



Українська Католицька Парафія
Покрова Пресвятої Богородиці

*Protection of the Blessed Virgin Mary
Ukrainian Catholic Parish*

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

24 Березня, 2013

Volume 58 No. 12

March 24, 2013

Служби Божі/Divine Liturgies

В Неділю/Sunday

8:30 am partially sung

10:30 am sung

У Свята/Holy Day of Obligation

10:00 am and 7:00 pm

Щодня/Daily Scheduled

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 - 30 хвилин перед Службою Божою
або наперед домовитися під час тижня

Confessions - 30 minutes before the Divine
Liturgy or by appointment during the week

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. Василян/Basilian Fathers serving this
Parish

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

Квітна Неділя
Йоана 12:1-18



Palm Sunday
John 12:1-18

**SPECIAL NOTICE – Do not park in the
RESERVED stalls in front of St. Mary's
Gardens when you come for the Sunday
Divine Liturgy. Your car will be towed.**

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних які зєдналися сьогодні разом брати участь в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на Березень

Загальний намір: Пошана до природи. Щоб зростала природи, яка є ділом Божим, довіреним нашій відповідальності.

Місійний намір: Щоб Єпископи, священики і диякони були невтомними вістунами Євангелії до всіх кінців світу.

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.

- Тропарі і читання в зеленій книжці на стор. 7, 8, 9 і 10

- Кава і солодке сьогодні після Служби Божої о год. 8:30 і 10:30 рано у вітальні під церквою.

В цьому часі тільки один священик буде служити в парафії. Щоби вз'яти участь у Св. Сповіді перед Великоднем, **заохочуємо Вас приходити до церкви в неділю на Св. Літургію, 30 хвилин скоріше.** Ви можете також наперед домовитися і прийти до Каплиці в нашій резиденції **під час тижня.**

МОЛИТВА СВ. ЄФРЕМА

(яку належиться додавати до щоденних молитов)

Господи і Владико життя мого! Духа лінивства, недбайливости, властолюб'я і пустомовства віджени від мене (доземний поклін).

Духа чистоти, покори, терпеливости й любови даруй мені, слuzі Твоєму (доземний поклін).

Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо Ти благословенний на віки вічні. Амінь. (доземний поклін).

Боже, милостивий будь мені грішному! (грішній)! (малий поклін) Боже, очисти гріхи мої і помилуй мене! (малий поклін).

Без числа нагрішив (нагрішила) я, Господи, прости мені! (малий поклін).

Сьогодні – 24 Березень, Неділя: – Квітна Неділя

- 10:30 рано – **Парафіяльна Катехитична програма зараз по Євангелії під час Служби Божої.**

25 Березень, Понеділок: СВЯТО БЛАГОВІЩЕННЯ – Обов'язкове Свято

- Кожний є зобов'язаний бути присутнім на Службі Божій так як це робимо в неділю. Тропарі і читання знаходяться в фіолетовій книжці на стр. 4, 5 і 6.
- Служби Божі – 10:00 рано і 7:00 вечором

27 Березень, Середа:

- 8:25 рано – Служби Божої не буде.
- 7 вечора – Заупокійна Служба Божа і Сорокоусти.

28 Березень, Страсний Четвер:

- 8:30 рано – Служба Божа, слідом за цим Сповідь
- 7:00 веч. – Страсна Утреня й читання 12 Євангелій, слідом за цим Сповідь

29 Березень, Велика П'ятниця:

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

- 11:00 рано – Вечірня з Виставленням Плащаниці, слідом за цим Сповідь
- 7:00 веч. – Єрусалимська Утреня, слідом за цим Сповідь

30 Березень, Велика Субота:

- 10:00 рано – Служба Божа, Свячення Пасок, слідом за цим Сповідь
- 2:00 по пол. – Свячення Пасок, слідом за цим Сповідь
- 7:00 веч. – Надгробне, Свячення Пасок, слідом за цим Сповідь

31 Березень, Великдень:

- 7:00 рано – Воскресна Утреня, Торжественна Служба Божа, Мирювання, Свячення Пасок, **Св. Сповіді не буде**
- 10:30 рано – Служба Божа, Мирювання, Свячення Пасок, **Св. Сповіді не буде**

01 Квітень, Світлий Понеділок: – 9:30 рано: Воскресна Утреня й Служба Божа

02 Квітень, Світлий Вівторок: – 9:30 рано: Воскресна Утреня й Служба Божа

4 Квітень, Четвер:

- 7:00 вечора – Поширення зрозуміння нашої віри у вітальні під церквою.

