

Dormition of The Mother of God Ukrainian Catholic Church

1091 Coronation Avenue, Kelowna, BC V1Y 7A8 Tel.: 250-860-7295

Parish web-site: <http://kelowna.nweparchy.ca/> Pastor: Rev. Fr. Pavlo Myts / о. Павло Миць

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

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



Українська Католицька Церква Успення Пресвятої Богородиці

Email: dormitionkelowna@gmail.com

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4th SUNDAY OF THE GREAT FAST - LENT

4-та Неділя Великого Посту

Our Venerable Father John Climacus,
Author of "The Ladder of Divine Ascent" (c. 649 A.D.)

on March 14th, 2021 A.D.

“Support those who give themselves to help the needy: volunteers, nurses, and doctors, who are in the front line in treating the sick, even at the cost of their own safety.”

– Pope Francis 1st reminds all people today.

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 Shevchuk

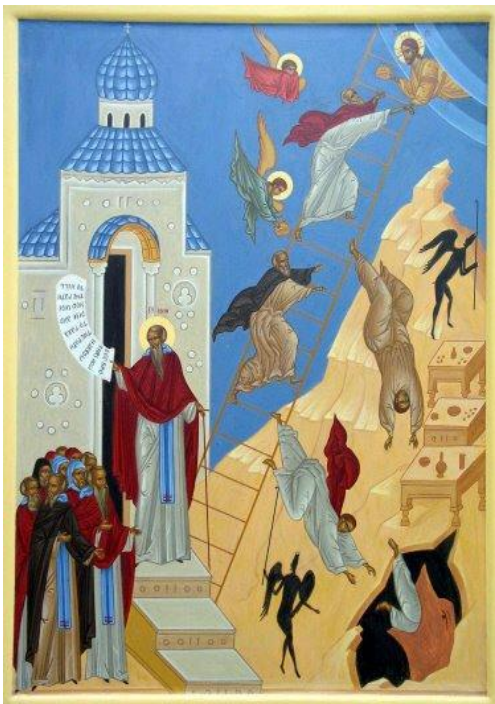
Christian Greetings:

Glory to Jesus Christ! – Glory to Him Forever!

Слава Ісусу Христу! – Слава на Віку!

Slava Isusu Chrystu! – Slava na Viky!

Christ Is among us! - He Is and Will Be!



Prayer During the Coronavirus Outbreak:

Lord, Our God,

We thank you for the life that is your gift,

For the providence that sustains us,

And for your wisdom that directs the course of our days.

The threat of an infection of coronavirus is upon us today.

This disease causes fear among us and has claimed lives.

We humbly beg you, loving Lord,

Dispel our fear and deliver us from this and other diseases.

Heal those who are afflicted and stop the spread of the virus. Strengthen us in charity to care for one another.

For You are a God of mercy, kindness, and love, and we glorify You Father, Son, and Holy Spirit, now and for ever and ever. Amen.

Молитва у Часі Спалаху Коронавірусу:

Господи, Боже наш,

Дякуємо Тобі за життя, яке є Твоім даром,

За провидіння, яке нас підтримує,

І за Твою мудрість, яка спрямовує хід наших днів.

Сьогодні перед нами загроза зараження коронавірусом.

Ця хвороба викликає страх серед нас і забирає життя.

Ми смирено просимо Тебе, люблячого Господа,

Розвій наш страх і позбав нас від цієї та усіх інших хвороб.

Вилікуй тих, хто страждає, і зупини поширення вірусу.

Зміцнюй нас у благодаті, щоб ми дбали одні про одних.

Бо Ти - Бог милосердя, доброти та любові, і ми прославляємо Тебе Отця, Сина і Святого Духа, нині, і

повсякчас і на віки вічні. Амінь.

Please contact Fr. Pavlo if you want to have the Divine Liturgies celebrated in your special intentions, such as: In Thanksgiving for Favours Received, the Infirm, General Intentions, Repose of the Deceased, Help of the Holy Spirit, for the Travelers, Students, Workers, etc. In case of emergency phone (250) 299-7249. If you would like to come to Confession, meet with the parish priest individually at the church or parish office, receive spiritual care and support via telephone or internet, want him to visit you, your relative or friend at their home, hospital or care homes, please, call or email the pastor in advance to arrange time and a day.

Liturgical propers in English language:

Tone 8th, text from book "*The Divine Liturgy of Saint John Chrysostom*"; pages 105-107

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

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



Brothers and Sisters, 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."

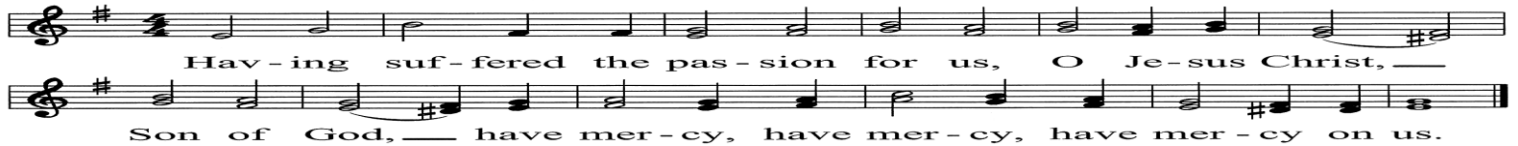
They left that district and began a journey through Galilee, but he did not want anyone to know about it. He was teaching the disciples in this vein: "The Son of Man is going to be delivered into the hands of man who will put him to death; three days after his death he will rise."

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.

At the conclusion of every Divine Liturgy we say an additional prayer for Peace in the World:

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.

Having Suffered



Молитва Духовного Причасття

Мій Ісусе! Я вірю, що Ти присутній у цих Святих Дарах!
Люблю Тебе над усе і моя душа тужить за Тобою.
Не можу зараз Тебе прийняти в Євхаристії,
тому хоча б духовно прийди до мого серця!
Запрошую Тебе, відчиняю навстіж двері мого серця,
згадаючи Твої слова: «Ось стою під дверима і стукаю.
Якщо хто почує Мій голос і відчинить двері,
Я увійду до нього, і буду вечеряти з ним, а він зі Мною».
Я увесь єднаюся з Тобою. Ісусе, моє найвище Добро
й моя солодка Любове!
Торкнись мого серця і запали його,
щоб воно завжди палало любов'ю до Тебе! Амінь.

