



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.*

15 Квітень, 2012

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April 15, 2012

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Служби Божі / Divine Liturgies

В Неділю / Sunday

8:30 am recited - Bilingual

10:30 am sung - Ukrainian

У Свята / Holy Day of Obligation

10:00 am and 7:00 pm

Щодня / Daily Scheduled

7:30 am Matins/Утреня in chapel

8:25 am in church

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

Сповіді починаючи десять хвилин перед
Службою Божою

Confessions begin ten minutes before the
Divine Liturgy or by appointment

Baptism by appointment - membership in
Parish is required

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

Funerals by arrangement in the Parish Office

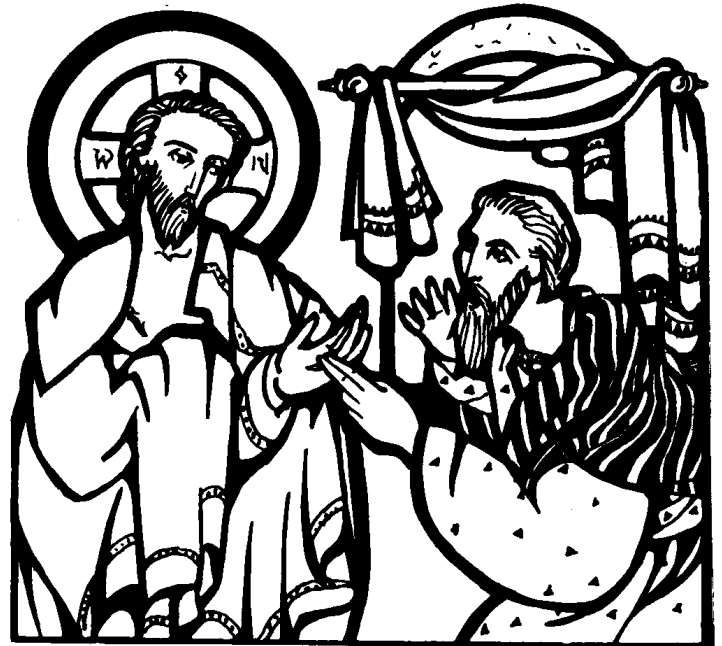
оо. Василяни/Basilian Fathers serving in
this Parish

Father Josaphat Tyrkalo, OSBM, Pastor

Most Rev. Severian Yakymyshyn, OSBM

Bishop Emeritus

*Thomas Sunday
John 20:19-31*



ТОМИНА НЕДІЛЯ
Йоана 20:19-31

**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."

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

Сьогодні, 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 Сходини 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 \$11,047.70. 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.

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 допоможім, щоби наші лавки були чисті й акуратні.

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.

April 15, 2012

Thomas 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."

Today, 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.



Парастаси

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Sunday, April 22

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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 \$11,047.70. 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 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 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, 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.

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 NOTE 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.

CANCER RELAY FOR LIFE WALK – Our parish is participating for the 8th year in the annual Cancer fundraiser held on Saturday, June 9th at Mahon Park, North Vancouver from 10 am – 10 pm. This is an excellent opportunity to support our church team by giving a donation and coming out to walk a lap in honour of someone who is battling cancer. The money raised goes directly to fund **RESEARCH, PROVIDE INFO** about cancer care and treatment, **OFFER SUPPORT** to people living with cancer and **PREVENT CANCER** through healthy lifestyles. We do need your support. Please contact B. Ballhorn (604-732-3166) for further details.

Conversion of the Heart – part 9

The Jesus Prayer

One of the best-known ways of ceaseless prayer and repentance in the Eastern Rite Tradition, which is also becoming familiar to many Christians of the West, is the ancient practice of the Jesus Prayer. This prayer consists of constant, silent repetition of the words "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" Or "Lord Jesus Christ, have mercy on me!" Or simple "Lord, have mercy!" *Kyrie Eleison.*

We practice the Jesus Prayer by saying it every day, as often as we can, as often as we remember to say it. At first, this practice may seem monotonous and dry, and we may not be able to find much joy in it. But if we persevere, the Prayer will eventually become part of our own being, our own cry of trust and love. It will enter our hearts and go on within us, wherever we are and whatever we do, whether we are fully aware of it or not. It will become for us the way of ceaseless prayer about which St. Paul wrote (1 Thessalonians 5:17) and of ceaseless repentance.

The Jesus Prayer is always a prayer of love and repentance. It focuses our attention on the Person of Christ our Saviour — it is said to him and in his presence, calls on his mercy, and helps us to open our hearts to it. It is a perfect expression of our trust in

his merciful love. Each time we pray it we testify to our conviction that he will save and forgive us and pour all his love, all his tender mercy upon us, however often we sin, however far away from him we have gone.