05 Квітень, Перша П'ятниця: дозволено м'ясні страви

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

06 Квітень, Субота: Парастаси – Gardens of Gethsemani 2 pm

07 Квітень, Томина Неділя: Служби Божої 8:30 рано і 10:30 рано

- 12:00 попол. – Спільне свячене в Парафіяльній Залі. Заохочуємо всіх Парафіян взяти участь як одна родина у цій події.

11 Квітень, Четвер:

- 7:00 вечора – Поширення зрозуміння нашої віри у вітальні під церквою.

13 Квітень, Субота: Парастаси – Ocean View Cemetery 2 pm

14 Квітень, Неділя:

- 8:30 рано Служба Божа і 10:30 рано Торжественна Служба Божа
- 2:00 попол. «Покоління Віри» – Відзначення 1025 ліття Християнства Хрещення Київської-Русі (України) – читайти оголошення

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of the Protectress, the Blessed Mother of God, bless you and your family!

Monthly Papal Intentions for March

General Intention: Respect for Nature - That respect for nature may grow with the awareness that all creation is God's work entrusted to human responsibility.

Mission Intention: Clergy - That bishops, priests, and deacons may be tireless messengers of the Gospel to the ends of the earth.

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.

- **Tropar, Kondak & readings in the green booklet pages 7, 8, 9 & 10**
- **Coffee and sweets are available today following the 8:30 am and 10:30 am Divine Liturgy in the Fellowship Room. All guests and parishioners are invited.**

UNTIL FURTHER NOTICE - there will be only one priest serving the parish. To participate in the Mystery of Reconciliation, (Confession) before Easter, we are encouraging you to come earlier to church on Sundays, as confessions will be heard for approximately 20 - 30 minutes before the Liturgies. You may also make an appointment to come **during the week** to the chapel in the rectory.

THE PRAYER OF ST. EPHREM

This prayer is added to one's daily prayers

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

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

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

God, be merciful to me a sinner. (Bow)

God, cleanse me of my sins and have mercy on me. (Bow)

I have sinned without number, forgive me, O Lord. (Bow)

TODAY: March 24, Sunday – PALM SUNDAY: – Parish Catechism Program for Pre-Schoolers following the reading of the Gospel.

March 25, Monday: – Feast of the Annunciation – Holy day of obligation!
– You have the responsibility to attend the Divine Liturgy – just like on Sundays. Tropar readings on page 4, 5 & 6 of purple booklet.
– Divine Liturgy at 10 am and at 7 pm.

March 27, Wednesday: – 8:25 am Divine Liturgy – cancelled
– 7 pm – Memorial Divine Liturgy and Sorokousty.

March 28, Thursday: Passion of Christ and Institution of the Holy Eucharist
– 8:30 am – Divine Liturgy of St. Basil, followed by Confessions
– 7:00 pm – Passion Matins – Reading of the 12 Gospels, followed by Confessions

March 29 Great and Holy Friday: (strict fast: No meat, dairy or poultry products)
– 11:00 am – Vespers with placement of the Holy Shroud, followed by Confessions
– 7:00 pm – Jerusalem Matins, followed by Confessions

March 30 Great and Holy Saturday:

– 10:00 am – Divine Liturgy, Blessing of Paschal Food, followed by Confessions
– 2:00 pm – Blessing of Paschal Food, followed by Confessions
– 7:00 pm – Sepulcher Service, Blessing of Paschal Food, followed by Confessions

March 31, Sunday: Resurrection of our Lord Jesus Christ

– 7:00 am – Resurrection Matins, Divine Liturgy, Myrovannia (Anointing), Blessing of Paschal Food, **No Confessions**
– 10:30 am – Divine Liturgy, Anointing, Blessing of Paschal Food, **No Confessions**

April 01, Easter Monday: – 9:30 am – Resurrection Matins and Divine Liturgy

April 02, Easter Tuesday: – 9:30 am – Resurrection Matins and Divine Liturgy

April 04, Thursday: “THE CREED” A STUDY OF OUR FAITH” at 7 pm in the Fellowship Room. Workbook – \$29.00 each. Other material will be provided.

