



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



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Facebook page: **DormitionKelowna Parish**: <https://www.facebook.com/dormitionkelowna.parish.5>

If you need to meet with the parish priest, please, call or email in advance to arrange time and a day.

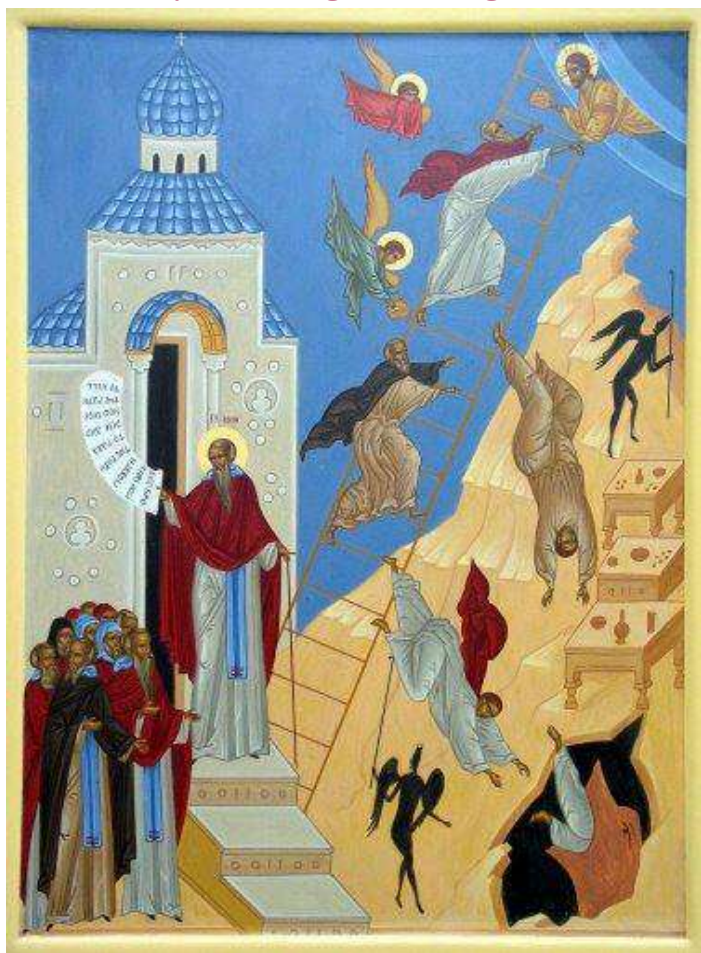
Ukrainian Catholic Eparchy of New Westminster: www.nweparchy.ca



4th Sunday of the Great Fast/Lent, Our Venerable Father John Climacus, Author of "The Ladder of Divine Ascent" (c.649) - March 11th, 2018 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



This Sunday, the Church calls our attention to Saint John Climacus or in other words Saint John of the Ladder, because this Father, who lived in VIIth century, realised in his own life the ideal of penitence on which we should fix our eyes during the Great Fast/Lent. In his spiritual teaching and writing *The Ladder of Divine Ascent*, which is a guide to ascetic persons who are living a spiritually disciplined life. In his book, Saint John writes about 33 rungs of the ladder we climb in our ascent to heaven. Each rung represents a different Christian virtue (obedience, repentance, love, humility, etc.). He teaches, "Prayer is a continuous ascension to heaven... Repentance is the daughter of hope and the denial of despair."

We might wonder what value and meaning there is personally for us, Christians living today, in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures, tradition and the entire orthodox teaching of the Catholic Church through all the centuries teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting.

'O John, our God-bearing father, you were shown to be a citizen of the desert, an angel in bodily form, and a worker of miracles. Through fasting, prayers and vigils you received heavenly gifts to heal the sick and the souls of those who, with

faith, run to you. Glory to Him who gives you strength. Glory to Him who crowned you. Glory to Him who works healing for all through you.' – Troparion of the Day

"...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!" - Пасторський 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 in English language:

For the Sundays of Great Fast-Lent the Typicon prescribes the Divine Liturgy of Saint Basil the Great

Tone 7, pages 103-105

Epistle: *A reading from the Letter of Saint Paul to the Hebrews* (Hebrews 6:13-20)

Brethren, when God made his promise to Abraham, he swore by himself, having no one greater to swear by, and said, "I will indeed bless you, and multiply you." And so, after patient waiting, Abraham obtained what God had promised. Men swear by someone greater than themselves; an oath gives firmness to a promise and puts an end to all argument. God, wishing to give the heirs of his promise ever clearer evidence that his purpose would not change, guaranteed it by oath, so that, by two things that are unchangeable, in which he could not lie, we have taken refuge in him might be strongly encouraged to seize the hope which is placed before us. Like a sure and firm anchor, that hope extends beyond the veil through which Jesus, our forerunner, has entered on our behalf, being made high priest forever according to the order of Melchizedek.



