

Palm Sunday

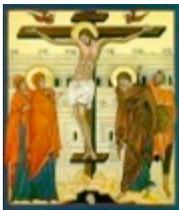
*Our Lord's Entrance into
Jerusalem; Квітна Неділя;
Вхід Господній у
Єрусалим.*



*The Holy Martyr Eupsichius of Caesarea. Righteous
Badimos and his Seven Disciples.*

Sunday, April 9th, 2017

Holy Week Liturgical Services



*Holy Monday, April 10 *** 9:00 a.m.:
Lenten Service*

*Holy Wednesday, April 12 *** 3:30 p.m. –
Liturgy of the Presanctified Gifts*

*Holy Thursday, April 13th - Великий Четвер ****
7:00 p.m. – Good Friday Matins (12 Gospels)*

Friday, April 14 - GOOD FRIDAY / Велика Пятниця

1:00 p.m. – Vespers with laying out of the Plashchanytsya

***** 7:00 p.m. – Holy Saturday Matins (Jerusalem Matins)*

*Sunday, April 9 & 30 *** 9:00 a.m. – Kelowna
11:30 a.m. – Vernon*

*Good Friday, April 14 *** 4:00 p.m. – Penticton*

*Saturday, April 15 *** 4:00 p.m. – Penticton*

First Antiphon

Verse 1: I am filled with love* for the Lord will hear the voice of my plea (Ps 114:1).

Refrain: Through the prayers of the Mother of God,* O Saviour, save us.

Verse 2: For He has inclined His ear to me,* and I will call to Him all the days of my life.

Refrain: Through the prayers of the Mother of God...

Verse 3: The pangs of death encircled me,* the trials of Hades befell me (Ps 114:3).

Refrain: Through the prayers of the Mother of God....

Verse 4: I met with anguish and pain,* and called upon the name of the Lord.

Refrain: Through the prayers of the Mother of God....

Third Antiphon

Verse 1: Give thanks to the Lord, for He is good, for His mercy endures forever.

Troparion (Tone 1): Assuring us before Your Passion of the general resurrection,* You raised Lazarus from the dead, O Christ God:* and so, like the children, we also carry signs of victory* and cry to You, the conqueror of death:* Hosanna in the highest!* Blessed is He who comes* in the name of the Lord.

Verse 2: Therefore, let the house of Israel say that He is good, for His mercy endures forever (Ps 117:2).

Troparion (Tone 1): Assuring us before Your Passion...

Verse 3: Therefore, let the house of Aaron say that He is good, for His mercy endures forever (Ps 117:3).

Troparion (Tone 1): Assuring us before Your Passion...

Verse 4: Let all who fear the Lord say that He is good, for His mercy endures forever (Ps 117:4).

Troparion (Tone 1): Assuring us before Your Passion...

At the Little Entrance

Entrance Verse: Blessed is He, Who comes in the name of the Lord, we bless you from the house of the Lord; the Lord is God and has appeared to us.

Troparion (Tone 1): Assuring us before Your Passion of the general resurrection,* You raised Lazarus from the dead, O Christ God:* and so, like the children, we also carry signs of victory* and cry to You, the conqueror of death:* Hosanna in the highest!* Blessed is He who comes* in the name of the Lord.

+Glory be to the Father and to the Son and to the Holy Spirit.

Troparion (Tone 4): Buried with You through Baptism, O Christ our God,* we have been granted immortal life by Your resurrection,* and we sing Your praises, crying out:* Hosanna in the highest!* Blessed is He who comes in the name of the Lord.

Now and for ever and ever. Amen.

Kontakion (Tone 6): Mounted on the throne in heaven, O Christ God,* and on a colt here on earth,* You accepted the praise of the angels,* and the hymn of the children who cried to You:* Blessed are You, who have to call Adam back.

Prokimenon (Tone 4): Blessed is He who comes in the name of the Lord;* God the Lord has appeared to us (Ps 117:26-27).

verse: Give thanks to the Lord for He is good, for His mercy endures forever.



A reading of St. Paul's letter to the Philippians (Phil 4:4-9) -

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Alleluia (Tone 1): Sing to the Lord a new song, for He has worked wonders.

verse: All the ends of the earth have seen the salvation of our God.

