

Ukrainian Catholic Parish of the Dormition of the Blessed Mother of God
Церква Успення Пресвятої Богородиці

District Parishes: Bodnari, Borschiw, Hawruliuke, Laniwci, Prud'homme, Smuts and Vonda

120 - 105th Street West Saskatoon, SK S7N 1N2

Parish Office: 306-652-4837 Fax: 306-374-4235

admin.ducc@sasktel.net

www.dormitionsaskatoon.ca

Priest Administrator: Fr. André Lalach (alalach@sasktel.net or 306-280-2941)

Parish Council President: Mr. Don Gabruch (dlgabruch@shaw.ca or 306-931-8659)

Covenant of Care Coordinator: Mr. Jon Abrametz (j.abrametz@gmail.com or 306-652-8833 ext. 1)

Sunday Divine Liturgy: 9:30 am (Rosary at 9:00am) & 5:00PM (September-April)

Weekdays & Feast Days: See Weekly Bulletin or Website.

Sacrament of Reconciliation: Sundays @ 9:05AM or by appointment.

Sacrament of Marriage: Please make arrangements at least 8 months in advance with Fr. Andre.

Sacrament of Baptism: Call Fr. Andre to discuss baptismal preparation.

Holy Communion for Sick & Shut-Ins: If you are aware of someone who is ill or shut-in and unable to attend church and would like to receive Communion at home, please call the parish office.

Hall Usage: Call Gord Worona at 306-461-8081 or email gworona@sasktel.net.

Sunday Bulletin Submissions: Call 306-652-4837 or email bulletin.ducc@sasktel.net.

Brothers and Sisters in Christ!

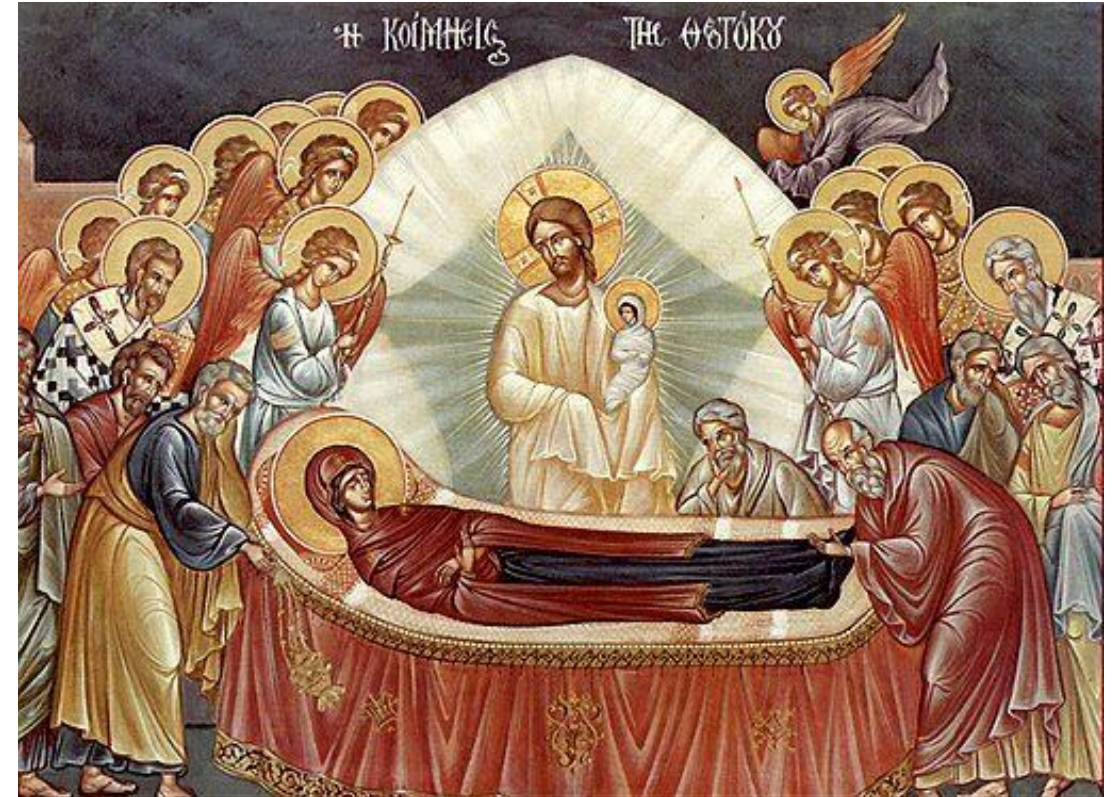
This month we celebrate the Feast of the Dormition of the Mother of God. When we reflect on this extraordinary experience of the Apostles of our Lord, we can see how this blessed Feast and the witness of the Theotokos inspire us in our sacred work of sharing the Gospel. The commemoration of the Dormition and the event of the gathering of the Apostles affirms that they had obeyed the commands of Christ to go and preach the Gospel, teach all nations, and baptize in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19-20). At the time of the repose of the Theotokos, the Apostles were engaged faithfully and fervently in the work of ministry. However, when they were called by Christ to return in honor of the life, the witness, and the dormition of the Virgin Mary, they did it wholeheartedly.

