



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.*

08 Квітень, 2012

Volume 57 No. 15

April 08, 2012

550 West 14 Avenue  
Vancouver, BC V5Z 1P6  
E-Mail: office@stmarysbc.com

Phone: 604.879.5830  
Fax: 604.874.2727  
Website: www.stmarysbc.com

**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 Yakumyshyn, OSBM

*Bishop Emeritus*

*Resurrection of our Lord, Jesus Christ  
Easter Sunday  
John 1:1-17*



*Воскресіння Господа Нашого Ісуса Христа  
Великдень  
Йоана 1:1-17*

**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.**

## ВОСКРЕСІННЯ ГОСПОДА НАШОГО ІСУСА ХРИСТА ВЕЛИКДЕНЬ

По “Благословенне царство ...”: ‘Аміль’: Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував. (3 рази)

**Антифон 3:** Хай воскресне Бог, і розбіжаться вороги Його, \* і хай тікають від лица його ті, що ненавидять Його. **Тропар:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

Як щезає дим, хай вони щезнуть, \* як від вогню топиться віск.

**Тропар:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

Так нехай погинуть грішники від лица Божого, \* а праведники хай звеселяться. **Тропар:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

**Вхідне:** В церквах благословіть Бога, Господа, ви — з джерел Ізраїлевих. **Тропар:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

**Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Аміль.**

**Кондак, голос 8:** Хоч і до гробу зійшов Ти, Безсмертний, \* то адову зруйнував ти силу \* і воскрес, як переможець, Христе Боже, \* жінкам мироносицям звістивши: Радуйтеся! \* І мир дарував Ти своїм апостолам, \* упалим же подав воскресіння.

**Замість Трисвятого:** Всі ви, що в Христа христилися, \* у Христа зодягнулися. Аلیلія. (три рази) Слава Отцю, і Сину, і Святому Духові, \* нині, і повсякчас, і на віки вічні. Аміль. \* У Христа зодягнулися. Аلیلія. \* Всі ви, що в Христа христилися, \* у Христа зодягнулися. Аلیلія.

**Прокімен, голос 8:** Це день, що його створив Господь, \* тож радіймо і веселімся в нім. (Пс. 118:24, 1)

**Стих:** Дякуйте Господеві, бо добрий, \* милосердя Його повіки.

**Прокімен, голос 8:** Це день, що його створив Господь, \* тож радіймо і веселімся в нім.

### **ДІЯНЬ Святих Апостолів Читання (1:1–8)**

Першу книгу я написав, о Теофіле, про все, що Ісус робив та що навчав від початку аж до дня, коли вознісся, давши Святим Духом накази апостолам, яких собі вибрав. Він показував їм себе також у численних доказах живим після своєї муки, з'являючись їм сорок день і розповідаючи про Боже Царство. Тоді ж саме, як споживав

хліб–сіль із ними, він наказав їм Єрусалиму не кидати, але чекати обітниці Отця, “що її ви від мене чули; бо Йоан хрестив водою, ви ж будете хрищені по кількох цих днях Святим Духом.” Отож, зійшовшись, вони питали його: “Господи, чи цього часу знову відбудуєш Ізраїлеві царство?” Він відповів їм: “Не ваша справа знати час і пору, що їх Отець призначив у своїй владі. Та ви приймете силу Святого Духа, що на вас зійде, і будете моїми свідками в Єрусалимі, у всій Юдеї та Самарії й аж до краю землі.”

**Хор, голос 4: Алилуя! Алилуя! Алилуя! (Пс. 101:14,20)**

**Стих:** Ти, воскресниш, змилуєшся над Сіоном.

**Хор, голос 4: Алилуя! Алилуя! Алилуя!**

**Стих:** Господь із небес на землю глянув.

**Хор, голос 4: Алилуя! Алилуя! Алилуя!**

**Від Йоана Святої Євангелії читання (1:1–17)**

Споконвіку було Слово, і в Бога було Слово, і Слово було Бог.

З Богом було воно споконвіку. Ним постало все, і ніщо, що постало, не постало без нього.

У ньому було життя, і життя було — світло людей. І світло світить у темряві, і не поїняла його темрява.

Був чоловік, посланий Богом, ім'я йому — Йоан. Прийшов він свідком — свідчити про світло, щоб усі через нього увірували.

Не був він світло — був лише, щоб свідчити про світло. Справжнє то було світло, що просвітлює кожну людину.

Воно прийшло у цей світ. Було у світі і світ ним постав — і світ його не впізнав. Прийшло до своїх, — а свої його не прийняли.

Котрі ж прийняли його — тим дало право дітьми Божими стати, які в ім'я його вірують;

Які не з крові, ані з тілесного бажання, ані з волі людської, лише — від Бога народились.

І Слово стало тілом, і оселилося між нами, і ми славу його бачили — славу, як Єдинородного від Отця, повне благодаті й істини.

