the capacity to open a space in our inner being, a space in which God can dwell, which can ensure that His Word remains within us, and that love for Him is rooted in our minds and hearts, and animates our lives".

The Pope then turned to focus on the second important aspect of the relationship between silence and prayer. "In our prayers", he said, "we often find ourselves facing the silence of God. We almost experience a sense of abandonment; it seems that God does not listen and does not respond. But this silence, as happened to Jesus, does not signify absence. Christians know that the Lord is present and listens, even in moments of darkness and pain, of rejection and solitude. Jesus assures His disciples and each one of us that God is well aware of our needs at every moment of our lives".

"For us, who are so frequently concerned with operational effectiveness and with the results ... we achieve, the prayer of Jesus is a reminder that we need to stop, to experience moments of intimacy with God, 'detaching ourselves' from the turmoil of daily life in order to listen, to return to the 'root' which nourishes and sustains our existence. One of the most beautiful moments of Jesus' prayer is when, faced with the sickness, discomfort and limitations of his interlocutors, He addresses His Father in prayer, thus showing those around him where they must go to seek the source of hope and salvation".

Christ touches the most profound point of His prayer to the Father at the moment of His passion and death, Pope Benedict said. And citing the Catechism of the Catholic Church he concluded by noting that "His cry to the Father from the cross encapsulated 'all the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising His Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation".

CONFESSION IS A SOURCE OF TRUE PEACE AND JOY

Vatican City, 18 March 2012 (VIS) – Before praying the Angelus with pilgrims gathered in St. Peter's Square today, the fourth Sunday of Lent, the Pope dedicated some remarks to the importance of sacramental Confession during this liturgical period which, he said, is "a time in which to pay greater attention to the voice of God".

On the horizon ahead of us during Lent is the profile of the cross of Christ, "the apex of the love which brings us salvation. ... Jesus was raised on the cross so that anyone in danger of dying because of sin, by turning in faith to the One Who died for us, would be saved".

Benedict XVI explained how God's merciful love is infinite and reaches so far as the giving of His only Son as a pledge for our sins. We therefore have a great responsibility. "Each one of us must, in fact, recognise we are sick in order to be healed. Each must confess our sins, so that the forgiveness of God, already given on the cross, can have an effect on our hearts and our lives".

"Sometimes", the Pope went on, "man loves the shadows more than the light, because he clings to his sin. But it is only by opening himself to the light, by sincerely confessing his sins to God, that he can find true peace and true joy. It is, then, important to make regular use of the Sacrament of Penance, especially during Lent, in

order to receive the Lord's forgiveness and intensify our journey of conversion".

The Pope thanked people who were praying for him for his name day, on tomorrow's Feast of St. Joseph. He likewise asked the faithful for their prayers for his forthcoming apostolic trip to Mexico and Cuba, which is due to begin on Friday. "I invite everyone to accompany me with their spiritual proximity", he said, "so that this visit may bring abundant fruits of Christian life and ecclesial renewal, contributing to the authentic progress of peoples".

Following the Marian prayer, the Holy Father remarked on the fact that the Sixth World Water Forum ended yesterday in the French city of Marseille, and that this Thursday will be World Water Day. "I hope that these initiatives may contribute to ensuring equal, secure and adequate access to water", he said, "thus promoting every human being's right to life and nutrition, and the responsible use of the goods of the earth for the benefit of present and future generations".

THE RENEWAL OF FAITH MUST BE A PRIORITY FOR CHURCH TODAY

VATICAN CITY, 27 JAN 2012 (VIS) – This morning in the Vatican the Holy Father received participants in the plenary session of the Congregation for the Doctrine of the Faith, whom he thanked for their service to the Church, particularly in view of the forthcoming Year of Faith. "As we know", he said in his remarks to them, "in vast areas of the earth the faith risks being extinguished, like a flame without fuel. We are facing a profound crisis of faith, a loss of a religious sense, which represents one of the greatest challenges for the Church today. The renewal of faith must, then, be a priority for the entire Church in our time. I hope that the 'Year of Faith' may contribute ... to restoring God's presence in this world, and to giving man access to the faith, enabling him to entrust himself to the God Who, in Jesus Christ, loved us to the end".