Prayer of Spiritual Communion

My Jesus, I believe that You are present in these Holy Gifts!
I love You above all things and I desire to receive You into my
soul. Since I cannot receive You now, I place before You my whole
life and hope, O loving Master; and I ask, pray, and entreat You:
Make me worthy to partake in a mystical way and with a pure
conscience of Your awesome and heavenly Mysteries: for
forgiveness of sins, for the pardon of offenses, for communion of
the Holy Spirit, for the inheritance of the kingdom of heaven, for
confidence before You, and not for judgment or condemnation.
I embrace You as You enter and abide in me, and I unite myself
completely to You. Permeate my soul and body, and never permit
me to be separated from You. Amen.

Літургійні частини Українською мовою:

Глас 8 текст з книги "Божественна Літургія Святого Івана Золотоустого"; сторінки 104-106

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, досягнув 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 позубити. Та якщо можеш, поможи нам, змилосердившись над ним." Ісус же каже йому: "Щодо того – якщо можеш – то все можливо тому, хто вірує." І емтих батько хлопчини викрикнув крізь сльози: "Вірю, поможи 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, закличавши та сильно його стрясаши, вийшов з нього. І наче змертвіє той, тож многи казали: "Вмер він." Але Ісус, узявши його за руку, підвів його, і той устає. 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 чоловічий 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.



THANK YOU VERY MUCH! ЩИРО ВАМ ДЯКУЄМО!

❖ **Gratitudes to all our parishioners, guests, visitors and all Christian people of the good will** who by their kindness share time, talents and treasures, every person who knowingly or unknowingly for the other people thoughtfully make donations, care and help our parish community in various ways and projects by keeping and sharing their Christian love, unity by looking after and graciously supporting our Christian, Catholic Church communities!

Dormition of The Mother of God Parish in Kelowna donations: March 1st-7th, 2021 A.D. Mail/drop off: \$ 0. E-transfers: \$250.00.
March 8th-12th, 2021 A.D. Mail/drop off: \$ 795.50 E-transfers: \$ 0.

DONATIONS! Amid Covid-19 outbreak causing these difficult and challenging times we continue to rely on your generosity! **Please continue to support our parish financially by e-transfer** (it is a direct deposit, no security question is needed) via dormitiontransfer2020@gmail.com or mailing a cheque payable to **Dormition of the Mother of God Ukrainian Catholic Church** 1091 Coronation Ave., Kelowna, BC V1Y 7A8 Thank you for your support and care at this uneasy time for us all.

“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)

NOTE: Due to the growing numbers of the confirmed COVID-19 cases and BC Provincial Gomernt orders: all Christian churches including our Ukrainian Catholic parishes are temporarily closed for public services until further notice in 2021 A.D.!

Your pastor is praying privately for all of you daily! Please pray for one another and especially for those who are ill, participate via facebook streamings and other on-line church services, stay healthy and safe!

https://www2.gov.bc.ca/gov/content/safety/emergency-preparedness-response-recovery/covid-19-provincial-support/restrictions?utm_campaign=20201118_GCPE_AM_COVID_1_NOTIFICATION_BCGOV_BCGOV_EN_BC_NOTIFICATION#social-gatherings

CONGRATULATIONS! ЩИРО ВАС ВІТАЄМО!

May the Almighty God bless in good health and salvation in many, happy and blessed years of life to Mrs. Emily Kana on her birthday (March 14th), Mrs. Maria Martin on her birthday (March 14th), Mr. William Shuya on his birthday (March 14th), Mr. Mykhailo Fanytych on his birthday (March 17th), Mr. Ivan Kalynych on his birthday (March 17th), and to all Christians celebrating heavenly patron's name days, and any other special anniversaries this week Mnohaya i Blahaya Lita / Many Blessed Years of Life!

NEWS and ANNOUNCEMENTS:

LIVE STREAMING of church services from Dormition of the Mother of God

Ukrainian Catholic Church in Kelowna, B.C.: <https://www.facebook.com/dormitionkelowna.parish.5>

You can also view 24 / 7 many inspiring videos, articles, pictures, etc. are regularly published by the pastor. Please visit our parish Facebook page: DormitinionKelowna Parish:

<https://www.facebook.com/dormitionkelowna.parish.5>

✚ **Please also welcome to visit our Cathedral Facebook page for live-stream videos of the liturgical services at Holy Eucharist Cathedral:**

<https://www.facebook.com/holyeucharistcathedral/>

THANK YOU FOR PRAYING TO GOD AT YOUR HOMES AND ON-LINE TODAY!
Wishing you and all your dear ones to be blessed by God with health, hope, joy, peace and Christian love!

Liturgical and Sacramental Services are celebrated by your spiritual father-pastor at the church during this week:

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

SUNDAY, March 14th at 8:15 a.m. Rosary: (Service in Kelowna, BC)

at **9:00 a.m.** The Divine Liturgy: *God's blessings for all our parishioners, their family members, all relatives and friends.* (in English)

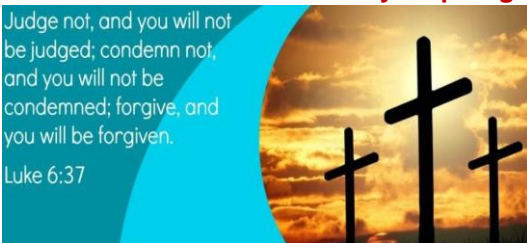
at **11:00 a.m.** The Divine Liturgy: *God's blessings for all our parishioners, their family members, all relatives and friends.* (in Ukrainian)

Mon., March 15th - **9:30 a.m.** Sorokousty/Memorial Service for deceased parishioners, relatives and friends

Tue., Mar. 16th at **9:00 a.m.** The Divine Liturgy: *God's blessings for Mr. Ron and Mrs. Marg Horon, their family members*

Wedn., Feb. 17th at **1:00 p.m.** The Divine Liturgy of Presanctified Gifts: *God's blessings for Mrs. Olga Kuzyk and her family members*

Fri., Mar. 19th at **4:00 p.m.** Stations of the Cross



Sat., Mar. 20th at 3:40 p.m. Lectio Divina Bible Studies

at 4:00 p.m. The Divine Liturgy: *God's blessings for all our parishioners, relatives and friends.* (in Eng. and Ukr.)

