



*Dormition of the Mother of God*  
*Ukrainian Catholic Church*  
 Українська Католицька Церква  
 Успення Пресвятої Богородиці



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**Ukrainian Catholic Eparchy of New Westminster:** [www.nweparchy.ca](http://www.nweparchy.ca)

**16<sup>th</sup> Sunday after Pentecost - Saint Protomartyr Thekla - September 24<sup>th</sup>, 2017 A.D**

**THE VIBRANT PARISH - A PLACE TO ENCOUNTER THE LIVING CHRIST: Through the Word, the Holy Mysteries & Prayer, Serving One's Neighbour, Leadership,**



**Fostering & Serving Unity and Missionary Spirit** – Pastoral Letter of His Beatitude Sviatoslav

O Lord Jesus Christ, our Good Shepherd, as you once gathered lost sheep that they might hear Your voice and be your flock, so also today graciously look down from heaven upon our parish community, and send down on it your Holy Spirit, that it might be a place to receive the joy of Your Good News. Strengthen us with your presence, and always gather us together in prayer. Grant us the spirit of serving others, so that in our parish all might encounter You, the merciful God. Bless our spiritual leaders with Your wisdom, and inspire us to generously give of our time, talents and treasure for the building up of Your Kingdom. Unite us in peace and harmony, as befits Your community of love. Instill in us a missionary spirit, and let our parish community shine with the light of the Gospel, with prayer and good works, inviting all to share in the divine life, so that Your Name, O Saviour, may be praised, together with Your eternal Father, and Your most-holy, good and life-giving Spirit. Amen.

The question posed by Jesus Christ, and the question we must be prepared to answer at our own last judgment, is “What have you done with the gifts-talents you have received from God as a human person?” Everything we have and everything we become are gifts from the Almighty and Omnipresent God. Like the stewards in the Gospel’s reading parable today, we have been given many personal and individual gifts which may not often be visible to the other people. Do we develop those gifts-blessings and do we share them for the glory of God and our eternal life with the Heavenly Creator, all saints and angels, - or do we just ignore, do not care, “bury” and keep them just to ourselves by really doing nothing with them?

‘Let us contribute alike money, eagerness in helping, care for others and all things for our neighbor’s benefit. For the talents in this parable are each person’s ability and power, whether by caring for others, or by giving money, or by teaching, or by any other such means. Let no one say, “I have but one talent and I can do nothing.” For you can bring

about fruit even with one talent. You are not poorer than the widow of the Gospels. You are not more unlearned than Peter and John who were “ordinary men of no education” (Acts 4:13) but nevertheless, because they showed zeal and did all things for the common benefit, they attained to heaven. For nothing is so pleasing to God, and make one His friend, as to live for the common benefit.’ teaches Saint John Chrysostom.

‘Behold, O my soul, the Master has confided to you a talent; receive the gift with awe; bear fruit for Him Who gave; distribute to the poor and acquire for yourself the Lord as your Friend; that when He will come in glory you may stand on His right hand and hear His blessed voice: Enter, my servant, into the joy of your Lord. O my Savior, deem me, the lost wanderer, worthy of Your Kingdom through Your great love. Amen.’ (Hymn of the Aposticha)

**“...Open the doors of your hearts and your homes to Christ, allow His Holy Spirit to transform you, purify and strengthen you in God’s love!” - Pastoral Letter of His Beatitude Sviatoslav Shevchuk “The Vibrant Parish”**

**“...Відчиніть двері своїх душ і домівок Христові, дозвольте Його Святому Духові вас перемінити, очистити і скріпити Божою любов’ю!” - Пастирський Лист Блаженнішого Святослава Шевчука “Жива Парафія”**

**Christian Greetings:** *Glory to Jesus Christ! – Glory to Him Forever!* *Slava Isusu Chrystu! – Slava na Viky!*  
*Слава Ісусу Христу! – Слава на Віку!* *Christ is among us! – He is and will be!*

## *Liturgical Propers:*

**Tone 7<sup>th</sup>**, text from “*The Divine Liturgy of Saint John Chrysostom*”;  
pages 103-105 in English language, and pages 102-104 in Ukrainian language.

