



The Most Holy Trinity Ukrainian Catholic Church

Parish Administered by Rev. Fr. Pavlo Myts
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Parish Executive Council Chairperson: Mr. Matt Dmyterko; UCWLC President: Mrs. Adelle Dmyterko - Tel: 250-554-3107

Parish Cantor: Mr. Myron Musey  Ukrainian Catholic Eparchy of New Westminster: www.nweparchy.ca

Fifth Sunday of the Great Fast/Lent, Commemoration of Our Venerable Mother Saint Mary of Egypt – March 13th, 2016 A.D.

The Transfer of the Relics of Our Holy Father Nicephorus Patriarch of Constantinople to the church of the Holy Apostles in Constantinople on March 13, 847 during the patriarchate of Methodius. The principle feast of Nicephorus is on June 13th.



THE VIBRANT PARISH - A PLACE TO ENCOUNTER THE LIVING CHRIST: Through the Word, the Holy Mysteries & Prayer, Serving One's Neighbour, Leadership, Fostering & Serving Unity and Missionary Spirit – Pastoral Letter of His Beatitude Sviatoslav

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



On the 5th Sunday of the Great Fast, the Feast of Saint Mary of Egypt is commemorated. Many legends surround her life and conversion experience. Born around 344 AD in Alexandria, she was a rich and beautiful courtesan. She chose to lead a selfish life of sin.

Once on an excursion to Jerusalem, she had noticed throngs of pilgrims entering the Church of the Holy Sepulchre. Curious to join the attractions, Mary tried to enter the Church, but was prevented by some mysterious force. Mary began to wonder if her sinful life was the cause for preventing her entrance into the Church. At that moment, she became aware of the Icon of the Mother of God which had been above the entrance of the Church. Filled with compunction of heart, she cried for her many sins.

Mary sought a life of repentance for her wicked past by entering the desert. There she lived as a hermit for nearly fifty years, willfully depriving herself of all comforts of life and exposing her beauty to the harshness of the sun.

While in the desert one day, she met Saint Zosimus. According to the custom of Palestinian monks, this priest-monk had gone out into the wilderness in the first days of Holy Week to meditate on the Passion of Christ. She asked him to bring the Holy Eucharist to her on Holy Thursday. Joy and peace overcame her upon the reception of the Eucharist. She related her life to the priest, and then arranged with Zosimus to meet again in a year so she could confess and receive Communion again (frequent Holy Communion was not common among these desert dwellers).

When he returned to the site in 421 AD, she was not there, and he finally came upon her body. As happened with some other desert saints, a lion was near her body, and he helped Zosimus to bury her body, and then lay down and mourned for her. The dramatic conversion and life-long penance of Mary is one of the most famous in Christian literature, and has been enormously popular among Christians of the Eastern rite churches.

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

"...Відчиніть двері своїх душ і домівок Христові, дозвольте Його Святому Духові вас перемінити, очистити і скріпити Божою любов'ю!" – Пастирський Лист Блаженнішого Святослава Шевчука "Жива Парафія"

Christian Greetings:

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

Liturgical Propers:

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

Troparion (tone 1): Though the stone was sealed by the Judeans, and soldiers guarded Your most pure body, You arose, O Saviour, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of Life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of mankind.

Troparion (tone 8): The divine image was faithfully preserved in you, O mother, for taking up the Cross, you followed Christ. By your deeds you have taught us to see beyond flesh, which passes, and care for the soul, a thing immortal. And so, O venerable Mary, your spirit rejoices with the angels.

Glory be to the Father and to the Son and to the Holy Spirit: now and for ever and ever. Amen.

Kontakion (tone 3): Once you were filled with every impurity, now through repentance you have been revealed as a bride of Christ; following the angelic life, you crushed demons with the weapon of the Cross. Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

Prokimenon (tone 8): Pray and give thanks to the Lord our God. (Ps 76:12).

Verse: In Judea God is known; His name is great in Israel. (Ps 76:2).

Prokimenon (tone 5): God is wonderful in His saints, the God of Israel (Ps 67:36).

Epistle: *A reading from the Letter of Saint Paul to the Hebrews* (Hebrews 9:11-14)

Brethren, when Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation. He entered, not with the blood of goats and calves, but with his own blood, and achieved eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God!



