



Українська Католицька Парафія  
Покров 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."*

**25 травня, 2014**

**Volume 59 No. 21**

**May 25, 2014**

**Служби Божі/Divine Liturgies**

*В Неділю/Sunday*

*8:30 am partially sung*

*10:30 am sung*

**У Свята/Holy Day of Obligation**

*10:30 am and 7:00 pm*

**Щодня/Daily Scheduled**

*8:15 am Divine Liturgy in church*

*First Friday - 8:15 am Divine Liturgy and  
Moleben to the Sacred Heart of Jesus*

**Сповіді/Confessions:**

- 1/2 години перед Службою Божою
- 1/2 hour before Divine Liturgy
- Або наперед домовитися під час тижня
- Or by appointment during the week

**Baptism by appointment**

**Anointing of the Sick/Hospital Visits/**

*Eucharist for the sick - any time*

**Marriages - by appointment**

**Funerals by arrangement in the Parish  
Office**

**оо. Василіяни/Basilian Fathers serving the  
Parish**

*- Father Serafym Grygoruk, OSBM,  
Administrator*

*Email: serh70@outlook.com*

*Most Rev. Severian Yakymyshyn, OSBM  
Bishop Emeritus*

**Неділя про Сліпонародженого  
Йоана 9:1-38**



**Sunday of the Man Born Blind  
John 9:1-38**

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

**Місячний намір Святішого Отця Папи Римського – на травень**

**Загальний намір:** Засоби повідомлення: “Щоб засоби повідомлення були знаряддям на служінні правди і миру”.

**Місійний намір:** За Євангелізацію – Пречиста Діва Марія, керівник місії: “Щоб Пречиста Діва Марія, Зірка Євангелізації, керувала місією Церкви в проповідуванні Христа всім народам”.

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

**SUNDAY DONATIONS:** May 18, 2014-\$855.00

**Спеціальне прохання:** після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

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

**Сьогодні: неділя, 25 травня: – День ЛУКЖК.** Кожного року всі членки ЛУКЖК по цілій Канади в останню неділю місяця травня, відзначають “День ЛУКЖК” присвячений Пресвятій Богородиці – Покровительці їхньої організації. (Спеціальна збірка, буде переведена перед кожною Сл. Божою при вході до церкви.) Свята Літургія о год. 10:30 рано буде відправлена в наміренні всіх членок ЛУКЖК.

– **Парафіяльна Катехитична програма** під час Служби Божої в 10:30 рано у вітальні під церквою.

**Понеділок, 26 травня:** о 7 год. вечора – Зустріч (Сходини) Парафіяльної ради у Борд Румі.

**Вівторок, 27 травня:** о 7 год. вечора – Молебень до Пресвятої Богородиці.

**Четвер, 29 травня: Свято Вознесіння – Обов'язкове Свято**

– **Служби Божі** – 10:30 рано і 7-й вечора а відтак Молебень до Пресвятої Богородиці.

**Чи Ви є новими парафіянами?** Чи Ви є зареєстровані в цій парафії? Чи Ваша адреса і номер телефону є змінені? Просимо нових парафія повідомити наб, щоб ми могли Вас щиро привотати! Реєстраційні форми знаходяться в парафіяльній канцелярії.

**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!

**UKRAINIAN language classes for adults** (beginners and intermediate levels) are held Monday nights, 6:45–8:45 pm in the Church basement. New students welcome! Please join us. For more information call Susan @604.733.3756.

**Monthly Intentions of the Holy Father for May**

**Media.** That the media may be instruments in the service of truth and peace.  
**Mary's Guidance.** That Mary, Star of Evangelization, may guide the Church in proclaiming Christ to all nations.

– **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

**TODAY: Sunday, May 25: – National UCWLC Day.** The last Sunday of May is dedicated to the Ukrainian Catholic Women's League of Canada. Today, we greet all the members of our League on this, their special day dedicated to their Patroness, the Blessed Virgin Mary. A special collection will be taken before each Divine Liturgy in the church vestibule. The 10:30 am Divine Liturgy will be celebrated for the intention of all our UCWLC members.