As we commemorate the Feast of the Dormition, we do so in honor of the Theotokos and her witness. We also gather to celebrate her life and repose as a superb example of being chosen and appointed by God to go and bear fruit. We do not weep, but we sing praises to God for the witness of His power and grace in her life. We do not mourn, for we are strengthened in our commitment, we are assured in our message of truth and life, and we are empowered to go out and share the Gospel so that we can see great spiritual fruit produced in the lives of our fellow human beings.

On this sacred and blessed Feast, may you find the strength and the assurance which emanate from the life and witness of the Theotokos, and may you be renewed and inspired for the great and mighty things our Lord will accomplish in your life and through your life.

Blessings this month --- Fr. Andre

Dormition & District Parishes Bulletin



August 2019

UPCOMING LITURGIES & EVENTS: August 4-25, 2019

Date	Time	Location	Event
Sun, 4 Aug 8 th Sunday after Pentecost	9:30AM	Dormition-Church	Divine Liturgy: For Our Parishioners
Tues, 6 Aug Transfiguration	9:00AM	Dormition-Church	Feast Day Liturgy & Blessing of Fruit
Sun, 11 Aug 9 th Sunday after Pentecost	9:30AM	Dormition-Church	Divine Liturgy: For Our Parishioners
	11:30AM	Laniwci-Church	Divine Liturgy: For the Needs of the Eparchy
Tues, 13 Aug	5:00PM	Dormition-Church	Divine Liturgy: Birthday Blessings – Tanya (Lalach Family)
Wed, 14 Aug	5:00PM	Dormition-Church	Divine Liturgy: 30 th Anniversary Blessings – Vern & Gayle Lockert
Thurs, 15 Aug Dormition of the Mother of God	5:00PM	Dormition-Church	Feast Day Liturgy & Blessing of Flowers
Sat, 17 Aug	9:00AM	Dormition-Church	Divine Liturgy: +Katie Rudyk
Sun, 18 Aug 10 th Sunday after Pentecost	9:30AM	Dormition-Church	Divine Liturgy: For Our Parishioners
	11:30AM	Smuts-Church	Divine Liturgy & Catechesis
Tues, 20 Aug	5:00PM	Dormition-Church	Divine Liturgy: +James Boyenko (Bernie Bodnar Family)
Wed, 21 Aug	7:00PM	Dormition-Auditorium	Parish Renovation Committee Meeting
Fri, 23 Aug	11:00AM	Dormition-Church	Divine Liturgy: God's Blessing – Tim & Nadia
Sat, 24 Aug	9:00AM	Dormition-Church	Divine Liturgy: +Paul +Walter +Kathleen (Woytowich Family)
Sun, 25 Aug 11 th Sunday after Pentecost	9:30AM	Dormition-Church	Parish Feast Day Liturgy, Water Blessing & Pot-Luck Lunch

<u>Date</u>	<u>Welcomers</u>	<u>Epistle</u>	<u>Children's Liturgy Leaders</u>
4 August	Dodie Abrametz & Sally Dziadyk	Evan Sorestad	Summer Break
11 August	Lawrence & Ursula Popovitch	Brennan Uhyn	Summer Break
18 August	James Bidulka & Gord Worona	Mitchell Smith	Summer Break
25 August	Parish Council Members	Jana Lalach	Summer Break

<u>Date</u>	<u>Rosary</u>	<u>Collection Counters</u>	<u>Church Cleaners</u>
4 August	Rose Hrycuik	Gord Worona & Bernie Stadnyk	July 28-Aug 10 Shawn/Allie Hyshka
11 August	Elizabeth Stefanyshyn	Don Gabruch & Lucas Olenick	Aug 11-24 Patti Fisher & Gord Worona
18 August	Mitchell Smith	Mildred Nicol & Rose Worona	
25 August	Jana Lalach	Jean Alonso & Chris Sherban	Aug 25-Sept 7 Lischynski Family

<u>Extraordinary Ministry</u>	Aug 4 Cyndi & Therese	Aug 11 Diana & Norbert	Aug 18 Jana
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SAVE THE DATE: Sunday, August 25th - Dormition Parish Feast Day Celebration: Divine Liturgy @ 9:30AM followed by water blessing and a pot-luck lunch! Bring your favourite dish and your friends!

WELCOME TO ALL PARISHIONERS, GUESTS AND VISITORS!