Alleluia (tone 8): Come, let us rejoice in the Lord; let us acclaim God our Saviour. (Ps 94:1). Let us come before His countenance with praise and acclaim Him with psalms. (Ps 94:2).

Gospel: (Mark 10:32-45)

At that time, Jesus took the twelve aside once more, he began to tell them what was going to happen to him. “We are on our way up to Jerusalem, where the Son of Man will be handed over to the chief priests and the scribes. They will condemn him to death and hand him over to the Gentiles, who will mock him and spit at him, flog him, and finally kill him. But three days later he will rise.”

Zabedee's sons, James and John, approached him. “Teacher,” they said, “we want you to grant our request.” “What is it?” he asked. They replied, “See to it that we sit, one at your right and the other at your left, when you come into your glory.” Jesus told them, “You do not know what you are asking. Can you drink the cup I shall drink or be baptized in the same bath of pain as I?” “We can,” they told him. Jesus said in response, “From the cup I drink of you shall drink; the bath I am immersed in you shall share. But as for sitting at my right or my left, that is not mine to give; it is for those to whom it has been reserved.” The other ten, on hearing this, became indignant at James and John.

Jesus called them together and said to them: “You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all. The Son of Man has not come to be served but to serve – to give his life in ransom for the many.”

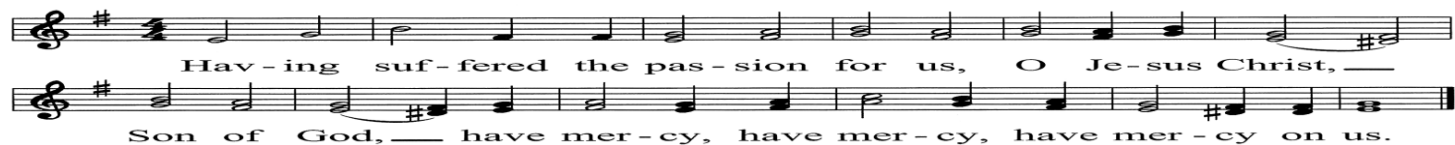
Instead of “It is truly...”: In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before the ages, He made your womb a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

Communion Verses: Praise the Lord from the heavens; praise Him in the highest (Ps 148:1). The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear (Ps 111:6-7). Alleluia! (x3).

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.



Having Suffered



GRATITUDE

* to all our parishioners, guests, visitors and all people of the good will who by their kindness, time, donations, knowingly and unknowingly, organize and lead praying with rosaries, attend services during the week, share their time and work at the parish projects, clean the church, prepare coffee and sweets, look after and graciously support our Christian, Catholic parish community! Thank you very much! May the Almighty God generously bless and reward your care, time 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!”** (*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 newly born Hunter Nicola Lindsay Wride (at 8:33am on Friday, Mar. 11th, weighing 8 pounds 4 ounces) proud parents Mrs. Lindsay and Mr. Nicholas Wride, the Kinaschuk and the Wride Families and proud great grand-mother Mrs. Elsie Kinaschuk, and to all our parishioners, guests, visitors, family members and all those who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – Mnohaya i Blahaya Lita!

ANNOUNCEMENTS:



A WARM WELCOME TO OUR PARISHIONERS, GUESTS AND VISITORS WHO HAVE JOINED US IN THIS DIVINE LITURGY. THANK YOU FOR PRAYING WITH US AT THE CHUCH TODAY. WISHING YOU A BLESSED WEEKEND AND FRUITFUL, HEALTHY AND SAFE WEEK! EVERYONE IS WELCOME TO PARTICIPATE IN OUR PARISH FELLOWSHIP AND MONTHLY PARISH BREAKFAST AT THE CHURCH HALL TODAY!

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.

