

**CONFESSION:** on Sundays and Holy Days: 30 min before Liturgy other days, by appointment  
**HOLY COMMUNION:** for the sick, by appointment, any time  
**BAPTISM:** by appointment  
**MARRIAGES:** six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made  
**FUNERALS:** by appointment

**LITURGICAL SCHEDULE FOR THIS WEEK: NOVEMBER 26–DECEMBER 03**

DATE	TIME	LITURGY
TUE. NOV 28	9:00 am	DIVINE LITURGY
WED. NOV 29	9:00 am	DIVINE LITURGY
THR. NOV 30	9:00 am	DIVINE LITURGY
FRI. DEC 01	9:00 am	DIVINE LITURGY
SAT. DEC 02		NO SERVICES
<b>SUN. DEC 03</b>	<b>4:00 pm</b>	<b>DIVINE LITURGY</b>

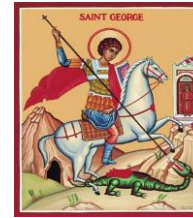
**Please note:** parish members requesting the celebration of a Divine Liturgy for a special intention (such as: Thanksgiving, the Infirm, General Intentions, the Deceased, Help of the Holy Spirit, for the Travelers, etc.), please see Fr. Iurii to arrange for it.

**PRAYER FOR A VIBRANT PARISH**

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 Savior, may be praised, together with Your eternal Father, and your most-holy, good and life-giving Spirit. Amen.

**Mailing address: 2414 VANIER DR. PRINCE GEORGE, BC. V2N 1T7**

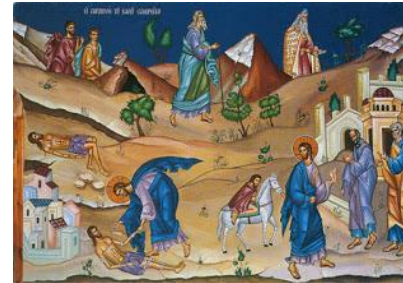
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**УКРАЇНСЬКА КАТОЛИЦЬКА ПАРАФІЯ СВЯТОГО ЮРІЯ  
 NEW WESTMINSTER EPARCHY / НЬЮ-ВЕСТМІНСТЕРСЬКА ЄПАРХІЯ**

**2414 Vanier Dr, Prince George, BC V2N 1T7  
 Parish Administered by: Rev. Iurii Tychenok**

**NOVEMBER 26, 2017 A.D. 25<sup>th</sup> SUNDAY AFTER PENTECOST**



Today on the second Sunday of Advent we heard the story of the merciful Samaritan. The Fathers of the Church saw the Good Samaritan as an image of the Son of God. Purely out of love, He came to a world that rejected Him, that despised Him to the point that He was hung on a cross by those He came to save. Like the Samaritan, He was hated by respectable, powerful people. Yet He still became one of us, binding our wounds, giving life to the dead, and providing His Church as an inn, a hospital, in which

we are healed and fulfilled by His boundless mercy and nourished by His own Body and Blood. Also like the Samaritan, Christ made no distinction between different types of people. The Samaritan knew that the Jewish crime victim probably hated him. But he cared for him nonetheless. Likewise, our Lord was born, lived, died, rose again, and ascended into heaven for the salvation of all humanity. Of the Jews and Romans who crucified Him, Christ said from the cross, “Father, forgive them for they know not what they do.” He is born at Christmas for the salvation of the entire world. Our faith calls us to prepare for Christmas in ways very different from what is common in our culture. It’s not all about presents and purchases and parties and how to stuff ourselves without gaining weight. Instead, it is about growing in the mercy and compassion of Christ; it is about manifesting the true love for God and neighbor by which participate in the eternal life of the Holy Trinity. We should use the Nativity Fast, the weeks of Advent, to prepare as fully as we can to embrace the healing of our broken, corrupt humanity which Christ was born to restore. For the Christian life is not a set of arbitrary rules or exercises. Instead, it is the path by which sick, weak, battered, and discouraged people enter into the blessing and holiness for which we were created in the image and likeness of God.