**Epistle:** *A reading from the Second Letter of Saint Paul to the Corinthians:* (2 Cor. 6:1-10)



*Brethren*, as your fellow workers we beg you not to receive the grace of God in vain. For he says, “In an acceptable time I have heard you; on a day of salvation I have helped you.” Now is the acceptable time! Now is the day of salvation! We avoid giving anyone offense, so that our ministry may not be blamed. On the contrary, in all that we do we strive to present ourselves as ministers of God, acting with patience endurance amid trials, difficulties, distresses, beatings, imprisonments, and riots; as men familiar with hard work, sleepless nights, and fastings; conducting ourselves with innocence, knowledge and patience, in the Holy Spirit, in sincere love as men with the message of truth and the power of God; wielding the weapons of righteousness with right hand and left, whether honored or dishonored, spoken of well or ill. We are called imposters, yet we are truthful; nobodies who in fact are well known; dead, yet here we are alive; punished, but not put to death; sorrowful, though we are always rejoicing; poor, yet we enrich many. We seem to have nothing, yet everything is ours!

**Апостол:** *До Коринтян другого послання Святого Апостола Павла читання:* (2 Кор. 6, 1-10)

Браття і Сестри, як співробітники, ми закликаємо вас, щоб благодаті Божої не приймати марно. Бо каже: «Сприятливого часу я вислухав тебе, і в день спасіння я допоміг тобі. Ось тепер – час сприятливий, ось тепер – день спасіння.» Ми не даємо нікому ніякої нагоди до спотикання, щоб не виставляти на глум наше служіння; але в усьому виявляємо себе, як слуг Божих, у великій терпеливості, скорботах, у нуждах, у тіснотах, під ударами, в темницях, у заколотах, у трудах, у неспанні, у постах у чистоті, у знанні, у довготерпеливості, у лагідності, у Святому Дусі, у щирій любові, у слові правди, в силі Божій, у зброї справедливості в правиці й лівиці, у славі й безчесті, у наклепах і в добрій славі; як обманці, однак правдиві, як незнані, а проте надто знані; як ті, що вмирають, а все живі; як карані, та не забиті; як сумні, та завжди веселі; як бідні, а багатьох збагачуємо; як ті, що нічого не мають, а все посідаємо.

**Gospel:** (Mt. 25:14-30)

*The Lord told this parable:* “The case of a man who was going on a journey is similar. He called in his servants and handed his funds over to them according to each man’s abilities. To one he disbursed five thousand silver pieces, to a second two thousand, and to a third a thousand. Then he went away.

Immediately the man who received the five thousand went to invest it and made another five. In the same way, the man who received the two thousand doubled his figure. The man who received the thousand went off instead and dug a hole in the ground, where he buried his master’s money.

After a long absence, the master of those servants came home and settled accounts with them. The man who had received the five thousand came forward bringing the additional five. ‘My lord,’ he said ‘you let me have five thousand. See, I have made five thousand more.’ His master said to him, ‘Well done! You are an industrious and reliable servant. Since you were dependable in a small matter I will put you in charge of larger affairs. Come, share your master’s joy!’ The man who had received the two thousand then stepped forward. ‘My lord,’ he said, ‘you entrusted me with two thousand and I have made two thousand more.’ His master said to him, ‘Cleverly done! You too are an industrious and reliable servant. Since you were dependable in a small matter I will put you in charge of larger affairs. Come, share your master’s joy!’

Finally, the man who had received the thousand stepped forward. ‘My lord,’ he said, ‘I knew you were a hard man. You reap where you did not sow and gather where you did not scatter, so out of fear I went off and buried your thousand silver pieces in the ground. He is your money back.’ His master exclaimed: ‘You worthless, lazy lout! You know I reap where I did not sow and gather where I did not scatter. All the more reason to deposit my money with the bankers, so that on my return I could have had it back with interest. You, there! Take the thousand away from him and give it to the man with the ten thousand. Those who have, will get more until they grow rich, while those who have not, will lose even the little they have. Throw this worthless servant into the darkness outside, where he can wail and grind his teeth.’

**Євангеліє:** (Мт. 25, 14-30)

Сказав Господь притчу оцю: Один чоловік, пускаючись у дорогу, прикликав своїх слуг і передав їм своє майно. Одному він дав п'ять талантів, другому – два, а третьому один, кожному за його здібністю, і від'їхав. Той,