– **Catechism** for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

– **Bible Studies** after the 8:30 am Divine Liturgy ONLY. (class starts after coffee at 9:40 am).

**Monday, May 26:** 7:00 pm – **Parish Council Meeting** in the Board Room.

**Tuesday, May 27:** 7:00 pm – Moleben to the Blessed Virgin Mary.

**Thursday, May 29:** – **Ascension of Our Lord – Holy Day of Obligation**

– Divine Liturgy in Church at 10:30 am and 7 pm. Moleben to the Blessed Virgin Mary following the 7 pm Liturgy.

**Saturday, May 31:** 6:00 pm – **Vespers** in the chapel (mostly in English)

Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz.

**The Relay for Life Cancer Walk** is on Saturday, June 7 at Mahon Park from 10 am – 10 pm. Show your support by making a pledge to St. Mary's Ukrainian Catholic Church team. You may do this on-line at [www.cancer.ca/relay](http://www.cancer.ca/relay) or make out a cheque to Canadian Cancer Society and give it to a team member or drop it off at the parish office.

***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 can be towed.***

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

**Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Hajra (Deacon Howard's wife), Grace Adair (Golinsky).

**YOU'RE INVITED TO CELEBRATE!**

**The 40th Anniversary of the Eparchy of New Westminster  
Bishop Ken Nowakowski's 25th Anniversary of Priestly Ordination**

**Saturday, June 21, 2014 at 11:00 am**

St. Mary's Ukrainian Catholic Church  
550 - West 14th Avenue Vancouver, BC

Celebration banquet to follow at St. Mary's Ukrainian Catholic Centre  
Tickets: \$20.00/adults \$ 10.00/child (6-12) Free for children under 6  
For Tickets: Pat Sorochuk: 604.433.0661 - Parish Office: 604.879.5830

**Camp St. Volodymyr:** This marks the 31st year of our Ukrainian Catholic Summer Camp at OAC in Kelowna Sunday, August 17-24. We require volunteers to help in the kitchen and as counsellors. If interested please contact Jennifer Sawka @ 604.876.5691 or jennsawka@hotmail.com.

**Dear Parishioners.** Members of our Parish Catering Committee will be resigning from their positions as of June 30, 2014. The leadership positions are comprised of the Catering Manager and the Head Cook. Appropriate remuneration will be negotiated. Interested parties for these positions should apply as soon as possible to the Parish Office. **Phone:** 604.879.5830; **Email:** [office@stmarysbc.com](mailto:office@stmarysbc.com); **Mail:** St. Mary's Ukrainian Catholic Church, 550 West 14 Avenue, Vancouver, BC V5Z 1P6

Please, find reflections for the **ten day period** between Ascension (May 29, 2014) and Pentecost (June 8, 2014) on our website: [www.stmarysbc.com](http://www.stmarysbc.com)

This announcement is an open invitation to all present and former choir members of LOWER MAINLAND and VANCOUVER ISLAND singers to participate in the **40th EPARCHIAL CELEBRATION**, along with the **25th ANNIVERSARY OF PRIESTLY ORDINATION OF BISHOP KEN NOWAKOWSKI**. These celebrations will be on **SATURDAY, JUNE 21 @ 11 am** at St. Mary's Ukrainian Catholic Church. The Liturgical selections will be similar to Major Archbishop Sviatoslav's visit on September 1, 2012.

**BINGO NEWS:** Our Tuesday night bingo requires a new Paymaster (men and women) from 5:30–10 pm. Basic skills in math are required. If interested, contact Ed @ 604.552.8862

**FAMILY NIGHT June 14 from 5pm – 11:30pm.** Light dinner served 5:30 –7pm. Entertainment, magic show, face painting, balloon twisting and more. Come and spend an enjoyable evening with family and friends. Tickets: \$10 for 18 years and older. Purchase tickets: 604.879.5830, 604.421.8977. See poster in church vestibule for more information.