All this, Benedict XVI explained, is closely associated with the question of Christian unity, and he turned to consider certain doctrinal issues related to the Church's ecumenical journey. "Today, he said, we see the many good fruits that have emerged from ecumenical dialogue. Yet, we must also recognize that the risks of indifference and of false Irenicism, completely alien to the mind set of Vatican Council II, require us to be vigilant. Such indifference is caused by the increasingly widespread opinion that truth is not accessible to man and that, therefore, we must limit ourselves to finding rules to improve this world. In this scenario, faith comes to be replaced by a shallow-rooted moralism. By contrast, the core of true ecumenism is faith, in which man encounters the truth revealed in the Word of God. Without faith, the entire ecumenical movement would be reduced to a kind of 'social contract' to which we adhere out of shared interests. The logic of Vatican Council II was quite different", holding that "the sincere search for the full unity of all Christians is a dynamic process animated by the Word of God".

The Holy Father went on to highlight a "crucial problem running through all ecumenical dialogue: ... the question of the structure of revelation; that is, the relationship between Holy Scripture, the living tradition of Holy Church and the ministry of the successors of the Apostles as witness of the true faith. It is vital to discern between Tradition and traditions", he said. One important step in this direction has been the recent implementation of measures concerning groups of Anglican faithful who wish to enter into communion with the Catholic Church while maintaining their own traditions. "There exists, in fact, a spiritual richness in the various (decaying) Christian confessions, which is an expression of the one faith and a gift to be shared",

the Pope said.

The methodology followed in the various forms of ecumenical dialogue must also reflect the priority of the faith. "Even controversial issues must be faced courageously, while always maintaining a spirit of fraternity and mutual respect. Moreover, it is important to offer a correct interpretation of that 'hierarchy of truths' in Catholic doctrine, as defined in the Decree 'Unitatis redintegratio'".

On the subject of the documents that have emerged from various ecumenical dialogues, the Pope explained that "they are the important, though provisional, fruits of shared reflections". However, he also pointed out that "they must be given their correct status as contributions presented to the competent authorities of the Church, which alone is called to pass definitive judgment on them".

Benedict XVI also referred to the moral issue, saying: "In our dialogues we cannot overlook the great moral questions about human life, the family, sexuality, bioethics, freedom, justice and peace. It is important to speak on these issues with a single voice, drawing on the fundamentals contained in Scripture and in living tradition. ... By defending the fundamental values of the great tradition of the Church, we defend man and we defend the creation".

In conclusion, the Holy Father reaffirmed that unity is "a means towards, almost a precondition for, the increasingly credible announcement of the faith to people who do not yet know the Saviour".

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HUMAN STRATEGIES WILL NOT SUFFICE TO SAVE US, WE MUST HAVE RECOURSE TO GOD

Vatican City, 25 March 2012 (VIS) – This morning Benedict XVI celebrated Mass in the Parque Bicentenario of the city of Leon. He reached the venue by helicopter from Miraflores College where he is staying during his apostolic visit to Mexico. On arrival he was welcomed by the governor of the State of Guanajuato before boarding the popemobile to greet the 500,000 faithful.

The Holy Father concelebrated Mass with Mexican cardinals and bishops, the presidents of the twenty-two episcopal conferences of Latin America and the Caribbean, and some 3,000 priests. The ceremony was accompanied by a 200-strong choir and the faithful were able to follow the event on giant screens.

Extracts from the Holy Father's homily are given below.

"We said, "A pure heart, create for me, O God" during the responsorial psalm. This exclamation ... helps us to look deeply into the human heart, especially in times of sorrow as well as hope, as are the present times for the people of Mexico and of Latin America.

"The desire for a heart that would be pure, sincere, humble, acceptable to God was very much felt by Israel as it became aware of the persistence in its midst of evil and sin as a power, practically implacable and impossible to overcome. There was nothing left but to trust in God's mercy and in the hope that He would change from within, from the heart, an unbearable, dark and hopeless situation".