що взяв п'ять талантів, негайно пішов і орудував ними, і придбав других п'ять талантів. Так само і той, що взяв два, також: придбав два других. А той, що взяв лише один, пішов, викопав у землі яму та й сховав гроші пана свого. По довгій часі приходять пан слуг тих і зводить з ними обрахунок. Приступив той, що узяв був п'ять талантів, і приніс других п'ять талантів: Мій пане, – каже, – ти мені дав п'ять талантів, ось я придбав других п'ять талантів. Сказав до нього його пан: Гаразд, слуго добрий і вірний. У малому ти був вірний, поставлю тебе над великим. Увійди в радість пана твого. Приступив і той, що взяв був два таланти та й каже: Пане; два таланти передав ти мені. Ось других два я придбав. Сказав до нього пан його: Гаразд, слуго добрий і вірний! У малому був ти вірний, поставлю тебе над великим. Увійди в радість твого пана. Приступив і той, що взяв був лише один талант, і каже: Пане, знав я тебе, що ти жорстокий чоловік: пожинаєш, де не сів, і визбируєш, де ти не розсипав. Тому, зо страху, я пішов і закопав талант твій у землю. Ось вінб маєш твоє. Озався його пан і каже до нього: Лукавий слуго й лінивий! Ти знав, що я пожинаю, де не сів, і визбирую, де я не розсипав. Тож треба було тобі віддати мої гроші торговцям, і я, повернувшись, забрав би своє з відсотками. Візьміть, отже, талант від нього й дайте тому, хто має їх десять. Бо кожному, хто має, додасться, і він матиме над міру; а в того, хто не має, заберуть і те, що має. А нікчемного слугу того викиньте в темряву кромішню. Там буде плач і скрегіт зубів.

*Our Eparch, Bishop Ken is requesting that at the conclusion of every Divine Liturgy we say an additional prayer for Peace in Ukraine until the end of the war. For peace in Ukraine, let us pray: Our Father ... Hail Mary ... Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.*



### Молитва Живої Парафії:

Господи Ісусе Христе, Пастирю Добрий, як колись Ти пригорнув заблуканих овечок, щоб вони пізнали Твій голос і були Твоїм стадом, так і сьогодні глянь ласкаво з небесних висот на нашу парафію та зішли на неї Твого Святого Духа, щоб вона була місцем пізнання радості Доброї Новини. Скріплюй нас Твоєю присутністю та єднай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твоєю мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талантів, ні матеріальних дїбр для розбудови Твого царства. Єднай нас у мирі та злагоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світилом євангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилось, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.



### **THANK YOU VERY MUCH! ЩИРО ДЯКУЄМО!**

\* to all our parishioners, guests, visitors and all people of the good will who by their kindness share time, make donations, knowingly and unknowingly for many people thoughtfully care and help our parish, attend services during the week, share time and work at the parish projects, look after and graciously support our Christian, Catholic parish community! Sincerest thank you very much! May the Almighty God generously bless and reward your care, time and generosity! **May the Almighty God bless and reward your time and care!**

**“Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us!”**

*(A Prayer from the Divine Liturgy of Saint John Chrysostom)*

### CONGRATULATIONS

\* May the Almighty God bless in good health and salvation in many, happy and blessed years of life to all who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – Mnohaya i Blahaya Lita!

### ANNOUNCEMENTS

**A WARM WELCOME TO OUR PARISHIONERS, GUESTS AND VISITORS WHO HAVE JOINED US IN THIS DIVINE LITURGY. THANK YOU FOR PRAYING WITH US AT THE CHUCH TODAY!**

**WISHING YOU A BLESSED, RESTFUL WEEKEND AND FRUITFUL, HEALTHY AND SAFE WEEK! EVERYONE IS VERY WELCOME TO COME AND PARTICIPATE IN OUR PARISH COFFE AND FELLOWSHIP AT THE CHURCH HALL TODAY FOLLOWING THE DIVINE LITURGY TODAY!**

### Special Petitions:

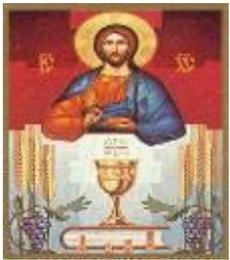
\* Lord watch over your people in British Columbia who have had to flee their homes, send your Holy Spirit to comfort those who have lost their homes and business. Protect those who are battling the fires and give strength to them and all who are providing comfort to those in need, Lord hear us and have mercy!

\* We also pray to be blessed with generous hearts to contribute to our Bishop's initiatives and programmes, such as: the support of parishes, the education of parishioners, and the formation of seminarians, Lord hear us and have mercy.

\* We also pray for the people of Ukraine, that with the help of the Holy Spirit, they may obtain social peace, political harmony and economic stability: Lord, hear us and have mercy.