We will celebrate Jesus birth, His incarnation, in thirty days. Now we must prepare to receive Him by showing the same mercy to our neighbors that He has shown us. And who is our neighbor? Anyone who is in need. When it comes to how we treat others, nothing else should matter at all.

**A WARM WELCOME TO ALL PARISHIONERS AND GUESTS WHO HAVE JOINED US TODAY**

## ДВАДЦЯТЬ П'ЯТА НЕДІЛЯ ПО ЗІСЛАННІ СВЯТОГО ДУХА

**Тропар (глас 8):** Уст твоїх благодать засяявши, як світлість вогню,\* вселенную просвітила,\* не сріброблюбія скарби світові придбала,\* висоту смиренномудрія нам показала,\* але, твоїми словами навчаючи, отче Іване Золотоустий,\* моли Слово, Христа Бога, щоб спаслися душі наші.

**+Слава** Отцю, і Сину, і Святому Духові. **Кондак (глас 8):** Коли Ти воскрес із гробу,\* то й померлих підняв,\* і Адама воскресив;\* радіє Єва воскресінням Твоїм\* і кінці світу прославляють\* Твоє з мертвих воскресіння,\* Багатомилостивий.

**І нині,** і повсякчас, і на віки вічні. Амінь. **Богородичний (глас 6):** Тобі, вибраній Владарці,\* подячні пісні перемоги співаємо\* ми, вратовані від лиха,\* слуги Твої, Богородице.\* Ти, що маєш силу нездоланну,\* захорони нас від усяких бід, щоб звати нам:\* Радуйся, Невісто, Діво чистая!

**Прокімен (глас 1):** Помоліться і хвалу віддайте\* Господеві, Богу нашому.

**стих:** Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

**Апостол: (Еф 4,1-6):** Браття і Сестри, благаю вас я, Господній в'язень, поводитися достойно покликання, яким вас візвано, в повноті покори й лагідности, з довготерпеливістю, терплячи один одного в любові, стараючися зберігати єдність духа зв'язком миру. Одне бо тіло, один дух, аїв одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрищення. Один Бог і Отець усіх, що над усіма й через усіх і в усіх.

**Алилуя (глас 8): стих:** Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому.

**стих:** Хваліте Господа з небес, хваліте Його на висотах.

**Євангеліє: (Лк 10,25-37):** У той час приступив до Ісуса один законовчитель, щоб його випробувати, та й каже: “Учителю, що мені робити, щоб вічне життя досягнути?” А Ісус мовив до нього: “В законі що написано? Як там читаєш?” Озвався той і каже: “Люби Господа, Бога твого, всім серцем твоїм, усією твоєю душею і всією силою твоєю і всією думкою твоєю; а ближнього твого, як себе самого.” “Ти добре відповів”, сказав (Ісус), “роби це й будеш жити.” Та той, бажаючи себе самого виправдати, каже до Ісуса: “А хто мій ближній?” Мовив тоді Ісус, кажучи: “Один чоловік спускався з Єрусалиму до Єрихону й потрапив розбійникам, що його обдерли й побили тяжко та й пішли геть, залишивши півмертвого. Випадком ішов якийсь священик тією дорогою; побачив він його й, збочивши, пройшов мимо. Так само й левіт прийшов на те місце, глянув на нього й пройшов мимо. Але один самарянин, що був у дорозі, зненацька надійшов (на нього) й, побачивши його, змилосердився. Він приступив до нього, перев'язав йому рани, полив їх оливою і вином; потім посадив його на власну скотину, привів до заїзду

## TWENTY FIFTH SUNDAY AFTER PENTECOST

**Troparion, Tone 8:** You came down from oh high, O Merciful One,\* and accepted three days of burial\* to free us from our sufferings.\* O Lord, our life and our resurrection,\* glory be to You.

**+Glorify be** to the Father and to the Son and to the Holy Spirit. **Kontakion, Tone 8:** When You rose from the tomb,\* You also raised the dead and resurrected Adam.\* Eve exults in Your resurrection,\* and the ends of the world celebrate Your rising from the dead,\* O most merciful One.

