

WELCOME TO ALL PARISHIONERS & GUESTS WHO HAVE JOINED US TODAY!



**ST. NICHOLAS THE WONDERWORKER PARISH
ПАРАФІЯ СВ. МИКОЛАЯ ЧУДОТВОРЦЯ**

Pastor: Fr. Yuriy Vyshnevskyy
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Tue-Sat DL - 9am; Sat Vespers-6pm; Sun DL - 10am

*The Ukrainian Catholic Eparchy of New Westminster
Bishop: Most Rev. Ken Nowakowski
www.nweparchy.ca*

FIFTH SUNDAY AFTER EASTER - П'ЯТА НЕДІЛЯ ПІСЛЯ ПАСХИ

At the sixth hour, You came to the well, O Fountain of Wonders, to ensnare the fruit of Eve; for at that very hour, she had been driven from Paradise by the guile of the serpent. When the Samaritan woman came to draw water, You said to her, O Saviour: Give Me water to drink, and I will give you waters of eternal life. And the woman hastened to the city and proclaimed to the people: Come and see Christ the Lord, the Saviour of our souls.

When the Lord came to the well of Jacob, the Samaritan woman entreated Him, saying: Give me the water of faith, O Giver of life, that I may obtain the waters of baptism, joy and salvation. O Lord, glory to You!

Jesus met the Samaritan woman at Jacob's well. The One who covers the earth with clouds asks water of her. O, what a wonder! The One who rides on the Cherubim converses with an adulterous woman. The One who suspended the earth on the waters asks for water. The One who caused the springs of water and their lakes to overflow seeks water. He truly desires to save this woman from the snares of the Enemy and to fill her with living water to extinguish the flames of her passions; for He alone is compassionate and the Lover of Mankind.



*Sunday of the
Samaritan Woman*

PLEASE JOIN US FOR COFFEE & FELLOWSHIP AFTER DIVINE LITURGY!

SUNDAY HYMNS	
OPENING HYMN	Христос Воскрес! Під небозвід/The Lord is Risen from the Dead pg. 198-199
COMMUNION HYMN	Христос Воскрес! Ликуйте Нині/Rejoice! For Christ Is Risen! pg. 196-197
CLOSING HYMN	Христос Воскрес! Радість з Неба / Let All Profess pg. 202-202

Please join us today in singing our Sunday hymns!

SUNDAY & DAILY SCHEDULE		
SUNDAY, May 14	Divine Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, May 15	NO SERVICES	
TUESDAY, May 16	Divine Liturgy of St. John Chrysostom	9:00 AM
WEDNESDAY, May 17	Divine Liturgy of St. John Chrysostom	9:00 AM
THURSDAY, May 18	Divine Liturgy of St. John Chrysostom / Moleben	9AM/5PM
FRIDAY, May 19	Divine Liturgy of St. John Chrysostom	9:00 AM
SATURDAY, May 20	Divine Liturgy of St. John Chrysostom Vespers	9:00 AM 6:00 PM
SUNDAY, May 21	Divine Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

Please Note: to request a Divine Liturgy for a special intention, please see Fr. Yuriy to arrange for it!

SUNDAY EPISTLE READERS			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, May 14	Act. 11: 19-30	Motria Koropecy	Graciela Spaciuk-Schwarz
SUNDAY, May 21	Act. 16: 16-34	Yuliya Pelekhata	William Vanderven
SUNDAY, May 28	Act.2:16-18;28-36	Glikeria Iwanuck	Marian Chalifoux
SUNDAY, June 4	Act. 2: 1-11	Andrij Pelekhaty3	Robert Herchak

Thank you, Epistle readers, for your service in proclaiming God's Word!

PARISH COUNCIL EXECUTIVE	PASTORAL MINISTRY & HOLY MYSTERIES
CHAIRPERSON.....Alec Rossa - 250.472.3374	CONFESSIONS.....1/2 hour before Liturgy
VICE-CHAIRPERSON.....VACANT	EUCHARIST.....for the sick - any time
SECRETARY.....Cindy Lazaruk - 778.677.9072	BAPTISMS.....by appointment
TREASURER.....William Vanderven - 250.478.1458	MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
FINANCIAL SECRETARY.....David Newberry - 250.598.8197	FUNERALS.....by appointment
FUNDRAISING/HALL RENTAL.....Robert Herchak - 250.386.7872	ANOINTING.....any time
MAINTENANCE.....Murray Chapman - 250.658.4769	HOSPITAL VISITS.....any time
LITURGICAL COMMITTEE...Motria Koropecy - 250.658.3051	
MEMBER AT LARGE.....Lilii Palyvoda - 250.857.1683	
VIBRANT PARISH.....Darlene DeMerchant - 250.727.3837	

Bequests & Wills: Leaving a bequeath 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 Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

Vibrant Parish Prayer

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ - The Way, The Truth, and The Life - and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and forever and ever. Amen!