Gospel: (Mark 9:17-31)

At that time, a man in the crowd came to Jesus and said: "Teacher, I have brought my son to you because he is possessed by a mute spirit. Whenever it seizes him it throws him down; he foams at the mouth and grinds his teeth and becomes rigid. Just now I asked your disciples to expel him, but they were unable to do so." He replied by saying to the crowd, "What an unbelieving lot you are! How long must I remain with you? How long can I endure you? Bring him to me." When they did so the spirit caught sight of Jesus and immediately threw the boy into convulsions. As he fell to the ground he began to roll around and foam at the mouth. Then Jesus questioned the father: "How long has this been happening to him?" "From childhood," the father replied. "Often it throws him into fire and into water. You would think it would kill him. If out of the kindness of your heart you can do anything to help us, please do!" Jesus said, "If you can? Everything is possible to a man who trusts." The boy's father immediately exclaimed, "I do believe! Help my lack of trust!" Jesus, on seeing a crowd rapidly gathering, reprimanded the unclean spirit by saying to him, "Mute and deaf spirit, I command you: Get out of him and never enter him again!" Shouting, and throwing the boy into convulsions, it came out of him; the boy became like a corpse, which caused many to say, "He is dead." But Jesus took him by the hand and helped him to his feet.

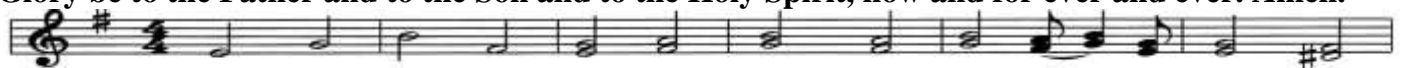
When Jesus arrived at the house his disciples began to ask him privately, "Why is it that we could not expel it?" He told them, "This kind you can drive out only by prayer."

They left that district and began a journey through Galilee, but he did not want anyone to know about it. He was teaching the disciples in this vein: "The Son of Man is going to be delivered into the hands of man who will put him to death; three days after his death he will rise."

Instead of "It is truly...": In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before the ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

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.



Пре - тер - пі - вий, за нас стра - сти, І - су - се Хри - сте,
Pre - ter - pi - vyi, za nas stra - sty, I - su - se Khry - ste,

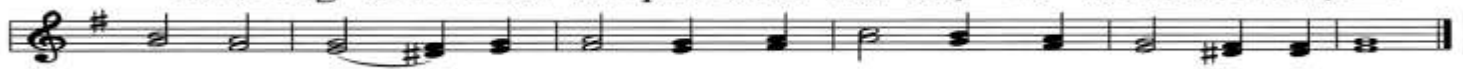


Си - ну Бо - жий, по - ми - луй, по - ми - луй, по - ми - луй нас!
Sy - nu Bo - zhyi, po - my - lui, po - my - lui, po - my - lui nas!

Having Suffered



Hav - ing suf - fered the pas - sion for us, O Je - sus Christ, —



Son of God, — have mer - cy, have mer - cy, have mer - cy on us.



VIBRANT PARISH PRAYER: 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.

- **Basic Guidelines for Reception of Holy Communion:** 1) 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.**

Літургійні частини Українською мовою:

Глас 7, стт. 102-104, Служиться літургія св. Василя Великого.

Апостол: До Євреїв Послання Святого Апостола Павла читання: (Євр. 6,13-20)

Браття і Сестри, коли Бог учиняв Авраамові обітницю, не маючи поклястися ніким вищим, то поклявся самим собою, кажучи: «Справді поблагословлю тебе щедро й розмножу тебе вельми. » І він, завдяки довгій терпеливості, осягнув обітницю: люди клянуться більшим від себе, і всякі їхні суперечки кінчаються клятвою на ствердження. Тому й Бог, бажаючи дати спадкоємцям обітниці якнайсильніший доказ, що його рішення непорушне, вжив клятви, щоб двома незмінними речами, в яких неможливо, щоб Бог казав неправду, ми мали сильну заохоту – ми, що прибігли прийняти надію, призначену нам. В ньому маємо, неначе якір душі, безпечний та міцний, що входить аж до середини за завісу, куди ввійшов за нас, як предтеча, Ісус, ставши архиєреєм повіки, на зразок Мелхиседека.



Євангеліє: (Мр. 9, 17-31)