**Now** and for ever and ever. Amen. **Theotokion, Tone 8:** To you, O Mother of God,\* the invincible leader,\* we, your servants, ascribe these victory hymns\* in thanksgiving for our deliverance from evil.\* With your invincible power free us from all dangers\* that we may cry out to you:\* “Hail, O bride, and pure Virgin!”

**Prokeimenon, Tone 8** Pray and give thanks to the Lord our God.

**verse:** In Judea God is known; His name is great in Israel.

**Epistle: Ephesians 4:1-6** Brothers and Sisters, I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

**Alleluia, Tone 8 verse:** Come, let us rejoice in the Lord; let us acclaim God our Saviour.

**verse:** Let us come before His countenance with praise and acclaim Him with psalms.

**Gospel: Luke 10:25-37** At that time, a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbour?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn,

й доглянув за ним. На другий день він вийняв два динари, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся. Хто з оцих трьох, на твою думку, був ближнім тому, що потрапив розбійникам у руки?” Він відповів: “Той, хто вчинив над ним милосердя.” Тоді Ісус сказав до нього: “Іди і ти роби так само.”

**Причасний:** Хваліте Господа з небес,\* хваліте Його на висотах. Алилуя \*алилуя \*алилуя.

#### ANNOUNCEMENTS

**MAY THE ALMIGHTY GOD** grant many, happy and blessed years in good health and salvation to **Ian Wallace** on his birthday (November 22<sup>nd</sup>), **Eugenia Gnlica** on her birthday (November 23<sup>rd</sup>) **Annie & Joe Obarianyк** on their wedding anniversary (November 21<sup>st</sup>) and all our parishioners, their family members, our guests and visitors, and all the faithful who celebrate their birthdays, name-days, wedding anniversaries and any other special anniversaries this week – **Mnohaya i Blahaya Lita!**

**SPECIAL PETITION** 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!

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!

**PANAKHYDA FOR THE VICTIMS OF HOLODOMOR** (Genocide-by-Famine) in Ukraine of 1932-1933 and all people who have died because of lack of food in their lives will be celebrated after the Divine Liturgy today.

**FOOD BANK DONATIONS** We are collecting non-perishable food as Christmas charity gifts. Please give generously and place your items in the box located at the church entrance.

**SUNDAY** November 19<sup>th</sup> collection: \$ 534,00 CAD. **May God bless you all and all your families with many long years.**

**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 St. George Ukrainian Catholic Church 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 St. George Ukrainian Catholic Parish –2414 Vanier Dr, Prince George, BC V2N 1T7 the sum of \$ (or % of my estate), to be used for the benefit of the parish and its pastoral activities.”

and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

**Communion Hymn** Praise the Lord from the heavens;\* praise Him in the highest.\* Alleluia, alleluia,\* alleluia.

## CHRISTMAS BAZAAR



**SATURDAY DECEMBER 9TH 2017 FROM 10:00AM TO 1:00PM**

**St. George's Ukrainian Catholic Church**

**Corner of Vanier & Massey Drives**

**Pyrohy, Cabbage Rolls, Sausage, Bred, Baking & Jams**

**EAT IN OR TAKE OUT HOT OR COLD**

## HOLODOMOR: FACTS AND HISTORY

The term Holodomor refers specifically to the brutal artificial famine imposed by Stalin's regime on Soviet Ukraine and primarily ethnically Ukrainian areas in the Northern Caucasus in 1932-1933.

In its broadest sense, it is also used to describe the Ukrainian genocide that began in 1929 with the massive waves of deadly deportations of Ukraine's most successful farmers (kurkuls, or kulaks, in Russian) as well as the deportations and executions of Ukraine's religious, intellectual and cultural leaders, culminating in the devastating forced famine that killed millions more innocent individuals. The genocide in fact continued for several more years with the further destruction of Ukraine's political leadership, the resettlement of Ukraine's depopulated areas with other ethnic groups, the prosecution of those who dared to speak of the famine publicly, and the consistent blatant denial of famine by the Soviet regime.