**REMEMBER TO PRAY FOR:** yourselves, Most Reverend Bishop-Emeritus Severian Yakymyshyn, Mike B., Lucy D., Edward H., Janet F., Alex R., Kathleen B., William S., Lawrence S., Volodymyr P., Ivan L., Fr. Edward E., Lily-Ann S., Mary D., Pauline P., Ray S., Cameron V., Rose O., Keyton A., Ric B., Shirley C., Peter D., Sandra Sh., Patricia U., Yvette U., Ann W., Orest Kociuba, Kalyna Kociuba, Bronie Huska, Peter Huska, Stanley and Roma Nowakowski (Bishop Ken's parents), Rose Ostopowich, all members of our parish and those who are not able to join actively in our community, your families, relatives, friends; governments and armed forces, especially the shut-in or those in the hospitals, traveling, working or studying, nursing and senior homes, those seeking God's answer to their prayers or those rejoicing with God's answer; those celebrating birthdays and anniversaries; those called to their eternal reward and for the family they leave behind; widows and widowers, orphans, homeless and all people who have asked us pray for them. Please, also in your kindness keep praying daily for vocations to the priesthood and religious life. Remember to ask for special blessings to all Christian families! **REMINDER** for families of individuals, who are admitted to hospital - If you or a family member is admitted to hospital and you wish to have a priest visit, please be sure to have someone call our parish rectory office to make this request. Your pastor may have no other way of knowing that you are in hospital, as privacy legislation.

\* **CATECHISM ANNOUNCEMENT:** *"And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God."* (Matthew 19:14) We are happy to welcome all children to our Dormition of the Mother of God parish catechism program. We want your children to learn more about their orthodox faith in the Catholic Church, sacred scripture, feast days, icons, singing and religious practices and customs of the Ukrainian Catholic Church. If you have any questions, please, do not hesitate to contact Rev. Fr. Pavlo Myts (tel.: 250-860-7295) or Mrs. Marilyn Daulat (tel.: 250-801-7538). With the help of God, we are starting our parish Catechism classes for children on Sunday, October 1<sup>st</sup>, 2017 A.D.



**EPARCHY OF NEW WESTMINSTER VIBRANT PARISH APPEAL SHARE YOUR HEART**

*"... We need your urgent and immediate support to guarantee the viability of our Eparchy for future generations of your children and grandchildren. We want to ensure the survival of pastoral services including the celebration of the sacraments in the Ukrainian Catholic tradition, such as Divine Liturgies, Baptism, Marriages, Funerals and the great Feasts, which means so much to us..."*

**+Ken**

**(Eparchial Bishop of New Westminster)**

**CONTACT INFORMATION:** 502 – 5<sup>th</sup> AVENUE, NEW WESTMINSTER, BC CANADA, V3L 1S2

**TELEPHONE:** 604-524-8824 **EMAIL:** [new.chancery@gmail.com](mailto:new.chancery@gmail.com) **WEBSITE:** [www.nweparchy.ca](http://www.nweparchy.ca)

\* **Volunteers help is needed to make cabbage rolls starting after 7 am on Friday of Sept. 29<sup>th</sup>, 2017.** It is a good time to help and socialize by being together. More helpers come – easier and faster the work is done! Please, come!

\* **Volunteers for Sunday coffee socials and clean-ups are needed** – please continue putting your name on the calendar posted in the church hall. If you can help out, please, let us know. Your help is truly appreciated!

\* **Glasses Prescription Box for Ukraine** is placed and located at the left side by the entrance to the parish hall. Please, feel free to participate in and support this important project.

\* **Red Beets donations:** If you have extra red beets, please, feel free to donate to our parish kitchen in support parish bake sales fundraising project.

\* **Our Parish Maintenance Project** – looking at the most urgent needs of the parish property, the Parish Council agreed that repair and painting church windows will need to be done this summer. Thank you generosity of three of our parishioners we have collected \$300 (\$200 & \$100 for church windows). Very soon we will have quotes available for this project. We will be relying on parishioners' generous donations to pay for parish projects. Thank you for your generosity. God bless and reward you time and care!

\* **PILGRIMAGE TO THE HOLY LAND:** Oct. 12-24, 2017 Walk in the footsteps of Jesus; an unforgettable experience with Rev. Fr. Joe Ostapowich, Sr. Angelica SSMI, brother & sister pilgrims. For details and price call Mrs. Myrna Arychuk at

**604 - 617 - 7200**

\* **FAITHFUL GIVING** ..... **Remember** that we never take a day off or a vacation from God, or from our obligation to attend Divine Liturgy on Sundays and Holy Days. When traveling, working or studying, please, make sure you check out the service schedule for the area churches at our eparchial website: [www.nweparchy.ca](http://www.nweparchy.ca) and attend the Divine Liturgy. Please, remember as well, that while parishioners may be away and on vacation, the parish is not. Expenses continue as they do throughout the year. Please, remain consistent in your gifts to parish. Your weekly Sunday offering is important to our financial well-being. If you are away, we appreciate it when you forward your “make-up” donations. The financial stability of the parish counts on regular Sunday contributions. Please, continue to be supportive and generous!

“Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us!” (*Divine Liturgy of Saint John Chrysostom*)

\* **BOX FOR USED CHURCH BULLETINS** – since our Sunday bulletins contain Sacred Scripture readings & icons, they need to be disposed of properly/respectfully after use. Please do not throw them into the garbage but recycle them after shredding if possible. In order to assist with this request, we have provided a special box for used bulletins at the church entrance.



\* **BE A STEWARD:** Have you ever wondered what more can you do to help our parish? Here are some suggestions: Steward of property security; Steward of grounds cleaning; Steward of cleaning church; Steward of church linen; Steward of outreach; Steward of caring; Steward of prayer; Steward of service. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It’s not only about doing but about “BEING” present to others!

\* **50<sup>th</sup> PARISH ANNIVERSARY OF THE EXALTATION OF THE HOLY CROSS UKRAINIAN CATHOLIC CHURCH IN SURREY, BC:** The parish will be holding the Celebration of the 50<sup>th</sup> Anniversary of the Parish on Saturday, October 21<sup>st</sup> at 5:00 PM –

Banquet (5 STAR CATERING SUNRISE BANQUET & CONFERENCE CENTRE at 5640 188 Str.); Sunday, October 22 - Divine Liturgy at 11:00 am. For tickets, please contact Mr. Lawrence Kotylak or Rev. Fr. Andrii Chornenkyy If you would like to submit some photos or other materials for 50<sup>th</sup> Anniversary Celebration, please use the following e-mail address: [50holycross@gmail.com](mailto:50holycross@gmail.com)

\* **Saint Pope Pius X<sup>th</sup> Roman Catholic Parish** (Corner of Gordon and Fuller) **2017 Fall Bazaar on Saturday, Sept. 30<sup>th</sup>, 8:00 am – 2:00 pm.** Select from among: Needlecraft, Toys, Farmers Market, Used Books, Treasures, White Elephant, Jewellery & Religious Articles Treat yourself: Baked Goods, Barbecue, Tea Room. Come for Lunch! Join the Raffle for a Quilt Try your luck with the 50/50 Draws.

\* **Corpus Christi Roman Catholic Parish Fall Fair & Farmer’s Market** (750 Rutland Rd. N.) **Sept. 30<sup>th</sup>, Saturday from 8:30 am to 2 pm.** Pancake breakfast & barbeque, fresh fruit & vegetables, home-baked goods, silent auction, large sidewalk sale. Children’s activities and much more. Everyone is welcome to attend.

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[www.springfieldfuneralhome.com](http://www.springfieldfuneralhome.com)

### ***Ecclesiology as Spirituality: A Little Church History Lesson: LETTER FROM UKRAINE by Andrii Chirovsky, October 2001 Part 2:***

This Catholic Church of Kyiv looks to the Vatican City State as a kind of guarantee that the Catholic Church will not become a servant of the state, as the Moscow Patriarchate has clearly done, from the times of the Tsars through the rule of the commissars and still today. June’s papal visit underlined this fact in a strange way. In order to appease those Orthodox who followed Alexei’s warnings about the nefarious intentions of the Pope who, it was said, was out to steal sheep away from Moscow’s Church in Ukraine the entire trip was billed as the State Visit of the Head of State of the Vatican, that quaint little country whose army is gaily attired in uniforms by Michelangelo, armed with the latest in pike-style weapons.

Yet that the Pope is the citizen of no country, the subject of no earthly ruler, is precisely what Ukrainian Greco-Catholics were willing to suffer and die for in Siberia. The recent beatification of twenty-six martyrs only solidified the long-standing belief that the Church should remain beyond government control.

Not one Ukrainian Greco-Catholic bishop was willing to cooperate with the secret police and join the Moscow Patriarchate, though they were asked to do so repeatedly. Most died, either in prison or as a result of their tortures. The patriarch of this Church, Josyf Cardinal Slipyj, was released by the Soviets in a deal brokered by journalist Norman Cousins between John F. Kennedy, Pope John XXIII, and Nikita Khrushchev, shortly after the Cuban missile crisis. Expected to die soon, after suffering eighteen years in Siberian concentration camps, he stubbornly lived on for twenty-one years, dying a scant five years before his Church came out of the underground not in the thousands but in the millions, to the utter surprise of the Moscow Patriarchate, the Vatican, the KGB, and the CIA.