У той час один чоловік прийшов до Ісуса і, кланяючись, йому сказав: “Учителю, привів я до тебе сина мого, що має німого духа, і де тільки його вхопить, кидає його об землю так, що пиниться, скрегоче зубами, дерев’яніє. Просив я учнів твоїх, щоб його вигнали, та не змогли.” Він же у відповідь каже їм: “О роде невірний! Доки я буду з вами? Доки вас терпітиму? Приведіть но його до мене.” І привели його до нього. Скоро дух угледів його, притьмом того затряс, і повалившись той на землю, запінившись, почав качатися. Спитав же його батька: “Скільки часу, як це йому сталося?” – “З дитинства”, – відповів той. “І часто він кидає його у вогонь і в воду, щоб його погубити. Та якщо можеш, помози нам, змилосердившись над ним.” Ісус же каже йому: “Щодо того – якщо можеш – то все можливо тому, хто вірує.” І вмить батько хлопчини викрикнув крізь сльози: “Вірю, помози моєму невірству!” Ісус же, бачивши, що збігається народ, погрозив нечистому духові, кажучи: “Німий та глухий душе! Наказую тобі: Вийди з нього й не входи більше в нього.” І, закричавши та сильно його стряси, вийшов з нього. І наче змертвів той, тож многи казали: “Вмер він.” Але Ісус, узявши його за руку, підвів його, і той устав. Коли ж увійшов у дім, то учні його питали його насамоті: “Чому ми не могли його вигнати?” Він відповів їм: “Цей рід нічим не можна вигнати, тільки молитвою та постом.” Вийшовши звідти, проходили крізь Галилею, і він не хотів, щоб будь-хто знав. Навчав бо своїх учнів і казав їм: “Син Чоловічий буде виданий у руки людям, і вб’ють його, і, вбитий, по трьох днях, воскресне.”

Замість “Достойно...” співаємо: Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храм і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.



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 Твою присутністю та єдай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твою мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талантів, ні матеріальних дібр для розбудови Твого царства. Єдай нас у мирі та злагоді, щоб ми були Твою 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 славилосся, 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 ВАМ ДЯКУЄМО! <<<<<<<<<<<

* Big thanks to every person who attended our parish Annual General Meeting, formed parish council; volunteered fixing doors at the entrance to the church, parish hall and kitchen; participated at our parish delicious Ukrainian food preparation projects for the Easter bake sale on Saturday, March 24th!

* Gratitude 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, volunteered sharing time and working at the parish projects, looking after and graciously supporting our Christian, Catholic Church community! May the Almighty God bless and abundantly reward your time, care and generosity!

“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 Mrs. Helen Hut (Mar. 12th) on her birthday, to Mr. William Shuya (Mar. 14th) on his birthday, and to all who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – Mnohaya i Blahaya Lita!



NEWS and ANNOUNCEMENTS

• **2018 Great Fast-Lenten Mission** will take place in our parish starting at 8:00 am with the Sacrament of Reconciliation/Confession before the Divine Liturgy Service today on Sunday, March 11th, 2018 in Kelowna, BC. Rev. Fr. Sylvester Ibekwe, pastor of The Holy Cross Roman Catholic Church in Creston, BC – Roman Catholic Diocese of Nelson is our mission master priest this year!

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 CHURCH TODAY!

EVERYONE IS VERY WELCOME TO COME AND PARTICIPATE IN OUR PARISH COFFE AND FELLOWSHIP AT THE CHURCH HALL TODAY FOLLOWING THE DIVINE LITURGY TODAY!

Wishing you a blessed and spiritually enriching the Great Fast/Lenten Journey!

- **Special Petitions:** 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, Fr. Mark F., Lucy D., Edward H., Janet F., Alex R., Kathleen B., 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., Rose F., Antholy and Victoria H., George and Maria D., Kalyna Kociuba, Bronie Huska, Peter Huska, Stanley and Roma Nowakowski (Bishop Ken's parents), Barbara and Vincent Pasternak, 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.

SPIRIT OF AWARENESS: Dear parishioners, if our brother / sister in Christ, who usually sits next to you, is not in the Church today, please phone him / her and ask how he / she is doing. Let him /her know that our parish community misses him / her very much!



- **Traditional and Very Delicious Ukrainian Food is available for sale at our parish:** Perogies – \$ 6.00 per dozen, Cabbage Rolls – \$ 6.00 per dozen, Borshch – \$ 7.00 per a jar, Pies – \$ 9.00, Kovbasa/Sausage - \$ 8 for a ring. For more information, please contact Mrs. Alice Pelechaty at 250-763-4870.

- **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."* (Mt. 19:14) We are blessed to have such a wonderful group of children again! Thank you, parents, volunteers and all our parishioners!

- **A SPECIAL REQUEST:** After each Divine Liturgy and every church service, please, keep silence in the House of the Lord as some of the faithful are still praying at the church. As well, please, do not forget 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 building clean and neat. Thank you very much!

- **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.

- **Please, share to Kelowna Food Bank.** A special box is located at the entrance to the church.
- **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.
- **Cabbage-Rolls making at 8 a.m. on Saturday of March 17th, 2018.** It is a good time to help our parish fundraisers and socialize together. More helpers come – easier and faster the work is done! Please, come to help!



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! **Please, feel very welcome to participate in our church**

choir singing, reading of the Epistles and others inspiring Bible texts, holding the candles during the Gospels readings, processions, welcoming, parish cleaning, projects, etc.

• **Blessing of the Parish Council Officers will be held after the Divine Liturgy today!**

• **FAITHFUL GIVING** ... Please, 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 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*)



Home Blessing and Pastoral Annual Visitations sign up list to arrange the actual date is available at the entrance to the church and at the church hall. Please assist Fr. Pavlo in planning these visits by letting him know your most convenient time and day. Thank you and may God bless you!