Have you just moved into our parish? Are you registered in this parish? Has your phone number or address been changed? For new parishioners, please let us know who you are so that we can welcome you! Registration forms are available in the parish office. Call the office at 604.879.5830.

**Ukrainian Social Services** is seeking new members to belong to their organization. Their next meeting will be held at St. Mary's Boardroom on Sunday, June 1 at 1 pm. For further information, please call the President Joy Richmond at 604.477.0177.

– **MARK YOUR CALENDARS!!!** This year marks the 40th Anniversary of the Establishment of the Eparchy of New Westminster. This year also marks our Eparch's, Bishop Ken's 25th Anniversary of Priestly Ordination.

**Bookstore:** Come in and visit our bookstore. You will find an assortment of religious/Ukrainian cards, icons, prayer books and bibles.

**Книгарня:** В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних речей.

### **DID YOU KNOW... ?**

About ten Ukrainian families lived in the Kamloops, BC area in 1929. More Ukrainians arrived, and by 1944, a place of worship was required.

Rev. Fr. Alex Chomiak from Vernon, BC is credited with being the founder of the Most Holy Trinity Ukrainian Catholic Parish in Kamloops, BC in 1949.

With the blessing of Bishop Neil Savaryn, Eparch of Edmonton, construction of the church began in 1951 and the blessing of the new Church took place September 26, 1954.

On January 31<sup>st</sup>, 1954 – Rev. Fr. Bohdan Hanushevsky founded a branch of the Ukrainian Catholic Women's League of Canada, which continues to be active to this day.

After Rev. Fr. Marko Stek's death in 1978, the church was without a residing parish priest. Most Rev. Bishop Jerome Chimy, Eparch of New Westminster, held services a few times, and Sister Servants of Mary Immaculate from New Westminster, came on several occasions to lead parishioners in prayers and devotions.

Rev. Fr. Ken Olsen, with Matt Hubic, Ken Maydaniuk and Tony Kuz encouraged the formation of the Ukrainian Catholic Brotherhood in 1983.

His Beatitude Patriarch Cardinal Myroslav–Ivan Lubachivsky visited the parish and blessed newly purchased parking lot in 1986. He was the first ever Catholic Cardinal to visit Kamloops, BC.

Most Reverend Lawrence Huculak, Archbishop–Metropolitan for Ukrainian Catholic in Canada, visited the parish on November 11<sup>th</sup>, 2006.

His Excellency Most Rev. Bishop Ken Nowakowski, Eparch of New Westminster, celebrated the Pontifical Divine Liturgy at the 60<sup>th</sup> Anniversary and Praznyk on June 1<sup>st</sup>, 2013.

### **Вознесіння**

248 Протягом 40 днів після Воскресіння Христос являвся Своїм учням, утверджуючи їх у вірі, а тоді вознісся на небо і возсів праворуч Отця: «І Він вивів їх аж до Витанії і, знявши руки Свої, благословив їх. А як Він благословляв їх, віддалився від них і почав возноситись на небо. Вони ж, поклонившись Йому, повернулися з радістю великою в Єрусалим» (Лк. 24, 50–52; пор. Мр. 16, 19). Радість апостолів – у тому, що у Вознесінні Христос не покидає світу: «Отож Я з вами по всі дні аж до кінця віку» (Мт. 28, 20). Христос невидимо перебуває у світі, в якому людина покликана досягти спасіння. Апостоли дістають від Христа благословення та посланництво проповідувати Євангеліє всьому творінню (див. Мр. 16, 15) і зробити учнями всі народи, хрестячи й навчаючи їх берегти все те, що Він заповідав (див. Мт. 28, 9–20).