III. REMEMBER TO PRAY FOR: yourselves, Most Reverend Bishop Severian Yakymyshyn, Fr. Steven Basarab, Fr. Serabion ElMakary, Steve and Bernice Usipuk, Ann Kuz, Ann Derzak, Dave and Mary Emery, Elsie Kinaschuk, John Kolody, Joseph Mychaluk, Zonia Rurka, Eugene Palsitt, Adeline Palsitt, Orest Hrycewich, Myron and Myrna Wizniak, Bill and Elsie Zachary, Matt Dmyterko, Allan and Sharon Ludwig, Steve and Jesse Pawlyshyn, Joe and Olga Burkatsky, Orest Kociuba, Kalyna Kociuba, Allan Bodnaruk, Maria Chorny, Katrien Sobhy, Marg Musey, Jacob and Ann Dressler, Rosemary Pellizzon, Bronie Huska, Peter Huska, Mary Borrett, Stanley and Roma Nowakowski (Bishop Ken's parents), Larry and Valray Necember, Lawrence and Ping Beaton, Red Mackay, Les Blain, Theresa Munro, Michelle New, Randy Hamilton, Adam Laniel, Cruss O'Donnell, Rose Ostopowich (Fr. Joe Ostopowich's mother), members of our parishes and those who are not able to join actively in our community, your families, relatives, friends; especially the shut-in or those in the hospitals, 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 for 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.



EASTER Bread & Bake Sale at the **Most Holy Trinity Ukrainian Catholic Church** (109 Tranquille Rd) on **Saturday, March 19th, 2016** from **10:00 am – 12:00 pm.** Sponsored by UCWLC

Paskas & Babkas (Easter Breads), Fresh baked Cabbage Rolls, Potato & Cheddar Cheese Perogies, and Homemade Baking **Please note: There will be limits on the amounts allowed per person.**

Вітаємо! ————— Everyone Welcomed!

* **CHURCH YARD CLEAN - UP** work bee on **WEDNESDAY, MARCH 16th**, starting at **9:00 am**. We should be finished before noon. Please, bring a rake or any other kind of tool you would like to use. This is our annual spring clean-up project in preparation for Easter and making our grounds presentable for the Easter Bake Sale

* **Sunday (Mar. 6th) collection:** \$ 708.00

* **Monthly Parish Fundraising Breakfast** will be held after the Divine Liturgy today. Everyone is welcome!

* **The Knights of Columbus 4th Degree Assembly** will meet on Thursday, Mar. 17th at 7:00 pm at LeJeune Manor.

**Liturgical Schedule of the Holy Week, Easter Sunday, Bright Week and Thomas Sunday
at The Most Holy Trinity Ukrainian Catholic Church in Kamloops, BC **EVERYONE IS WELCOME!****

March 21st, 2016 – HOLY MONDAY - 4:00 PM – The Great Canon of St. Andrew of Crete (Eng./Ukr.)

March 22nd, 2016 – HOLY TUESDAY - 4:00 PM – The Way of the Cross (Eng./Ukr.)

March 23rd, 2016 – HOLY WEDNESDAY – 4:00 PM – The Divine Liturgy of Pre-Sanctified Gifts (Eng./Ukr.)

March 24th, 2016 – HOLY THURSDAY – 7:00 PM – Matins of the Passion/Strasti (12 Gospels) (Eng./Ukr.)

March 25th, 2016 – GOOD FRIDAY and FEAST OF THE ANNUNCIATION

3:00 PM – Vespers with the Divine Liturgy of Saint John Chrysostom. The Exposition of the Holy Shroud /Procession with Plashchanytsia (Eng./Ukr.)

NB.: Day of Strict Abstinence: No meat, dairy or poultry products.

4:30 PM – 6:00 PM – Confession, Church open for prayer

March 26th, 2016 – HOLY SATURDAY - 9:00 AM – Matins of Holy Saturday/Jerusalem Matins (Eng./Ukr.)

10:00 AM – 11:00 AM – Confession,

11:00 AM – Church open for prayer before the Shroud.

**March 27th, 2016 – THE GLORIOUS RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST,
EASTER SUNDAY – PASCHA**

8:00 AM – Paschal Procession, Easter Matins, the Divine Liturgy after the Liturgy blessing of the Artos and blessing of the Easter Food in baskets (Eng./Ukr.).

March 28th, 2016 – BRIGHT MONDAY

10:00 AM – The Divine Liturgy (Eng./Ukr.)

March 29th, 2016 – BRIGHT TUESDAY

9:00 AM – The Divine Liturgy (Eng./Ukr.)