Rachel's Corner: Have you ever thought about what that would feel like to be able to lay it down? To be free of the shame, regret and pain you have been living with since the day of your abortion? You are not alone. He will make a way, and He will show you how. Come join us on a Rachel's Vineyard™ Retreat.

ARE YOU IN PRISON? Many women and men who suffer from an abortion decision remain locked in their own internal prison afraid of anyone knowing their deep secret. Rachel's Vineyard weekend retreats are a beautiful opportunity for any person who has struggled with the emotional or spiritual pain of abortion. This retreat is a specific process designed to help you experience the mercy and compassion of God and is helpful in releasing feelings of shame, guilt, anger and grief. Come on a retreat and let the healing begin. April 6-8, 2018.

Healing after Abortion Ministry

info@rachelsvineyardkelowna.com 250-762-2273 for information and registration visit:

www.rachelsvineyardkelowna.com,

www.Rachel'sVineyardKelowna.com Facebook: **Rachel's**

Vineyard Kelowna Strict confidentiality assured.

Healing the pain of abortion ... one weekend at a time.

• Are you looking for the perfect tenant? I am 55 single, Christian, clean, quiet and very respectful of others living around me with great references. I am in search of a walk out suite/apartment in a quiet clean neighbourhood in Kelowna with large window's. \$850-\$1,000 everything included for April 1 or May 1. Please call: 250-300-0525

• Individual tables are available for businesses to present and sell their products during our Annual Parish Easter Ukrainian Food Sale on Saturday, March 24th, 2018. You may rent a table for \$ 30 each.



• Mr. Robin Jarman (Auris Representative for Kelowna) will make a presentation of and about AURIS hearing loops system possibly installed at our parish on Sunday, March 18th, 2018.



Chancery Office
Eparchy of New Westminster

To The Very Reverend and The Reverend Clergy, Religious, and Lay-Faithful of the Eparchy of New Westminster

25 February 2018

Glory to Jesus Christ!

Dear Sisters and Brothers,

Eparchial Lenten Collection

We have already begun our Lenten Journey towards the celebration of the Resurrection of our Lord Jesus Christ, having completed the second week of the Great Fast.

Lent is a time of restoration and renewal primarily in three areas. First of all, we try to give greater attention to our prayer life. Then we might choose to “give-up” or abstain from certain types of foods or activities, either privately or together as a family. And finally, we pay greater attention to those in need, both near and far, through works of charity.

Each year our Eparchy takes a special collection for the needs of our sisters and brothers in Ukraine. These funds are collected at the parish level and then each parish forwards the collected amount to the Eparchy. In turn, we donate these funds to the Catholic Near East Welfare Association (CNEWA) which is a Papal aid agency that focuses primarily on the needs of the Eastern Churches (our own Metropolitan Lawrence Huculak is on its board of directors). CNEWA then forwards the funds to the designated recipients, providing us with financial and activity reports on how the funds were distributed.

This year I would like to suggest for your consideration the following donation recipients:

1. **Andrew’s pence:** This is a special collection that we give to His Beatitude Sviatoslav, the head of our Church. He uses these funds to support the pastoral ministry of our clergy in areas of Eastern Ukraine and in other parts of the world where we have communities in need of assistance.
2. **Holy Resurrection Patriarchal Sobor** building fund in Kyiv: Funding is needed in order to complete interior decorations, including icons and mosaics.
3. **Operational expenses of the Synod of Bishops of the Ukrainian Greek Catholic Church.** The work of the Synod is important for the life of the whole Church and of our eparchy in particular. It is where all our Bishops gather to decide on the things that truly matter in the life of our Church, exchanging ideas, developing programs, sharing resources in such areas as catechesis, liturgical texts, clergy formation, youth activities, pastoral care of migrants, etc. As each Eparchy is expected to contribute towards the Synod’s operational expenses, your donations in this area will be most helpful.
4. **Caritas Ukraine:** Caritas Ukraine is the official charitable organization of the Ukrainian Greek Catholic Church in Ukraine. Each year at Christmas time through the sale of candles to our faithful, our Eparchy participates in a collection for special youth projects in Ukraine. However, there are still many other projects that need funding. Especially in this time of occupation and military aggression, Caritas Ukraine continues to provide humanitarian aid to the many victims of war and their families.

Over the next few Sundays your parish will provide special envelopes with a place to indicate the amount you are donating to the various organizations I have listed above. You can certainly donate at any time, but I am asking that a special collection be made on March 18, the Fifth Sunday of Lent, and the total funds collected in the parish for our Lenten donation to Ukraine be sent to our Chancery Offices no later than 20 April. We would like to send to CNEWA the funds to be forwarded to Ukraine by the last week of April.

Thank you for your generosity and solidarity with our brothers and sisters in Ukraine.

With prayerful best wishes,

+Ken

Prelate sees Ukraine caught between European future and Soviet past



(Pope Francis, right, and Greek Catholic Archbishop Sviatoslav Shevchuk deliver a blessing during the pontiff's visit to the Basilica of Santa Sofia and to the Ukrainian Greek-Catholic community, in Rome, Sunday, Jan. 28, 2018. (Credit: AP Photo/Gregorio Borgia.)