There were martyrs of Nazi oppression as well. Even though the Germans struck a less barbaric pose at first and may have confused some Ukrainian Greco-Catholics who had been suffering under Bolshevik oppression, the Church soon saw things as they were. Metropolitan Andrey Sheptytsky used his residences and monasteries to save Jews from extermination and wrote a courageous letter to Himmler condemning the slaughter, while most of German-occupied Europe remained anxiously silent. He also wrote a pastoral letter entitled “Thou Shalt Not Kill,” in which he threatened with excommunication any of his flock who took part in the genocide. Among those recently beatified was a priest who took his bishop’s orders seriously and was murdered by the Nazis for it. Sheptytsky himself was honored by the Pope repeatedly, but his beatification requires the detailed examination of his voluminous archives from forty-four years at the helm of the Church.

Today that Church has the most ambitious theological school in the country, the L’viv Theological Academy, whose Harvard-trained rector, Father Borys Gudziak, asked John Paul to bless its cornerstone, its students, its faculty, its buildings, and its future. Outside of Ukraine, the Church is represented in nine dioceses in North America, with bishops in South America, Australia, Western Europe, and Poland. It has the only doctoral program in Eastern Christian Studies in the Western hemisphere at its Sheptytsky Institute in Ottawa, which already works ecumenically and is poised to expand its services to Eastern Catholics and Orthodox as well in an ecumenical vision taken from its own intrepid leaders and echoed by the Bishop of Rome.

Education is the priority of a new generation of self-starting leaders who push for authentic catechesis and place the highest demands on theological students. Armed with thorough knowledge of classical and modern languages, alumni of the L’viv Theological Academy (today is called the Ukrainian Catholic University) are among the best educated university graduates in Ukraine. Through a strange twist in post-Soviet history, the government of Ukraine has not yet recognized theology as a university discipline, depriving those highly qualified young people of job opportunities and basic benefits accruing to university graduates. The Pope made sure to emphasize the need to rectify this situation. In a wily move, Fr. Gudziak welcomed President Leonid Kuchma to the Pope’s last and best attended service (over one million came to the Byzantine Liturgy in L’viv) by asking the crowd to thank the president for his openness on the issue of accrediting theological studies. A cheer went up and saved the president from embarrassment. Most of those present would have preferred to boo him on worldwide television. We’ll see if he follows through on the Pope’s suggestion.

### **Pope Francis teaches: “The Dignity of the Person and Human Rights”**

‘Jesus speaks to us, who have decided to support the community, to us, who value life together and dream of a project that includes everyone. The preceding text is that of the good shepherd who leaves the ninety-nine sheep to go after the one that is lost. This fact pervades the entire text we have just heard: there is no one too lost to deserve our care, our closeness and our forgiveness. From this perspective, we can see that a fault or a sin committed by one person challenges us all, but involves, primarily, the victim of someone’s sin. He or she is called to take the initiative so that whoever has caused the harm is not lost. To take the initiative: he or she who takes the initiative is always the most courageous person.

During these past few days I have heard many testimonies from those who have reached out to people who had harmed them; terrible wounds that I could see in their own bodies; irreparable losses that still bring tears. Yet they have reached out, have taken a first step on a different path to the one already travelled. For decades Colombia has yearned for peace but, as Jesus teaches, two sides approaching each other to dialogue is not enough; it has also been necessary to involve many more actors in this dialogue aimed at healing sins. The Lord tells us in the Gospel: “If your brother does not listen to you, take one or two others along with you” (Mt. 18:16).

We have learned that these ways of making peace, of placing reason above revenge, of the delicate harmony between politics and law, cannot ignore the involvement of the people. Peace is not achieved by normative frameworks and institutional arrangements between well-intentioned political or economic groups. Jesus finds the solution to the harm inflicted through a personal encounter between the parties. It is always helpful, moreover, to incorporate into our peace processes the experience of those sectors that have often been overlooked, so that communities themselves can influence the development of collective memory. “The principal author, the historic subject of this process, is the people as a whole and their culture, and not a single class, minority, group or elite – the

people as a whole and their culture –. We do not need plans drawn up by a few for the few, or an enlightened or outspoken minority which claims to speak for everyone. It is about agreeing to live together, a social and cultural pact” (cf. *Evangelii Gaudium*, 239).