THE VIBRANT PARISH
A PLACE TO ENCOUNTER THE LIVING CHRIST
Through the word, the Holy Mysteries & Prayer,
Serving One's Neighbor, Leadership
Fostering & Serving Unity and Missionary Spirit
(His Beatitude Sviatoslav)



Молитва Живої Парафії

Господи Ісусе Христе, Пастирю Добрий, як колись Ти пригорнув заблуканих овечок, щоб вони пізнали Твій голос і були Твоїм стадом, так і сьогодні глянь ласкаво з небесних висот на нашу парафію та зішли на неї Твого Святого Духа, щоб вона була місцем пізнання радості Доброї Новини. Скріплюй нас Твоєю присутністю та єднай нас кожночасно в молитві. Даруй нам духа служіння ближньому, щоб у нашій парафії кожний міг зустріти Тебе, милостивого Бога. Благослови наш духовний провід Твоєю мудрістю і дай, щоб ніхто з нас не шкодував ні часу, ні талантів, ні матеріальних дібр для розбудови Твого царства. Єднай нас у мирі та злагоді, щоб ми були Твоєю спільнотою любові. Всели в нас місійного духа, щоб ми стали тим світилом євангельського слова, молитви і добрих діл, що кличе кожного до участі в Божественному житті, щоб славилось, Спасе, Твоє Ім'я з безначальним Твоїм Отцем та пресвятим, благим і животворящим Твоїм Духом нині, і повсякчас, і на віки віків. Амінь.

DIVINE LITURGY PROPERS

The Divine Liturgy - An Anthology for Worship: Liturgy - pg. 388-461; propers - pg. 535

Troparion, Tone 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* "Death has been plundered!* Christ our God is risen,* granting to the world great mercy."

Troparion, Tone 8: At the mid-point of the Feast, O Saviour,* water my thirsty soul with streams of true godliness;* for You cried out to all: Let any who thirst, come to Me and drink.* O Source of Life, Christ our God, glory to You!

Glory: Kontakion, Tone 8: Drawn to the well by faith,* the Samaritan woman beheld You, the Water of Wisdom,* and drinking abundantly of You,* she inherited the heavenly Kingdom for ever,* becoming everlastingly glorious.

Now: Kontakion, Tone 4: At the mid-point of the Feast according to the Law,* Maker of all things and Master,* You said to those present, O Christ God:* Come, and draw the water of immortality.* And so we fall before You crying out with faith: Grant us Your mercies , for You are the source of our life.

Prokeimenon, Tone 3: Sing to our God, sing; sing to our King, sing. *Verse:* Clap your hands, all you nations; shout unto God with the voice of joy.

Epistle - Acts 11:19-26; 29-30 - A reading from the Acts of the Apostles: In those days the apostles who were scattered because of the persecution that took place over Stephen travelled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they associated with the church and taught a great many people, and it was in Antioch that the disciples were first called 'Christians'. The disciples determined that according to their ability, each would send relief to the believers living in Judea; this they did, sending it to the elders by Barnabas and Saul.

Alleluia, Tone 4: *Verse:* Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice. *Verse:* You have loved justice and hated iniquity.

Gospel - John 4:5-42 - At that time Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." (The woman) said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than

our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." Jesus said to her, "I am he, the one who is speaking with you." At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" The woman left her water jar and went into the town and said to the people, "Come see a man who told me everything I have done. Could he possibly be the Messiah?" They went out of the town and came to him. Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work." Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the saviour of the world."

*Instead of "It is truly..." we sing: **Irmos, Tone 8:** Virginité is alien to mothers and childbearing is foreign to virgins; yet in you, O Mother of God, both of them came together. Therefore we and all the nations of the earth without ceasing magnify you.*

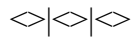
Communion Hymn: Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens; praise Him in the highest.* Alleluia, alleluia,* alleluia.