[Editor's note: This is part one of a two-part interview with Major Archbishop Sviatoslav Shevchuk of the Greek Catholic Church in Ukraine. Part two, in which Shevchuk discusses a possible deal between the Vatican and China and also relations with Russia, will appear tomorrow.]

ROME - According to the head of Ukraine's Greek Catholic Church, the conflict unfolding in the country that's left more than 11,000 people dead and some two million internally displaced isn't fundamentally a civil war fueled by foreign aggression, but a struggle between two projects for the future - one a step forward into Europe, the other a step back into the Soviet Union.

"It's a conflict between two projects of development," said Major Archbishop Sviatoslav Shevchuk, in a Feb. 27 *Crux* interview.

"Ukraine made its choice and wants to go ahead. Instead, the other countries, for example the Russian Federation, have decided to go back - that is, to restore the glorious Soviet Union, with all its symbols and its way of using arms to achieve its geopolitical goals," he said.

"Unfortunately, this provoked the clash that we're living through now."

Despite some initial criticism from Greek Catholics of the Vatican about Pope Francis's response to the conflict in Ukraine for being overly deferential to Russia, Shevchuk said by now he's convinced the Vatican "gets it."

"They understand the situation very well," he said. "I'm convinced that the Apostolic See not only is well-informed, but that it knows well what to do with this information."

Shevchuk also said that the Russian-backed offensive in Ukraine is a classic example of a "hybrid war," in that it involves not only military force, but also disinformation and the dissemination of "fake news."

“Recently, when Cardinal [Pietro] Parolin [the Vatican Secretary of State] was in Moscow, he spoke of the inadmissibility of manipulation of the information that comes from these zones,” he said.

“For that reason, the local Church is committed to telling the truth,” Shevchuk said.

The Ukrainian prelate noted that the European Community has set up several working groups on the situation in the country, “in part to decipher the disinformation that comes from the Russian Federation.”

Even measured against the galaxy of fascinating characters that populate the Catholic Church in various parts of the world, Shevchuk’s is a compelling story.

Born in 1970, he came of age in Ukraine’s clandestine Catholic community in the era of Soviet occupation, marked by a faith so fierce that merely setting foot in an Orthodox Church was considered a sin that needed to be confessed immediately. His own grandmother was part of a schismatic Catholic group that regarded St. Pope John XXIII as an “anti-pope” for allegedly cozying up to their Soviet oppressors.

After the fall of the Berlin Wall, Shevchuk came to Rome, where he earned a doctorate in theology at the Dominican-run Angelicum University in 1999, and from 2002 to 2005 he was secretary to Cardinal Lubomyr Husar, his predecessor as head of the largest of the 23 Eastern churches in communion with Rome.

From 2009 to 2011, he was first an auxiliary bishop and then bishop of the Greek Catholic community in Argentina, living in Buenos Aires. During that time, he became friends with the city’s Latin archbishop, Cardinal Jorge Mario Bergoglio, better known today as Pope Francis. (Shevchuk even picked up some *Porteño*, the dialect of Spanish used in Buenos Aires, which he’ll occasionally sprinkle into conversations.)

Shevchuk sat down with *Crux* at the Basilica of Santa Sofia in Rome, built in the late 1960s at the request of Cardinal Josyf Slipyj, the then-leader of the Greek Catholic Church who had spent twenty years in a Soviet gulag. It served until 1991 as the “Mother Church” for Greek Catholics while the Cathedral of St. George in L’viv, their traditional center, was under the control of the Russian Orthodox.

Francis visited Santa Sofia on Jan. 28, in what was seen as an important show of papal support for the Greek Catholic Church.

The following are portions of the *Crux* conversation with Shevchuk.

***Crux:* What’s the current situation with the conflict in Ukraine, and how is the Church living this moment?**

Shevchuk: That’s a complicated question. I have to say that this conflict, which started in 2014, isn’t finished. There’ve been many negotiations, at all levels ... international, diplomatic, etc. This ‘Minsk Process’ was launched. [The reference is to a 2014 agreement signed by Russia, Ukraine, and two breakaway self-proclaimed republics in eastern Ukraine calling for a halt to the war.] Then, the churches became active in an effort to mediate the situation and to relieve the suffering.

So far, however, we don’t see an exit strategy, and that’s a great burden. How are we supposed to go on? These are existential questions. Ukraine as a country is living through a period of great instability. Obviously, every country that’s attacked, which lives through open war, feels insecure.

From a social, economic and political point of view, Ukraine is living through a very difficult period. The principal cause of this situation, which today is called with the name of ‘Ukraine,’ began when the Ukrainian people, Ukrainian civil society, launched a new national project of development. This isn’t a national myth of history, as always happens today in Eastern Europe, but a social project of development that’s called “Europe.” Ukraine, finally, has decided to become a true European country, not in the sense of European origins, but in its mode of organizing social and political life and the use of power.