April 3rd, 2016 – THOMAS SUNDAY

9:30 AM – Rosary (Eng./Ukr.)

10:00 AM – The Divine Liturgy (Eng./Ukr.)

After the Liturgy will be distributing of the Artos /the Blessed Bread and myrovania / blessing with Holy Oil. Spilne Sviachene / Parish Easter Lunch is after services at the church hall.

3:30 PM – Blessings of graves at Hillside Cemetery in Kamloops, BC



As Pastors We Speak Out on Behalf of Our People

**Before the Holy Father and Before the World
“The Holy Father Heard Us.”**

Rome, 6 March 2016

War is unbridled evil, a radical violation of the will of God. It brings physical destruction and social mayhem, comprehensive moral degradation and untold human suffering. To us pastors and to all Christians and all people of good will, our Lord reminds us that “Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.”(Matthew:25:45).

For the past two years Ukrainians have endured a new type of onslaught – a hybrid war directed at their sovereignty, economic viability, historical memory, and international standing. A European nation has been invaded, its land annexed, its industrial infrastructure destroyed, and its economy crippled. The freedom, self-determination, justice, and welfare of the people are under attack. The very identity of Ukrainians is systematically denigrated through relentless and sophisticated international propaganda at a level not witnessed in Europe since the time of Nazi and Soviet totalitarianism.

Why? The answer is simple. Because the people of Ukraine are claiming their God-given human dignity. They are determined to break with a Soviet past—genocidal, colonial and imperialistic, ferociously atheistic and profoundly corrupt. During the past century, dominated by red and brown totalitarianisms, Ukraine became what historians call a “bloodland.” Some 15 million

people were killed on its territory: in both World Wars, through campaigns of national and religious repression, genocides, particularly the Holodomor (killing by starvation) and the Holocaust, war-induced famine, and ethnic cleansing. Millions more spent years or even decades in prisons, labor camps, and Siberian exile.

Godless dictators sought to uproot faith and values and to destroy the culture and social fabric of the people in order to dominate, control, and exploit the nation. The state sought to control family life. Abortion became part of state policy. Alcoholism became rampant. All Churches and religions that stood with the persecuted population were prime targets of repression. For three generations terror was promoted as explicit state policy. Fear was driven into the nation's heart. And yet, faithful Christians survived the persecution, sustained by the words of our Lord: "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world" (John 16:33).

After the Soviet Union dissolved in 1991, peacefully, providentially, its constituent republics, now independent, experienced newfound freedoms, as they sought to establish democratic government institutions and free economies, while respecting the sovereignty and international borders of neighboring states. In many post-Soviet states, however, democracy did not take hold and corruption became a way of life. For some the fall of the Soviet Union was viewed as the "greatest tragedy of the 20th century" and efforts to revive the past were undertaken. This led to repressive policies and authoritative, kleptocratic regimes in many post-Soviet countries, including Ukraine. The suffering of the people continued and the UGCC remained in solidarity with them systematically proposing to society the social doctrine of the Catholic Church.

God spoke to the conscience of the citizens of Ukraine and the Holy Spirit guided hundreds of thousands of men and women, the young and the elderly, to stand together on the Maidan in prayer for the nation. "Enough! Let us end the corruption and systemic injustice!" While affirming human dignity the nation experienced authentic ecumenism in action: a desire for full and visible Christian unity. A new unity, a new solidarity, a new responsibility for a renewed country. "This very day I appoint you over nations and empires, to dig up and pull down, to destroy and demolish, to build and plant" (Jer 1:10).

Two years ago, by means of peaceful protest of millions throughout the country, accompanied by the prayer of Ukraine's religious communities—Orthodox, Greek and Roman Catholic, Protestant, Jewish, Muslim—the people said: "Enough! We will be free. We want to live without fear and corruption, to live with justice. We have dignity." People came to realize that their dignity is not only a function of constitutional rights but that it is indeed sacred, God's own holy plan. The hourly prayers on the Maidan helped the protesters understand the fundamental scriptural tenet: We are created in the image and likeness of God (see Gen 1:26), and while the image cannot be destroyed, the likeness requires effort, virtue, and a determination to order society according to divine law. This manifestation of solidarity and sacrifice fascinated the world.