Instead of “Blessed is He” we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

Instead of “We have seen the true light” we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

Instead of “Let our mouths be filled” we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Instead of “Blessed be the name of the Lord” we sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).



Тропар, глас 4: Світлу про воскресіння розповідь від ангела почувши* і від прадідного засуду звільнившись,* Господні учениці, радіючи, казали апостолам:* Здолано смерть, воскрес Христос Бог,* що дає світові велику милість.

Тропар, глас 8: В переполовненя празника спраглу душу мою благочестя напій водами, до всіх бо, Спасе, закликав ти: Спраглий нехай гряде до мене і нехай п'є. Джерело життя нашого, Христе Боже, слава тобі.

Слава: Кондак, глас 8: З вірою прийшовши на кладязь, самарянка виділа тебе – премудрости воду, якої напившись обильно, царство вишне унаслідувала повік приснославна.

І нині: Кондак, глас 4: В переполовненя законного празника, всіх Творче і Владико, до предстоящих глаголав ти, Христе Боже: Прийдіть і зачерпніть воду безсмертя. Тому до тебе припадаємо і вірно кличемо: Щедроти твої даруй нам, бо ти є джерело життя нашого.

Прокімен, глас 3: Співайте Богові нашому, співайте; співайте цареві нашому, співайте.
Стих: Всі народи, заплещіте руками, воскликніть Богові голосом радости.

Апостол - Дія. 11:19-26; 29-30 - 3 книги Діянь Святих Апостолів читання: Тими днями апостоли, що були розсипалися через гоніння з приводу Стефана, досягли аж до Фінікії, Кіпру та й Антіохії, нікому не проповідуючи слова, крім юдеїв. Були ж між ними деякі мужі з Кіпру та з Кирени, які прийшли в Антіохію та промовляли й до греків, благовісткуючи їм Господа Ісуса. Рука Господня була з ними, і велике число було тих, що увірували й на вернулись до Господа. Чутка про це дійшла до вух Церкви, що в Єрусалимі, і вони вислали Варнаву в Антіохію. Коли він прийшов і побачив ласку Божу, зрадів і підбадьорив усіх триматися Господа рішучим серцем, бо він був чоловік добрий, повний Святого Духа та віри. І пристало багато людей до Господа. Тоді (Варнава) вирушив у Тарс розшукати Савла і, знайшовши, привів його в Антіохію. Вони збирались цілий рік у церкві

й силу людей навчали. В Антіохії вперше учнів називано християнами. Тож учні, кожний з них по спроможі, ухвалили послати братам, що жили в і Юдеї, допомогу; що й зробили, пославши її старшим через руки Варнави і Савла.

Алилуя, глас 4: *Стих:* Натягни лук і успівай, і царюй, істини ради і лагідности, і справедливости. *Стих:* Возлюбив ти правду і возненавидів ти беззаконня.