The Jesus Prayer is, of course, not the only way to practice repentance. The heart of all true repentance — as it is the heart of all true prayer — is a longing and a search for the presence of God within us, at the very center of our being. We must not, therefore, worry too much about how we should repent but only ceaselessly seek God's presence in the way that is most suitable for us, to which we are most drawn. All true prayer will, sooner or later, lead us to repentance, because when we have glimpsed, even for a moment, the beauty and glory of God in the face of Christ, we shall know what true repentance is and why we can never stop practicing it.

The Gift of Tears

Some people receive the grace to experience God's mercy in their bodies as well as in their hearts. This is called *the gift of tears*. In the tradition of the Eastern Rite Church, this gift, although not given to many, holds a very important place. It appears at the very birth of Christianity in the tears of the woman who wept at the feet of Christ out of sorrow for her sinful past, but also out of her great love and joy at being forgiven. They are the tears of the Apostle Peter after he had denied Christ, when the Lord turned and looked at him. Many stories of the great saints of the Egyptian Desert in the early Christian centuries attest to the existence of this gift and its significance.

The gift of tears is always understood as an expression of a great longing for God and of heartbreaking repentance. Such tears are often referred to as "second baptism" and are believed to wash away our sins, reunite us with Christ and restore us to the life of Paradise. In this they resemble the action of sacramental confession, and are viewed as a source of grace. They are tears of love and sorrow but also of joy.

But the gift of tears was not only known in the past. It can still be encountered today. We may have seen such tears ourselves on the faces of men and women during a Liturgy, kissing the icons, or praying their "beads." Some have tried to describe their experience, because they realized that although we cannot acquire or imitate this gift, we can still learn some important truths from those who have experienced it. As Catherine Doherty wrote in her book *Poustinia* ("The Desert"),

"I weep and the tears wash away my sins and the sins of others. My mind is serene and unaffected, because I know that the grace of tears is not from my mind, but proceeds from the heart of God. It comes to my heart, and I weep ... You must never forget that when I weep, Christ weeps, because Christ is in me ... The tears wash away my sins and the sins of the world."

The gift of tears, like any other exceptional spiritual gift, is a special grace, a gift of the Holy Spirit, given to some for reasons only known to God. We cannot make ourselves cry like that. In fact, most spiritual teachers warn us not to try. If we do, the tears we might be able to produce would hardly be a sign of grace, but rather, of self-centered emotionalism and a great danger to our souls. For most of us, repentance will never be experienced in such an extraordinary way, but will always remain a path of discipline and constant effort: our work of conversion and love.

Meeting with Death

When repentance becomes a ceaseless attitude of our heart, our daily life with God, it will also become our way of "practicing" for death. There is really no better way to prepare ourselves for death. At that unknown, mysterious moment when we are summoned to cross the boundary between time and eternity and to meet Christ our Lord and Judge, what else can we do but repent and hope for mercy? We shall be judged according to "heavenly measures" which, in this world, we cannot begin to understand, by God whose perfection we cannot begin to imagine, and before whose face we have nothing to offer but our prayer for mercy. We shall have left behind our earthly dimension of time, and there will be no longer anything we can change, anything we can do, no amends we can make.

This does not mean that God who knows our every thought, weakness and need and whose love has no limits may deny us his mercy even at the moment of our death. One movement of the heart towards God, one moment of real compunction and repentance may open, even for a most hardened sinner, the door of heaven. This is the faith of the Church. This is why we pray at every Liturgy and every day for help and the grace of repentance "at the hour of our death."

But those of us to whom the grace of conversion has already been offered, perhaps long before the hour of death approached, had better not wait until the last moment to respond to it. We should start preparing for death right now so that when the hour of our physical death is upon us, our hearts will be wide open to God's mercy and, although our human nature may still quake with fear, our hearts may be at peace.

Our patient, daily practice of repentance will have taught us already that every moment we enter the presence of God we can still, however weak and sinful we have been, be accepted and welcomed home. It will have taught us that all of us — saints or sinners — enter eternal life only as the "Good Thief" did. As the Man on the Cross, who recognized the Lord, asked for mercy and that very day entered with him into Paradise. (Luke 23:43)

But this is not only true of the moment of our physical death. The death that we must undergo and that we must practice is our "daily death," to which every Christian has been called. We must "die to self" in order that we may rise with Christ to a new life. This dying is a daily death — we cannot do it all at once. We die and rise every moment of our lives. We follow Christ, we surrender ourselves to him, we "lose ourselves" — we let ourselves die — so that we may rise again to a new life. Through ceaseless repentance we meet our death moment by moment and "turn it into life."