Not all, however, were thrilled. The new sense of freedom, dignity, and civic responsibility and prospects of association with European peoples and nations needed to be stopped: it could spread to Ukraine's neighbors. Thus, for the last two years, the entire Ukrainian nation is being punished by its northern neighbor nostalgic for the Soviet legacy of imperial grandeur. Such hegemony can be maintained only through fear, intimidation, and control of the media. It requires a disregard for human rights and freedom of conscience. The punishment meted out to Ukrainians for their audacity to be free is brutal, cynical, and manipulative. The agenda of abuse seeks international legitimization and cultivates enmity towards and rejection of the will of the people of Ukraine. It seeks to stop the development of civil society and the establishment of true rule of law.

The Head of the Ukrainian Greek Catholic Church and the members of the Permanent Synod came to Rome to meet His Holiness Pope Francis to share a message from their flock and the entire Ukrainian nation. This message needs to be fully understood by the global Christian family and the international community: We are under violent foreign invasion and we need your moral leadership and charitable help.

Officially nearly 10,000 persons have been killed; unofficially many more. Tens of thousands have been maimed and injured. There are 5 million people directly affected by the war, of which almost half have become refugees. Nearly 2 million are internally displaced, including almost 300,000 children. Up to half a million people have been forced out of the country in the last two years. For any person of faith or good will these people are not a mere statistic—each is a father or mother, brother or sister, neighbor, child or friend.

Ukraine is enduring a mounting humanitarian crisis, the greatest in Europe since the end of the World War II. The effects of two years of hybrid war have put hundreds of thousands into post-traumatic shock from which it will take decades to recover. Virtually the entire population has been impoverished. The currency of the country has been reduced to one-third of the value it held two years ago. The necessary economic reforms—conditions for international financial assistance—include a 350% increase in heating costs for most citizens. It is important not to forget: Ukraine has a cold climate...but the people of Ukraine have a warm and welcoming heart. They have welcomed some two million war refugees. In this regard the witness of millions of Ukrainians is inspiring. The generosity of volunteers has been astounding. Across the country they care for the injured, traumatized, and homeless, the widows and orphans. And yet, the ongoing invasion adds to the human misery. The killing goes on.

Today Europe is challenged at its very heart. For whom is there room in the heart of Europe? How much room is there? The continent is seeing that it is not easy to harbor refugees. Up until now Europe has been large hearted, generous and hospitable. Middle Eastern exiles are, in fact, going mostly to and finding reception in European and other countries where Christian tradition and social doctrine have served as the foundation for the modern respect of human freedoms and human rights. Yet supporting more than one million new refugees is proving to be a great challenge for the European Union. It is a challenge despite the fact

that the EU has an annual budget 400 times greater than that of Ukraine. And yet, without great international clamor and commotion Ukraine in the last two years has absorbed 2 million refugees-internally displaced persons. The Christian heritage of Europe is being tested. What is our response during the “Year of Mercy” announced by Pope Francis?

During our visit to Rome we explained the realities on the ground in Ukraine, denounced the invasion and hybrid war and decried the suffering of millions of innocent men, women and children. The Church condemns the atrocities, the kidnappings, imprisonment and torture of citizens of Ukraine in the Donbas and Crimea—especially abuses directed at religious communities and ethnic groups, especially Muslim Tatars, as well as broad violations of civic rights and the human dignity of millions.

As Christians we are ready to forgive and seek peace. We announce and actively promote peace and forgiveness. But real peace is unattainable until the invasion ceases and the war is stopped.

We have been in Rome on the eve of the 70th anniversary of what historians call the “Pseudo-synod of Lviv.” Orchestrated 8-10 March 1946 by Stalin’s regime to liquidate the Ukrainian Greek Catholic Church (UGCC) this “synod” was held without any Greek Catholic bishops, since all had been imprisoned. Despite being beaten, tortured, and threatened with long prison sentences and even death, they had all refused to deny communion with the Pope. As a result the UGCC became the largest completely outlawed Church in the world. Its property was transferred to the Orthodox Church of the Moscow Patriarchate or confiscated and used for secular purposes. Stalin wanted to cut the ties of Ukrainian Greek Catholics with the Bishop of Rome. Many of the bishops died in prison or in the Gulag. Hundreds of clergy and religious and tens of thousands of laity met a similar fate.