You say Ukraine has made this choice. Is it shared by the people?

Certainly, yes. At a certain point when you might have said the country is dead, this society was born that aspires, believe me, to embrace European values. Obviously, this provoked a great discussion in all the territories of the ex-Soviet Union. It’s a territory linked mentally and linked through a painful 20th century. Therefore, I’d say this conflict in Ukraine isn’t a civil conflict and external aggression, and it’s not an ethnic or religious conflict. It’s a conflict between two projects of development. Ukraine made its choice and wanted to go ahead. Instead, the other countries, for example the Russian Federation, decided to go back. That is, to restore the glorious Soviet Union, with all its symbols and its way of using arms to achieve its geopolitical goals. Unfortunately, that provoked the clash that we’re living through now.

For this reason, the words that best describe the situation are ‘pain’ and ‘instability’. What’s been attacked isn’t just Ukraine as an independent nation, but international security. Today, due to the war in Ukraine but also in Syria and other places, no one feels secure. All the ways of stopping aggression by a large country against the smaller ones have been destroyed. Remember John Paul II’s formula: it’s either the force of law, or the law of force. That’s been completely set aside.

Now, to become a true and proper European country, Ukraine is passing through a period of internal reforms. It’s been said that Ukraine has covered more ground in the last three years than in the 25 years previously. It’s an internal restructuring of life, in all spheres - the economy, public health pensions, the way of handling the armed forces. In my view, the situation is a bit like an athlete running a marathon while at the same time undergoing open-heart surgery! First of all, you have to try to survive. Obviously, if it can somehow survive the operation and win the marathon at the same time, it’ll be a great hero! But above all, you have to survive.

What’s the Church’s role?

To begin with, we’re a multi-ethnic and multi-religious society. Our church made its choice 400 years ago, which is to be a church of the people and with the people. In our painful history, there were periods when a Ukrainian state didn’t exist, and the church was the lone social institution for our people. As a result, our primary interlocutor has always been the people, not the state power. Now, that choice is being actualized. When this conflict began, our church put ourselves by the side of those who are suffering.

Let me give you a couple of examples to help you understand the situation we’re living with today. According to official statistics, Ukraine today has around two million internally displaced persons. These are people who, for reasons of survival, were forced to leave the zone occupied by the Russian army and the Crimean Peninsula, and who moved to the interior of the country. But who worries about these two million people? To make a comparison, one million Syrian refugees have arrived in Germany, and that almost brought down a government. For sure, the Ukrainian economy isn’t comparable to that of Germany.

Indeed, with the Russian invasion, we’ve lost 25 percent of our industrial capacity. Donbas is a great mining zone, and of heavy metallurgy. It’s in economic collapse ... in 2014, the Ukrainian currency traded against the U.S. dollar at 8-1. Today, it’s 28-1. Yet no one hears about the collapse of the Ukrainian economy caused by these two million displaced persons.

Who gives them a hand? It’s the great solidarity of Ukrainian society, animated by the church.

When you say, “the church,” you mean the Greek Catholic Church, or all churches in Ukraine?

Above all, I’m speaking of my church, because we put in motion all our mechanisms to relieve the suffering. The largest national organization that exists in the country [to provide aid] is Caritas Ukraine, which is an organization of the Catholic Church. It’s assisted hundreds of thousands of refugees. Obviously, we look for effective ways to help people, not simply in terms of giving them food and clothing, but to integrate them into Ukrainian society.

The other way of acting in Ukrainian society is to help ferment this transformation of the country. I always make a comparison. Two weeks ago, our council of the churches in Ukraine held a meeting with the ambassadors of the famous ‘G7’ countries. We talked about the reforms, above all the fight against corruption, which is the greatest problem in post-Soviet societies. I used this image: When a child has a toothache, the mom takes him to the doctor because the child trusts his mom, even if it hurts. Likewise, there are some reforms that are painful, and it’s the church, like a good mom, who carries the people to the doctor, and the people trust it. They don’t trust the political powers, they don’t trust the structures of the state, but they trust the church. We have an enormous credit of trust, I’d even say too much sometimes, that it’s exaggerated. Often, the hope and imagination that’s projected onto the church is too demanding, but that’s both a great asset and also a great responsibility.

When we speak, meaning the Catholic Church of both traditions, the Byzantine and also the Latin, we see that the social doctrine of the Church is a treasure that we have to share with Ukrainian society. Recently I made a series of television programs to talk about social justice - a fair and just wage, the principles of a social economy, etc. I cited the famous encyclical of Benedict XVI, *Deus caritas est*, on the three nodes of a just society: Civil society, including workers; the state and government; and the world of business. Each one has its own responsibility, and if the world of business is combined with that of the state, then we simple

citizens are left out. That's the root of the enormous corruption which one can see in Ukraine. The leaders of the Communist Party in the past have seized the great majority of the goods of the state for themselves. Now, they're pursuing their own political aims and are commanding the government. But civil society in Ukraine is rising up. The social revolt we call the 'Revolution of Dignity' was a moment when this civil society manifested itself, animated by European values. It was a protest against corruption at the state level, which confirmed the country's choice for Europe.