249 У Вознесінні Христос підніс відновлену людську природу до божественної слави. Літургійні стихирі празника Вознесіння оспівують відкриті «двері до неба», коли Христос увіходить «усередину неба», де Його вітають із трепетом ангельські сили. Він підноситься «на хмарах» понад херувимами й «вище» від неба. Як Богіві Йому належить «місце» праворуч Отця. Вознесіння в Божому задумі є передумовою Зіслання Святого Духа: «Ліпше для вас, щоб Я відійшов. Бо коли не відійду, то Утішитель до вас не зійде» (Йо. 16, 7). Христос возноситься до Отця «здесь нас, людей, і нашого ради спасіння» (Символ віри). «В домі Отця Мого багато жител. Коли б не так, то Я сказав би вам; іду бо наготовити вам місце. І коли відійду і вам місце споготую, то повернуся і вас до Себе візьму, щоб і ви були там, де Я» (Йо. 14, 2). Як Христос вознісся у славі, так у славі й прийде.

І вдруге прийде зі славою судити живих і мертвих, а Його Царству не буде кінця» (Символ віри) «І прийде віддати кожному за вчинками його» (Анафора святого Василя Великого)

### **Пришестя Христа у славі**

250 На суді синедріону Христос, відповідаючи на питання первосвященника Каяфи, чи Він «Син Благословенного» (Мр. 14, 61), наводить

слова пророка Даниїла про прихід у славі Сина Людського: «І побачите Сина Чоловічого, який сидітиме праворуч Всемогутнього та йтиме на хмарах небесних» (Мр. 14, 62; пор. Дан. 7, 13). Після Вознесіння Христового ангели сповістили апостолам: «Оцей Ісус, Який від вас був узятий на небо, так само прийде, як ви Його бачили відходячого на небо» (Ді. 1, 11). Як у людській природі Він вознісся до божественної слави, так у тій же прославленій людській природі прийде судити.

251 У славному Пришесті (грецькою – *парусія*) Христа Суд над «живими і мертвими» стане благословенням для праведників. На Суді бо відкриється і стане явним усе таємне і приховане: «Нічого бо нема схованого, що б не відкрилось, і скритого, що б не виявилось» (Лк. 12, 2–3).

252 Славне друге Пришестя Христа несе зі собою також прославлення людини (див. Кл. 3, 4), яке є сповненням обожествлення, осягненням «повноти Христа» (Еф. 4, 13). Христос розпочав прославлення людини у Своєму Воскресінні, а відтак – в історії Церкви у свідченні святих: «Христос із мертвих устав, як начало померлих, первородний творіння, Творець всього, що існує, Він і нашу зотлілу природу обновив у Собі»<sup>1</sup>, а тоді у відповідь «як первістки єства вселенна приносить Насадителю творіння ... богоносних мучеників»<sup>2</sup>.

## FEAST OF THE ASCENSION

*Word of God:* ... he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit ... But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven...”

*Full text: Acts 1:1–12*

*Reflection:* In his book *Jesus of Nazareth*, Pope Benedict XVI explains the meaning of the Ascension: “The departing Jesus does not make his way to some distant star. He enters into communion of power and life with the living God, into God’s dominion over space. Hence he has not ‘gone away,’ but now and forever he is present with us and for us ... now, through his power over space, he is present and accessible to all – throughout history and in every place.”

*Prayer:* You, O Lord, ascended into heaven, from where You came. Do not

<sup>1</sup> Октоїх, глас 3, неділя, утренья, сідальний перший.

<sup>2</sup> Пор. Апостол, субота, кондак мученикам.

leave us orphans, and may Your Holy

Spirit come and bring peace to the world. Show the sons of man the works of your might, O Lord, lover of mankind.