Свідчить про нього Йоан, і проголошує, промовляючи: “Ось той, про кого я говорив: Той, що йде за мною, існував передо мною, був раніше за мене.”

Від його повноти ми всі прийняли — благодать за благодать.

Закон бо був даний від Мойсея, благодать же й істина прийшла через Ісуса Христа.

**Люди не клякають під час освячення і перед і по Причастю від Воскресіння до Зіслання Святого Духа.**

**Замість “Достойно ...”** Ангел звістив Благодатній: \* “Чистая Діво, радуйся! \* І знову кажу: Радуйся! \* Твій Син воскрес на третій день із гробу \* і мертвих воскресив.” \* Люди, веселіться. \* Світіся, світіся, новий Єрусалиме! \* Слава бо Господня на Тобі засяяла. \* Радій нині й веселися, Сіоне, \* а Ти, чиста Богородице, втішайся \* воскресінням Сина Твого.

**Причасний:** Тіло Христове прийміть, джерела безсмертного споживіть. Алилуя. Алилуя. Алилуя.

**Замість:** “Благословен, хто йде ...”; “Ми бачили світло істинне ...”; “Нехай сповняться уста наші ...”; “Нехай буде ім’я ...”; “Слава Отцю ...”: Тропар: Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

*При кінці Літургії, Священик звертається до вірних із піднесеним хрестом і тричі проголошує: ХРИСТОС ВОСКРЕС!*

*А вірні радісно відповідають: ВОІСТИНУ ВОСКРЕС!*

**Священик:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

**Хор:** Христос воскрес із мертвих, \* смертю смерть подолав \* і тим, що в гробах, життя дарував.

**Священик:** Христос воскрес із мертвих, \* смертю смерть подолав \*

**Хор:** ... і тим, що в гробах, життя дарував.

**Священик:** І нам дарував життя вічне, ...

**Хор:** ... поклоняємось Його на третій день воскресінню.

***При кінці Літургії Мировання***



## The Resurrection of our Lord, Jesus Christ – Easter Sunday

**Following the Opening “Amen”:** we sing: Christ is risen from the dead, \* trampling death by death \* and to those in the tombs giving life. (3 times)

**Third Antiphon** (Ps 68:1,2,3): Let God arise, and let His enemies be scattered; \* let those who hate Him flee from before His face. **Tropar:** Christ is risen from the dead, \* trampling death by death \* and to those in the tombs giving life.

As smoke vanishes, let them vanish, \* as wax melts before the fire. **Tropar:** Christ is risen from the dead, \* trampling death by death \* and to those in the tombs giving life.

So let sinners perish before the face of God, \* but let the righteous be glad.

**Tropar:** Christ is risen from the dead, trampling death by death and to those in the tombs giving life.

**Entrance Hymn** (Ps 68:26): In the churches bless God, the Lord from the fountains of Israel. **Tropar:** Christ is risen from the dead, \* trampling death by death \* and to those in the tombs giving life.

**Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.**

**Kondak, tone 8:** Though you descended into a tomb, O Immortal One, \* yet You destroyed the power of Hades; \* and You rose as victor, O Christ God, \* calling to the myrrh-bearing women: Rejoice! \* And giving peace to Your apostles: \* You, who grant resurrection to the fallen.

**In place of: “Holy God...” page 31:** All you, who have been baptized into Christ, \* you have put on Christ! Alleluia! \* All you, who have been baptized into Christ, \* you have put on Christ! Alleluia! \* All you, who have been baptized into Christ, \* you have put on Christ! Alleluia! \* Glory be to the Father and to the Son and to the Holy Spirit, \* now and for ever and ever. Amen. \* You have put on Christ! Alleluia. \* All you, who have been baptized into Christ, \* you have put on Christ! Alleluia.

**Prokimen, tone 8:** This is the day, which the Lord has made; \* let us rejoice and be glad in it. (Ps. 118:24, 1)

**Verse:** Give thanks to the Lord, for He is good, for His mercy endures forever.

**Prokimen, tone 8:** This is the day, which the Lord has made; \* let us rejoice and be glad in it.

### **A Reading from the Acts of the Apostles (1:1–8)**

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which

you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.” When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

**Faithful, tone 4: Alleluia! Alleluia! Alleluia!** (Ps. 101:14, 20)

**Verse:** When You rise, You will have compassion on Zion.

**Faithful, tone 4: Alleluia! Alleluia! Alleluia!**

**Verse:** The Lord looked down from heaven to earth.

**Faithful, tone 4: Alleluia! Alleluia! Alleluia!**

**A Reading from the Holy Gospel according to John (1:1–17)**

In the beginning was the Word: and the Word was with God and the Word was God.

He was in the beginning with God. All things came to be through him, and without him nothing came to be.

What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.

A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him.

He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him.

But to those who did accept him he gave power to become children of God, to those who believe in his name.