Євангеліє - Іван 4:5-42 - У той час прибув Ісус до одного міста в Самарії, яке називається Сихар, неподалеку поля, наданого Яковом синові своєму Йосифові. Там і криниця Якова була. Натомився з дороги Ісус, тож і присів біля криниці; було ж під шосту годину. Надходить же жінка з Самарії води взяти. Ісус до неї каже: «Дай мені напитися.» Учні ж його пішли були до міста харчів купити. Отож каже до нього жінка самарянка: «Юдей еси, а просиш напитися в мене, жінки самарянки?» Не мають бо зносин юдеї з самарянами. Ісус у відповідь сказав до неї: «Була б ти відала про дар Божий, і хто той, що каже тобі: Дай мені напитися, то попросила б сама в нього, а він дав би тобі води живої.» Мовить до нього жінка: «Ти й зачерпнути не маєш чим, пане, а й криниця глибока, – то звідкіля б у тебе вода жива? Чи більший ти за батька нашого Якова, що дав нам криницю оцю, і сам пив з неї, а й сини його ще й товар його?» А Ісус їй у відповідь: «Кожен, хто оту воду п'є, знову захоче пити. Той же, хто нап'ється води, якої дам йому я, – не матиме спраги повіки. Вода бо, що дам йому я, стане в ньому джерелом такої води, яка струмує в життя вічне.» Говорить до нього жінка: «То дай мені, пане, тієї води, щоб не мала я більше вже спраги та й не ходила сюди черпати.» «Піди ж, – мовить до неї, – позви чоловіка свого та й повертайся сюди.» Озвалася жінка та й каже йому: «Нема в мене чоловіка.» «Добре еси мовила – відрік їй, – Не маю чоловіка! П'ятьох бо мала еси чоловіків, та й той, що тепер у тебе, – не чоловік він тобі. Правду мовила еси. А жінка й каже до нього: «Бачу, пане, – пророк ти. Батьки наші на оцій горі поклонялися, ви ж говорите – в Єрусалимі, мовляв, місце, де поклонятися треба.» Ісус до неї: «Повір мені, жінко, – час надходить, коли ані на оцій горі, ані в Єрусалимі будете ви поклонятись Отцеві. Поклоняєтесь ви, не знавши кому. А ми поклоняємося, знавши кому. Від юдеїв бо й спасіння. Та надійде час, – ба, вже й тепер він, – що справжні поклонники Отцеві кланятимуться у дусі й правді. А таких поклонників і шукає собі Отець. Бог – Дух. Ті, що йому поклоняються, повинні у дусі й правді поклонятися.» Жінка й каже до нього: «Відаю, що має прийти Месія, чи то Христос. А прийде, то все і звістить нам.» А Ісус їй: «То я, що говорю з тобою.» Тоді надійшли його учні і дивувалися, що розмовляє він з жінкою. Не спитав, однак, ані один: «Чого хочеш від неї, або: Чому розмовляєш із нею.» Жінка ж покинула свій глечик, побігла в місто та й каже людям: «Ідіть но і подивіться на чоловіка, що сказав мені все, що я робила. Чи, бува, не Христос він?» І вийшли з міста й подалися до нього. А учні тим часом заходилися просити його, кажучи: «Їж лишень, Учителю.» Він же їм: «Їстиму я їжу, незнану вам.» Учні тоді заговорили один до одного: «Може хтось йому приніс їсти?» «Їжа моя, – каже до них Ісус, – волю чинити того, хто послав мене, і діло його вивершити. Чи ви ж не кажете: «Ще чотири місяці, і жнива настануть. А я вам кажу: Підведіть очі ваші та й погляньте на ниви, – вони вже для жнив доспіли. Вже і жнець бере свою нагороду, плоди збирає для життя вічного, – щоб сіяч із жінцем укупі раділи. Правильна й приказка до

цього: Один сіє, а жне хтось інакший. Послав же і я вас те жати, коло чого ви не трудилися. Інші трудилися, ви ж у їхню працю вступили.» Численні ж самаряни з того міста увірували в нього з-за слів жінки, яка посвідчила: «Сказав мені все, що я робила». Тож коли прийшли до нього самаряни, то просили, щоб лишився в них. Він і лишився на два дні там. Та й багато більше увірували з-за його слова. Жінці ж вони сказали: «Віруємо не з-за самого твого оповідання – самі бо чули й знаємо, що на правду він – світу Спаситель.»

Замість “Достойно...” ми співаємо: **Ірмос, глас 8:** Чуже матерям дівство і чудне дівам дітородження. На тобі, Богородице, обоє довершилося. Тому тебе ми, всі племена землі, безустанно величаємо.

Причасний: Тіло Христове прийміть,* джерела безсмертного споживіть. Хваліте Господа з небес,* хваліте Його на висотах. Алилуя, алилуя, алилуя!

Замість “Благословен, хто йде в ім’я Господнє” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (1х).

Замість “Ми бачили світло істинне” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (1х).

Замість “Нехай сповняться” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

Замість “Будь ім’я Господнє” співаємо: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

ANNOUNCEMENTS

◆ **HAPPY MOTHER’S DAY:** On the occasion of Mother’s Day, best wishes go to all our mothers: good health, long life and the Lord’s choicest blessings. May the Holy Mother of God guard and protect you. Many Happy and Blessed Years!

◆ **MOTHER’S DAY CONCERT:** Sunday, May 14 at 7PM at the Ukrainian Cultural centre.

◆ **ISLAND CATHOLIC SCHOOLS** will be accepting applications for the following positions:

- Full-time Administrative Assistant, St. Joseph’s School, Victoria
- Full-time Math Teacher, St. Andrew’s Regional High School
- Temporary Early Childhood Educator, St. Joseph’s School, Victoria
- Temporary Out of School Care Worker, St. Joseph’s School, Chemainus

Application forms & job details posted on <http://cisdv.bc.ca/employment-opportunities.php>

- ◆ **HAPPY BIRTHDAY** to all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа – Христос Воскрес!