"This should remind each one of us and our peoples that, when addressing the deeper dimension of personal and community life, human strategies will not suffice to save us. We must have recourse to the One Who alone can give life in its fullness, because He is the essence of life and its author; He has made us sharers in the same through His Son Jesus Christ.

"Today's Gospel takes up the topic and shows us how this ancient desire for the fullness of life has actually been achieved in Christ. ... On the cross ... His "glory" will begin, because of His sacrifice of expiation for all, as the grain of wheat fallen to the ground that by dying germinates and produces abundant fruit. ... Our Lady of Guadalupe showed her divine Son to St. Juan Diego, not as a powerful legendary hero but as the very God of the living, by Whom all live, the Creator of persons, ... of heaven and earth. At that moment she did what she had done previously at the wedding feast of Cana. Faced with the embarrassment caused by the lack of wine, she told the servants clearly that the path to follow was her Son: "Do whatever he tells you"."

"By coming here I have been able to visit the monument to Christ the King situated on top of the Cubilete. ... This monument represents Christ the King. But His crowns, one of a sovereign the other of thorns, indicate that His royal status does not correspond to how it has been or is understood by many. His kingdom does not stand on the power of His armies subduing others through force or violence. It rests on a higher power that wins over hearts: the love of God that He brought into the world with His sacrifice and the truth to which He bore witness. This is His sovereignty which no one can take from Him and which no one should forget".

"From this park, foreseen as a memorial of the bicentenary of the birth of the Mexican nation, ... we ask Christ for a pure heart, where He as Prince of Peace may dwell "thanks to the power of God Who is the power of goodness, the power of love". But for God to dwell in us, we need to listen to Him; we must allow His Word to challenge us every day, meditating upon it in our hearts after the example of Mary. In this way we grow in friendship with Him, we learn to understand what He expects from us and we are encouraged to make Him known to others.

"At Aparecida, the bishops of Latin America and the Caribbean saw with clarity the need to confirm, renew and revitalize the newness of the Gospel rooted deeply in the history of these lands. ... We need to overcome fatigue related to faith and rediscover "the joy of being Christians, of being sustained by the inner happiness of knowing Christ and belonging to His Church. From this joy spring the energies that are needed to serve Christ in distressing situations of human suffering, placing oneself at His disposition and not falling back on one's own comfort". This can be seen clearly in the saints who dedicated themselves fully to the cause of the Gospel with enthusiasm and joy without counting the cost, even of life itself. Their heart was centered entirely on Christ from Whom they had learned what it means to love until the end".

"Let us ask the Blessed Virgin Mary to assist us in purifying our hearts. ... And let us also ask her to continue accompanying and protecting her Mexican and Latin American children, that Christ may reign in their lives and help them boldly to promote peace, harmony, justice and solidarity".





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

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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

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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

PAPAL MESSAGE – WORLD YOUTH DAY 2013

"Rejoice in the Lord always" (Phil 4:4)

Dear young friends,

I am happy to address you once more on the occasion of the 27th World Youth Day. The memory of our meeting in Madrid last August remains close to my heart. It was a time of extraordinary grace when God showered his blessings on the young people gathered from all over the world. I give thanks to God for all the fruits which that event bore, fruits which will surely multiply for young people and their communities in the future. Now we are looking forward to our next meeting in Rio de Janeiro in 2013, whose theme will be: *"Go and make disciples of all nations!"* (cf. Mt 28:19).

This year's World Youth Day theme comes from Saint Paul's exhortation in his Letter to the Philippians: *"Rejoice in the Lord always"* (4:4). Joy is at the heart of Christian experience. At each World Youth Day we experience immense joy, the joy of communion, the joy of being Christian, the joy of faith. This is one of the marks of these gatherings. We can see the great attraction that joy exercises. In a world of sorrow and anxiety, joy is an important witness to the beauty and reliability of the Christian faith.

The Church's vocation is to bring joy to the world, a joy that is authentic and enduring, the joy proclaimed by the angels to the shepherds on the night Jesus was born (cf. Lk 2:10). Not only did God speak, not only did he accomplish great signs throughout the history of humankind, but he drew so near to us that he became one of us and lived our life completely. In these difficult times, so many young people all around you need to hear that the Christian message is a message of joy and hope! I would like to reflect with you on this joy and on how to find it, so that you can experience it more deeply and bring it to everyone you meet.