Who were born not by natural generation nor by human choice nor by a man's decision but of God.

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

John testified to him and cried out, saying, “This was he of whom I said, ‘The one who is coming after me ranks ahead of me because he existed before me.’”

From his fullness we have all received, grace in place of grace,

Because, while the law was given through Moses, grace and truth came through Jesus Christ.

**WE DO NOT KNEEL** during the consecration as well as before and after Holy Communion from Easter Sunday to Pentecost Sunday inclusive. **WE STAND WHILE EVERYONE COMES TO COMMUNION** – you sit only if you are elderly or weak or ill.

**In place of “It is truly right...” on page 57:** The Angel cried out to the One full of Grace: \* “O chaste Virgin, rejoice! \* And again I say, rejoice! \* Your Son has risen from the tomb on the third day \* and raised the dead.” \* Let all people rejoice! \* Shine, Shine, O New Jerusalem! \* For the glory of the Lord has risen upon you! \* Exult now and be glad, O Zion! \* And You, O chaste Mother of God, take delight \* in the Resurrection of your Son.

**Communion Hymn:** Receive the Body of Christ; \* taste the fountain of immortality. \* Alleluia! Alleluia! Alleluia!

**In place of: “Blessed is He...”(p.71); “We have seen the true light...”(p.73), “May our lips be filled...”(p.73); “Blessed be the name...” (p.77), “Glory be to the Father...”(p.77): we sing:** Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

*After the Dismissal the Priest raises the Cross three times proclaiming:*  
**CHRIST IS RISEN!**

*And the faithful joyfully respond each time:* **INDEED HE IS RISEN!**

**Priest:** Christ is risen from the dead, \* trampling death by death, \* and to those in the tombs giving life.

**Choir:** Christ is risen from the dead, \* trampling death by death, \* and to those in the tombs giving life.

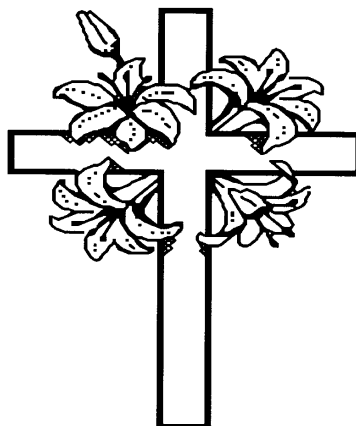
**Priest:** Christ is risen from the dead, \* trampling death by death...

**Choir:** ... and to those in the tombs giving life.

**Priest:** And He has granted us Eternal Life ...

**Choir:** ... we bow to His holy Resurrection on the third day.

**Myrovanya – Anointing with Blessed Holy Oil will follow the Divine Liturgy**



**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."

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

**Світлий Понеділок, 9 Квітень:**

– 9:30 рано – Воскресна Утреня й Служба Божа

**Світлий Вівторок 10 Квітень:**

– 9:30 рано – Воскресна Утреня й Служба Божа

**Субота, 14 Квітень:**

– 8:25 ранку – Служба Божа

– 9:30 ранку – Молебень до Пречистої Диви Марії, а відтак Сходина Л.У.К.Ж.К. у вітальні під церквою.

**Томина Неділя 15 Квітень:**

– 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.

**Понеділок, 16 Квітень:**

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



**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

**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 Найсвятіша 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.

*Sunday, April 08, 2012*

*Resurrection of our Lord, Jesus Christ - Easter 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."**

**Easter Monday – April 09:**

- 9:30 a.m. – Resurrection Matins and Divine Liturgy

**Easter Tuesday – April 10:**

- 9:30 am – Resurrection Matins and Divine Liturgy

**Saturday, April 14:**

- 8:25 am – Divine Liturgy
- 9:30 am Moleben in Church followed by UCWLC Meeting in the Fellowship Room.

**Thomas Sunday – April 15:**

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

**Monday, April 16:**

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



**Парадаси**

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

**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.

«**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!

**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 радють 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, Leon Woznow, and 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.**

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

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

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

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

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

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

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

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

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

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

**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 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.

## Conversion of the Heart – part 8

### Mirror of Perfection

If it is difficult for most of us to understand the acuteness of the saints' longing for God and the sincerity of their repentance, perhaps this is because we only rarely glimpse what they clearly saw — their own inadequacy before the glorious beauty of the face of Christ. As Christians, we believe that the perfection of God is fully mirrored in the person of Christ, that Christ is the perfect reflection of the beauty and glory of God. We do not, however, always realize that in the person of Christ we also have the perfect mirror of our own nature as God intended it to be, and the perfect measure of the holiness to which he has called us.

When Christ commanded us to be like God, "as perfect as God" (Matthew 5:48), he did not call us to the kind of infinite perfection that belongs to God alone. He called us to our finite, human perfection and gave us the Gospel as its measure. If we could live the Gospel perfectly, if our hearts and lives were fully transformed, we would truly be like Christ — we would "live the life of Christ." (Galatians 2:20) We would love as he did; we would be holy like him.