- ◆ **PILGRIMAGE TO THE HOLY LAND:** October 12-24, 2017. Walk in the footsteps of Jesus; an unforgettable experience with Fr, Joe Ostopowich, Sr. Angelica SSMI, brother & sister pilgrims. For details and price call Myrna Arychuk at [604.617.7200](tel:604.617.7200)

- ◆ **PARISH CALENDAR OF BIRTHDAYS & ANNIVERSARIES:** If you would like to be included in our Parish Calendar of Birthday and Anniversary celebrations, please put date in our calendar located at the church vestibule. Each week, we will list the names in our parish bulletin so we can celebrate these happy occasions together!

- ◆ **PRAYER REQUEST:** Please keep in your prayers members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

- ◆ **TRAVELING ICON:** Anyone interested in gracing their home with Christ The Teacher Icon can call Darlene DeMerchant at [250.727.3837](tel:250.727.3837)

- ◆ **JOIN OUR CHOIR:** Do you enjoy singing? Please consider joining our St Nicholas Parish Choir and remember that we ALWAYS looking for new members! Contact Motria Koropecky for details at [250.658.3051](tel:250.658.3051)

- ◆ **CATECHISM ANNOUNCEMENT:** *"And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God."* We are happy to welcome all children to our St. Nicholas The Wonderworker catechism program. Weekly classes are scheduled Sunday morning during Divine Liturgy. We want your children to learn more about their Catholic faith, sacred scripture, feast days, and religious practices and customs of the Ukrainian Catholic church. If you have any questions, please do not hesitate to contact Marian Chalifoux at [250.507.1005](tel:250.507.1005)

- ◆ **THRIFTY'S PRE-PAID FOOD CARDS** - We all have to buy groceries. Why not have 6% of it returned back to the church at no extra charge! Cards are available in \$100, \$200, and \$500 denominations. Talk to Alec after today's liturgy to pre- order your cards. We need to sell A LOT of them! We encourage you to consider purchasing them for yourselves as gifts too.

- ◆ **SUNDAY COFFEE VOLUNTEERS** act as hosts and serve light refreshments following the Sunday morning Divine Liturgy, providing an opportunity for the faithful to socialize with friends and visitors following their shared worship experience. We thank all of our parishioners

who kind volunteer to serve refreshments. Whether you are new to the Parish, or are a long-time members, please join us for coffee.

◆**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. Contact Fr. Yuriy **OR** Darlene DeMerchant for more information. You will be amazed how "BEING" can make a difference.

◆**MAY 7, SUNDAY DONATIONS:** Coffee: \$40.55; Vigil lights: \$18.25; Loose collection: \$65.00; Envelope collection: \$630.00; Pre-authorized payments May 1 to May 7: \$430.00

CAMP SAINT VOLODYMYR; AUGUST 20-27

MARK YOUR CALENDARS

The purpose of camp is to provide an opportunity for youth to experience God through nature and the companionship of others. Children will experience Ukrainian language and culture during camp along with games, religious activities, hikes, sports, arts and crafts, camp fires, water activities and other summer camp activities. This marks the 34th year of our Ukrainian Catholic Summer Camp. Camp will take place in Kelowna at the OAC facility. Camp offers a wide range of activities for campers aged 7-15 (as of December 31, 2017). Registration will be available online via Eventbrite "Camp St. Volodymyr BC 2017." Early bird registration Ends July 6, 2017.

WAYS TO HELP

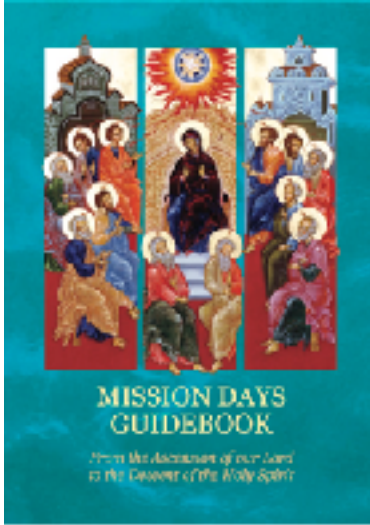
VOLUNTEER: Camp St. Volodymyr is a nonprofit camp, run on a volunteer basis. If you are interested in helping at this year's camp as a counsellor, chef, arts & crafts or cultural coordinator please contact Jennifer. Applications forms for counsellors are due May 15, 2017. All volunteers will be subject to a criminal records check and must sign the camp code of conduct.