April 05, First Friday: (you can eat meat this day)

– 8:25 am Divine Liturgy followed by Moleben to the Sacred Heart.

April 06, Saturday: – Graveside Services at Gardens of Gethsemani 2 pm

April 07: THOMAS Sunday: – Divine Liturgy at 8:30 am and 10:30 am

– 12:00 pm – “Sviachene” Parish Easter Dinner in the Parish Hall. We encourage all Parishioners to participate as one family in this event.

Thursday, April 11: “THE CREED” A STUDY OF OUR FAITH” at 7 pm in the Fellowship Room. Workbook – \$29.00 each. Other material will be provided.

April 13, Saturday: – Graveside Services – Ocean View Cemetery 2 pm

April 14, Sunday: – 8:30 am – 10:30 am – Divine Liturgy

– 2 – 3:30 pm **Generations of Faith Celebration of 1025 anniversary of the Baptism of Kyivan–Rus Empire (Ukraine)** (See poster)

“Murder by Starvation” (Holodomor – Famine/Genocide of Ukrainians 1932–1933) will be presented **April 6 @ 2 PM** by Father Edward D. Evanko at the **Justice Institute Theatre of BC at 715 McBride Blvd in New Westminster.** Adults \$20; Youth (13–19) \$8; children free. For Information and/or tickets call either: Joyce 604–944–1971; Lesia 604–524–0358; Sonia 604–937–5089. Sponsored by The UCWLC Holy Eucharist Branch as a Fundraiser for the Bishop Jerome Chimy Eparchial Centre.

FLEA MARKET – Saturday May 25 For rental of tables call Olga @ 604–274–9804 or Marlayne @ 604–274–3164. \$ 25 per table

You may purchase a DVD of Major Archbishop Sviatoslav’s September 1 visit. The cost of this commemorative DVD is \$10. This DVD contains the complete Divine Liturgy celebrating Bishop Budka’s hundredth anniversary of arrival to Canada. Please indicate how many copies you would like.

PRAYER FOR EVANGELIZATION ‘YEAR OF FAITH’ - O God, who wills that all should be saved and come to the knowledge of truth, pour out Your Spirit upon us and grant that we may respond zealously to Your urgent call to lead back to the Church those who have strayed. Prepare their hearts and minds to be receptive to the saving Gospel of Your Son. Send us workers to gather in Your abundant harvest, so that all Your people, obedient to the Word and sustained by the power of the Sacraments, may advance in the way of Salvation and love. Through Christ, our Lord. Amen.

A quiet and studious parishioner in 4th year science/math is looking for room and board close to or along a bus route to UBC for September. Please let the parish office know if you can accommodate this young man.

PRAYER FOR A VIBRANT PARISH - O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Live-Giving Spirit, now and for ever and ever. Amen!

HIS BEATITUDE SVIATOSLAV HAS INVITED YOU TO KYIV for a special Divine Liturgy to celebrate the 1,025th anniversary of the baptism of Kyivian-Rus (Ukraine) on Sunday August 18 2013! Join the Bishops of Canada on an official pilgrimage to Ukraine 7-21 August. Beginning in Western Ukraine visiting Lviv, Zarvanytsia, and Ternopil before proceeding to Kyiv for the major celebrations. Solaway Travel has been commissioned to assist in arranging travel plans and accommodations. Please contact: Myrna Arychuk of Solaway Travel: 3819 Sunset Street, Burnaby, BC V5G 1T4 Tel: 604.430.6789 Fax: 604.430.2244. myrna@solawaytravel.com,

Special Petition for Vocations – *We also pray for those in the religious and monastic or consecrated life and for those in vocation discernment, we pray to the Lord.*

YOU ARE INVITED TO PARTICIPATE

**“THE CREED” A NEW STUDY DURING THIS YEAR OF THE FAITH” on Thursday evening beginning at 7pm
This twelve (12) part series - “The Creed - is A Journey through the Catechism”**

The Catechism of the Catholic Church comes alive, showing you how your personal faith journey fits into the amazing story of salvation. **The Catechism** is far more than a list of “faith facts” it provides a map for you to easily navigate and enrich your life.