And yet, *we cannot live it*, however much we may desire it, and however hard we try. Each day, each moment, each attempt to live like Christ does bring to mind this truth. Evil, which we encounter at each step, our fear, our weakness — all these lead us to a daily compromise. The Gospel is a mirror in which we see Christ, but also ourselves as we truly are. We know how little we are able to forget ourselves, to love one another, and how capable we are of sin. We cannot live by divine measures; we are too small, too weak. We fail again and again and thus we must repent. For us, the Gospel is a measure of our failure and a call to repentance.

Many of us may feel as if we must repent for the mere fact of being human, for not being angels, for being as God made us to be. It suggests that God has called us to a way of life, a state of perfection that he knew we could never attain. This may recall to us the terrible burden of guilt imposed on us in our early years, when we were blamed for things we could not help — things often done to us — or when we were expected to achieve things that were beyond our abilities or strength.

It is true, of course, that we always need to be aware of our inherent goodness and beauty that God intended us to have. We need to remember that, in a fundamental, essential way, we are all acceptable to and loved by God. We all bear the image of God imprinted on our souls. When we say that the Gospel is a measure of our failure and a call to repentance, we do not mean that we should blame ourselves for being human or feel guilty because we cannot be as perfect as we think we should be. We only mean that trying to live the Gospel is a very narrow path, a path on which we can never fully succeed. From this path we constantly fall away, to it, therefore, we must constantly return.

### **Shortcut to Perfection**

We can never achieve perfection. We cannot really be "good," for *only God is good*. (Mark 10:19) We cannot achieve perfect prayer, perfect trust, perfect forgiveness or perfect love. We cannot have one totally unselfish thought, emotion or act. The key to holiness lies in our realizing this fact and accepting it gladly, without fear. This is the true grace of repentance and a source of Christian hope

We reach perfection, perhaps only for a moment, by repenting of our inability to reach it. As soon as we acknowledge our sin, as soon as we return to God and beg his forgiveness for having been away, we are immediately forgiven, we are made "perfect," whole, as we are meant to be. Our inability to stay that way does not change this fact, but only means that we can never cease to repent. Repentance is our daily, moment-by-moment "shortcut to perfection."

I once heard somebody say that it does not really matter how often and how miserably we fail in our search for holiness; what matters is how quickly we realize that we have failed and are willing to return to God. This, I think, is very true. When we become aware that, once again, we have failed to live out the call of the Gospel, we must not get angry at ourselves, hate ourselves for being weak or try to justify ourselves by blaming others. We must try not to think of ourselves at all. Instead, we turn away from ourselves, run back to God, throw ourselves on his mercy and are forgiven, perfect and whole.

We are not called to defeat all the evil that exists in the world. We are called only to small, daily acts of compassion, of forgiveness, of refusing to judge and condemn. We are called to a daily *trying to love*. The perfection and holiness for which we long does

not lie in our being as perfect as God, but only in *being reunited, one with God*. There is no "higher" or more perfect call and nothing else that can give us greater joy.

### **The Greatest Joy**

The joy of repentance cannot be proven by reason, experienced in our emotions or explained in words. When we begin to walk the way of repentance, we must simply believe that this joy is real and that one day this gift will be given to us. We believe this because it is the gift that Christ promised to give us and that has been witnessed to and taught by the saints. For the saints, however hard they grieve over their human condition, however hard they repent, they also have the grace to rejoice in God's ever-present love. A joyless saint is an impossibility, a contradiction in terms, perhaps even a fraud.

The source of joy for the saints was not a conviction of having reached perfection and, therefore, of having nothing of which to repent. How absurd it would be to assume that! Rather, their joy came from their assurance that their weakness or the most grievous sin could not separate them from the love of God. The saints really understood what St. Paul meant when he said that "strength was made perfect in weakness" (2 Corinthians 12:9), and believed that it was in humbly carrying their sins and imperfections in repentance that brought them closest to the perfection and holiness of God. Repentance was the saints' life with God.

Through repentance we, too, can receive again and again the mercy of God and experience the reality of his presence. We, too, are able to break free of the chains of self-protection and learn that, before the face of God, not even the darkest corner of our being needs to be hidden or denied. Although we may not be able to imitate the saints' greatness or their works, practice the same discipline or reach the same spiritual heights, each of us, in the measure given to us by God, can walk the same way of repentance and share in the same joy.

### **Practice of Repentance**

The way of repentance has been taught to us and lived by the saints. We know that we should repent for our sins. We know that it is a way not of guilt, but of love. Yet, it may still not be clear to us how we must "work" at repentance. Is there a path we must walk, a discipline we must follow or prayers we must say? Is there anything at all that we must *do* to repent?