*Invitation:* On this solemn feast of the Ascension of our Lord Jesus Christ, we invite all to respond to the invitation of our Father and Head, His Beatitude Sviatoslav (Shevchuk), to travel together towards the feast of Pentecost, together meditating on the daily readings of the Divine Liturgy, taken from the Acts of the Apostles, which we will be reading daily over the next ten days. The Acts are the continuation of the Gospel of St. Luke, relating what took place with the Church following the ascension of Jesus. The example of the life of the Early Church, its birth, development, and missionary activity provides us with an ideal model for our missionary activity in the world today. The themes presented by St. Luke in the Acts of the Apostles will help us to better respond to the call of His Beatitude, expressed in his pastoral letter: "The Vibrant Parish – a Place to Encounter the Living Christ."

The account presented in *the Acts of the Apostles* is marked by the abiding presence of Jesus Christ, our Lord. The evangelist Luke frequently emphasizes that Jesus is the King and Lord not of an ever-more distant past, but is present and real to us. He is a person who can be known and loved who can hear and be heard, who continues to act in the world. That is why we could also call this book "The Acts of Jesus in the Church," for it bears witness that Jesus Christ is the same, yesterday, today and forever (see Heb 13:7), and that He is Emmanuel, God-with-us (see Mt. 1:23), every day until the end of the age (see Mt. 28:20).

### **Ascension invites us into God's royal presence**

Benedict XVI offers encouragement to unemployed during Mass at Cassino on 24 May, 2009 **Pope Benedict XVI**

*On Sunday morning, 24 May [2009], the Solemnity of the Ascension, the Holy Father went by helicopter to Cassino, Central Italy. Before presiding at Holy Mass in Miranda Square, the Pope was greeted by the Mayor who announced that from that day the Square would be renamed after him. The following is a translation of the Pope's Homily, which was given in Italian.*

Dear Brothers and Sisters,

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

With these words, Jesus took his leave of the Apostles, as we heard in the First Reading. Immediately afterwards the sacred Author adds that "as they were looking on, he was lifted up, and a cloud took him out of their sight" (Acts 1:9).

This is the mystery of the Ascension that we are celebrating today. But what do the Bible and the Liturgy wish to tell us by saying that Jesus "was lifted up"? We cannot understand the meaning of these words from a single text or from a single book of the New Testament but rather by listening attentively to the whole of Sacred Scripture. In fact the verb "to lift up" was originally used in the Old Testament and refers to royal enthronement. Thus Christ's Ascension



means in the first place the enthronement of the Crucified and Risen Son of Man, the manifestation of God's kingship over the world.

However, there is an even deeper meaning that is not immediately perceptible. In the passage from the Acts of the Apostles it is said first that Jesus was "lifted up" (v. 9) and then it says "taken up" (v. 10). The event is not described as a journey to on high but rather as an action of the power of God who introduces Jesus into the space of closeness to the Divine. The presence of the cloud that "took him out of their sight" (v. 9), recalls a very ancient image of Old Testament theology and integrates the account of the Ascension into the history of God with Israel, from the cloud of Sinai and above the tent of the Covenant in the desert, to the luminous cloud on the mountain of the Transfiguration.

To present the Lord wrapped in clouds calls to mind once and for all the same mystery expressed in the symbolism of the phrase, "seated at the right hand of God". In Christ ascended into Heaven, the human being has entered into intimacy with God in a new and unheard-of way; man henceforth finds room in God for ever.

"Heaven": this word Heaven does not indicate a place above the stars but something far more daring and sublime: it indicates Christ himself, the divine Person who welcomes humanity fully and for ever, the One in whom God and man are inseparably united for ever. Man's being in God, this is Heaven. And we draw close to Heaven, indeed, we enter Heaven to the extent that we draw close to Jesus and enter into communion with him. For this reason today's Solemnity of the Ascension invites us to be in profound communion with the dead and Risen Jesus, invisibly present in the life of each one of us.

In this perspective we understand why the Evangelist Luke says that after the Ascension the disciples returned to Jerusalem "with great joy" (24:52). Their joy stems from the fact that what had happened was not really a separation, the Lord's permanent absence: on the contrary, they were then certain that the Crucified-Risen One was alive and that in him God's gates, the gates of eternal life, had been opened to humanity for ever. In other words, his Ascension did not imply a temporary absence from the world but rather inaugurated the new, definitive and insuppressible form of his presence by virtue of his participation in the royal power of God.