DONATE: We are always happy to accept food donations of vegetables, fruits, cereals, and treats for children such as cakes, cookies, as well as monetary donations. Tax receipts can be issued with donations of \$25 or more.

TO REGISTER:

https://www.eventbrite.com/e/camp-st-volodymyr-bc-2017-tickets-32623288133?aff=utm_source%3Ddeb_email%26utm_medium%3Demail%26utm_campaign%3Dnew_event_email&utm_term=eventurl_text

MISSION DAYS - ДЕКАДА МІСІЙНОСТІ



Thursday, May 25 - Sunday, June 4
Mission Days - A Ten Day Journey

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit," Mt. 28.19

Dear parishioners, you are invited to embark an extraordinary pilgrimage that will last for ten days - from the Ascension (May 25) to the Pentecost (June 4). During this time the attention of our entire Church will be towards our common vocation as "missionaries," that is to say a community ready to share God's Word of salvation with others.

We read in the Mission Days Guidebook: "By taking an active role in the spiritual efforts of these ten Mission Days, we are called to better understand that, by their very nature, our parish communities and families (domestic churches) have a *missionary* character. This missionary spirit is a consequence of the gift of our Baptism, by virtue of which we, as Christians, take upon ourselves the responsibility to *believe, live, serve, and share* the witness of our faith in Christ, not just among our family members, but with our neighbours, wherever we may live."

Let our entire parish community gather on May 25, the feast of the Ascension of the Lord, in our church to begin this pilgrimage together.

Introduction - Thursday, May 25: Feast of the Ascension - 9am - Divine Liturgy
1st Day - Friday, May 26: A Divine Love that Brings Joy - 9am - Divine Liturgy
2nd Day - Saturday, May 27: Liberation from Sin - 10am - Divine Liturgy
3rd Day - Sunday, May 28: God is With Us - We Belong to God - 10am - Divine Liturgy
4th Day - Monday, May 29: Branches that Bear Fruit - 9am - Divine Liturgy
5th Day - Tuesday, May 30: Where to Look for Truth? - 9am - Divine Liturgy
6th Day - Wednesday, May 31: Personal Responsibility - 9am - Divine Liturgy
7th Day - Thursday, June 1: Community of Prayer - 9am - Divine Liturgy
8th Day - Friday, June 2: Serving Those in Need - 9am - Divine Liturgy
9th Day - Saturday, June 3: "Tend my sheep!" - 10am - Divine Liturgy
10th Day - Sunday, June 4: Our Mission: to Carry the Holy Spirit to Others... - 10am - Divine Liturgy

If you cannot participate in the Mission Days during these 10 days you can make this pilgrimage at home with you family. Dedicate 5-10 min of your time during these 10 days for praying with the "Mission Days Guidebook". Please let Fr. Yuriy know if you would like to have an electronic version of the booklet.

NEWS

Two key takeaways from the Pope's TED talk

(The Conversation) Pope Francis recently gave a talk at the TED international conference, which brings in influential speakers.

The talk - a surprise for all in the audience - recapitulated the key themes of the Argentinian pope's view of the human person: We are all related and interconnected; scientific and technological progress must not be disconnected from social justice and care for the neighbor; and that the world needs tenderness.

There are two essential elements of this talk that are important to understand: the message of the pope and his use of the media.

Emphasizing Catholic social teaching

The message of the pope delivered in non-theological language for a larger audience comes at a time of extreme individualization of our lives. What the pope focused on is the Catholic social teaching of the "common good."

The principle of common good, as described by the Vatican, indicates "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." This principle proposes a society "that wishes and intends to remain at the service of the human being at every level," to have its primary goal in the "good of all people and of the whole person." For the human person cannot find fulfillment in himself, that is, apart from the fact that he exists "with" others and "for" others.

But the pope is not delivering a partisan message, distinguishing between liberal and conservative Catholics. In fact, he is not even distinguishing between Catholics and the others.

The erosion of the idea of "common good" is arguably one of the effects of citizens having been reduced to consumers. This has caused many divisions between Catholics in the Western world: a rift not just around "life issues" (particularly the politics of abortion), but also around the relations between government and the economy.

In recent times, many Catholic politicians, economists and businessmen have embraced a view of the economy that is dogmatic about the sovereignty of the free market. But this is not the Catholic view of the economy.