For those of us who belong to the Catholic or Orthodox Traditions, the most obvious, direct way of repentance for the wrongs we have committed, for our actual sins, is the Sacrament of Confession, or "Reconciliation" as it is now most often called in the Roman Catholic Church. It is, however, important to remember that sacramental confession, although it is – and must always be – an expression of our heartfelt repentance for our sins and a *sign* of God's forgiveness, is not the only way we are called to repent.

The repentance about which the Fathers and Mothers of both Traditions spoke is not an individual spiritual act, however sacred and necessary, but a way of constant, humble *awareness* of our weakness and sin, of our separation from God. It is a ceaseless cry for forgiveness and love. We try not to be discouraged when we do not *feel* sorry, or by lack of any other emotion. We try not to worry whether we are "successful" at repenting. Most likely we are not. It is these pitiful attempts at repenting that are, I think, our true practice of repentance.

The practice of repentance has been described as "weeding our patch" — the little piece of ground that God gave each one of us to cultivate. God has already sown on it the seeds of salvation, goodness and eternal life. But we cannot prevent weeds of sin and self-centeredness from growing up on it again and again.

We must not worry and despise ourselves too much because of these weeds — this is the human condition and we cannot be "cured" of it all at once. We just keep pulling out the weeds, day after day. We should not pull them out too roughly, and should always be watchful lest we pull out the good with the bad. (Matthew 13:29) We weed our patch peacefully and carefully, and do not get discouraged by the fact that our task is never-ending.

## **Penance**

Sometimes we may feel a need to express our repentance and our longing for holiness by undertaking some form of *penance* and self-denial: we may try to "mortify" ourselves a little, pray more, fast, share some of our resources with others, deny ourselves a pleasure, or control our appetites. Penance strengthens our will and makes us more aware of our weakness and our total dependence on God.

It is essential, however, never to impose any extraordinary penance on ourselves or attempt any heroic measures without much prayer and guidance from an experienced spiritual director. Such attempts may be an expression of true repentance — of love and longing for God — but they may also be the result of a disturbed mind, an unhealthy sense of guilt or an excessive desire to be perfect, and thus an expression of "spiritual materialism" and a sin of pride. We should not trust our own judgment in this matter.

It is also important not to confuse penance with repentance. Repentance is an attitude of mind and a way of life — a path of conversion — while penance is only one of the means we may use to follow it. Penance without true repentance makes no sense at all, but there can be true repentance without any external acts of penance.

The same should be said of *asceticism* — a way of severe mortification and austerity often embraced by holy men and women, especially in the past. Some of us may find our selves attracted to it; in others — perhaps in most — it evokes doubt and even fear. We should not let ourselves be troubled by this. Asceticism — the term derived from the Greek word meaning training of athletes — was the way of austerity and self-denial some men and women followed in order to "train" themselves for battle against their own weakness and the power of evil in the world. These were the great "athletes" of God. We should not try to imitate them unless we are sure that this is what is asked of us. What was demanded of them may very well not be demanded of us. We cannot elect ourselves for greatness.

In our own lives, any training we really need will most likely come our way without any special effort on our part to find it. The demands of everyday Christian life, the challenge of trying to follow Christ and live the life of the Gospel — our daily dying to self — will, for most of us, be penance enough. Our penance will always be a means not of punishment but of healing; it will always bring us back to the only thing that matters — a deeper realization of God's infinite mercy and of how much we need it. A sign of true repentance is not our "self-improvement," or the length of our prayers, or the severity of our penance, but our growth in love.

## REMEMBERING OUR MORTALITY, WELCOMING GOD AND HOPING FOR THE RESURRECTION

Vatican City, 23 February 2012 (VIS) – Yesterday afternoon, Ash Wednesday, Benedict XVI presided over the traditional penitential procession from the church of St. Anselm on Rome's Aventine Hill to the nearby basilica of Santa Sabina where he celebrated Mass. Cardinals, archbishops, bishops, the Benedictine monks of St. Anselm, the Dominican Fathers of Santa Sabina and lay faithful participated in the event.

Following the procession, Benedict XVI celebrated the Eucharist and the rite of the imposition of the ashes. He received ashes from Cardinal Jozef Tomko, titular of the basilica, then distributed ashes to the cardinals and bishops present, as well as to various members of the faithful. Following the Gospel reading the Pope pronounced his homily, explaining that ashes are "an element of nature which through the liturgy become a sacred symbol, one of great importance on this day which marks the beginning of the Lenten journey".

"Ashes are one of those material signs which bring the cosmos into the liturgy", he said. "Although they are not a sacramental sign, they are nonetheless associated with prayer and the sanctification of Christian people". In fact, before imposing them on the heads of the faithful, the priest blesses the ashes, and one of the formulae he may use to do so refers to a passage from Genesis: "You are dust and to dust you shall return", the words with which God concludes His judgement after the original sin.