You believe a strong majority of Ukrainians want this European transformation?

Look, it's always hard to speak about a 'strong majority.' It's hard to understand these preferences. In every society, there's an active part and a passive one. In the last 25 years of Ukrainian independence, an active nucleus has been formed in the middle class. These are those who've been born and raised in an independent Ukraine, young people aged 25-30 who move in this society. They're becoming the protagonists of the society. They've yet to reach the level of the political elites, who still date from the time of the ex-Soviet Union. But this group right now is creating a new Ukraine.

Obviously, there still exists a group of people who are nostalgic, you'll always have that, like the Israelites in the desert dreaming of the onions of Egypt! But these aren't the ones who are moving this society. It's this nucleus, which has affirmed this European choice spontaneously but in a very clear way. They're also convincing others to get moving. For this Church, this is a challenge, because this group doesn't come out of the ecclesiastical world, but we're in contact because they understand that the religious factor is important. They understand that the old ideology doesn't work, but the existential questions always remain. They want to listen, not just to the Catholics, but also the Orthodox, the Protestants, also Jews and Muslims, all of whom are part of this group.

You said earlier that people don't see an exit strategy from the conflict in Ukraine. In your view, what should that exit strategy be?

According to me, there's no military solution to this conflict, even if the countries near Russia want to impose themselves, or their project of return, with arms. In today's world, it's hard to impose your will through brute force. In my view, this is a weak card to play, like Pope Francis says. My predecessor, Cardinal [Lubomyr] Husar, also always said that those who impose themselves by force are more afraid of a free people than a hungry people, because you can buy hungry people with bread. But a people that's free in their hearts, you have to kill. That's why I'm convinced that arms won't resolve this conflict. I think it has to be clearly seen that the only solution is diplomatic.

The international community needs to understand clearly that the war in Ukraine isn't just a Ukrainian problem. It's an international conflict. That was understood in the Process of Minsk, which involved not only Russia and Ukraine but also Germany and France. There's also the Normandy Format, where the United States was also involved. It's clear that it's an international conflict. Therefore, I'm convinced that there are diplomatic instruments to stop the violence. They're far more effective than other means.

We as the Church, and I'd also say civil society, both in Ukraine and in other countries, it's clear they don't want a war. Our countries, Ukraine, Belorussia, Russia, and the other countries of the ex-Soviet Union, remember a song written right after the end of the World War II, which goes, "It doesn't matter what happens, as long as it's not a war." This refrain constantly comes to mind. The problem is that the powerful of this world see wars like a computer game, but the ordinary people absolutely don't want it.

Do you think the Church ought to have a seat at that diplomatic table to speak with the various actors, especially given the trust it enjoys with the people?

In reality, the Catholic Church in Ukraine, along with the Orthodox churches and the Protestants, we're the provocateurs and animators of peace, for a lot of reasons. We see people suffering, and before speaking of other questions, the churches say, 'Enough! Stop shooting. If you keep shooting constantly, all the humanitarian effort in the world won't be enough.' The Catholic Church, together with the other churches, is the spokesperson in Ukrainian society of these people who are crying for peace.

The Catholic Church is a big, beautiful church, I'm proud to be Catholic! That's not only because we have strong credibility in the country, but we're a 'catholic' Church, meaning a global Church, universal. I see three levels at which the Catholic Church is strongly committed to the search for peace.

What are they? First, obviously, there's the local church in the country, which is closest to the people and has an authoritative voice to interpret the situation. It's what many call a 'hybrid war,' including a war of disinformation. Recently, when Cardinal [Pietro] Parolin [the Vatican Secretary of State] was in Moscow, he spoke of the inadmissibility of manipulation of the information that comes from these zones. For that reason, the local Church is committed to telling the truth.

Then there's the second level, which is communion and solidarity with the other local Catholic churches. For example, why is our Caritas capable in such an effective and rapid way to respond to this humanitarian situation? I call what we're experiencing a 'humanitarian catastrophe,' and we're able to respond because of a close collaboration with Caritas in other countries. That's not just true in Europe, but the whole world. There's an international work, and we're in continual contact with bishops' conferences in Poland, in France, in Germany, in the United Kingdom, the United States, the whole world.

When the pope announced a special collection for Ukraine, even more than a humanitarian help to us, it was an informational help. It made all of Europe wake up. I remember talking to some people in Germany and in France, 'Isn't that war of yours over? What's the pope talking about?' The newspapers don't talk about it anymore. If you have to take up a collection, that's an act of information too. If you ask people to give something, we too have to give them information. For us, it was a month of incredibly hard work, because we prepared a brochure and other sources of information with images, statistics, and so on. That's an example of our international network of solidarity.

There's also a third level, which is the Holy See and the pope, who are truly spokespersons for peace. The Holy See is a great mediator, and for us that's very important.