Gospel: (John 12:1-18):

Six days before the Passover, Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house

was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ‘Why was this perfume not sold for three hundred denarii and the money given to the poor?’ (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, ‘Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.’ When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus. The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, ‘Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!’ Jesus found a young donkey and sat on it; as it is written: ‘Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!’ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him.

Instead of “It is truly...”: “O my soul, magnify Christ who is seated on a foal.”

Irmos (Tone 4): The Lord is God and has appeared to us: together let us celebrate. Come with great rejoicing; let us magnify Christ with palms and olive branches, and with songs let us cry aloud to Him: Blessed is He who comes in the name of the Lord, our Saviour.

Communion Verse: Blessed is He who comes in the name of the Lord; * God the Lord has appeared to us. **Alleluia! (3x).**

ANNOUNCEMENTS:

“Jesus taught us how to forgive out of love, how to forget out of humility. Let us be sincere and ask to be forgiven. Is my love for others so great, so real as to forgive, not out of duty but out of love?” Saint Mother Teresa

A warm welcome - to all parishioners, your families, visitors and guests. Thank you for joining us in this Divine Liturgy. Have a blessed week!



Please Pray for health of ... Hedi M., Sofia B., Volodymyr P., Ivan L., Steven P., William Sh., Fr. Edward E., Neville D., Myron S., Dianne L., Pat S., Lily-Ann S., Kathleen B., Mary D., Nick L., Pauline P., Ray S., Cameron V., Rose O., Roman D., Bonny H., Ric B., Shirley C., Peter D., Sandra Sh., Patricia U., Yvette U., Peter S., and all other parishioners and family members who need God's healing at the present time.

Please let Fr. Andrzej know if you would like to add new names to the prayer list and also notify him about any sick and/or hospitalized parishioners and family members, as well as if you would like a name removed from the list.

The Eparchy of New Westminster welcomes newly ordained priest, Fr. Mykhailo Ozorovych. Axios! Axios! Axios!



Thank you – on behalf of our parish we say thank you to the **many parishioners** who in various ways helped make a great success of our 2017 Easter Food Sale. God bless you all!



Our parish residence was enriched by a donation of furniture items by **Mrs. Rose Kardinal**. Thank you, Rose, for your generosity.



Also our gratitude to the **Brother Knights** from our parish Round Table and **other parishioners** who helped with yard clean-up last Wednesday.

Also, a very big thank you to everyone for your donations for the needs in Ukraine. This year we collected **\$1015.00**

Special Collection for church decorations for Easter – will take place today, **Sunday, April 9th**. Thank you for your support.

Easter Greeting cards – are available for sale. Cost of a single card: \$2.00.

Choir Practice in Preparation for Holy Week and Easter Services – will continue this coming **Tuesday, April 11th** at 6:00 p.m.

Good Friday, April 14th - is a **strict fast day** - no meat, dairy or poultry products.

2017 Clergy Annual Retreat & Conference – will take place in Cache Creek during Bright Week from **Tuesday, April 18 to Friday, April 21st**.

Parish Council Meeting – will take place on **Monday, April 24th** at 7:00 p.m.

Children's Catechism – will resume on Sunday, April 30th after the Div. Lit. at 9:00 a.m.

Fr. Andrzej's Liturgical Schedule – until May 21st, there is going to be one bilingual Div. Lit. on Sundays at 9:00 a.m. Also each weekend Fr. Andrzej will have the Div. Lit. in Penticton on Saturdays at 4:00 p.m. and in Vernon on Sundays at 11:30 a.m. **On Sunday, May 7th** we will celebrate the installation of **Fr. Stepan Dovahosha** as the new parish priest for the Vernon church.

Dolyna Ukrainian Dancers 2017 Spring Concert – “This new land” – A celebration of Ukrainian Immigration to Canada – will take place on Saturday, May 13th, 2107 at Rotary Theatre for Arts at 7:00 p.m. For more information, please refer to the poster on the church bulletin board or visit www.dolynadancer.com

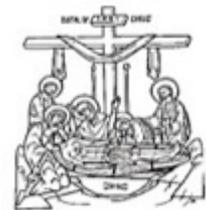
Food Bank & Shoe Bank Canada Donations – Lent is a wonderful time to bring our less fortunate brothers and sisters closer to our minds and hearts. We not only fast during Lent, but are also asked to perform works of charity. Jesus has a special place in His Heart for the poor, and so should we! The food bank box is located in the church entrance and the shoe box is in the hall corridor. Thank you for your generosity.