Daily Struggle

It is not to an easy way of life, a comfortable kind of spirituality, that the Gospel calls us. Rather, it calls us to a daily struggle with our greatest fear: our fear of suffering, extinction and death. It tells us what, deep down in our hearts, we already know: that fullness of life is always preceded by a death; that to become something new, the old must die; that to become united with God — to live the life of Christ — we must first let go of ourselves. It tells us that there is no other way of being one with Christ, no other way of becoming like him.

We would all like to be "converted" once and for all: to be free from guilt, self-doubt and the fear of death for the rest of our lives and never have to repent again. It is difficult for many of us not to resent those who insist that it cannot be so: that in this life it is only through daily experience of God's infinite mercy and forgiveness in repentance that we can begin to realize the immensity of his love. It may be easier for us to forget that, as Christ said to the Pharisee, it is those who are much forgiven who love most. (Luke 7: 47) In order to learn how to love, we must learn to be forgiven. That means we must learn to repent.

Repentance is a sure way in which we can share in this life in Christ's death and resurrection. When we were baptized we were, as the Church has taught from the beginning, "buried with Christ" — made dead to sin — so that we could rise with him and live with him — his risen life. But, as long as we are on earth, we still carry the consequences of our first parents' sin. We are self-centered and weak; we are still easily tempted, still subject to the pressures of life in the flesh

Awareness of this truth may make us sad, but we do not need to despair. We have already learned that repentance is the means, by which the grace of baptism is restored to us, by which we "bury" our sins — not in the sense of denying them, but in the sense of surrendering them all to Christ. When we repent, we place our sins in his Tomb, we die to them and thus we rise from them, again and again. We rise with Christ to a new life, we are united with him and transformed into him — divinized, in the language of the Eastern Fathers — and we return with him today to Paradise.

Thus our failures, our weaknesses, even our sins, through ceaseless repentance may become for us moments of grace and conversion. They become not obstacles but "stepping stones" to perfection, our discipline of love. We look at the face of Christ and, in the light of his mercy, our sins disappear like mist. Repentance is the death of sin — the death of the old — and the birth of the new. It is the one sure way in which we can, while still in this world, experience the fruits of our salvation, because when we repent we place all our trust not in any "goodness" of our own, but in the mercy of God that can never fail us.

+ Archbishop Emeritus Michael Bzdel CSsR, 1930–2012

It is with great sadness that the Ukrainian Catholic Metropolitan Archeparchy of Winnipeg announces the *falling asleep in the Lord* of His Grace, **Most Reverend Michael Bzdel CSsR**, Archbishop Emeritus of Winnipeg, late in the evening of Tuesday, April 3, at his residence in Winnipeg.

Funeral Services will be held in Winnipeg beginning on Wednesday, 11 April 2012, at 7:00 pm at Sts. Vladimir & Olga Cathedral, with Hierarchal Parastas. Services will continue on Thursday, 12 April 2012, at 10:00 am at St. Joseph's Church, with the Divine Liturgy and concluding rites, followed by burial at Holy Family Cemetery.

Bishops and clergy are asked to wear bright (gold coloured) vestments for the liturgical services.

In blessed sleep grant eternal rest, O Lord, to your ever-to-be-remembered servant, Arch-Eparch Michael, and make his memory everlasting!

Ecclesiastical–Liturgical

Customs of Easter

“This is the day, which the Lord has made; let us rejoice and be glad in it. (Prokimen of the Resurrection)

The feast of the Resurrection of Christ is rich not only in majestic church services, melodies, song and deeply symbolic rites, but also in very beautiful ecclesiastical–liturgical and folk customs. Some of these customs are specifically Christian while others trace their origin to the pre–Christian festival which greeted the arrival of spring and the vernal sun. Christianity sanctified many of these ancient customs by investing them with a Christian meaning and symbolism thereby transforming them into Christian practices.

Professor Stephen Kylymnyk, describing Easter night and speaking of the customs of Easter remarked; “If modern man were able for a moment to look into the pure soul of a child and experience that joy, that boundless joy a child experiences as though it were in the land of make–believe, when it anticipates the morrow of Easter — then he would understand and feel that invisible one thousand–year–old tie, that union of his soul with the souls of the ancient ancestors, — that union of modern Christian culture with the thousand–year–old highly–developed culture of our ancestors... he would then cherish these customs, these traditions of the Ukrainian people as something sacred and sublime; he would guard them, preserve them, cling to them as to a precious treasure to be transmitted from generation to generation. (The Ukrainian Folk Year from the Historical Perspective, Vol. III, p. 82)

Here we would like to point out, first of all, the more important liturgical characteristics of the feast of the Pasch (Easter), as well as some of the national (folk) customs associated with Easter.