We can contribute greatly to this new step that Colombia wants to take. Jesus tells us that this path of reintegration into the community begins with a dialogue of two persons. Nothing can replace that healing encounter; no collective process excuses us from the challenge of meeting, clarifying, forgiving. Deep historic wounds necessarily require moments where justice is done, where victims are given the opportunity to know the truth, where damage is adequately repaired and clear commitments are made to avoid repeating those crimes. But that is only the beginning of the Christian response. We Christians are required to generate “from below”, to generate a change in culture: to respond to the culture of death and violence with the culture of life and encounter. We have already learned this from your own beloved author whom we all benefit from: “This cultural disaster is not remedied with lead or silver, but with an education for peace, built lovingly on the rubble of an angry country where we rise early to continue killing each other... a legitimate revolution of peace which channels towards life an immense creative energy that for almost two centuries we have used to destroy us and that vindicates and exalts the predominance of the imagination” (Gabriel García Márquez, *Message About Peace*, 1998).

How much have we worked for an encounter, for peace? How much have we neglected, allowing barbarity to become enfolded in the life of our people? Jesus commands us to confront those types of behaviour, those ways of living that damage society and destroy the community. How many times have we “normalized” – experienced as normal occurrences – the logic of violence and social exclusion, without prophetically raising our hands and voices! Alongside Saint Peter Claver were thousands of Christians, many of them consecrated... but only a handful started a counter-cultural movement of encounter. Saint Peter was able to restore the dignity and hope of hundreds of thousands of black people and slaves arriving in absolutely inhuman conditions, full of dread, with all their hopes lost. He did not have prestigious academic qualifications, and he even said of himself that he was “mediocre” in terms of intelligence, but he had the genius to live the Gospel to the full, to meet those whom others considered merely as waste material. Centuries later, the footsteps of this missionary and apostle of the Society of Jesus were followed by Saint María Bernarda Bütler, who dedicated her life to serving the poor and marginalized in this same city of Cartagena.

In the encounter between us we rediscover our rights, and we recreate our lives so that they re-emerge as authentically human. “The common home of all men and women must continue to rise on the foundations of a right understanding of universal fraternity and respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn, the unemployed, the abandoned, those considered disposable because they are only considered as part of a statistic. This common home of all men and women must also be built on the understanding of a certain sacredness of created nature” (Address to the United Nations, 25 September 2015).

In the Gospel, Jesus also shows us the possibility that the other may remain closed, refusing to change, persisting in evil. We cannot deny that there are people who persist in sins that damage the fabric of our coexistence and community: “I also think of the heart-breaking drama of drug abuse, which reaps profits in contempt of the moral and civil laws. This evil directly goes against human dignity and gradually tears away at the image the Creator has formed in us. I firmly condemn this trade which has killed so many and which is nourished by people who have no scruples. The lives of our brothers and sisters cannot be played with, nor their dignity instrumentalized. I appeal so that ways can be found to stop the drug-trade which only sows death everywhere, uproots so many hopes and destroys so many families. I also think of another tragedy: I think of the devastation of natural resources and ongoing pollution, and the tragedy of the exploitation of labour. I think too of illicit money trafficking and financial speculation, which often prove both predatory and harmful for entire economic and social systems, exposing millions of men and women to poverty. I think of prostitution, which every day reaps innocent victims, especially the young, robbing them of their future. I think of the abomination of human trafficking, crimes and abuses against minors, the horror of slavery still present in many parts of the world; the frequently overlooked tragedy of migrants, who are often victims of disgraceful and illegal manipulation” (Message for the World Day of Peace, 2014, 8), and I think too of the desire to even make some profit from that pacifist “sterile legality” which ignores the flesh of our brothers and sisters, the flesh of Christ. We must also be prepared for this, and solidly base ourselves upon principles of justice that in no way diminish charity. It is only possible to live peacefully by avoiding actions that corrupt or harm life. In this context, we remember all those who, bravely and tirelessly, have worked and even lost their lives in defending and protecting the rights and the dignity of the human person.

History asks us to embrace a definitive commitment to defending human rights, here in Cartagena de Indias, the place that you have chosen as the national seat of their defence.

Finally, Jesus asks us to pray together, so that our prayer, even with its personal nuances and various emphases, becomes symphonic and arises as one single cry. I am sure that today we pray together for the rescue of those who were wrong and not for their destruction, for justice and not revenge, for healing in truth and not for oblivion. We pray to fulfil the theme of this visit: “Let us take the first step!” And may this first step be in a common direction.