It was to be up to them, the disciples emboldened by the power of the Holy Spirit, to make his presence visible by their witness, preaching and missionary zeal. The Solemnity of the Lord's Ascension must also fill us with serenity and enthusiasm, just as it did the Apostles who set out again from the Mount of Olives "with great joy".

Like them, we too, accepting the invitation of the "two men in dazzling apparel", must not stay gazing up at the sky, but, under the guidance of the Holy Spirit must go everywhere and proclaim the saving message of Christ's death and Resurrection. His very words, with which the Gospel according to St Matthew ends, accompany and comfort us: "and lo, I am with you always, to the close of the age" (Mt 28:19).

Dear brothers and sisters, the historical character of the mystery of Christ's Resurrection and Ascension helps us to recognize and understand the transcendent condition of the Church which was not born and does not live to compensate for the absence of her Lord who has "disappeared" but on the contrary finds the reason for her existence and mission in the invisible presence of Jesus, a presence working through the power of his Spirit.

In other words, we might say that the Church does not carry out the role of preparing for the return of an "absent" Jesus, but, on the contrary, lives and works to proclaim his "glorious presence" in a historical and existential way. Since the day of the Ascension, every Christian community has advanced on its earthly pilgrimage toward the fulfilment of the messianic promises, fed by the word of God and nourished by the Body and Blood of her Lord.

This is the condition of the Church, the Second Vatican Council recalls, as she "'presses forward amid the persecutions of the world and the consolations of God', announcing the Cross and death of the Lord until he comes" (*Lumen Gentium*, n. 8).

Brothers and sisters of this beloved diocesan community, today's Solemnity urges us to consolidate our faith in the Real Presence of Jesus in history: without him we can do nothing effective in our life or our apostolate. It is he, as the Apostle Paul recalls in the Second Reading, whose "gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the Body of Christ", that is, the Church. And this is in order that we "attain to the unity of the faith and of the knowledge of the Son of God" (Eph 4:11-13), since the common vocation of one and all is to form "one body and one spirit, just as you were called to the one hope that belongs to your call" (Eph 4:41).

My Visit today fits into this perspective. As your Pastor noted, its purpose is to encourage you "to build, found and rebuild" your diocesan community ceaselessly on Christ. How? St Benedict himself points out the way to us in his *Rule* when he recommends that we prefer nothing to Christ: "*Christo nihil omnino praeponere*" (LXII,11).

I therefore thank God for the good that your community is doing under the guidance of Fr Abbot Dom Pietro Vittorelli, its Pastor, whom I greet with affection and thank for his courteous words to me on behalf of all. With him I greet the monastic community, the Bishops, priests and men and women religious present. I greet the civil and military Authorities and in the first place the Mayor to whom I am grateful for the welcome address with which he greeted me on my arrival in this Piazza Miranda, which from this day on will be called after me, although I do not deserve it.

I greet the catechists, the pastoral workers, the young people and all those who in various ways see to spreading the Gospel in this region, laden with history, which experienced periods of great suffering during the Second World War.

Silent witnesses of it are the numerous cemeteries that surround your rebuilt town: among them I remember in particular those of Poland, Germany and the Commonwealth. I extend my greeting, lastly, to all the inhabitants of Cassino and of the neighbouring towns: I reach out to each one, and especially to the sick and the suffering, with the assurance of my affection and my prayers.

Dear brothers and sisters, at this celebration we hear resonating St Benedict's appeal to keep our hearts fixed on Christ, to prefer nothing to him. This does not distract us, on the contrary it is an even greater incentive to build a society in which solidarity may be expressed by concrete signs. But how? Benedictine spirituality, well known to you, proposes an evangelical programme that is summed up in the motto: *ora et labora et lege* — prayer, work and culture.