Sunday services in Penticton, BC if the Government allows to re-open the churches for public liturgical services, if not then

at 5:00 p.m. Vespers (*Service in Kelowna, BC*)

SUNDAY, March 21st at 8:15 a.m. Rosary: (*Service in Kelowna, BC*)

at 9:00 a.m. The Divine Liturgy: *God's blessings for all our parishioners, their family members, all relatives and friends.* (in English)

at 11:00 a.m. The Divine Liturgy: *God's blessings for all our parishioners, their family members, all relatives and friends.* (in Ukrainian)

Wishing you and all your dear ones to be guided by the Holy Spirit, blessed with joy, peace and Christian love daily!

✚ **PLEASE REMEMBER TO PRAY FOR:** Most Reverend Bishop-Emeritus Severian Yakymyshyn, Lucy D., Janet F., Volodymyr P., Ivan L., Ray Saranchuk, Cameron V., Rose Ostowich, Keyton A., Danny M, Jordan M., Kit C., Shirley C., Olga Kuzyk, George Dashkewych, Olga Romanyshyn, Kay Ilnitski, Kalyna Kociuba, William Shuya, Maria Pylypchuk, Bronie Huska, Peter Huska, Roma Nowakowski, Barbara and Vincent Pasternak, Lorraine Turcotte, Dr. Nadia Popil, the Hillman Family, John Bulych, Joseph Stetch, Stefania Paraniuk, Rosa Maria Santos, Anita N., Ron and Verna Shoemaker, Jonas and Anne, Alyssa and Adam, Mark and Asia, Karen Feniuk, Volodymyr Melnyk, Marilyn Daulat and Family, Shelley Zemliak, Ron Horon, Adeline Sorochuk and all members of our parochial family and those who are not able to join actively in our community, your families, relatives, friends and neighbours; governments and armed forces, especially the shut-in or those in the hospitals, traveling, working or studying, nursing and senior homes, seeking God's answer to their prayers or those rejoicing with God's answer; your spiritual fathers, those celebrating birthdays and anniversaries; those called to their eternal reward and for the family they leave behind; widows and widowers, orphans, homeless, those who love us and those who hate, use & hurt us; and all people who have asked us pray for them. Please, also in your kindness keep praying those daily for vocations to the priesthood and religious life. Remember to ask for special blessings to all Christian families and yourselves! **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 CHRISTIAN AWARENESS: *Dear parishioners, if our brother or 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 or her know that our parish community misses his or her at the church very much and prays for them daily! 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.*

Catholic Education Prayers of the Faithful for March 2021 A.D.

- For Catholic Education: That our Catholic schools may make known God's plan for all creation, we pray to the Lord.
- For Catholic Education: That the leaders of our Catholic schools may be encouraged and comforted in the love of God, we pray to the Lord.
- For Catholic Education: That our Catholic schools may always receive their identity from the teachings of Christ Jesus, we pray to the Lord.
- For Catholic Education: That our Catholic schools may be a place of healing and safety in a hurting world, we pray to the Lord.

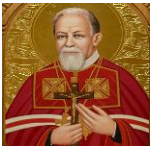
Basic Guidelines for Reception of Holy Communion: You are a member of the Catholic Church (faithful of the Orthodox churches are very welcome to receive Holy Communion); 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more 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.*

Pastoral and Sacramental Ministry: **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. **Reconciliation:** by appointment.

Holy Communion: for the sick, by appointment, any time, **Holy Unction** (Anointing of the Sick): Those anticipating surgery, hospitalization or treatments and who would like to receive anointing (by appointment, any time),

Funerals and Memorials: by appointment.

✚ **Devotional Services to Blessed Vasyl Velychkovsky:** Every Wednesday at 7:00 pm, Live-Streaming on the YouTube Shrine Channel: <https://www.youtube.com/watch?v=1Og0D2DhlpU> Website: Bishop Velychkovsky National Martyr's Shrine: <https://bvmartyrshrine.com/>



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.



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. Скріпленою нас Твоєю присутністю та єднай нас кожноразно 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 дідів для розбудови Твого царства. Єднай нас у мирі та згоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світлом евангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилася, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.



Please be aware and remember that your help is always appreciated, and we still need more parishioners to volunteer!

Thank you for your support and care at this uneasy time for us all.

"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)

✚ PLEASE NOTE: Our Church parking lot is rented by Scuka Constuction Company workers during week.



✚ Traditional and Very Delicious Ukrainian Food is available for sale at our parish: Perogies – \$ 7.00 per dozen, Kovbasa / Garlic Sausage - \$ 10.00 per 1-pound ring, Pie - \$ 9.00. If you need more information or to place your order, please contact Mrs. Alice Pelechaty at 250-763-4870 or Olena Fedorov at 778-821-0759.