In this Series - “THE CREED” - you will:

- 1. Learn why the Catechism should be treated less like a fact book and more like a **roadmap for our faith journey.****
- 2. Learn what **God’s innermost secret** is and how we are called to participate in it.**
- 3. See that our journey of faith is a journey from *Blessing to Blessing*, that the God who made us **wills that we return to Him.****
- 4. Discover how the Catechism can be seen as a new Catechesis for the **New Evangelization.****
- 5. Learn how **what we believe** emerges from the **living story** of salvation history.**
- 6. Discover the role the angels play in aiding our salvation, and how they are truly present to us. and much more**

Workbooks are available for the program - \$ 29.00/each - contact Susan Lazaruk or come to the Parish office.

To Request Prayers for: yourself, your family, or a friend - please submit the name to the Parish Office or place a note and 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; fellow parishioners; those confined to their hospital beds or their homes; those seeking God’s guidance or rejoicing with God’s favour; or for those celebrating a birthday or anniversary; or have been called to their eternal reward or for the family they leave behind; as well as any other need.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab, Mary Balsevicius, Joseph Bayduza, Frances Bethune, Mary Earl, Quenten Fabiano, Catherine Hladij, Alice Humenick, Bohdan Karpinski, Emily Kuzyk, Bodzie and Shirley Lawryshyn, Ben Marchinkow, Orest Obuck, John Pura, Mary Scott, Dave Shelast, Kaiya Williams, Leon Woznow, Tiny Zarski. Our condolences to the family of Linda Collings on the loss of her mother +Annie Styba. A long time parishioner, Louis Le Clair passed away in December, 2012. May God grant them eternal rest!

Please Visit: our Parishioners in their homes or in the hospital. They need your visit, your phone call, as well as your prayers.

Please pray for vocations to the priesthood and religious life.

If there are people you visit requesting prayers, please inform the Parish office.

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.

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: Just a reminder that to have attended the entire Divine Liturgy one must be in Church and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church. We also ask that you do not visit in the main part of the Church (the Nave) before during or after the Service. Please use the Vestibule or the Fellowship room to conduct your conversations - leave the Church proper for those that want to pray.

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

Special Petition for Evangelization – *Let us ask our Heavenly Father for His gifts of wisdom & courage in our efforts of spreading the Good News and building up God's kingdom on earth, let us pray to the Lord.*

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

DO YOU LIVE IN GREATER VANCOUVER?

HAVE YOU MOVED INTO GREATER VANCOUVER RECENTLY?

We encourage you to register your name and address and e-mail with the parish. People come to arrange for baptisms, marriages, funerals, or special blessings. Only then do the fathers discover that they have been participating in the Liturgical Services for years but have not registered as Parishioners. We may recognize you, we may see you in church but we do not know your name or address. **Please print your name, address, telephone number, e-mail and postal code** on your donation envelope, or contact the Parish Office.

REMEMBER: To be considered a member of this Parish one must be registered in the Parish, attend the Divine Liturgy regularly and make regular contributions to maintain the Parish.

- Some people are kind, polite, and sweet-spirited until you try to sit in their pews.
- Many folks want to serve God, but only as advisors.
- It is easier to preach ten sermons, than it is to live one.
- When you get to your wit's end, you will find God lives there.
- Quit griping about your church ... if it was perfect, you could not belong.

CONVERSION OF THE HEART – ‘The Way of Repentance’

By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,

Read slowly, reflect and meditate

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.

CONVERSION OF THE HEART – ‘The Way of Repentance’

By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,

Read slowly, reflect and meditate

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.

CONVERSION OF THE HEART – ‘The Way of Repentance’

By Irma Zaleski, 2003 Novalis, St. Paul University, Ottawa, ON,

Read slowly, reflect and meditate

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 Mystery (Sacrament) of Confession, or “Reconciliation” as it is now most often called in the Catholic Church. (Catechism of the 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.

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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.

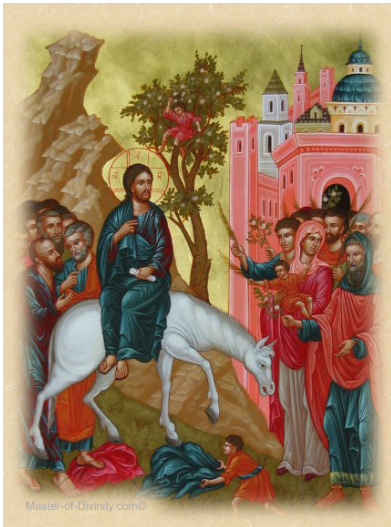
It is essential, however, never to impose any extraordinary penance on ourselves or attempt any heroic measures without much prayer and guidance from an experienced spiritual director. Such attempts may be an expression of true repentance – of love and longing for God – but they may also be the result 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 ourselves 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.