Liturgical Characteristics

The resurrection of Jesus Christ took place very early in the morning on the Sunday — the third day after His death. Hence, there came into existence the ancient custom of ending the paschal fast on Saturday night, beginning the resurrection (Easter) celebrations at midnight, immediately after midnight, or at dawn. Since no uniform practice existed in all the Churches, the Sixth Ecumenical Council (691) established the following rule: “The faithful, celebrating the days of the saving passion, with fasting and prayer and contrition, must cease their fast about the middle hours of the night after Great Saturday, the divine Evangelists Matthew and Luke having first indicated to us the lateness of the night, the one by adding the words 'after the evening of Saturday' (Matthew 28,1) and the other by saying, 'very early in the morning.'” (Luke 24,1) (Canon 89)

The resurrectional celebrations begin with a procession around the church, accompanied by the ringing of the church bells. This procession is the symbol of the myrrh–bearing women who, early Sunday morning, went to the grave of the Lord.

The Typicon of Father Isidore Dolnytsky notes that the shroud must not be carried in the procession because this practice was banned by Cardinal Sembratovych as incompatible with the joy of the Resurrection. Instead, an icon depicting the Resurrection must be carried in the procession. Other typicons mention that the Holy Gospel, the icon of the Mother of God and other icons may be used. In regard to carrying the Blessed Sacrament in procession, Father I. Dolnytsky says that our typicons do not mention it and that neither the Greeks nor the Latins have this custom, only local Latin churches, specifically, the Polish churches employ this practice. Just as on Great Friday the symbol of Christ is the shroud, so on Easter the symbol of Christ is the icon of the Resurrection, hence, no need exists for the Blessed Sacrament to be exposed.

After the procession, the Matins of the Resurrection begins before the closed doors of the church, as though before the sealed tomb of our Lord. Here for the first time we hear the

joyful hymn: “Christ is risen from the dead...” As the hymn is being sung, the priest opens the doors of the church with the cross, as a sign that Christ's death opened the gates of heaven.

Our earliest typicons prescribe at the end of the Matins of the Resurrection, during the singing of the sticheras of the Pasch, that at the words “and let us embrace one another” the faithful kiss one another. The rite of mutual kissing is called “Chrystosuvannya” i.e., “Christing” and, at this time, the faithful greet each other with the words, “Christ is risen!” The Typicon of Father I. Dolnytsky says that there is no such custom in our Church of kissing one another, but that the faithful merely came up to the priest and kiss the cross, the Holy Gospel Book, the Artos with the icon of the Resurrection of our Lord tied to the top of it and other icons, and greet one another with the words: “Christ is risen!” while those greeted respond, “Indeed He is risen!”

The Easter salutation “Christ is risen” was spoken for the first time by the angel to the women at the Lord's tomb. This joyful greeting has already, for hundreds and hundreds of years, echoed among our people throughout the entire Paschal season. By this salutation we express the joy of Easter (the Resurrection) and profess our faith both in Christ's resurrection and our own.

On the day of the Resurrection the Divine Liturgy is carried out with great solemnity. The Easter Gospel speaks of the divinity of Jesus Christ, because His resurrection is the supreme proof of His divinity. If many priests are con-celebrating, then the Gospel is read in several languages, customarily in Hebrew, Greek and Latin, for these are the languages used for the inscription on the cross of Christ. The Gospel is also read in the language or languages of the faithful. The reading of the Gospel in different languages signified that the doctrine of Christ is proclaimed in all languages and to all peoples. After each sentence of the Gospel, the church bells are rung, to symbolize that the good news of Christ is being proclaimed to all creatures.

During the entire Bright Week the royal or holy doors of the iconostas remain open as a sign that Christ opened to us the doors of the Kingdom of God, as we sing in the paschal canon “You have opened to us the gates of Paradise...” (Ode 6)

On the day of the Resurrection during the Divine Liturgy after the Prayer behind the Ambo, the blessing of the Artos takes place. Artos is a Greek word which means “bread”. It is the symbol of the bread of everlasting life — our Lord Jesus Christ. The Artos is a bread on the top of which an icon is tied representing Christ coming forth in glory with a flag of victory in his hand, from the grave. The Artos is placed on the tetrapod for the people to kiss as a reminder of Christ's presence among them, or it is placed on the altar and remains there throughout the entire Bright Week until Bright Saturday when it is cut up into pieces and distributed to the faithful on the Sunday of St. Thomas.