✚ Our Church Yard Spring Clean-Up: Everyone is welcome to come and help at 9:00 am on Saturday of March 20th, 2021 A.D. Please do not forget to bring your favourite tool to work with. ☺

✚ BE A STEWARD: Have you ever wondered what more can you do to help our parish-church? 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. **VOLUNTEERS HELP IS ALWAYS APPRECIATED:** to help out with weekly cleaning in the church, cutting the grass and maintaining the lawn, etc. If you can help out, please, let us know. Please, contact Mrs. Yvonne Crawford or Fr. Pavlo for more information. You will be amazed how "BEING" can make a difference at our spiritual, parish life! **Every parishioner is personally responsible before God for our spiritual home-parish church!** NOTE: If you wish to place your message or announcement into our weekly parish bulletin, please sent it by email to the office at dormitionkelowna@gmail.com **by no later than 3:00 p.m. on Thursday.**

✚ If you wish to help or have any questions, suggestions, ideas about our parish community life, please, contact our parish executive council chairperson Mrs. Yvonne Crawford. Email: Donoharmclinic@gmail.com or phone: 250-212-4899

✚ 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, participating in different sport's tournaments, activities 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. Remember as well, that while parishioners may be away and on vacation, the parish-church 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, possitive and generous!**

✚ **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 it's needs and pastoral ministry."

✚ **Rachel's Corner:** "Hope in Me, and you will be protected from depression and self-pity. Hope is like a golden cord connecting you to heaven. The more you cling to this cord, the more I bear the weight of your burdens; thus, you are lightened. Heaviness is not of My kingdom. Cling to hope, and My rays of light will reach you through the darkness." – [Jesus Calling](#)/by Sarah Young
Come on a Rachel's Vineyard™ Retreat and re-discover what it feels like to have hope in your life again as you encounter His mercy.

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Stewardship Prayer

O God, the Father of every gift, all that we are and have comes from your hand.

In Jesus Christ, your Son, you have given us the greatest of all gifts.

Fill our hearts with his love, so that we may be parish communities of faithful, caring people.

Grant us the grace to be good stewards who, in the name and spirit of Jesus, share our gifts of time, talent and treasure for the building up of your Kingdom in our Diocese and throughout the world.

May we see Our Pilgrimage of Faith Appeal as our way to live gratefully and give generously for your honor and glory.

Through Christ our Lord. Amen



“ЯКЩО МИ СЬОГОДНІ ПРО ЦЕ НЕ БУДЕМО ПАМ’ЯТАТИ І ГОВОРИТИ, ТО ТАКА ПОДІЯ МАЄ НЕБЕЗПЕКУ ПОВТОРИТИСЯ!” – НАГОЛОШУЄ БЛАЖЕННИШИЙ СВЯТОСЛАВ

Annales Ecclesiae Ucrainae

Annales Ecclesiae Ucrainae is a collection of articles by Rev Dr Athanasius McVay, pertaining to the history of the Ukrainian Greek-Catholic Church. It is inspired by great works of ecclesiastical history, such as Baronius' Annales Ecclesiastici, Harasevych's Annales Ecclesiae Ruthenae and Athanasius Welykyj's Analecta OSBM.

SUNDAY, 7 MARCH 2021 "Conciliabolo": Rome and the 1946 Lviv Pseudo-Synod



Today marks the 75th anniversary of the Lviv pseudo-sobor, which took place from 8–10 March 1946. In the past 25 years, few English works have revealed new information in its regard. Based on recently declassified Vatican archival sources, this article seeks to make a modest contribution by revealing what, when, and how the Apostolic See of Rome learned of facts leading up to and resulting from that event.

During the Soviet occupation of eastern Poland (Western Ukraine) 1939–1941, Stalin fell back on old Tsarist plans to suppress the Greek-Catholic Churches. But attempts to entice clergy to defect floundered on the moral authority enjoyed by Metropolitan Andrey Sheptytsky. When the Red Army returned to Lviv in July 1944, the Metropolitan was already declining, and died within four months, on 1 November. With Sheptytsky out of the way, the NKVD operation was given the go ahead.

In the spring of 1945, as the Second World War was coming to an end, an Iron Curtain descended upon the eastern half of Europe. On the Old Continent, the Ukrainian Greek-Catholic Church (UGCC) found itself subject to atheist Communist rule in the east, and in the west, its clergy and faithful displaced across hundreds of refugee camps. In this moment, two projects were set in motion: the first, led by refugee Bishop Ivan Buchko through Pope Pius XII and the Vatican Curia, to raise the agonizing UGCC from the ashes of destruction; the second, concocted by Joseph Stalin and his henchmen, to destroy the Church once and for all.

Vatican Information System: By the twentieth century, the Roman Curia had adopted a multi-tiered system of gleaning information from local Churches: The first tier was the apostolic nuncio (or apostolic delegate for countries that did not have diplomatic relations with the Holy See). The nuncio/delegate or his deputy sent regular reports to the papal Secretariat of State, the central office which acted as moderator of all the curial departments. The State Secretariat had a section for internal church-related matters, and also a foreign office for matters pertaining to political and diplomatic affairs. If an issue pertained to the competency of a specific curial department (such as the Congregation for the Eastern Church), then the nuncio/delegate sent his report there. The second tier of information came from local clergy: first the diocesan bishop/eparch and the hierarchs of province or country. Trusted informers also included religious superiors, especially the Jesuit provincial, and local clergy with particular knowledge or expertise in various questions. The third tier was information from diplomatic and civil authorities, such as an ambassador to the Holy See.

During the Second World War, this system partially broke down, as communications became difficult and habitual channels were cut off. With the closure of the nunciature of Warsaw, in September 1939, information had to be sought after from the nunciatures in Czechoslovakia, Hungary, and Romania. Catholic prelates from Allied countries also used their political and military contacts to keep the Pope and his Roman Curia informed. Among the most important liaisons in the Allied countries were the apostolic delegates in London and Washington D.C., William Godfrey and Amletto Cicognani. The Holy See approached ambassadors of countries that had relations with the Soviet Union for information regarding Soviet occupation zone. For countries under Axis control, it used the Nunciature to Italy or Berlin. Military chaplains, such as the Italian military expedition that to the USSR in 1941, also sent reports. Among these were UGCC priest-students in Rome, such as Vasyl Vavryk, Meletiy Voinar, Petro Diachyshyn, and Volodymyr Hrabets, recruited by the Italian military via Yevhen Onatsky, for their knowledge of Ukrainian and other Slavic languages.