Because of that sin, God cursed the earth whence Adam had come. Indeed, following the creation of the world, God had "formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being". Thus, the Holy Father explained, "the sign of the ashes leads us into the great narrative of the creation in which, through the image of the dust of the earth moulded by God and animated by His breath, it is recounted that human beings are a unique combination of matter and divine breath. ... In the narrative of Genesis, we see how the symbol of dust undergoes a negative transformation because of sin. Before the fall, the earth had a potential which was entirely good", recalling "God's creative act which was entirely open to life". Following sin and the subsequent divine curse, "it became a sign of the inexorable destiny of death: 'You are dust and to dust you shall return'".

The earth, then, shares man's destiny and only concedes him its fruits in exchange for much "toil" and "the sweat of his brow". Nonetheless, "this curse of the earth has a medicinal function for man, whom the earth's recalcitrance helps to maintain within his own limits, to recognise his own nature. ... This means that God's intentions, which are always benign, are more profound than any curse. The curse, in fact, was due not to God but to sin; yet God could not but inflict it because He respects man's freedom and its consequences, even its negative consequences". However the Lord, along with "just punishment, also wished to announce the way of salvation, which passed by way of the earth, by way of that 'dust', that 'flesh' which was assumed by the Word".

The liturgy of Ash Wednesday uses the words of Genesis in this perspective of

salvation, "as an invitation to penance and humility, to remember our own mortality; not so as to give way to desperation but to accept, as part of that mortality, the inconceivable closeness of God Who, beyond death, opens the way to resurrection, to heaven finally and ultimately rediscovered".

"The possibility we have for divine forgiveness essentially depends on the fact that God Himself, in the person of His Son, chose to share our condition, but not the corruption of sin. God caused His Son to rise again with the power of the Holy Spirit and Jesus, the new Adam, became ... the first fruit of the new creation".

"The God Who drove our first ancestors from the Garden of Eden", Benedict XVI affirmed in conclusion, "sent His Son to our earth devastated by sin, ... so that we, prodigal children, might return to our true homeland, penitent and redeemed by His mercy. Thus may it be for each of us, for all believers, for all men and women who humbly recognise their need for salvation".

### **CHARITY, A PRIVILEGED FORM OF EVANGELISATION**

Vatican City, 24 February 2012 (VIS) – The Holy Father today received members of the "Circolo di San Pietro" who gave him, as they traditionally do every year, the "Peter's Pence" collection which is raised annually in parishes and religious institutes of the diocese of Rome. The sum is offered to the Pope to help him respond to the many petitions that come to him from around the world, especially from the poorest countries.

Benedict XVI thanked the members of the group for their efforts in favour of the needy, including canteens for the poor, shelters and international aid, and he encouraged them to ensure that faith, charity and witness continue to be the guiding principles of their apostolate.

"Lent has just begun", the Pope noted, "a liturgical period which invites us to reflect upon the nucleus of Christian life: charity. ... The witness of charity has a particular effect upon the heart of mankind; the new evangelisation ... requires great openness of spirit and a sagacious readiness to accept everyone", he said.

The Holy Father highlighted how "the authenticity of our faithfulness to the Gospel may also be measured in terms of the concern and solicitude we effectively strive to show towards others, especially the weak and the marginalised. Concern for others involves wishing their good in all aspects: physical, moral, and spiritual. Although modern culture seems to have lost a sense of good and evil, we must reaffirm that goodness exists and it triumphs.

"Responsibility towards our fellow human beings means, then, wanting and doing good for others, hoping that they too will open themselves to the logic of goodness", he added. "Concern for our brothers and sisters means opening our eyes to their needs, overcoming that hardness of heart which makes us blind to others' suffering. Thus the service of charity becomes a privileged form of evangelisation, also in the light of Jesus' teaching, Who will consider what we have done to our fellows, especially the smallest and weakest, as having been done to Him".

Concluding his address, Benedict XVI highlighted the need to "bring our hearts into harmony with Christ's heart, so that our loving support for others may be translated into participation and sharing of their suffering and hopes. This will reveal both God's infinite mercy for all mankind, ... and our own faith in Him. Meeting others and

opening our hearts to their needs is an opportunity for salvation and beatitude".

The "Circolo di San Pietro" was founded in Rome in 1869 by a group of young people under the guidance of Cardinal Jacobini and delegated by the Pope to exercise charity towards the poor.

### **THE INDISPENSABLE ROLE OF THE FAMILY IN TRANSMITTING THE FAITH**

Vatican City, 28 February 2012 (VIS) – The Twelfth Ordinary Council of the General Secretariat of the Synod of Bishops recently held its seventh meeting. The outcome of their deliberations has been made public in a press communique.