PILGRIMAGE TO THE HOLY LAND: OCTOBER 12 - 24, 2017 - Walk in the footsteps of Jesus; an unforgettable experience with Fr. Joe Ostapowich, Sr. Angelica SSMI, brother & sister pilgrims.

For details and price call Myrna Arychuk at 604 - 617 - 7200

Our websites & email: www.dormition.ca or www.kelowna.nweparchy.ca; www.nweparchy.ca Email: fr.wasylinko@gmail.com

Dormition Parish Stewardship: Sunday, April 2 – \$688.00 (including \$50 for Ukraine)



Lenten Scriptural Readings for this week

Monday: Ezekiel 1:1-20; Exodus 1:1-20 & Job 1:1-12

Tuesday: Ezekiel 1:21-28; Exodus 2:5-10 & Job 1:13-22

Wednesday: Ezekiel 2:3-3:3; Exodus 2:11-22 & Job 2:1-10

Thursday: Jeremiah 11:18-23; 12:1-5, 9-11, 14-15; Exodus 19:10-19 & Job 38:1-21; 42:1-5

Holy Week & Easter Celebrations

Saturday, April 15 - HOLY SATURDAY / Велика Субота

10:00 a.m. – 12:00 p.m. – Personal Prayers before the Tomb & Confessions

Sunday, April 16 - THE HOLY RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST - EASTER SUNDAY – PASCHA / Великдень

7:30 AM – Paschal Procession, Easter Matins, Divine Liturgy of St. John Chrysostom. After the Liturgy - blessing of Artos and blessing of Easter Baskets.

Bright Monday, April 17 – Світлий Понеділок ** 10:00 a.m. Divine Liturgy

Sunday, April 23rd - SUNDAY OF ST. THOMAS / Томина Неділя

10:00 AM – Divine Liturgy. After the Liturgy - distributing of the Artos - After the Service – Spilne Sviachene

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HOLY RESURRECTION PARISH IN PENTICTON

Friday, April 14 - GOOD FRIDAY / Велика Пятниця

4:00 PM – Good Friday Vespers (Plashchanycia)

Saturday, April 15th - THE HOLY RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST EASTER SUNDAY – PASCHA / Великдень

4:00 PM – Div. Lit. & blessing of Easter Baskets.



Eastern Rite Canadian bishop reflects on married priests after meeting Pope - *Inés San Martín - April 2, 2017 VATICAN CORRES*

ROME - On March 27-31 Some 22 bishops from Canada were in Rome participating in the semi-regular visits to Rome the world's bishops pay every five years, to meet with the pope and all the offices of the Roman curia.

“The very first words [Pope Francis] said to us were ‘I understand that being a bishop is a very difficult task, and I want to thank you, and I want you to share with me what you’re experiencing in your homes, and allow me to talk to you as a pastor,’” said Bishop Kenneth Nowakowski of the Ukrainian Diocese of New Westminster, British Columbia.

Nowakowski spoke at length with Crux about their meeting with Francis on Monday 27, after celebrating Mass on the tomb of St. Peter, in St. Peter’s Basilica. Among the issues they spoke about with the pope during their 2.5-hour encounter was the youth, Canada’s assisted suicide bill, and sinodality.

The Ukrainian Greek Catholic Church is the largest of the 22 Eastern churches in communion with Rome, and has a large membership in Canada, where many people went after leaving Ukraine.

Talking on March 30, Nowakowski also spoke about the “blessings” and “many challenges” of having married priests, something the Ukrainian church has had for centuries, in response to comments recently made by Pope Francis on this regard. Although they’re set to occur every five years, this was the first ad limina visit for the Canadian bishops since 2006. The reasons for this delay were many: From the fact that the five-year term is somewhat flexible, to the resignation of Benedict XVI, Pope Francis’s election, and the Holy Year of Mercy in 2016, during which most ad liminas were suspended.

Crux spoke with Nowakowski in Rome on Thursday. What follows are excerpts of that conversation.

Crux: I understand Pope Francis was your very first meeting this week. How did that go?

Nowakowski: It was surprising for us, because we understood you usually meet with the Holy Father towards the end, as an opportunity to talk about what you’d heard and seen in the various dicasteries. But, then we got information that our very first meeting was in fact going to be with the Holy Father. And I suppose you could joke about playing hooky the rest of the week, but that’s not what we want to do.