First of all is prayer which is the most beautiful legacy that St Benedict bequeathed to the monks, but also to your particular Church: to your clergy, the majority of whom were trained at the Diocesan Seminary, for centuries housed in this same Abbey of Monte Cassino, to the seminarians, to the many people educated at the Benedictine schools and "recreation" centres and in your parishes, to all of you who live in this region.

In lifting your gaze from every village and part of the diocese you can admire the Monastery of Monte Cassino, that constant reminder of Heaven, to which you climb every year in procession on the eve of Pentecost. Prayer, to which with its sonorous tolling the bell of St Benedict summons the monks every morning, is the silent path that leads us straight to God's Heart; it is the breath of the soul that restores peace to us in the storm of life.

Furthermore, at the school of St Benedict, the monks have always cultivated a special love for the word of God in *lectio divina*, which today has become the common patrimony of many. I know that your diocesan Church, in adopting the guidelines of the Italian Bishops' Conference, takes great pains to acquire a deeper knowledge of the Bible and indeed has inaugurated a programme for the study of the Sacred Scriptures, this year dedicated to the Evangelist Mark, which will continue over the next four years and conclude, please God, with a diocesan pilgrimage to the Holy Land.

May attentive listening to the divine word nourish your prayers and make you prophets of truth and love in a unanimous commitment to evangelization and human advancement.

Another pivot of Benedictine spirituality is work. Humanizing the working world is characteristic of the soul of monasticism and this is also an endeavour of your community that seeks to be beside the numerous workers in the large industry present at Cassino and in the businesses connected with it.

I know how critical the situation of many of the workers is. I express my solidarity to all those who are living in a worrying and precarious plight, to workers on redundancy pay or who have actually been discharged. May the wound of unemployment that afflicts this territory induce the public authorities, entrepreneurs and all who have means to seek, with the help of all, effective

solutions to the employment crisis, creating employment in order to safeguard families.

In this regard how can we forget that the family urgently needs better protection because this institution is dangerously threatened at its very roots? Then I am thinking of the young people who have difficulty in finding dignified work that will enable them to build a family.

I would like to say to them: do not feel discouraged, dear friends, the Church does not abandon you! I know that at least 25 young people of your Diocese took part in the last World Youth Day. in Sydney. In treasuring that extraordinary spiritual experience, may you be Gospel leaven among your friends and peers; with the power of the Holy Spirit, be new missionaries in this land of St Benedict!

Lastly, attention to the world of culture and education is part of your tradition. The famous Archives and Library of Monte Cassino contain innumerable testimonies of the commitment of men and women who meditated upon and sought ways to improve the spiritual and material life of human beings.

In your Abbey the "*quaerere Deum*" is tangible, that is, it is possible to feel that European culture has consisted in the search for God and the readiness to listen to him and this also applies in our day. I know that you work with this same spirit in universities and schools so that they may become workshops of knowledge, research and enthusiasm for the future of the generations to come. I also know that in preparation for this Visit, you recently held a congress on the theme of education, to inspire in everyone a keen determination to pass on to the young the indispensable values of our human and Christian heritage.

In today's cultural effort which aspires to creating a new humanism, faithful to the Benedictine tradition, you rightly intend also to pay attention to the frail or the weak, to the disabled and to immigrants. and I am grateful to you that you are giving me the opportunity to inaugurate on this very day the "House of Charity" at which a culture attentive to life is being built with deeds.

Dear brothers and sisters, it is not hard to see that your community, this portion of the Church which lives round Monte Cassino, is the heir and depositary of the mission steeped in St Benedict's spirit to proclaim that in our life no one and nothing must take priority over Jesus; the mission to construct, in Christ's name, a new humanity under the banner of acceptance and assistance to the weakest. May your holy Patriarch help you and accompany you together with St Scholastica, his sister; and may the holy Patrons and especially Mary, Mother of the Church and Star of our Hope protect you. Amen!