However, our hope and "our help is in the name of the Lord, the maker of heaven and earth" (Ps 124:8). Today the Soviet Union is gone, and the once powerful persecutors are consigned to history and divine judgment. Meanwhile, the martyrs are being canonized, and their spiritual children grow in spirit and number. “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.” (Rom 8:28). The Lord has blessed the suffering and sacrifice in order to fulfill his purpose. At the beginning of twentieth century—the century of sacrifice—the UGCC had three western-Ukrainian eparchies (dioceses) with three bishops. Today it has thirty-three eparchies and exarchates with 53 bishops on four continents. If in 1989, at the end of the catacomb period, only 300 aged priests remained of the 3000 pre-war clergy, today there are again 3000 priests with an average age of 38. The Church in Ukraine is vibrant and dynamic. We came to Rome to reaffirm communion of the revived UGCC with the Holy Father and to bear witness to our unity with the Universal Catholic Church.

The UGCC has demonstrated with its very blood its solidarity with the Bishop of Rome and the worldwide Catholic communion. Now, during the Year of Mercy, is the time for the Catholic Church to bring the healing balm of mercy to their suffering brothers and sisters in Ukraine in reciprocal solidarity. The Ukrainian people are proving their commitment to European values of human dignity and the rule of law. Now is the time for Europe to understand that if it does not stand up for these same values in Ukraine, they become endangered throughout the continent. This is a time to confirm what the nations of Europe and its religious communities hold most dear; a time to see whether the blessings of freedom and prosperity that Western powers and societies enjoy might be shared more fully with a long-suffering people.

The Ukrainian Greek Catholic Church ceaselessly prays for and promotes peace, and in Rome its leadership appealed to the Holy Father and to the world to help stop the war and stem the humanitarian crisis caused by the Russian invasion of Ukraine. For Ukrainians who belong to different Churches and religious organizations and even secular citizens, the Holy Father is a global moral authority who speaks the truth. This voice of truth is particularly important for the suffering people of Ukraine. If the people do not hear or understand this voice they becomes confused, anxious and feel forgotten.

“The people are suffering, Holy Father, and they await your embrace, the active support of the Catholic communion and all people of good will” was our word. His Holiness made it clear that he would act. It was most important that on the eve of the sad anniversary of the Pseudo-synod of Lviv Pope Francis wholeheartedly acknowledged the faithfulness and heroic witness of generations of Greek Catholics. He prepared a warm pastoral statement calling the events of March 1946 by their proper name. The Holy Father emphasized that one cannot solve ecumenical problems at the expense of an Eastern Catholic Church.

We hope that His Holiness will initiate and support new steps to help relieve the dire hardships endured by millions of Ukrainians, that he will speak out on their behalf and encourage international aid. The UGCC stands ready to facilitate responsible, transparent, ecumenically sound administration of international assistance, serving the Ukrainian population without regard to ethnicity, political or linguistic preferences or religious affiliation. We are ready to cooperate in a well-coordinated plan that includes governmental and non-governmental bodies in order to lift the suffering out of their need, meeting both short-term and enduring needs of those affected by the humanitarian crisis caused by the invasion of Ukraine. Enough of this suffering! It can be prevented. It can be healed. Let us make the “Year of Mercy” a reality for the people of Ukraine.

+Svitoslav (Shevchuk) Major Archbishop of Kyiv and Halych and the Head and Father of the UGCC

+Volodymyr (Vijtyshyn) Metropolitan and archbishop of Ivano-Frankivsk (UKRAINE)

+Yaroslav (Pryriz) Bishop of Drohobych (UKRAINE)

+Ken (Nowakowski) Bishop of New Westminster (CANADA)

+Borys (Gudziak) Bishop of Saint Volodymyr the Great in Paris (FRANCE)

+Bohdan (Dziurach) Secretary of the Synod of the UGCC (UKRAINE)

Pope Francis Letter to His Beatitude Sviatoslav

(Unofficial translation from Italian original)

To His Beatitude

Sviatoslav Shevchuk

Major Archbishop of Kyiv-Halych

“How precious is your steadfast love, O God! The children of mankind take refuge in the shadow of your wings”



(Psalm 36[35]:8). As people of faith we take refuge under the protective “wings” of the Lord, because while we are, indeed, carriers of divine grace, we are so as vessels of clay (see 2 Corinthians 4:7). In some circumstances, our human condition is made even more fragile due to difficult historical situations, which leave their mark on the life of the People of God, of the Community, which Jesus Christ our Lord acquired with His Blood.