1928: Stalin introduces a program of agricultural collectivization that forces farmers to give up their private land, equipment and livestock, and join state owned, factory-like collective farms. Stalin decides that collective farms would not only feed the industrial workers in the cities but could also provide a substantial amount of grain to be sold abroad, with the money used to finance his industrialization plans.

1929: Many Ukrainian farmers, known for their independence, still refuse to join the collective farms, which they regarded as similar to returning to the serfdom of earlier centuries. Stalin introduces a policy of "class warfare" in the countryside in order to break down resistance to collectivization. The successful farmers, or kurkuls, (kulaks, in Russian) are branded as the class enemy, and brutal enforcement by regular troops and secret police is used to "liquidate them as a class." Eventually anyone who resists collectivization is considered a kurkul.

1930: 1.5 million Ukrainians fall victim to Stalin's "dekulakization" policies, Over the extended period of collectivization, armed dekulakization brigades forcibly confiscate land, livestock and other property, and evict entire families. Close to half a million individuals in Ukraine are dragged from their homes, packed into freight trains, and shipped to remote, uninhabited areas such as Siberia where they are left, often without food or shelter. A great many, especially children, die in transit or soon thereafter.

1932-1933: The Soviet government sharply increases Ukraine's production quotas, ensuring that they could not be met. Starvation becomes widespread. In the summer of 1932, a decree is implemented that calls for the arrest or execution of any person – even a child -- found taking as little as a few stalks of wheat or any possible food item from the fields where he worked. By decree, discriminatory voucher systems are implemented, and military blockades are erected around many Ukrainian villages preventing the transport of food into the villages and the hungry from leaving in search of food. Brigades of young activists from other Soviet

regions are brought in to sweep through the villages and confiscate hidden grain, and eventually any and all food from the farmers' homes. Stalin states of Ukraine that "the national question is in essence a rural question" and he and his commanders determine to "teach a lesson through famine" and ultimately, to deal a "crushing blow" to the backbone of Ukraine, its rural population. 1933 By June, at the height of the famine, people in Ukraine are dying at the rate of 30,000 a day, nearly a third of them are children under 10.

Between 1932-34, approximately 4 million deaths are attributed to starvation within the borders of Soviet Ukraine. This does not include deportations, executions, or deaths from ordinary causes. Stalin denies to the world that there is any famine in Ukraine, and continues to export millions of tons of grain, more than enough to have saved every starving man, woman and child. Uncovering the Truth: "Any report of a famine in Russia is today an exaggeration or malignant propaganda. There is no actual starvation or deaths from starvation but there is widespread mortality from diseases due to malnutrition." (as reported by the New York Times correspondent and Pulitzer-prize winner Walter Duranty) Denial of the famine by Soviet authorities was echoed at the time of the famine by some prominent Western journalists, like Walter Duranty. The Soviet Union adamantly refused any outside assistance because the regime officially denied that there was any famine.

Anyone claiming the contrary was accused of spreading anti-Soviet propaganda. Outside the Soviet Union, Western governments adopted a passive attitude toward the famine, although most of them had become aware of the true suffering in Ukraine through confidential diplomatic channels. In fact, in November 1933, the United States, under newly elected president Franklin D. Roosevelt, chose to formally recognize Stalin's Communist government and also negotiated a sweeping new trade agreement. The following year, the pattern of denial in the West culminated with the admission of the Soviet Union into the League of Nations. Stalin's Five-Year Plans for the modernization of the Soviet Union depended largely on the purchase of massive amounts of manufactured goods and technology from Western nations. Those nations were unwilling to disrupt lucrative trade agreements with the Soviet Union in order to pursue the matter of the famine. In the ensuing decades, Ukrainian émigré groups sought acknowledgment of this tragic, massive genocide, but with little success.

Not until the late 1980's, with the publication of eminent scholar Robert Conquest's "Harvest of Sorrow," the report of the US Commission on the Ukraine Famine, and the findings of the International Commission of Inquiry into the 1932–1933 Famine in Ukraine, and the release of the eye-opening documentary "Harvest of Despair," did greater world attention come to bear on this event. In Soviet Ukraine, of course, the Holodomor was kept out of official discourse until the late 1980's, shortly before Ukraine won its independence in 1991.