What Pope Francis said in his TED talk is very different from the temptations to turn Catholicism into another version of the "prosperity Gospel," the belief that God grants health and

wealth to those with the right kind of faith. This is a temptation among many Catholics. He said, “As I meet or lend an ear to those who are sick, to the migrants who face terrible hardships in search of a brighter future, to prison inmates who carry a hell of pain inside their hearts, and to those, many of them young, who cannot find a job, I often find myself wondering: ‘Why them and not me?’”

Placing the message in context through media

The second element worth highlighting is Pope Francis’ use of modern communication media. There is no doubt that the internet and social media have changed the way many Catholics interact with the world. If the Protestant Reformation in the 16th century succeeded, it was also thanks to the new invention of the printing press.

Religion in the 21st-century global world has changed also thanks to the internet and social media. It has made believers more connected between themselves and at the same time more isolated.

All this takes the religious message out of context. What we say and write online tends to be made for a virtual, impersonal sphere: It does not consider the impact on real people. This happens often also for religious messages, especially in light of the success of religious and Catholic blogs. A self-proclaimed Catholic blog like “Church Militant” is an example of vitriol projected on other believers.

The pope’s novelty, therefore, is not just about the social and existential world he comes from: Buenos Aires of the slums, a capital of the Southern Hemisphere where devotional religion and secularism coexist, instead of Catholic Poland (John Paul II) or Bavaria (Benedict XVI).

It is also about recontextualizing the whole social message of Catholicism in a world where religion is often perceived more about abstract values than about everyday concerns of our fellow human beings.

Francis’ emphasis on the importance to consider the real lives of real people has many implications for the Catholic Church at many levels.

www.ncronline.org

YOU ARE INVITED

Dear Friends,

You are cordially invited to attend **an International Workshop on “Practical Issues in the University-Level Teaching of Ukrainian”**

14 May, 2017

17 May 2017, University of Victoria, David Strong Building, Room C130

Please note: We expect that the round table (2-3 pm) and Panel III (3:10-4:30pm) will be of greater interest to the general audience than more specialist-oriented Panels I and II. However, you are welcome to attend any and all panels.

10:00pm: Welcome and Introductions

10:10–11:30am: Panel I

Alla Nedashkivska (University of Alberta), “Digital Innovation in the Ukrainian Language Classroom: Online Resources and New Models”

Roman Ivashkiv (University of Illinois), “Using Technology to Cope with a ‘Mixed-Ability’ Classroom”

Iryna Konstantiuk (University of Manitoba), “Introductory Ukrainian Online”

11:30–11:40am: Coffee Break

11:40–1:00pm: Panel II

Oksana Lutsyshyna (University of Texas), “The Use of Collaborative Projects and Practices for Teaching Intermediate Ukrainian: Exploring Collective Writing and Embedded Reading”

Oleksandra Wallo (University of Kansas), “Teaching Ukrainian Grammar through Processing Instruction”

Laada Bilaniuk (University of Washington), “Lexical Outsourcing: English Borrowings in Ukrainian”

1:00–2:00pm: Lunch Break (lunch provided for paper-givers)

2:00–3:00pm: Round Table on “The Current State of Ukrainian-Language Instruction in North American Academia” (all nine participants)

3:00–3:10pm: Coffee Break

3:10–4:30: Panel III

Volodymyr Dibrova (Harvard University), “More Than a Teacher: Ukrainian Language Instructor as a Cultural Ambassador”

Taras Koznarsky (University of Toronto), “The Challenges of Teaching Ukrainian at Intermediate and Advanced Levels”

Olga Pressitch (University of Victoria), “Using Karaoke as a Teaching Tool in Beginner Ukrainian”

4:30pm: Conclusions

Why Is It So Difficult To Talk To Teens About Sex?

Practical Tools for Communication
About Sex and Sexuality for All
Parents, Grandparents, and Teachers



\$ 15

**TO REGISTER, CONTACT:
(250) 479-1331**

Glen Palahicky
(gpalahicky@cisdv.bc.ca)
or Kelly Bourke
(kbourke@rodvictoria.org)

(You can also register for this event on Eventbrite)

Workshop Presenter: Lean Perrault

**9:00 am to 12:30
Sat. May 20, 2017**



<http://leahperrault.com/>

Holy Cross Parish Hall
4049 Gordon Head Rd, Victoria