During the season of the Pentecost, which extends from the Pasch (Easter) to the Descent of the Holy Spirit, as a sign of the joy of the Resurrection we do not make any bows, nor do we kneel. The Council of Nicea (325) gave us the following rule regarding this matter: “Since there are some who kneel on the day of the Lord and during the season of the Pentecost, for the sake of uniformity in all eparchies, the Council decrees that during that time prayers be offered up to God while standing.” (Canon 20) A similar decree was issued by the Sixth Ecumenical Council in the 90th rule.

During the day of the Resurrection, and in some places even throughout the whole Bright Week, church bells are rung all day long as a sign of Christ's victory over death and Hades.

National Folk Customs

A very common and cherished custom among our people is the blessing of food and pastry on the day of the Resurrection. After the long fast, holy Church permits the faithful to eat any kind of food so that during the Easter season they may experience together with spiritual joy,

the joy derived from the gifts of the earth. For this reason she blesses these gifts and dispenses from fasting during the entire Bright Week. After the Divine Liturgy, the paschal food is solemnly blessed outside the Church.

Shells from blessed eggs, crumbs and bones were not thrown out, but were buried either in the garden, or in the field, so that the earth, too, might receive some blessed matter. In certain localities in Galicia shells from the blessed eggs were thrown on the roof tops of the house.

Closely associated with the blessing of the Easter bread or as we say in Ukrainian “pascha” are our famous colored Easter-eggs. Their origin is very ancient. Among the ancient peoples a custom prevailed which required that one did not appear before a great personage for the first time without presenting a gift. A pious tradition relates that Mary Magdalene, when preaching the Gospel, first appeared in the court of Emperor Tiberius, she presented him with an egg painted red, saying: “Christ is risen,” and with that greeting she began her sermon. Other Christians, following her example also began to present one another with a colored egg on the day of the Resurrection (Easter).

The main reason that the egg plays such a role in Easter customs is that it is regarded as a symbol of Christ's resurrection. Just as from the dead shell of the egg a new life emerges so too Christ came forth from in the grave to a new life. The red painted egg is the symbol of our salvation through the blood of Jesus Christ. Closely connected with the colored Easter-eggs are the various games in which both children and adults participate on the day of the Resurrection.

A special expression of the joy of the Resurrection in the villages of Ukraine were the secular spring songs and the various games which took place in the area near the church. “It is strange,” says Professor S. Kylymnyk, “that the spring songs composed by our ancient ancestors already in the fourth–sixth centuries (perhaps even earlier) during the time of the State of the Antae, have come down to us through the obscurity of thousands of years, and centuries of great calamities, wars, invasions, and subjugation — and have retained their predominant thought, main idea and content with only the change of words from ancient to modern. The spring songs are a priceless treasure of the early culture of our ancient ancestors? They are highly artistic and even unparalleled works of poetry, historical documents that speak to us of the life, ideals, psychology, faith and belief, understanding of nature, and the longing of our ancestors to understand natural phenomena.” (Opus cit., pp. 106–107)

In certain localities of Ukraine it was customary on the day of Resurrection for families to visit the graves of their beloved dead, in order to share with them the joy of the Resurrection and to salute them with the greeting of the Resurrection. At the Kievan Pecherska Lavra following the resurrection services, the monks and the faithful descended into the underground caves in order to announce to the deceased monks the news of Christ's resurrection.

In ancient times, a custom prevailed of building fires on Easter night to greet spring and the vernal sun. These fires, in Christian religion, came to symbolize those fires which the soldiers, guarding the grave of Christ, kindled during the night, and they symbolize our greeting of the Sun of Truth — the Risen Christ.

From the very rich treasure of our religious and cultural traditions we have described only a few, but even these clearly express the deep faith, strong traditions, high culture and noble spirit of our Ukrainian people, as well as their deep love for their own rite. “The wealth and great value of the ritual customs of our folklore,” says Professor S. Kylymnyk, “is immense. The most cultured nations of the world could envy us. These treasures of the high culture of our past — mirror our national spirit and are veritable witnesses to the eternal longing of our people for freedom, perfection, beauty and the sun.” (op. cit., p. 97)

[*A Byzantine Rite, Liturgical Year*, Basilian Fathers Publication, 1992, translated by Fr. Demetrius E. Wysochansky, OSBM, pages 160–166.]

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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 **TODAY**

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

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

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



Bishop of New Westminster for Ukrainian Catholics in British Columbia and the Yukon
Епарх Нью-Вестмінстерський Для українців-католиків у Британській Колумбії та Юконі
502 – 5th Avenue, New Westminster, BC V3L 1S2
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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