Our first encounter was with Pope Francis. But our first action as group of bishops in our ad limina, was to celebrate Mass at the tomb of St. Peter on Monday morning. And that was so moving. Archbishop Richard Smith, of Edmonton for the Latin Rite Church, was the main celebrant and homilist.

He reminded us that we are the successors of the apostles, who’ve come to be with Peter, our brother. And there we were, Eastern Catholic Bishops and Latin Catholic bishops, praying for our eparchies, dioceses and faithful, preparing to meet with Peter.

And when you did, it was for two and a half hours!

We were surprised. We knew from the meeting with the Atlantic Bishops of Canada that one of the bishops had looked at his watch, and the Holy Father had asked, “Oh, do you have somewhere you need to be?” And the bishop responded, “No, but we thought you did, Holy Father.” To which the pope answered: “No, no, no, I’m fine.” So, probably all of us took our wrist watches off, to avoid the temptation! We were told that we would get maybe an hour or 90 minutes. And it was incredible. We were welcomed very warmly, not only by the pope but the staff. From the first moment, when we met with the Swiss Guard, it felt like he was excited at us being there. And then Archbishop Georg Gänswein [Prefect of the Papal Household], when he met us, tried to put us at ease. It was wonderful.

When we were shown to the library [in the Apostolic Palace, where the meeting took place], for me it was spectacular, because the pope greeted us with, Slava Isysy Khyrsty! Which means “Glory to Jesus Christ” in Ukrainian. Automatically, I realized that he knows who I am, that I’m from the Ukrainian Church, and that this is the greeting which Ukrainian Catholics use. He made us immediately feel welcomed.

We took our seats in this beautiful library, we were alone with him, and it was like being with a brother. He told us that he was going to pretend to throw a soccer ball into the center, and whoever wanted to kick it could go first. It sounded like a good way to proceed. Canadians are a pretty casual group of people, but this was ...

The very first words he said to us were “I understand that being a bishop is a very difficult task, and I want to thank you, and I want you to share with me what you’re experiencing in your homes, and allow me to talk to you as a pastor.” It went from there.

It did not feel like we were there for two and a half hours. Time flew by. It was so engaging, the way he talked to us all. He especially made a point of acknowledging that we [Ukrainians] were there, and he was interested in us as well.

What will you take with you from that meeting?

First of all, his emphasis that we’re brothers, that we don’t operate in isolation, our parishes don’t operate in isolation, and the pope doesn’t operate in isolation. We operate together. He really talked about the synodality of the Church, and about the synodal system with which the Eastern churches operate.

But I think he expanded that, to talk about how we need to listen to our faithful, what they’re saying, also our clergy. And we who’ve come here, to talk to him about the Church.

I also found it important to hear him say that in preparation for the synod on the youth, to happen in 2018, we have to listen to youth and what they have to say. When we were kids, we communicated in a different way, so how do we communicate with our youth today? How do we guarantee that we’re listening, and not just talking, to our youth?

You mentioned the synod. The Chilean bishops, who were here recently, spoke about talking to the pope about the one on the family, and specifically about Amoris Laetitia. Did this come up in your meeting, or was it more general?

I don’t think we talked about this in such specific terms, because our approach in Canada maybe was different. For us, he wanted to listen to us, and we brought forth our Canadian issues, what’s going on in our country and how we are as pastors.

We also talked about some of the very difficult questions that face us, including the legislation on assisted death, to which there's no easy and quick solution. I would say there was an understanding that we have to look at this. His big thing was courage, have courage to come outside of your offices, meet with the people. Don't feel like you have to hide behind a wall or door. That's what I think was encouraging.

On the situation with doctor-assisted suicide, he wanted to know where is this coming from, and how can we as pastors address it, both as bishops of Canada, but also as people. If you're choosing to commit suicide, you're doing this as an individual, so my priests and I have to look at the individual, not treat this just as a collective thing or legislation. How do we deal with this pastorally in our society?

The language of euthanasia is that it is charity, it is kindness by allowing, assisting somebody to die. So we have to be careful about how we are presenting what charity and kindness is.

What language did you speak with the pope?

He greeted us in English, and then told us that for the sake of better understanding, he would speak in Italian. He had a wonderful translator, a priest from South Africa. So we spoke in English, he in Italian. And for those of us who spoke both, I have to give top marks to the father who was translating, because he did an incredible job.