With the fall of the Soviet Union, previously inaccessible archives, as well as the long suppressed oral testimony of Holodomor survivors living in Ukraine, have yielded massive evidence offering incontrovertible proof of Ukraine's tragic famine genocide of the 1930's. On November 28th, 2006, the Verkhovna Rada (Parliament of Ukraine) passed a decree defining the Holodomor as a deliberate Act of Genocide. Although the Russian government continues to call Ukraine's depiction of the famine a "one-sided falsification of history," it is recognized as genocide by approximately two dozen nations, and is now the focus of considerable international research and documentation.

### WHY WE FAST BEFORE CHRISTMAS?

The time of preparation before Christmas is intended to be a time of purposeful asceticism, almsgiving, and learning to say yes to God while saying no to our own desires.

But Christmas, and especially in present day America, has become a time of great anxiety and materialism, despite the fact that most every song one hears, most every retail ad one reads, and most every film that is produced—with “Christmas” as a theme—will try to convince us that it’s a time for warmth, joy, spending time with family, and even taking a break from the regular hustle of everyday life. If only this were the case.

On the contrary, Christmas — a period of time that seems to grow longer and more arduous by the year — is preceded by ominous social media status updates that lament: “I can’t believe it’s already November ... Christmas is just around the corner,” or “My children won’t stop bothering me about [insert the latest gadget here] ... I can’t wait until Christmas is over,” and so on. Many will also complain: “Wow. I am not ready for Christmas. Where has the time gone?” This grief and anxiety should not be. No, we have certainly missed the purpose of this feast — and the time of preparation and fasting that precedes it — if all we can do is approach it with stress and sorrow. As I mentioned above, the time before Nativity — Advent (or “Coming”) in the West, and the Fast of St. Philip the Apostle (due to its beginning on the eve of this Saint’s feast) or simply “the Nativity fast” in the Orthodox Church — is intended to be utilized for one’s Spiritual benefit (and indeed, for the life of the world), not for remorse or regret.

The Nativity fast dates to the year 1166 A.D. and a synod at Constantinople, where our fathers inaugurated a fortyday period of fasting and preparation before the annual celebration of Christ’s Incarnation. This period of forty days is analogous to the forty days that Moses fasted before receiving the commandments from God.

Of this connection, Saint Symeon of Thessaloniki (ca. A.D. 1381–1429) writes: The Nativity Forty-day Fast represents the fast undertaken by Moses, who — having fasted for forty days and forty nights — received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word — not written upon stone, but born, incarnate — and we will commune of His Divine Body.

If nothing else, then, the time of prayer and fasting before Nativity reminds us that we, as Orthodox Christians, are given the immense and unthinkable blessing, privilege, and honor of

receiving the very Body and Blood of our Lord, God and Savior Jesus Christ. But as we say yes to Christ in the holy mysteries, we must also learn to say no to ourselves, making a point to both follow Christ and serve those in need. It is no coincidence that Christ, in one of the Gospel readings during Nativity exhorts: “Whoever does not bear his cross” as well as “forsake all that he has cannot be my disciple” (Lk. 14:27, 33). While the faithful prepare to receive Christ anew in his Incarnation, we must also be prepared to relinquish whatever it is we possess that keeps us from the glory of his everlasting kingdom.

But even as the faithful are called to a period of spiritual quietude and even asceticism during this fasting period, we should not engage in asceticism and bear this cross as an end unto itself. Rather, we learn to say no to ourselves so that we can say yes to God. And in saying yes to the poor and the needy, we are saying yes to Christ, so that we might share in the vision of Cornelius, hearing: “Your prayers and alms have ascended as a memorial before God” (Acts 10:4). An effective remedy for the anxieties and desires of this time of year is found in a concern for our fellow man. Rather than being so caught up in the materialism and “me too” nature of contemporary celebrations, orthodox Christians should play a pivotal role in showing a wholly better and more noble way forward.