From the Diplomatic Service: The Vatican first heard of Metropolitan Sheptytsky's death via the Polish Ambassador to the Holy See, Casimir Papée, and announced it in the newspaper *L'Osservatore Romano* on 14 and 15 November 1944. The news of the hierarchy's arrest (on 11 April) also came from Polish diplomats. On 15 June 1945, the Polish ambassador in Washington D.C. informed the apostolic delegation that Metropolitan Slipyi and the other bishops had been arrested. Already at that time, they believed that it was apparent that the Soviets were aiming to destroy the Uniate Church by replacing it with Russian Orthodoxy. (The Government-in-Exile had already warned the Vatican of the dangers to millions of Catholics behind the Curzon Line, following the Yalta Conference, when Molotov had commented that the Soviets would not tolerate Catholics, only Orthodox.) On 18 June, Apostolic Delegate Amletto Cicognani passed this information to Monsignor Tardini, head of the papal Foreign ministry, who informed the Pope on 6 July.

From Ukrainian Clergy: Details of Sheptytsky's funeral and the enthronement of his successor were dispatched by Metropolitan Yosyf Slipyi on 19 November 1944, but did not reach Rome until 6 March 1945. Cardinal Tisserant, the head of the Pope's Eastern-Churches department, brought Slipyi's letter to Pius XII, who ordered that the account be published in *L'Osservatore Romano*.

From his Roman exile, Sheptytsky's auxiliary bishop, Ivan Buchko, became a focal point for Ukrainian exiles and organizations. Pius XII appointed him as apostolic visitor for UGCC throughout western Europe, and Buchko began to lobby for material and pastoral aid for tens of thousands of his displaced

countrymen. He also began to lay the groundwork for the creation of a full global hierarchy, to make up for those suppressed in the homeland.



Bishop Buchko began to receive news from the Ukrainian underground, via European contacts, of the preparations for schism taking place in Soviet Ukraine.

On 27 March 1945 he informed the Secretariat of State that his compatriots in America reported that 38 priests in Galicia (Western Ukraine) had been shot and 145 priests had been “invited” to become Orthodox or face deportation. On 1 July, he received a letter from Father Gabriel Kostelnyk’s surviving sons, Iriney and Zenon (interned at Bellaria-Rimini) confirming that, in 1941, the NKVD had already tried to get their father to lead a movement to unite UGCC with the Russian Orthodox Church. Buchko communicated this to Cardinal Tisserant on 30 July.

In July 1945, an eyewitness, Father Bronisław Kreuzza (Tadeusz Rzewuski), arrived in Rome. He submitting a long and extremely detailed report to the Oriental Congregation, chronicling the events that occurred in Lviv from the summer of 1944 until his departure on 15 June 1945. These included: the death of Metropolitan Andrey, the arrest of the bishops and principal clergy, a shrewd analysis of Kostelnyk’s background and character, attempts by Fathers Klymentiy Sheptytsky and Yosyf Kladochny to dialogue with Kostelnyk. A Capitular Vicar, Canon Mykola Galant, had been duly elected within the remaining members of the Lviv Chapter of Canons but was soon arrested and a clandestine vicar general [Redemptorist Father Joseph de Vocht] was secretly governing the Lviv Archeparchy. Father Klymentiy played the leading role in public and dispatched Rzewuski-Kreuzza to Rome to inform the Curia of what was taking place. On 11 August, he was permitted to recount some of the story in an audience with Pope Pius XII.

On 14 August, a Sister Servant of Mary Immaculate in Lviv wrote to her superiors in Rome of Kostelnyk’s activities. Bishop Buchko forwarded an Italian translation of the letter to the Vatican. On 9 September 1945, he received details of the violence of the Initiative Group’s campaign from Father Volodymyr Prokopiv of the Przemyśl Eparchy (who would be arrested and deported to USSR in October). On 22 September, Buchko forwarded the information to the Oriental Congregation: Mykhailo Melnyk, Vicar General for the Przemyśl Eparchy in Soviet territory, was had the reputation of being a good preacher and theology professor; Antony Pelvetsky, who had been Buchko’s seminarian in Lviv, was deemed intellectually mediocre; and Kostelnyk, who was notorious to the Apostolic See, was known for his anti-Roman and anti-celibacy publications. During the Second World War, Kostelnyk became involved with mysticism and false visionaries. He was also reported to have lost control of his behaviour and have become an alcoholic due to pressure from the NKVD and the murder of his eldest son at their hands. Buchko had also been informed that there were Russian Orthodox bishops working as agents of the NKVD.

Bishop Buchko also submitted Italian translations of 5 documents: the first two were signed by the members of the Initiative Group; the first, dated 28 May, informed the clergy that the government was placing the Group in charge of UGCC to prepare a merger with Russian Orthodoxy; the second, dated 16 June, was a request to Soviet officials to sanction their plans; a third document was the reply of the Council of People’s Commissars of the Ukrainian USSR, approving their work; and a fourth was the protest against the activities of the Group, addressed to Molotov, signed by the Metropolitan Chapter and faithful priests. Buchko had received the documents from the Ukrainian Information Service in Munich, which had obtained them via the Ukrainian underground or, as he guessed, via Bishop Kotsylovsky. Cardinal Tisserant forwarded the report and translations to the Secretariat of State on 18 October.



On 5 November 1945, the spiritual director of the Przemyśl seminary, Father Mykola Denko, took advantage of a courier leaving for Czechoslovakia to pen an overview of the situation to Bishop Buchko, as the former was unaware of what was known beyond of the Iron Curtain. He wrote of the arrest of Bishop Kotsylovsky, of NKVD tortures, and the death of many priests. Some had accepted Orthodoxy since they lacked the courage to endure deportation, imprisonment, and torture. Some clergy and faithful from that eparchy that sought protection from the Latin bishops but had been turned away. Writing from Frankfurt on 6 December, Basilian Father Stefan Reshetylo wrote of the arrests in the Przemyśl Eparchy and confirmed the apostasy of the members of the Initiative Group. Buchko submitted this letter to the Oriental Congregation on 14 January 1946.