Palm Sunday (Flowery Sunday), or The Entrance of our Lord into Jerusalem. "His disciples did not understand these things at first," but do we? John 12:1-18.

When Mary anoints the feet of Jesus, seemingly out of love and devotion, we realize, as does our Lord, that she is really anointing him in preparation for his burial, even though she does not know this. The Jewish custom was to dress the body with perfumed oils prior to burial; but remember that this could not be done for Jesus after his death because it was the Sabbath and late in the day; that is why Mary, Mary and Solome went to the tomb on the third day: to perform this ritual retroactively, as it were. That makes this anointing in the home of Lazarus

significant: because it, in fact, is our Lord's burial anointing, even though he is not yet dead. And it becomes obvious that the triumphant procession we remember today is really a funeral procession, even though no one there at the time knew it except Jesus himself. They wanted to crown Jesus on this day and make him King; and, he would be King. But the crown he would wear would be a crown of thorns; and his reign as a king would begin with his death.

We have discussed before how the life of our Lord is a prefiguring of the life of the Church; or perhaps it is more proper to say that the life of the Church mirrors the life of the Saviour, and we see many instances of this throughout history with the lives of the martyrs; but I cannot think of any moment in history where this is more clear than today; and, by now, we should all know, as Holy Week draws near, to brace ourselves for the annual onslaught of Discovery Channel shows about the “real” historical Jesus, and how scientists have determined that a freak cold spell froze the Sea of Galilee which enabled our Lord to only pretend to walk on water, and maybe it was a long lost twin brother of our Lord who appeared after the crucifixion fooling everyone into thinking that he had risen from the dead. God only knows what they will come up with next. And if none of that is able to entice you to stay home from church on Easter, we can always drag out the sex abuse crisis. That is always good in a pinch, as if the conduct of the Church’s human representatives has any bearing on the truths of the Faith. What better time to attack Christianity than during the holiest time of the year for Christians? Of course, if you say

anything derogatory about any other religion, you are a bigot; you can not even draw a picture of the prophet Mohammed without starting a riot somewhere, and then have everyone say how terrible it is that we are being insensitive to someone's religious beliefs. You cannot criticize atheists because atheism is protected by the Constitution (or so we are told), and you can get arrested for criticizing someone's sexual orientation or their right to an abortion; but Christianity and the Catholic Church in particular is fair game; you can hate the Catholic Church all you want. Catholics are the last societal group you are allowed to hate simply because of who they are and what they believe, and still be considered an enlightened person, welcomed at all the best cocktail parties.

Now, we could go into an analysis of why Christianity, and Catholicism in particular, is so feared and hated in America today; but this is Holy Week, and our purpose here is different. It suffices to point out that the fear and hatred that we, as Christians, receive from our fellow citizens is no different than the fear and hatred that our Lord received from his fellow citizens, which led to his passion and death on the Cross. It makes sense: truth, after all, cannot be disproved; so, if what you fear is the truth, you can not attack the message, so you attack the messenger instead. That is what is happening to us as Christians now, because that is exactly what was happening to Jesus when he made his triumphal entry into Jerusalem.

An interesting tit-bit upon which to reflect is that the people lining the streets of Jerusalem, cheering for Jesus and throwing their palms in his path, were most likely the very same people who, by the end of the week, would be shouting at Pilate for his death. We must begin Holy Week with this perspective: that just as Jesus' kingship is defined by his suffering and death, just as His power and reign as a king become real in the darkest moments of his passion, so Jesus is present for us even as we face the darkest moments of our lives. We cannot help, as we relive this week the sufferings of Christ, to think of our own sufferings. But it was through his sufferings that Jesus became a king and achieved the purpose for which he came to earth. Just so, no matter what we may be suffering through in our lives, if we unite that suffering to Christ's, then it will raise us up just as it did him.

It is not easy to believe, sometimes, when we are suffering and feel abandoned. It is not easy to think that it is precisely through our sufferings that we can receive the greatest graces and blessings; just as it was not easy for St. John and the other disciples, watching Jesus die on the cross, to believe that their glory and the glory of the Church they would establish, was just beginning.