1. Our hearts are made for joy

A yearning for joy lurks within the heart of every man and woman. Far more than immediate and fleeting feelings of satisfaction, our hearts seek a perfect, full and lasting joy capable of giving "flavour" to our existence. This is particularly true for you, because youth is a time of continuous discovery of life, of the world, of others and of ourselves. It is a time of openness to the future and of great longing for happiness, friendship, sharing and truth, a time when we are moved by high ideals and make great plans.

Each day is filled with countless simple joys which are the Lord's gift: the joy of living, the joy of seeing nature's beauty, the joy of a job well done, the joy of helping others, the joy of sincere and pure love. If we look carefully, we can see many other reasons to rejoice. There are the happy times in family life, shared friendship, the discovery of our talents, our successes, the compliments we receive from others, the ability to express ourselves and to know that we are understood, and the feeling of being of help to others. There is also the excitement of learning new things, seeing new and broader horizons open up through our travels and encounters, and realizing the possibilities we have for charting our future. We might also mention the experience of reading a great work of literature, of admiring a masterpiece of art, of listening to or playing music, or of watching a film. All these things can bring us real joy.

Yet each day we also face any number of difficulties. Deep down we also worry about the future; we begin to wonder if the full and lasting joy for which we long might be an illusion and an escape from reality. Many young people ask themselves: is perfect joy really possible? The quest for joy can follow various paths, and some of these turn out to be mistaken, if not dangerous. How can we distinguish things that give real and lasting joy from immediate and illusory pleasures? How can we find true joy in life, a joy that endures and does not forsake us at moments of difficulty?

2. God is the source of true joy

Whatever brings us true joy, whether the small joys of each day or the greatest joys in life, has its source in God, even if this does not seem immediately obvious. This is because God is a communion of eternal love, he is infinite joy that does not remain closed in on itself, but expands to embrace all whom God loves and who love him. God created us in his image out of love, in order to shower his love upon us and to fill us with his presence and grace. God wants us to share in his own divine and eternal joy, and he helps us to see that the deepest meaning and value of our lives lie in being accepted, welcomed and loved by him. Whereas we sometimes find it hard to accept others, God offers us an unconditional acceptance which enables us to say: "I am loved; I have a place in the world and in history; I am personally loved by God. If God accepts me and loves me and I am sure of this, then I know clearly and with certainty that it is a good thing that I am alive".

God's infinite love for each of us is fully seen in Jesus Christ. The joy we are searching for is to be found in him. We see in the Gospel how the events at the beginning of Jesus' life are marked by joy. When the Archangel Gabriel tells the Virgin Mary that she is to be the mother of the Saviour, his first word is "Rejoice!" (Lk 1:28). When Jesus is born, the angel of the Lord says to the shepherds: "Behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a Saviour has been born for you, who is Messiah and Lord" (Lk 2:10-11). When the Magi came in search of the child, "they were overjoyed at seeing the star" (Mt 2:10). The cause of all this joy

is the closeness of God who became one of us. This is what Saint Paul means when he writes to the Philippians: "Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near" (*Phil* 4:4-5). Our first reason for joy is the closeness of the Lord, who welcomes me and loves me.

An encounter with Jesus always gives rise to immense inner joy. We can see this in many of the Gospel stories. We recall when Jesus visited Zacchaeus, a dishonest tax collector and public sinner, he said to him: "Today I must stay at your house". Then, Saint Luke tells us, Zacchaeus "received him with joy" (*Lk* 19:5-6). This is the joy of meeting the Lord. It is the joy of feeling God's love, a love that can transform our whole life and bring salvation. Zacchaeus decides to change his life and to give half of his possessions to the poor.

At the hour of Jesus' passion, this love can be seen in all its power. At the end of his earthly life, while at supper with his friends, Jesus said: "As the Father loves me, so I also love you. Remain in my love... I have told you this so that my joy may be in you and your joy may be complete" (*Jn* 15:9,11). Jesus wants to lead his disciples and each one of us into the fullness of joy that he shares with the Father, so that the Father's love for him might abide in us (cf. *Jn* 17:26). Christian joy consists in being open to God's love and belonging to him.