At the end of December 1945, a similar report was written by a professor of the same seminary, Father Volodymyr Holynsky. He reported that Mykola Galant, Capitular Vicar of Lviv, was dead, and that Canon Kunytsky was dying. Metropolitan Andrey’s old entourage, for the time being, Fathers Klymentiy, Kladochny and Kotiv were still living at Saint George’s Palace. (This report did not reach the Rome until June 1946). In April 1946, a letter was received from Khomyshyn’s secretary, Father Sudak, who had escaped the USSR and was hiding in Warsaw, furnishing details of Khomyshyn’s arrest.

Papal Encyclical: In February 1945, Patriarch Sergei of Moscow died and was succeeded by Metropolitan Alexei. On the occasion of his election, an appeal to Greek-Catholics to break with Rome, bearing the new patriarch’s name, was distributed in Soviet Ukraine. The appeal also accused the Vatican of “arming the faithful against all peace-loving people and leading them in the opposite direction, against the whole world.”

A copy of this appeal reached Rome in the summer, with the arrival of Father Rzewuski-Kreuzza. Bishop Buchko translated it into Italian on 6 September and it was sent to Monsignor Tardini on 17 September. A translation a booklet against the Papacy, recently published by Kostelnyk, was also sent to the State Secretariat on 12 December. These documents were further evidence that the Soviets were preparing to suppress the UGCC.

Since the 950th anniversary of the Union of Brest was approaching, Buchko wrote to Cardinal Tisserant, asking for a message of encouragement for the persecuted Church. Cardinal Tisserant decided on a papal encyclical and received the go-ahead from Pius XII during an audience of 27 October 1945. This solemn commemoration was to be used simultaneously as a protest against the persecution of the UGCC.

The encyclical’s text was prepared by Jesuit Father Emil Herman, a professor of the Pontifical Oriental Institute and adviser of the Oriental Congregation. It was divided into three parts: a history of the Union, its positive results, the tragic contemporary situation. The first part contains strong praise of the late Metropolitan Sheptytsky (reworked from texts which Tisserant had previously proposed to the State Secretariat for a letter on Kyr Andrey’s anniversary). And the final section included a thunderous condemnation of Alexei’s enticements to schism. The papal message encouraged fidelity but foresaw martyrdom.

On 22 January 1946, the Oriental Congregation submitted the final draft of the encyclical to the Internal Affairs section of the Secretariat of State. In a cover letter, Tisserant explained to Monsignor Montini that official Latin translation had been done by the Jesuit General Curia and reviewed by Herman. Since the document concerned the UGCC, the Congregation had decided to use Ukrainian versions of the names of people and places, reviewed by Bishop Buchko. The encyclical *Orientales omnes Ecclesias*, bore the date 23 December 1945, the anniversary of the Union, but it was actually published on 20 January 1946.

The immediate reactions to the encyclical were diverse. Ukrainian Catholics were overjoyed by papal solidarity. Buchko thanked Tisserant and asked for a group audience with the Pope, so that the Ukrainian community in Rome could pay him their homage. On 3 April, Father Emanuïl Korduba, head chaplain of the 9,000 Ukrainian soldiers of the Ukrainian (formerly Galicia) Division, interned as POWs in Rimini, wrote thanking the Pope for the encyclical which “condemned the heretical summons to schism.” For some reason, this letter was not shown to the Pope until October 1946, at which time Pius XII was recorded to have said: “it’s a beautiful letter.”

Poles complained that the encyclical’s proper names were not the Polish version. A telling critique came from Paris, when the text of the encyclical was published in *La Croix* and *Études*. On 11 February 1946, Dominican Father (Archimandrite) Christophe-Jean Dumont complained that certain “unilateral” passages of the document had offended the Russian Orthodox and even Russian Catholics. Dumont, who served as superior of a mission to Russian émigrés, expressed concern for possible tensions between the two religious denominations. Like other missionaries, he had been encouraged to understand and even absorb the mentality and culture of his flock. As a result, he had acquired a Russian reading of history, which looked upon Ruthenians (Ukrainians, Belarusians, Rusyns) as Russians who had strayed from the Mother Ship. In this vein, Dumont commented that, although it was unfortunate that the Soviet state had intervened, yet, “could this not be a solution to the prickly Ruthenian question.” Dumont had proposed to Yves Congar that he allude to this in *Témoignage Chrétien*. (At the height of Vatican *Ostpolitik*, in July 1963, Dumont would be dispatched to Moscow to offer felicitations for Patriarch Alexei’s episcopal jubilee).

Synodal Preparations: It appears as if Father Holynsky’s report, written at the end of December 1945, was the first to specifically mention that a synod was being prepared by the Initiative group (although this information did not reach Rome until three months after that event had taken place).

On 6 January 1946, the Vicar General of the Basilian Order, Father Dionisiy Holovetsky, passed on a report from Father Mykhailo Ivanyshyn, who had come from Lviv to Warsaw at the end of 1945. The same month, an undated seven-page report was submitted by Redemptorist Father Maurice Van de Maele through Monsignor Forni of the Prague Nunciature. It recounted the Soviet religious policy from the moment of their occupation. At first, Roman and Greek Catholic Churches were encouraged, to keep the locals calm and content. Then, in 1945, when victory was in sight, the policy of one state – one religion was announced. Van de Maele noted that none of the monastics had yet given in but that many secular priests had succumbed to save their families from deportation to Siberia. “A great synod” was already being talked about and “the nationalist youth” (many of which were the children of the clergy hiding in the forests) had threatened to kill Kostelnyk if he carried out the planned schism.