Archbishop Nikola Eterovic, secretary general of the Synod, began by recalling that the thirteenth Ordinary General Assembly of the Synod of Bishops is due to be held in the Vatican from 7 to 28 October on the theme: "The new evangelisation for the transmission of the Christian faith". The members of the council then turned their attention to a draft version of the "Instrumentum laboris" or working document of the forthcoming Synod, pausing to examine the issue of "the recipients of the new evangelisation and the identity of Christians in their relationship with Christ".

The communique notes that "debate was particularly intense concerning the primacy of the faith at this time in history, characterised as it is by a crisis in faith which is also a crisis in the transmission of faith. Mention was made of the 'fruitlessness of current evangelisation', also due to the influence of modern culture which makes the transmission of the faith particularly difficult, and represents a challenge for both Christians and the Church. In this context, the Year of Faith will be a good occasion to develop the gift of the faith received from the Lord, to live it and transmit it to others.

"The primary place for the transmission of faith was identified in the family", the communique adds. "There the faith is communicated to young people who, in the family, learn both the contents and practice of Christian faith. The indispensable efforts of families are then extended by catechesis in ecclesial institutions, especially through the liturgy with the Sacraments and the homily, or by giving space to parish missions popular piety, movements and ecclesial communities".

### **VIOLENCE IS CONTRARY TO THE KINGDOM OF GOD**

Vatican City, 11 March 2012 (VIS) - At midday today, the third Sunday of Lent, Benedict XVI appeared at the window of his study to pray the Angelus with faithful gathered below in St. Peter's Square.

The Pope commented on today's reading from the Gospel of St. John which recounts how Jesus drove animal sellers and money changers from the Temple, arousing great wonder among His disciples and the people. "How must we interpret this gesture?" the Pope asked. "First of all we must note that it did not cause any reaction from the guardians of public order, because it was seen as a typically prophetic act. Prophets, in fact, in the name of God often denounced abuses, sometimes with symbolic gestures. If anything, the problem was their authority. That is why the Jews asked Jesus 'what sign can you show us for doing this?'; in other words, show us that you are truly acting in God's name.

"The cleansing of the Temple has also been interpreted as a political-revolutionary gesture", the Holy Father added, "with Jesus being seen as part of the Zealots movement. The Zealots were, indeed, 'zealous' for the law of God and ready to use violence to ensure it was respected. In Jesus' time they were awaiting a Messiah who would free Israel from Roman rule. But Jesus disappointed that hope, causing some disciples to abandon Him, while Judas Iscariot even betrayed Him. The truth is that it is impossible to interpret Jesus as violent. Violence is contrary to the Kingdom of God. It is an instrument of the Antichrist. Violence never serves man, but dehumanises him".

"The words Jesus used while accomplishing His gesture - 'Take these things out of here! Stop making my Father's house a market-place!' - reminded His disciples of the words of the Psalm: 'It is zeal for your house that has consumed me'. The Psalm is a cry for help in a situation of extreme danger caused by the hatred of enemies, which is what Jesus would experience in His passion. Zeal for the Father and His house would take Him to the cross. His is the zeal of the love which pays in person, not that which seeks to serve God through violence. Indeed, the 'sign' Jesus would give as proof of His authority would be His death and resurrection. 'Destroy this temple and in three days I will raise it up', which St. John glosses with the words: 'he was speaking of the temple of his body'. At Easter Jesus inaugurated a new cult: the cult of love, and a new temple: Himself, the risen Christ, through Whom all believers can adore God the Father 'in spirit and truth'".

"The Holy Spirit began to build this temple in the Virgin's womb", Benedict XVI concluded. "Through her intercession let us pray that each Christian may become a living stone in this spiritual building".

Following the Marian prayer the Pope launched an appeal for the people of Madagascar who have been suffering the devastating effects of tropical storms, the most recent of which left at least seventy dead and many missing, as well as causing material damage affecting 70,000 people.

"My thoughts go", he said, "to the dear people of Madagascar who have recently been struck by violent natural calamities that caused serious damage to people, infrastructures and crops. While giving assurances of my prayers for the victims and for their sorely tried families, I encourage the international community to send aid".

## **VENERATING THE MOTHER OF GOD MEANS LEARNING TO BECOME A COMMUNITY OF PRAYER**

Vatican City, 14 March 2012 (VIS) - During his general audience this morning the Holy Father began a new cycle of catecheses, dedicated to the subject of prayer in the Acts of the Apostles and the Letters of St. Paul. The Pope focused his remarks today on the figure of Mary as she appears in the Acts, when with the Apostles she awaits the coming of the Holy Spirit.

Benedict XVI told the more than 10,000 pilgrims gathered in St. Peter's Square that "it was with Mary that Jesus' earthly life began, and it was with her that the Church took its first steps. ... She discreetly followed her Son's journey during His public life, even unto the foot of the cross. Then, with silent prayer, she continued to follow the progress of the Church", he explained.