The Ukrainian Greek-Catholic Church in these days is commemorating the sad events of March 1946. Seventy years ago, the ideological and political context, as well as ideas opposed to the very existence of your Church, led to the organization of a pseudo-synod in Lviv, causing decades of suffering for Pastors and the faithful.

In remembering these events, we bow our heads with profound gratitude before those who, also at the cost of tribulations and even of martyrdom, in the course of time had witnessed the faith lived with dedication in their own Church and in unflinching union with the Successor of Peter. Meanwhile, with eyes illuminated by the same faith, we look to our Lord, Jesus Christ, placing in Him, and not in human justice, our every hope. He is the true source of our confidence, for the present and for the future, we being sure of our calling to proclaim the Gospel, even in the midst of any suffering or difficulty.

“Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. (...) In your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect...” (1 Peter 3:13-15).

Making mine the words of the Apostle Peter, I express my profound recognition for your fidelity and I encourage you to make yourselves tireless witnesses to that hope which makes more luminous our existence and that of all our brothers and sisters around us. I also renew my solidarity with the Pastors and faithful for all they do in this difficult time, marked by the tribulations of war, to alleviate the sufferings of the population and to seek the paths to peace for the beloved Ukrainian land.

Our courage and our joy is in the Lord. And it is to Him that I turn, through the intercession of the Blessed Virgin Mary and the martyrs of your Church, that divine consolation illuminate the faces of your communities in Ukraine and in other parts of the world. Meanwhile, from the heart I impart to You and to the Bishops, the priests, the religious and the faithful of the Ukrainian Greek-Catholic Church a special Apostolic Blessing as a sign of my continued affection and remembrance.

From the Vatican, March 5, 2016

Francis

“Physician ‘assisted’ Suicide”:

1. The Coalition for HealthCare and Conscience has launched the Respect for Conscience project, on the website <http://www.canadiansforconscience.ca/>. The project involves a detailed proposal on how the conscience rights of doctors and health-care facilities can be respected without interfering with the patient’s choice for assisted death. The Coalition brings together the Archdiocese of Toronto, the Christian Medical and Dental Society of Canada, the Catholic Organization for Life and Family, the Canadian Federation of Catholic Physicians’ Societies, the Canadian Catholic Bioethics Institute, and Canadian Physicians for Life. It also represents some 5,000 physicians across Canada. The website, in English only, allows concerned Canadians to indicate their support for the Respect for Conscience proposal, as well as providing an opportunity to write to the appropriate officials in each province or territory with respect to its plans to protect the conscience rights of health-care workers and institutions.

2. Almost 30 Canadian agencies involved in health care and work with the disabled have developed the Vulnerable Persons Standard. Released this March 3, it is a series of safeguards to ensure that Canadians requesting assistance from physicians to end their life can do so without jeopardizing the lives of vulnerable persons who may be subject to coercion and abuse. More information is available in both English and French on the website <http://www.vps-npv.ca/>. Among the agencies involved in developing the Vulnerable Persons Standard are the Catholic Health Alliance of Canada, L’Arche Canada, and the Physicians Alliance against Euthanasia.