In February, Tardini informed Tisserant that Forni had also received another report from a Basilian, who claimed that 90% of priests that had gone into schism. Tisserant replied that this did not correspond with the information received from Van de Maele, and asked for the name of the source. Forni replied that the information had come from Father Sebastian Sabol in Trebišov, Czechoslovakia, a few kilometres from the Soviet border. Forni noted that Sabol was in constant contact with his compatriots and was greatly trusted by Bishop Pavel Gojdič of Prjaševo (Prešov). On 16 May Tardini specified that Sabol confirmed that his information had been accurate but that the percentage of apostate priests had been exaggerated.

Meanwhile, Polish sources continued to send information from behind the Curzon line, regarding preparations for schism. The Basilians in USSR had lost their monasteries and Bishop Kotsylovsky, who had been detained in Rzeszów, had been deported to USSR, presumably to Kyiv to join his imprisoned brother bishops awaiting trial.

Cardinal Tisserant, who appears to have taken little notice of Dumont’s angst, went on the offensive by giving a number of interviews to the press regarding the recent papal encyclical. On 28 February, he spoke to the Italian press about the persecution of UGCC in USSR and how clergy and faithful were being forced to accept the state religion, laying some of the blame at the doorstep of the Patriarch of Moscow. From 1–3 March, similar interviews appeared in the English-language press, especially the New York Times. Buchko wrote to Tisserant on 2 April that, although several prominent cardinals, such as Tisserant, de Barros Câmara, and Griffin, had raised their voices against the persecution, the international Catholic press had reported little on *Orientales omnes*.

Reactions to the Pseudo-Sobor: The Lviv pseudo-Sobor took place on 8–10 March 1946, after which the results were announced on Radio Moscow. On 19 March, the nunciature in Cairo wrote that it was being reported that “the head of Uniates in Lvov had broken with Rome.” On 24 March, the Apostolic Delegate had telegraphed from Washington, asking the Secretariat of State for clarification on: who were Kostelnyk, Melnyk, Pelvetsky that had signed a letter to Stalin declaring the Union abolished; why the Greek-Catholic bishops had not reacted, and if some were dead, as rumoured. Tisserant replied that the signatories were apostates (no longer qualified representatives), and that the UGCC hierarchs had been arrested the previous April. The rumours of Khomyshyn’s death were suspected to be true, but Slipyi’s was not confirmed.

The first public response from the Vatican was an article entitled “I greco-cattolici nell’Unione Sovietica” (Greek Catholics in the Soviet Union), published in *L’Osservatore Romano* on 25–26 March 1946. The piece reported news from *Études* on Kostelnyk and the pressure on the clergy to commit schism. The text of the Initiative Group’s letter to Soviet officials and appeal to the UGCC clergy (already translated by Buchko in September 1945) were also included. The article also noted that *La Croix* had published the faithful clergy’s protest to the Initiative Group on 20 October 1945.

On 26 March, the apostolic Delegate in London, William Godfrey, reported that a letter had been issued by Council of Christians and Jews, signed by Socialist leader and politician, Ernest Bevin. The letter expressed concern that the secession of UGCC from Rome had been brought about under pressure, and noted the encyclical *Orientales omnes*.

When Ukrainians learned of the fake synod, they began to issue their own protests and statements of solidarity. On 29 March 1946, a telegram was sent to Pius XII, signed by Rev. Dr Basil Kushnir (of a visiting Canadian committee) on behalf of 9,000 soldiers of the Ukrainian Division in Rimini. On 30 March, Bishop Buchko wrote directly to Pius XII. In apocalyptic language, he declared that the devil was attempting to deceive the world into believing that the UGCC had spontaneously broken the Union, although no one was

free under Stalin. The bishop renewed his request for an audience for all Ukrainians in Rome, including 30 priests and religious brothers and sisters, representatives of 5,000 Ukrainians in the Polish Corps and the 4 Catholic chaplains from Rimini. In reply, Buchko was told that the Pope appreciated the declarations and would do his best to help the Ukrainians in Italy. However, an audience would not be a good idea, since it would draw attention to them at a time when the USSR was lobbying for their repatriation.

On 5 April, Tisserant informed Tardini that there were only 2 apostate priests on the Polish side of the border and that reports of quasi-universal apostasy among the clergy on the Soviet side were exaggerated. Tisserant asked the Secretariat of State to thank Cardinal Hlond and Bishop Sokołowski for the care they had shown to the Greek-Catholics.

On 14 April 1946, the Central Aid Committee of Ukrainians in Germany sent a letter to the Holy See repudiating the pseudo-synod, declaring that the Ukrainian National Republic (a kind of umbrella organization for various political factions) considered it an act of deceit and violence. The letter also noted that bishops of the Ukrainian Autocephalous Orthodox Church had issued a condemnation at their synod in Esslingen, Wurttemberg. The hierarchs noted that Orthodoxy would never force conversions and expressed their sincere fraternal compassion and prayers to God shorten the sufferings of the UGCC. To a declaration from the Ukrainian Committee in Berne, Switzerland, Tardini wrote Nuncio Bernardini, on 28 April, that the Holy Father knows of the plight of Ukrainians and had issued *Orientalis omnes* in solidarity with them. The Ukrainian General Council of Liberation also sent a memorandum on the pseudo-sobor to Monsignor Montini on 22 May.

On 12 June, Bishop Buchko reported to Cardinal Tisserant that, Radio Moscow's announcement of the pseudo-sobor had provoked protests from refugees in Germany. He had received 34 protests signed by thousands of Ukrainian Catholics and Orthodox. Buchko described them as the indestructible voice of the UGCC's union with the Pope, which those in homeland were prevented from expressing. All of the declarations were in Ukrainian except for one, written in Latin. Buchko had them translated into Italian for the Apostolic See. The bishop noted that, among the signatories were: political representatives including former MPs of the Second Polish Republic, a former senator, members of the League of Ukrainians from German concentration camps, members of the League of university students, and thirteen priests.