So, as we relive today this complex scene, the parade of cheers that ends in death, let us contemplate our hardships and sufferings and thank God for them, and resolve to unite them to the sufferings of Christ, and so realize, in spite of how sorry we like to feel for ourselves sometimes, how richly blessed we are by the God who suffered for us. **From: Byzantinecatholicpriest.com/index.htm**

Great and Holy Thursday.

But I want God to be somewhere! Exodus 19:10–19; Job 38:1–23,42:1–5; Isaiah 50:4–11; 1 Cor. 11:23–32; Matt. 26:2–20; John 13:3–17; Matt. 26:21–39; Luke 22:43–45; Matt. 26:40–27:2.

Early in my priesthood I was assigned to a big parish with a school; and one of my duties was to teach religion to the third grade. I guess the pastor figured I could do the least amount of damage there. So, one day in class we were talking about God; and at one point a little girl raised her hand and asked, "Father, where is God?" And I said to her, "Well, God is everywhere." I could tell right away that she was not satisfied with my answer. But, I continued with the class watching her out of the corner of my eye, knowing that the little wheels were turning. And finally she just blurted out, "But Father, I want God to be somewhere!"

She did not realize it, but in her own childlike way she was voicing a longing as ancient as the Bible. Since the time that God first revealed himself to Abraham, men have longed for God to be somewhere. A God who is pure spirit, who permeates all of nature, who lives up in the heavens, who dwells in the hearts of every man; however else it may have been said, this kind of God has never satisfied man. He has always tried to confine God to this physical world.

The ancient Hebrews sent Moses up Mount Sinai and he came down with the tablets of the Law, the Ten Commandments. They believed God was in the Law, so they could know where God was. But they were not satisfied. And so they built the ark; and they placed the tablets of the Law in the ark; and they carried the ark around with them everywhere they went. They believed God was in the Ark, so they could know where God was. But they were not satisfied. And so they built the tabernacle: a great tent in which to keep the Ark. They would pitch the tent everywhere they settled. They believed God was in the Tabernacle, so they could know where God was. But they were not satisfied. And as Israel became a great nation under King Solomon they built a great temple. The Bible says it was the greatest building in the world, the envy of all the kings of the earth. And in the middle of the temple, in the Holy of Holies and about the Altar of Incense, this is where God dwelt in majesty and splendor. And from all over the world the Hebrews would come, to celebrate the great feasts and Holy Days of the Jewish year. And when the temple was destroyed, they built another one, so they could know where God was. But even the great temple in Jerusalem could not satisfy them; and when our Lord went into the temple to pray, he could sense the hunger of the people for God. Why?

Well, you see, God is pure spirit, but we are not. We are physical creatures; and we relate to the universe around us in a physical way. I know this pulpit is here. Why? Because I see it, I can touch it, I can read from it. I know it is here because I experience it with my senses. How do I know that God is here? Can I see him? Can I touch him?

All of these places where God is said to have dwelt, the Law, the Ark, the Tent, the Temple, all of them were defective. You see, because all of these

different places were made by men. Nothing made by man could ever contain the infinite God. The only place where God could really dwell would have to be a place built by God, himself. And that is exactly what he did when he took upon himself the flesh of the Virgin Mary, and became man. And for the first time in the history of God's people, God had a place to dwell that was truly worthy of him, a place so perfect that it was, in fact, God himself, in the person of Jesus.

In St. John's own words: "The word was made flesh, and dwelt among us, and we saw his glory, the glory of the only son of the Father, full of grace and truth."

We have a temple. Jesus is the temple of the new covenant. A perfect temple built by God's own hand. A temple so perfect that it is God himself! A temple that cannot be destroyed; as our Lord himself said, "Destroy this temple and in three days I will raise it up again...", which is exactly what he did on Easter Sunday. For thirty-three glorious years that temple walked among us. He preached in the synagogues, he healed the sick, he forgave sinners; he gave sight to the blind and caused the lame to walk; he made the deaf hear and the dumb speak; he cast out demons and raised the dead. But the most glorious thing he did was this: "He took bread, said the blessing, broke the bread, and gave it to his disciples saying, 'Take this, all of you, and eat it; this is my body, which will be given up for you.' "

You see, God knows us so very well. He knows that we are physical beings; that we cannot just relate to him purely on a spiritual level; that we need a God whom we can see and touch and feel. That is why he gave us Jesus; and that is why Jesus, before leaving this world, gave us his greatest gift: He gave us himself, under the humble appearances of bread and wine, so that we, too, could know where God is.