3. Intended to coincide with the Vulnerable Persons Standard, Mr. Jean Vanier, founder of L'Arche, and Ms. Hollee Card, National Leader of L'Arche Canada, have issued a letter on assisted suicide dated this past February 25. Addressed to all Canadians, Senators and Members of the Parliament of Canada, the letter is available in English at http://www.larchecommons.ca/f/nf4675ca/vanier_oped_on_physicianassisted_dying.pdf

4. An article has been recently published by Bioethics Matters (March 2016, Volume 14, number 2), entitled "The Health Care Professional as Person: The Place of Conscience", by Bridget Campion, PhD. The text, in English only, is attached in PDF format.
New Westminster Eparchy | Нью Вестмінстерська Єпархія

2016 Fundraising Banquet and Silent Auction

Guest Speaker : Anastasia Pearse National Campus Life Network
Topic: The Pro-life Movement of the 21st Century on **Saturday, April 16th, 2016**
Doors open at 5:30 - Dinner at 6:30 at OLPH Parish Centre, 635 Tranquille Rd.
Tickets; \$25 Call Maybelle: 376-4161; or 778-220-5584

Anastasia Pearse is the Executive Director of National Campus Life Network, a pro-life organization that equips and empowers university students as they share their life-saving message on university campuses. She has personally trained and educated hundreds of university and high-school students from Ontario to BC speaking at conferences, youth retreats, banquets, BC March for Life, and taking part in debates on campus. Anastasia holds a Masters of Leadership degree from Trinity Western University.



Liturgical celebrations during week:

Lenten Scriptural Readings for 6th week of the Great Fast/Lent

Mon.: Gen. 27:1-41; Prov. 19:16-25; Is. 48:17-49:4 **Tue.:** Gen. 31:3-16; Prov. 21:3-21 & Is. 49:6-10

Wed.: Gen. 43:26-45:16; Prov. 21:23-22:4 & Isaiah 58:1-11

Thur.: Gene. 46:1-7; Prov. 23:15-24:5 & Is. 65:8-16 **Fri.:** Gen. 49:33-50:26; Prov. 31:8-31 & Is. 66:10-24

Tue., Mar. 15th – 9:00 a.m. The Divine Liturgy: + **Maria, Anna, Ivan and all deceased relatives of the Martyniv's Family** (Eng./Ukr.)

Wed., Mar. 16th – 7:00 a.m. The Great Canon of St. Andrew of Crete

– **4:00 p.m.** The Divine Liturgy of Pre-Sanctified Gifts: **Cecilia Ruskowski**

Thurs., Mar. 17rd – 9:00 a.m. The Divine Liturgy: **Brother William Howard**

Fri., Mar. 18th – 9:00 a.m. The Great Canon of St. Andrew of Crete

– **4:00 p.m.** The Way of the Cross, followed by Sorokousty/Lenten Memorial Service for the deceased.

Sat., Mar. 19rd – 8:30 a.m. The Divine Liturgy: **Archi Burto**

Sunday, Mar. 20th, 2016 – 9:30 a.m. Rosary (Eng.)

– **10:00 a.m.** The Divine Liturgy: **God's blessings for all parishioners.** (Eng./Ukr.)

After the Liturgy blessing and distributing of willow branches and myrovania / blessing with Holy Oil

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

Pastoral Ministry and Sacraments:

Reconciliation: on Sundays and Holy Days: before Liturgies and other days, by appointment.

Holy Communion: for the sick, by appointment, any time. **Baptisms:** by appointment. **Marriages:** please make an appointment to meet with the parish priest. **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 to arrange a time.

Basic Guidelines for Reception of Holy Communion:

You are a member of the Catholic Church (*Orthodox faithful are welcome to receive Holy Communion*); 2) You have participated in the Sacrament of Confession at least during the Easter or Christmas seasons this past year if not more frequently; 3) You attend Divine Services regularly; 4) Your lifestyle is consistent with the teaching of the Catholic Church; 5) You have kept the Liturgical fast – no food at least one hour prior to the Divine Liturgy (*water and medicine does not break the fast*). 6) You have been in church from the beginning of the service, or at least heard the Gospel. 7) To the best of your ability, you are in the state of Grace.

If for any of these or other reasons you cannot receive Holy Communion, you are very welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.

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

In your kindness please remember The Most Holy Trinity Ukrainian Catholic Church in Kamloops, 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 The Most Holy Trinity Ukrainian Catholic Church at 109 Tranquille Road, Kamloops, BC V3B 3E8 the sum of \$ ____ (or ____% of my estate), to be used for the benefit of the church/parish, it's needs and pastoral ministry."