The Gospels recount that Mary Magdalene and other women went to visit the tomb where Jesus had been laid after his death. An angel told them the astonishing news of Jesus' resurrection. Then, the Evangelist tells us, they ran from the sepulchre, "fearful yet overjoyed" to share the good news with the disciples. Jesus met them on the way and said: "Peace!" (*Mt* 28:8-9). They were being offered the joy of salvation. Christ is the One who lives and who overcame evil, sin and death. He is present among us as the Risen One and he will remain with us until the end of the world (cf. *Mt* 28:20). Evil does not have the last word in our lives; rather, faith in Christ the Saviour tells us that God's love is victorious.

This deep joy is the fruit of the Holy Spirit who makes us God's sons and daughters, capable of experiencing and savouring his goodness, and calling him "Abba", Father (cf. *Rm* 8:15). Joy is the sign of God's presence and action within us.

3. Preserving Christian joy in our hearts

At this point we wonder: "How do we receive and maintain this gift of deep, spiritual joy?"

One of the Psalms tells us: "Find your delight in the Lord who will give you your heart's desire" (*Ps* 37:4). Jesus told us that "the kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field" (*Mt* 13:44). The discovery and preservation of spiritual joy is the fruit of an encounter with the Lord. Jesus asks us to follow him and to stake our whole life on him. Dear young people, do not be afraid to risk your lives by making space for Jesus Christ and his Gospel. This is the way to find inner peace and true happiness. It is the way to live fully as children of God, created in his image and likeness.

Seek joy in the Lord: for joy is the fruit of faith. It is being aware of his presence and friendship every day: "the Lord is near!" (*Phil* 4:5). It is putting our trust in God, and growing in his knowledge and love. Shortly we shall begin the "Year of Faith", and this will help and encourage us. Dear friends, learn to see how God is working in your lives and discover him hidden within the events of daily life. Believe that he is always faithful to the covenant which he made with you on the day of your Baptism. Know that God will never abandon you. Turn your eyes to him often. He gave his life for you on the cross because he loves you. Contemplation of this great love brings a hope and joy to our hearts that nothing can destroy. Christians can never be sad, for they have met Christ, who gave his life for them.

To seek the Lord and find him in our lives also means accepting his word, which is joy for our hearts. The Prophet Jeremiah wrote: "When I found your words, I devoured them; they became my joy and the happiness of my heart" (*Jer* 15:16). Learn to read and meditate on the sacred Scriptures. There you will find an answer to your deepest questions about truth. God's word reveals the wonders that he has accomplished throughout human history, it fills us with joy, and it leads us to praise and adoration: "Come, let us sing joyfully to the Lord; let us kneel before the Lord who made us" (*Ps* 95:1,6).

The liturgy is a special place where the Church expresses the joy which she receives from the Lord and transmits it to the world. Each Sunday at Mass the Christian community celebrates the central mystery of salvation, which is the death and resurrection of Christ. This is a very important moment for all the Lord's disciples because his sacrifice of love is made present. Sunday is the day when we meet the risen Christ, listen to his word, and are nourished by his body and blood. As we hear in one of the Psalms: "This is the day the Lord has made; let us rejoice in it and be glad" (*Ps* 118:24). At the Easter Vigil, the Church sings the Exultet, a hymn of joy for the victory of Jesus Christ over sin and death: "Sing, choirs of angels! ... Rejoice, O earth, in shining splendour ... Let this place resound with joy, echoing the mighty song of all God's people!" Christian joy is born of this awareness of being loved by God who became man, gave his life for us and overcame evil and death. It means living a life of love for him. As Saint Thérèse of the Child Jesus, a young Carmelite, wrote: "Jesus, my joy is loving you" (P 45, 21 January 1897).