I am the living bread that has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh for the life of the world. For my flesh is real food, and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him (John 6:51,55-56).

St. John begins his account of the Last Supper with these words: "Jesus, having loved his own in the world, loved them to the end." That is what the Eucharist is all about: love. Not the kind of love that you or I know. When we speak of love we so often mean possession, satisfaction, fulfilment. For us, love so often becomes an obsession in which we try to own

another person, to make that person ours. For our Lord it's just the opposite. For Him, to love another means not to possess but to be possessed. We so often characterize love as a hunger for another person. But at the Last Supper our Lord shows us the true character of

love; and by the act of washing His disciples' feet he reminds us that our destiny is to love one another as he has loved us. And He has loved us not with a hunger that seeks to consume, but which seeks to be consumed, giving His own Flesh and Blood as food and drink. I wonder how many of us actually believe that. How many of us actually believe that the small portion of bread and wine given to us in Holy Communion is not bread and wine at all, but the Lord? Not a symbol of Jesus, not a reminder of Jesus, Jesus is not present in the bread; but that it actually is the body, blood, soul, and divinity of Jesus Christ, and Jesus Christ is God. Think about that for a moment: God created the universe and everything in it, and he created you; and you can see him and receive him right here in this church! And there's absolutely no reason for it, except that he loves you!

That little girl in the third grade might have just as well spoken for a lot of people when she said, "Where is God?" Because there are a lot of people running around with empty hearts. And they try, so futilely, to fill the emptiness with created things, all the while missing the fact that the only thing that can fill their hearts is in front of them always in the sacrifice of the Holy Table. That is where the priest, standing in the person of Christ, unites his own flesh and blood to that of his Divine Master, and offers both as an expiation for sin, his own sin as well as his people's. That is where the creator places himself in the hands of the creature as a proof of his love, as if his love needed any proof.

The love that requires proof now is our own. And our Lord has shown us how, as he commanded us at the last supper: "I have set you an example that you should do as I have done for you." **From: Byzantinecatholicpriest.com/index.htm**

FOR YOUTH 15 to 19 years of age HAVE YOU SIGNED UP for CAMP BUDKA? It is like Camp St. Volodymyr but just for 15 to 19 year olds. This camp will be held JULY 7 to 12 on Gambier Island between Squamish and Vancouver. **IT IS AN OUTDOOR LEADERSHIP PROGRAM with many activities including rope courses, boating and games.** All activities will help you be a good leader if you are chosen to be a councillor at Camp St. Volodymyr. To sign up - Let Jennifer Sawka know. Fill out the form and send to the Eparchial office. You have missed the early bird rates. However, there may still be room - **APPLY NOW!**

CAMP ST. VOLODYMYR August 18 – 25th, 2013 Camp St. Volodymyr will be celebrating its 30th anniversary. We have been enriching campers in their Ukrainian Catholic Faith and Culture since 1983. Located in Kelowna campers spend a week participating in age tailored activities such as Ukrainian dancing, arts & crafts, singing, catechesis, sports and water activities. Camper fees: \$260 before July 4, \$310 after July 5. 3rd/4th child from same family is \$150 each. Bus transportation is available from New Westminster. Registration forms can be downloaded from the eparchial website at www.nweparchy.ca/. For more information contact Jennifer Sawka @ 604.876.5691 jennsawka@hotmail.com. Register early. Space is limited!

VOLUNTEER STAFF Camp St. Volodymyr is again looking for counsellors to help with the planning, teaching, coordinating, and carrying out activities and guiding campers in their personal growth, and daily living skills. These positions are ideally suited for outgoing individuals who enjoy working with children and enjoy being outdoors. Counsellor application forms can be downloaded from the website and are due May 15, 2013. **This year we are looking for a volunteer to help us out with singing. Please contact us asap if you are interested.**

Support our Camp! Donations are always greatly appreciated. We are always happy to accept food donations of vegetables, fruits, cereals, and treats for children, as well as monetary donations. Tax receipts can be issued with donations of \$25 or more.