I don't feel like the language was a barrier because of the good translation.

Can I change gears completely, to talk about married priests? The pope recently made some comments about this, signaling an openness to ordaining married men. The Greek Catholic Ukrainian church has optional celibacy, hence, married priests. Can you talk about your experience with this?

For my understanding, the pope was answering a question about the possibility of ordination of married deacons in the Latin Church. In the Ukrainian church, we have a centuries-old tradition of ordaining married deacons into the priesthood. In fact, the concept of permanent deacons is not one that we would understand, because all our deacons tend to be transitional.

For us, normally, you would not ordain someone a deacon until they are 24, and it would be assumed that within a certain period of time, they would be ordained priests. The majority of our deacons are married men.

I think it's a blessing, but there are also many challenges.

Such as?

When I was growing up, my parish priest was a married man. I think that it wasn't

until I was 12 that I realized that not every priest is married, both in the Latin Church and the Eastern rite.

When I entered the seminary at 26, here in Rome, I had a pretty clear understanding that I wanted to be a celibate priest. Both because it's a vocation, and because in our Church there's optional celibacy, which means that not everyone marries.

Both marriage and the vocation to the priesthood and celibacy are charisms and vocations, and we need to be open to the Holy Spirit. As a result, over the centuries, our Church has had to understand how we have both celibate priests, some of whom are diocesan, plus those who belong to religious orders, as well as married ones.

In my eparchy, where our parishes are so far apart from each other, I think that having a wife and a family is a very good thing for support of that man, who most of the time are not from British Columbia, so they have no family there.

We need to understand how a married priest can be wonderfully supported by his wife and children, and by the community.

I think that in Ukraine, in the past, certainly before the Soviet Union, the wife of the priest played a key role in the life of the parish, giving catechesis, helping with the choir, through acts of charity. The reason for that was that daughters of priests often married seminarians, so they had a very clear understanding of their own vocations.

When I was rector of Holy Spirit Seminary in Ottawa, for the Greek Ukrainian Catholic Church in Canada, one of the things that for me was very clear was that if your wife did not have the vocation to be the wife of a priest, you didn't have a vocation to be a priest.

Why not?

Because as a celibate, your discernment is with your rector, your spiritual director, formation staff and your bishop. But in the case of married seminarians, the discernment absolutely has to include his wife. It has to include what's going to be her participation and role in the Church, the parish, his life.

This is a profession where often transfer is the norm, and with celibate clergy, transfers tend to include fewer considerations. In the case of a married priest, if he has school-aged children, you don't want to transfer half way through the school year. You don't want to transfer him when they have a kid in their last year of school.

And, you have to take into consideration the possible career of the priest's wife. You're not just transferring a person, but a family. Also, you have to take into consideration the rectory you're transferring the priest into. Not every rectory that I have in my eparchy could fit a family with six children.

You told me earlier that if they become widows, they can't remarry. What

happens if he and his wife separate?

It happens. These are all things that we have to face, but on an individual basis, just like in the case of celibate priests who leave the priesthood to marry. In the case of married priests, you have marriage breakdown, though hopefully, not often.

You also have to consider the children. They often have to be far better than any other child in the parish. And that can be a great psychological pressure. The kids did not sign up for that! And it's a very important aspect of married clergy.

I can only talk about our tradition. I don't think I would even want to comment on the possibility of married priests in the Latin Church. My formation, and my understanding of the way our clergy works, is different than what is experienced in the Latin Church, and it has to be discussed in that tradition.

We can give an example of what happens with us, but we've had these traditions for hundreds of years. Our seminaries, in general, are ready for this. Our married priests don't live in the seminary but in houses and apartments close by, and we invite the wives and families for activities on Sundays, and we have the traditional coffee or brunch.

And also, it's a wonderful opportunity for those preparing for priesthood to understand the struggles of young families when we see that the seminarian is serving on the altar, and his child is crying in the first pew.

Basic Guidelines for Reception of Holy Communion:

1. *You are a member of the Catholic Church (Orthodox faithful are welcome to receive 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 & 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.*

******A Reminder about appropriate reception of Holy Communion - when approaching to receive the Holy Eucharist, the faithful are reminded to open their mouth wide and tilt their head back. Also, please avoid licking the spoon. ******