The stages of Mary's own journey from the house of Nazareth to the Upper Room of Jerusalem "were marked by her capacity to maintain an ongoing state of contemplation, meditating upon each event in the silence of her heart, before God. The Mother of God's presence with the Eleven after the Ascension ... has great significance because with them she shared the most precious of things: the living memory of Jesus in prayer".

After Jesus' Ascension to heaven, the Apostles met with Mary to await the gift of the Holy Spirit, without which it is not possible to bear witness to Christ. "She, who had already received the Spirit in order to generate the incarnate Word, shared the entire Church's expectation of the same gift. ... If it is true that there could be no Church without Pentecost, it is also true that there could have been no Pentecost without the Mother of Jesus, because she had a unique knowledge of what the Church experiences every day by the action of the Holy Spirit".

The Pope went on to recall how the Vatican Council II Dogmatic Constitution "Lumen gentium" had emphasised this special relationship between the Virgin and the Church. "We see the Apostles before the day of Pentecost 'constantly devoting themselves to prayer, together with certain women including Mary the mother of Jesus'", he said. "Mary's place is in the Church, 'wherefore she is hailed as a pre-eminent and singular member, ... and as its type and excellent exemplar in faith and charity'".

"Venerating the Mother of Jesus in the Church means, then, learning from her how to become a community of prayer", the Holy Father added. "This is one of the essential aspects of the first description of the Christian community given in the Acts of the Apostles". Our prayers "are often dictated by difficult situations, by personal problems which cause us to turn to the Lord in search of light, comfort and aid. But Mary invites us to open prayer to other dimensions, to address God not only in moments of need and not only for ourselves, but unanimously, perseveringly, faithfully and with 'one heart and soul'".

Benedict XVI also pointed out that Mary "was placed by the Lord at decisive moments of the history of salvation, and she always responded with complete readiness as a result of her profound bond with God matured through assiduous and intense prayer. ... Between the Ascension and Pentecost, she was 'with' and 'in' the Church, in prayer. Mother of God and Mother of the Church, Mary exercises her maternity until the end of history".

The Pope concluded by saying that "Mary teaches us the need for prayer and shows us how only through a constant, intimate and complete bond of love with her Son can we courageously leave our homes ... to announce the Lord Jesus, Saviour of the world".

### **TRUE DEVOTION TO THE VIRGIN ALWAYS LEADS US TO JESUS**

Vatican City, 25 March 2012 (VIS) - "As we now pray the Angelus and remember the Annunciation of the Lord, our eyes too turn spiritually towards the hill of Tepeyac, to the place where the Mother of God, under the title of "the Ever-Virgin Mary, Our Lady of Guadalupe" has been fervently honoured for centuries as a sign of reconciliation and of God's infinite goodness towards the world", said the Holy Father this morning before the Marian prayer.

"Do not forget", he went on, "that true devotion to the Virgin Mary always takes us to Jesus, and "consists neither in sterile nor transitory feelings, nor in an empty credulity, but proceeds from true faith, by which we are led to recognise the excellence of the Mother of God, and we are moved to filial love towards our Mother and to the imitation of her virtues". To love her means being committed to listening to her Son, to venerate the Guadalupe means living in accordance with the words of the blessed fruit of her womb.

"At this time, when so many families are separated or forced to emigrate, when so many are suffering due to poverty, corruption, domestic violence, drug trafficking, the crisis of values and increased crime, we come to Mary in search of consolation, strength and hope. She is the Mother of the true God, who invites us to stay with faith and charity beneath her mantle, so as to overcome in this way all evil and to establish a more just and fraternal society.

"With these sentiments, I place once again this country, all Latin America and the Caribbean before the gentle gaze of Our Lady of Guadalupe. I entrust all their sons and daughters to the Star of both the original and the new evangelisation; she has inspired with her maternal love their Christian history, has given particular expression to their national achievements, to their communal and social initiatives, to family life, to personal devotion and to the continental mission which is now taking place across these noble lands. In times of trial and sorrow she was invoked by many martyrs who, in crying out "Long live Christ the King and Mary of Guadalupe" bore unyielding witness of fidelity to the Gospel and devotion to the Church. I now ask that her presence in this nation may continue to serve as a summons to defence and respect for human life. May it promote fraternity, setting aside futile acts of revenge and banishing all divisive hatred", the Pope concluded.

After the Angelus, Benedict XVI prayed for a few moments in silence before the image of Our Lady of Guadalupe. As he imparted the final blessing, he also blessed ninety-one images of the Virgin of Guadalupe which are destined to be displayed in all the dioceses of Mexico.



# ***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](http://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  
Епарх Нью-Вестмінстерський Для українців-католиків у Британській Колумбії та Юконі  
502 – 5th Avenue, New Westminster, BC V3L 1S2  
tel. 604 524 8824 fax: 604 521 8015 Email: [kenbaseline@aol.com](mailto:kenbaseline@aol.com) [www.nweparchy.ca](http://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