Incidentally, the other Gospel readings throughout the Nativity fast remind us not only why we are participating, but also how we can make the most out of it. For example, we should not lay up treasure for ourselves, while neglecting God (Luke 12:16–21), but should rather be “rich” towards God — and by consequence, towards those who are in need. We should not make excuses when it comes to serving or helping those in distress (Luke 13:10–17). And, of course, we should be willing to “sell all that [we] have and distribute to the poor” (Luke 18:22).

It’s in these virtues, and in a genuine concern for others, that we can be released from the empty cares of this world, especially as they are emphasized during the holiday season. If we give to the poor, we are giving to God. If we say no to our own desires, we can fulfill the needs of those who are looking for someone — anyone — that is willing to say yes on their behalf.

As families, we can help our children give or donate to a family, friend, or even a complete stranger in need, rather than providing them with more and more stuff. As individuals, we can honor the fast, spend more time in prayer, and make a conscious effort to love our neighbors as ourselves, dedicating this season to be a time for true, spiritual growth. We can practice the religion of St. James that is “pure and undefiled” before God: “... to visit orphans and widows in their afflictions, and to keep oneself unstained by the world” (James 1:27). Instead of overeating for the next month, spending countless hours at parties and other premature celebrations, we can fast from our regular intake of food so that we have more time and resources to give to those who are truly in need—not to mention more focus and attention for prayer and spiritual growth.

Rather than approaching this Nativity season with anxiety and distress, dedicate yourself to the true spirit of the season and the greater purpose that lies within: the salvation and healing of the world through the Incarnation of Jesus Christ.

Written by Vincent Gabriel, source: <http://blogs.ancientfaith.com/onbehalfofall/why-we-fast-beforechristmas/>

## BE A STEWARD



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

### Vibrant Parish – Stewardship of the Divine Gifts

Stewardship - General Principles

#### Every Gift is from God

Stewardship of Divine gifts begins with an awareness that everything comes from God and ultimately belongs to God, and serves to give Him glory. At each Divine Liturgy we pray: "for all good giving and every perfect gift is from above, coming down from You, the Father of Lights." The Church also encourages us in its services to "commend ourselves, and one another, and our whole life to Christ our God." Points to Remember:

- A simple definition of Stewardship: the wise use of human (natural and spiritual) as well as material resources for the building up of the Kingdom of God.
- Stewardship begins with an awareness that everything comes from God and ultimately belongs to God.
- The most important gift we have received is that of salvation in Jesus Christ
- That gift requires our response: sacrifice, dedication and a sense of shared responsibility for the life of the Church and her mission on earth.

#### Questions for Personal Reflection:

1. My life is not my own but God's. What does this phrase say to me?
2. Do I try to foster an awareness of God's ownership over all of creation? How?
3. If everything we are and have is a gift from God, how does that impact my life as a Christian?
4. What does the gift of salvation in Jesus Christ mean to me? Is there anything more important for me in my life?
5. When in the Liturgy we are encouraged "to commend ourselves and one another and our whole life to Christ our God" how does this phrase speak to me personally?

## BASIC GUIDELINES FOR RECEPTION OF HOLY COMMUNION

1. 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 welcome to come for a blessing. Please indicate to the priest that you would like to receive his blessing.**

## PRAYER FOR UKRAINE

Heavenly Father, Your Son taught us "Blessed are the peacemakers for they shall be called Children of God." At this hour, we fervently pray that Your Holy Spirit may inspire men and women in Ukraine to become Peacemakers. May they seek reconciliation and dialogue and end the violent confrontation and killing. May they restore tranquility to their nation and restore human rights, democratic principles and religious liberty to their troubled land. God, our Father, we beseech you to comfort the suffering, heal the wounded and accept the souls of the departed into Your Heavenly Kingdom. And may the Most Holy Mother of God, extend her Blessed Mantle of Protection over Ukraine. May each of us always live our lives as instruments of Your Peace. Amen.

## SHARE YOUR HEART

### EPARCHY OF NEW WESTMINSTER VIBRANT PARISH APPEAL

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

**+Ken (Eparchial Bishop of New**

**Westminster)**

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