To “take the first step” is, above all, to go out and meet others with Christ the Lord. And he always asks us to take a determined and sure step towards our brothers and sisters, and to renounce our claim to be forgiven without showing

forgiveness, to be loved without showing love. If Colombia wants a stable and lasting peace, it must urgently take a step in this direction, which is that of the common good, of equity, of justice, of respect for human nature and its demands. Only if we help to untie the knots of violence, will we unravel the complex threads of disagreements. We are asked to take the step of meeting with our brothers and sisters, and to risk a correction that does not want to expel but to integrate. And we are asked to be charitably firm in that which is not negotiable. In short, the demand is to build peace, "speaking not with the tongue but with hands and works" (Saint Peter Claver), and to lift up our eyes to heaven together. The Lord is able to untangle that which seems impossible to us; he has promised to accompany us to the end of time and will not allow our efforts to come to nothing.'



### **Liturgical celebrations during week:**

Tuesday, **Sept. 26<sup>th</sup>, 2017** – 9:30 a.m. The Divine Liturgy: **Peaceful repose of the souls of Mary, Elizabeth, Emmett, Margaret and Angus Brady**

Wednesday, **September 27<sup>th</sup>, 2017** – 10:00 a.m. The Divine Liturgy: **Repose of the soul of Mrs. Zofia Bulat** (requested by Mr. Gregory Bulat and Family)

Thursday, **September 28<sup>th</sup>, 2017** – 9:30 a.m. The Divine Liturgy: **Peaceful repose of the souls of Mary, Elizabeth, Emmett, Margaret and Angus Brady**

Friday, **September 29<sup>th</sup>, 2017** – 9:30 a.m. The Divine Liturgy: **Peaceful repose of the souls of Mary, Elizabeth, Emmett, Margaret and Angus Brady**

Saturday, **September 30<sup>th</sup>, 2017** – 4:00 p.m. The Divine Liturgy: **God's blessings for all parishioners.**

*(Service in Penticton, BC)*

Sunday, **October 1<sup>st</sup>, 2017** (**PROTECTION OF THE BLESSED VIRGIN MARY**) – 9:00 a.m. The Divine Liturgy: **God's blessings for all parishioners.** (in English)

– 11:00 a.m. The Divine Liturgy: **God's blessings for all parishioners.** (in Ukrainian)

\* Please, contact Fr. Pavlo if you want to have the Divine Liturgies celebrated in your special (such as: In thanksgiving for favours received, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travelers, etc.) intentions.

**Pastoral Ministry and Sacraments:** **Reconciliation:** on Sundays and Holy Days: before Liturgies and other days, by appointment. **Holy Communion:** for the sick, by appointment, any time. **Baptisms:** by appointment. **Marriages:** six months' notice should be given to the parish priest, and he should be contacted before any other arrangements are made. **Funerals and Memorials:** by appointment. **Holy Unction** (Anointing of the Sick): Those anticipating surgery, hospitalization or treatments and who would like to receive anointing or

**to meet with parish priest, please call or email Rev. Fr. Paulo Myts in advance to arrange time and a day.**

\***Basic Guidelines for Reception of Holy Communion:** You are a member of the Catholic Church (faithful of the Orthodox churches are very welcome to receive Holy Communion); 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently; 3) You attend Divine Services regularly; 4) Your lifestyle is consistent with the teaching of the Catholic Church; 5) You have kept the Liturgical fast – no food at least one hour prior to the Divine Liturgy (water and medicine does not break the fast). 6) You have been in church from the beginning of the service, or at least heard the Gospel. 7) To the best of your ability, you are in the state of Grace. **If for any of these or other reasons you cannot receive Holy Communion, you are very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.**

\* **Bequests and Wills:** Leaving a bequest is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process.

*In your kindness please remember Resurrection of Jesus Christ Ukrainian Catholic Parish in Penticton, BC and Dormition of the Mother of God Ukrainian Catholic Church in Kelowna, BC in your bequests and wills. If anyone wishes to make such a bequest in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to Dormition of the Mother of God Ukrainian Catholic Church at 1091 Coronation Avenue, Kelowna, BC V1Y 7A8 or to Resurrection of Jesus Christ Ukrainian Catholic Parish in Penticton, BC, the sum of \$ \_\_\_\_\_ (or \_\_\_\_% of my estate), to be used for the benefit of the church/parish and its needs and pastoral ministry."*