On 22 June 1946, these declarations were presented to Pius XII by Bishop Arata. Tisserant's deputy at the Oriental Congregation. In response, the Pope "blessed persecuted Ukrainian people from his heart." Arata was instructed to "make these declarations known to the world but cautiously, so as not to harm those in homeland." Canon Yustyn Hirnyak of Stanyslaviv, representing 122 refugee priests and faithful in Austria, had brought another declaration protesting the "conciliabolo" (imposter council) to Rome and protesting their attachment to the Apostolic See. Cardinal Tisserant presented it to Pius XII on 13 July.

Finally, on 13 July, Apostolic Delegate Godfrey reported to the papal Secretariat of State on the declarations and accusations against the Church by Radio Moscow. William Godfrey believed that the behaviour of Soviets was destroying the esteem they had won among the Allies during the war. He also noted that, in response to the pseudo-sobor, the Archbishop of Canterbury (head of the Anglican Communion) had issued statement expressing hope that the Soviets would show more tolerance.

Aftermath: A year later, information continued to arrive describing resistance to the "conciliabolo." In March 1947, a priest who had escaped gave information to Apostolic delegate Cicognani and Cardinal Tisserant asked Bishop Buchko to evaluate it. On 2 May, Buchko noted that it was very different from news he had received from the Ukrainian Information Service. Although he judged such news "incomplete in content" he guessed that the Information Service was the same as the one called "KIRA." Buchko's information was that there were entire regions in the Carpathians Mountains where UPA was sheltering faithful priests. In the former Przemyśl Eparchy, priests audibly commemorated the Pope in the liturgical services. The apostate Bishop Melnyk was rumoured to be tacitly consenting, and even supporting those priests who had secretly remained faithful to Rome. In August 1946, the Information Service reported that about half of the priests accepted the sobor, while others preferred deportation to Siberia. Six were killed by UPA as soon as they returned home from the pseudo-sobor. No religious were yet reported to have submitted to Moscow.

Sometime toward the end of 1946, a copy of a letter by Father Kostelnyk, addressed to a priest in his native Bačka region of Yugoslavia, was sent to Bishop Buchko, who translated it into Italian and submitted it to the Oriental Congregation. Dated 15 November 1946 and signed "Gabor," the letter stated that Kostelnyk was always convinced that the Union with Rome had been the ruin of the UGCC (identifying it with Polish hegemony). He claimed that noting could be done in 1941 without destroying the Church but times had changed in 1945. He suggested that union with the Russian Orthodox Church was "the only way," proven by fact that 1110 out of 1250 priests had accepted it. (No mention of the assassinated, tortured, or deported).

Kostelnyk believed that the Red Army had saved the western Ukrainians from annihilation at the hands of avenging Poles. Since the UGCC bishops had been accused of collaboration with the Germans, the only way to save the UGCC was to accept the freedoms the Orthodox had won through loyalty to USSR. Kostelnyk declared himself innocent before God and history, and suggested that the Križevci Eparchy follow his lead. He ended with the warning (in ideological language): "Be careful the progress of history does not crush you under its wheels."

Kostelnyk had told his friend that he was planning to visit Yugoslavia to help them join Orthodoxy, but first the terrain had to be prepared. On 24 May 1948, the *chargé d'affaires* of the Belgrade Nunciature, Joseph Hurley, informed Rome that the priests and faithful of the Križevci Eparchy had remained faithful and were preparing to resist Kostelnyk upon his return. But the planned visit never took place. On 24 September 1948, Bishop Buchko informed the Oriental Congregation that Kostelnyk had been assassinated. On 28 September, Monsignor Luigi Poggi informed Monsignor Tardini that Patriarch Alexei had declared that the assassin was a "bourgeois Ukrainian nationalist" acting on orders of the Pope. The lurid accusation might have been designed to lesson papal prestige in countries, such a Italy, where the Communist parties were on the offensive, seeking to take power. Whatever the reason, it was considered sufficient for an official denial, which appeared as an article entitled "Calunniöse Perfidie" (Calumnious perfidy), on the front page of the 19 January



1949 issue of *L'Osservatore Romano*.

Historians expert on Ukrainian sources, such as those that participated in the recent UCU conference on the Pseudo-Synod, will be able to compare what the Vatican was told to other sources, in order to determine what was accurate and was false. In examining only some of documentation of the Roman Curia of the period, we can already see that the Holy See, fare from being disinterested or standing aloof, was very concerned to the fate of the UGCC. Highly influential in this process was Bishop (later Archbishop) Ivan Buchko, whose efforts to preserve the UGCC and Ukrainian diaspora organizations were crowned with great success. This was due to the generous financial and moral support of the Apostolic See, mediated through the intercessions of Cardinal Eugène Tisserant. the Pope continued to publically proclaim solidary for Ukrainians in apostolic letters and encyclicals, and by the creation of bishoprics and metropolitan provinces throughout Europe, the Americas, and Australia. By the time of the his death, in October 1958, Pius XII had established the UGCC hierarchy across 4 continents of the globe.

Posted by Rev. Dr Athanasius D. McVay, HED, FRSA at 15:00

Labels: [Amleto Cicognani](#), [Domenico Tardini](#), [Eugène Tisserant](#), [Ivan Buchko](#), [Kostelnyk](#), [Orientales omnes](#), [Pius XII](#), [Pseudo-Synod of Lviv](#), [William Godfrey](#)
Location: [Tyrrhenian Sea](#)

Internet Sources:

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2. [Nothing is hidden that will not be disclosed an exhibition dedicated to the 75th anniversary of the Lviv pseudo-sobor was opened in Kyiv \(ugcc.ua\)](#)
3. [7 фактів про псевдособор 1946 року | ДивенСвіт \(dyvensvit.org\)](#)
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“ЯКЩО МИ СЬОГОДНІ ПРО ЦЕ НЕ БУДЕМО ПАМ'ЯТАТИ І ГОВОРИТИ, ТО ТАКА ПОДІЯ МАЄ НЕБЕЗПЕКУ ПОВТОРИТИСЯ!” – НАГОЛОШУЄ БЛАЖЕННІШИЙ СВЯТОСЛАВ



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