4. The joy of love

Dear friends, joy is intimately linked to love. They are inseparable gifts of the Holy Spirit (cf. *Gal 5:23*). Love gives rise to joy, and joy is a form of love. Blessed Teresa of Calcutta drew on Jesus' words: "It is more blessed to give than to receive" (*Acts 20:35*) when she said: "Joy is a net of love by which you can catch souls; God loves a cheerful giver. Whoever gives with joy gives more". As the Servant of God Paul VI wrote: "In God himself, all is joy because all is giving" (Apostolic Exhortation *Gaudete in Domino*, 9 May 1975).

In every area of your life, you should know that to love means to be steadfast, reliable and faithful to commitments. This applies most of all to friendship. Our friends expect us to be sincere, loyal and faithful because true love perseveres even in times of difficulty. The same thing can be said about your work and studies and the services you carry out. Fidelity and perseverance in doing good brings joy, even if not always immediately.

If we are to experience the joy of love, we must also be generous. We cannot be content to give the minimum. We need to be fully committed in life and to pay particular attention to those in need. The world needs men and women who are competent and generous, willing to be at the service of the common good. Make every effort to study conscientiously, to develop your talents and to put them at the service of others even now. Find ways to help make society more just and humane wherever you happen to be. May your entire life be guided by a spirit of service and not by the pursuit of power, material success and money.

Speaking of generosity, I would like to mention one particular joy. It is the joy we feel when we respond to the vocation to give our whole life to the Lord. Dear young people, do not be afraid if Christ is calling you to the religious, monastic or missionary life or to the priesthood. Be assured that he fills with joy all those who respond to his invitation to leave everything to be with him and to devote themselves with undivided heart to the service of others. In the same way, God gives great joy to men and women who give themselves totally to one another in marriage in order to build a family and to be signs of Christ's love for the Church.

Let me remind you of a third element that will lead you to the joy of love. It is allowing fraternal love to grow in your lives and in those of your communities. There is a close bond between communion and joy. It is not by chance that Saint Paul's exhortation: "Rejoice in the Lord always" (*Phil 4:4*) is written in the plural, addressing the community as a whole, rather than its individual members. Only when we are together in the communion of fellowship do we experience this joy. In the Acts of the Apostles, the first Christian community is described in these words: "Breaking bread in their homes, they ate their meals with exultation and sincerity of heart" (*Acts 2:46*). I ask you to make every effort to help our Christian communities to be special places of sharing, attention and concern for one another.

5. The joy of conversion

Dear friends, experiencing real joy also means recognizing the temptations that lead us away from it. Our present-day culture often pressures us to seek immediate goals, achievements and pleasures. It fosters fickleness more than perseverance, hard work and fidelity to commitments. The messages it sends push a consumerist mentality and promise false happiness. Experience teaches us that possessions do not ensure happiness. How many people are surrounded by material possessions yet their lives are filled with despair, sadness and emptiness! To have lasting joy we need to live in love and truth. We need to live in God.

God wants us to be happy. That is why he gave us specific directions for the journey of life: the commandments. If we observe them, we will find the path to life and happiness. At first glance, they might seem to be a list of prohibitions and an obstacle to our freedom. But if we study them more closely, we see in the light of Christ's message that the commandments are a set of essential and valuable rules leading to a happy life in accordance with God's plan. How often, on the other hand, do we see that choosing to build our lives apart from God and his will brings disappointment, sadness and a sense of failure. The experience of sin, which is the refusal to follow God and an affront to his friendship, brings gloom into our hearts.

At times the path of the Christian life is not easy, and being faithful to the Lord's love presents obstacles; occasionally we fall. Yet God in his mercy never abandons us; he always offers us the possibility of returning to him, being reconciled with him and experiencing the joy of his love which forgives and welcomes us back.

Dear young people, have frequent recourse to the sacrament of Penance and Reconciliation! It is the sacrament of joy rediscovered. Ask the Holy Spirit for the light needed to acknowledge your sinfulness and to ask for God's forgiveness. Celebrate this sacrament regularly, with serenity and trust. The Lord will always open his arms to you. He will purify you and bring you into his joy: for there is joy in heaven even for one sinner who repents (cf. *Lk 15:7*).