Are you convinced that by now, the Holy See understands what's happening in Ukraine? Three years ago, Pope Francis angered many Ukrainians when he described the conflict as "fratricidal" rather than the result of a foreign invasion. Has that gap in perspective been closed?

They understand the situation very well. Sometimes, it takes a little time to enter into the question, and we also have to say that Russian propaganda often does its job! By now, the Holy See receives information from various sources. Above all the pope's nuncio [Archbishop Claudio Gugerotti] takes trips, not only to the front lines of the combat, but he also goes to visit the occupied territories. He sees with his own eyes what's happening.

Then there are contacts, not only at the international level with the various countries involved, but also with international organizations such as OSCE [Organization for Security and Cooperation in Europe], which has a monitoring group on the territory. We too, the local church, inform the Holy Father. This year we've had a series of encounters, including several weeks ago the Holy Father came here [the Basilica of Santa Sofia] to visit us. He sees in a personal way the suffering of this people. The pope told us, 'I'm visiting you here, but your hearts are in Ukraine.' He saw that. For these reasons, I'm convinced that the Apostolic See not only is well-informed, but that it knows well what to do with this information.

Also, the European Community has created groups, in part to decipher the disinformation that comes from the Russian Federation. There's a large mechanism in place, both humanitarian and diplomatic, and also at the level of mediation and reconciliation, for bringing an end to this conflict.

Written by John Allen and Claire Giangravé, Mar 1, 2018, EDITOR

Source: <https://cruxnow.com/global-church/2018/03/01/prelate-sees-ukraine-caught-european-future-soviet-past/>

Pastoral and Sacramental Ministry:

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.

*** 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.**



Liturgical celebrations during the 5th week of the Great Fast-Lent:



"Caring for our little ones and for our elders is a choice for civilization. And also, for the future, because the little ones, the children, the young people will carry society forward by their strength, their youth, and the elderly people will carry it forward by their wisdom, their memory, which they must give to us all."
- teaches Pope Francis

Bible readings for 5th week of the Great Fast-Lent:

Mon.: Genesis 13:12-18; Proverbs 14:27-15:4; Isaiah 37:33-38:6

Tue.: Genesis 15:1-15; Proverbs 15:7-19 & Isaiah 40:18-31

Wed.: Gen. 17:1-9; Prov. 15:20-16:9 & Is. 41:4-14

Thur.: Gen. 18:20-33; Prov. 16:17-17:17 & Isaiah 42:5-16

Fri.: Genesis 22:1-18; Proverbs 17:17-18:5 & Isaiah 45:11-17

Mon., Mar. 12th – 7:00 p.m. Acathistos in Honour of Jesus Christ Sufferings

Tue., Mar. 13th – 9:30 a.m. The Divine Liturgy: **God's blessings for The Melnyk's Family**

Wed., Mar. 14th – 3:30 p.m. The Divine Liturgy of Pre-Sanctified Gifts: for the intentions of Mary Carlin

Thurs., Mar. 15th – 9:30 a.m. The Divine Liturgy: for the repose of the soul of Dorothy Corera

Fri., Mar. 16th – 4:00 p.m. The Way of the Cross (Eng./Ukr.)

Sat., Feb. 17th – 11:00 a.m. Sorokousty / Lenten Memorial Service for the deceased. (Eng./Ukr.)

– 4:00 p.m. The Divine Liturgy: **God's blessings for all parishioners. (Service in Penticton, BC)**

Sunday, March 18th, 2018 – 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)**

What are you doing for Lent?

10 IDEAS FOR A MORE MEANINGFUL LENTEN SEASON

<p>1. Give up sin Show your love for God by keeping his commandments. Turn away from sins.</p>	<p>2. Fast An empty stomach can lead to more attentive prayer. Give the money you saved on food to others in alms.</p>	<p> 3. Pray Be in constant prayer. Pray for your family and friends, for those who suffer, and for the Church and the world.</p>	<p>4. Do good works Help those in need. Pray for them and be ready to serve them in their time of need.</p> <p></p>
<p> 5. Give alms Help the poor and support the good works of the Church. Give cheerfully to God who has given us everything we have.</p>	<p>8. Control desire for possessions Build up treasures in heaven rather than on earth. Cut down on material possessions, eliminate frills, lessen wants, share yourself – your time and your talents – with others.</p>	<p> 6. Abstain Give up meat or other desirable foods during Lent, especially on Friday, the day of Christ's saving death on the cross.</p>	<p>10. Carry out duties in life Serve God by living out your vocation in love each day. God is calling each of us to be a living sacrifice. Offer your daily life through Christ!</p>
<p> 7. Do meditative reading Nourish your faith by spending time in quiet reading and reflection. Prayerful reading of God's word each day will open your heart to the Spirit, and let God's thoughts and ways influence yours.</p>	<p>9. Control desire for entertainment Too much entertainment and other distractions can lead to less or no time for the works of the Lord.</p>	<p> Archdiocese of Toronto</p> <p>www.archtoronto.org Facebook Twitter Instagram</p>	

Text from Canadian Conference of Catholic Bishops' "Living Lent"

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