6. Joy at times of trial

In the end, though, we might still wonder in our hearts whether it is really possible to live joyfully amid all life's trials, especially those which are most tragic and mysterious. We wonder whether following the Lord and putting our trust in him will always bring happiness.

We can find an answer in some of the experiences of young people like yourselves who have found in Christ the light that can give strength and hope even in difficult situations. Blessed Pier Giorgio Frassati (1901-1925) experienced many trials during his short life, including a romantic experience that left him deeply hurt. In the midst of this situation he wrote to his sister: "You ask me if I am happy. How could I not be? As long as faith gives me strength, I am happy. A Catholic could not be other than happy... The goal for which we were created involves a path which has its thorns, but it is not a sad path. It is joy, even when it involves pain" (*Letter to his sister Luciana*, Turin, 14 February 1925). When Blessed John Paul II presented Blessed Pier Giorgio as a model for young people, he described him as "a young person with infectious joy, the joy that overcame many difficulties in his life" (*Address to Young People*, Turin, 13 April 1980).

Closer to us in time is Chiara Badano (1971-1990), who was recently beatified. She experienced how pain could be transfigured by love and mysteriously steeped in joy. At the age of eighteen, while suffering greatly from cancer, Chiara prayed to the Holy Spirit and interceded for the young people of the movement to which she belonged. As well as praying for her own cure, she asked God to enlighten all those young people by his Spirit and to give them wisdom and light. "It was really a moment of God's presence. I was suffering physically, but my soul was singing" (*Letter to Chiara Lubich*, Sassello, 20 December 1989). The key to her peace and joy was her complete trust in the Lord and the acceptance of her illness as a mysterious expression of his will for her sake and that of everyone. She often said: "Jesus, if you desire it, then I desire it too".

These are just two testimonies taken from any number of others which show that authentic Christians are never despairing or sad, not even when faced with difficult trials. They show that Christian joy is not a flight from reality, but a supernatural power that helps us to deal with the challenges of daily life. We know that the crucified and risen Christ is here with us and that he is a faithful friend always. When we share in his sufferings, we also share in his glory. With him and in him, suffering is transformed into love. And there we find joy (cf. *Col 1:24*).

7. Witnesses of joy

Dear friends, to conclude I would encourage you to be missionaries of joy. We cannot be happy if others are not. Joy has to be shared. Go and tell other young people about your joy at finding the precious treasure which is Jesus himself. We cannot keep the joy of faith to ourselves. If we are to keep it, we must give it away. Saint John said: "What we have seen and heard we proclaim now to you, so that you too may have fellowship with us; we are writing this so that our joy may be complete" (*1 Jn 1:3-4*).

Christianity is sometimes depicted as a way of life that stifles our freedom and goes against our desires for happiness and joy. But this is far from the truth. Christians are men and women who are truly happy because they know that they are not alone. They know that God is always holding them in his hands. It is up to you, young followers of Christ, to show the world that faith brings happiness and a joy which is true, full and enduring. If the way Christians live at times appears dull and boring, you should be the first to show the joyful and happy side of faith. The Gospel is the "good news" that God loves us and that each of us is important to him. Show the world that this is true!

Be enthusiastic witnesses of the new evangelization! Go to those who are suffering and those who are searching, and give them the joy that Jesus wants to bestow. Bring it to your families, your schools and universities, and your workplaces and your friends, wherever you live. You will see how it is contagious. You will receive a hundredfold: the joy of salvation for yourselves, and the joy of seeing God's mercy at work in the hearts of others. And when you go to meet the Lord on that last day, you will hear him say: "Well done, my good and faithful servant... Come, share your master's joy" (*Mt 25:21*).

May the Blessed Virgin Mary accompany you on this journey. She welcomed the Lord within herself and proclaimed this in a song of praise and joy, the Magnificat: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my Saviour" (*Lk 1:46-47*). Mary responded fully to God's love by devoting her life to him in humble and complete service. She is invoked as "Cause of our Joy" because she gave us Jesus. May she lead you to that joy which no one will ever be able to take away from you!

From the Vatican, 15 March 2012

BENEDICTUS PP. XVI



Bishop of New Westminster for Ukrainian Catholics in British Columbia and the Yukon
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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