COMMUNITY NEWS

1. The Shrine of the Venerable Nun Martyrs Olympia and Laurentia (215 Avenue M South) celebrates a Weekly **Moleben Service** every Sunday evening at 7:00 p.m., followed by fellowship.

2. BIRTHDAY PARTY at ST. JOSEPH'S HOME:

- Sunday, August 11, 2019 at 1:30 p.m. (33 Valens Drive, Saskatoon). Celebrating the birthdays of the residents for the month of August, sponsored by Ss. Peter & Paul Seniors Organization, Saskatoon. Come join the Sisters of St. Joseph, the celebrants, their families, residents and sponsoring group for an afternoon birthday party celebration, with a snack and entertainment.

3. **Rama Pilgrimage** - The 78th annual pilgrimage to the Shrine of Our Lady of Lourdes at St. Anthony Church, Rama, SK will be held Aug. 14-15. See: www.RamaShrine.ca for details and schedule. A bus from Saskatoon and Humboldt to the Rama Pilgrimage will be available on Wednesday, Aug. 14, leaving St. Patrick Church, 3339 Centennial Drive, Saskatoon at 10 a.m., with a second pick up at Market Mall, Saskatoon, and a stop in Humboldt to pick up additional passengers. Cost is \$25 each (cash only). Contact Mila Bernacles at (306) 664-3695 if you wish to book a seat on the 56-passenger bus. (Remember to pack a lunch). If you wish to book a \$13 chicken supper at the pilgrimage, call Mary at (306) 593-6120 before Aug. 2, 2019.

4. **Walking with Our Sisters** closing ceremony at Batoche will be held Aug. 15-18 during regular operating hours for the historic site. VVWOS is a grassroots, completely volunteer, Indigenous-led art installation and ceremony. It features 1,800 handmade moccasin uppers (vamps) honouring missing and murdered Indigenous women and girls that has traveled across Canada and is now coming to a close. For more info, including how to volunteer, donate garden produce, or provide equipment go to: <https://bit.ly/2IRF3F3> or follow <https://m.facebook.com/VVWOSBatoche2019/> or contact Myron Rogal at the Catholic Pastoral Centre in Saskatoon (306) 659-5841 or mrogal@rcdos.ca.

5. **Ukrainian Day in the Park** is a free outdoor event that has been running for 13 years! Our festival features stage performances, food vendors, beer gardens, children's activities and more. Whether you are coming with friends, family or by yourself you will have lots of fun guaranteed! Saturday, AUGUST 24th from 11:30AM-7:30PM. For more information call 306-717-0402 or [HTTP://WWW.UKRAINIANDAYINTHEPARK.CA/](http://WWW.UKRAINIANDAYINTHEPARK.CA/). Everyone Welcome!

6. The **Saskatchewan KofC Vocation Endowment Initiative** has proven to be a rewarding and satisfying experience. In our initial year, we exceeded our target by raising in excess of \$300,000.00 in donations. Coupled with the commitment made by the Sask. K of C Charitable Foundation to match the first \$250,000.00, we now have approximately \$550,000.00 in the Sask. K of C Vocations Endowment Fund. We are extremely grateful for the leadership, support, and encouragement offered by all clergy, councils & parishioners throughout the province in making this success a reality.



ST. GEORGE'S UCWLC HAS BOOKED GROUP TICKETS FOR THE LABOUR DAY CLASSIC GAME: RIDERS vs BLUE BOMBERS - SUNDAY, SEPTEMBER 1, 2019 @ 1:00 PM COST: \$57.50 (GAME TICKET); BUS TRANSPORTATION: \$30.00. FOR MORE INFORMATION OR TO BOOK TICKETS, PLEASE CALL OR TEXT MARLENE @ 306-262-1647. DEPOSIT OF \$57.50 PER TICKET REQUIRED.



20TH ANNUAL PILGRIMAGE AT THE PRO-LIFE MILLENNIUM CROSS

– SUNDAY, AUGUST 25, 2019 – 3:00 PM

"Promoting the Culture of Life and Traditional Family Values"

Praying for the Sanctity of Life – Sponsored by the
Knights of Columbus

A Living Rosary along with other prayers

Keynote Speaker: Mrs. Cathy LaFleche, Saskatoon Pregnancy Options Centre

Located 10 km N.E. of Aberdeen, SK on Highway #41 – Bring your rosary & chair.

Visit the Pro-life information tables – Free Will Offering for Hot Dogs & Drinks.

See: www.prolifemillenniumcross.ca.



THE TRANSFIGURATION - Celebrated on August 6, The Holy Transfiguration of Our Lord God and Savior Jesus Christ is documented in all three synoptic Gospels. Accompanied by Peter, John and James, Jesus went up a mountain to pray. Then, as we read in Luke 9, "...the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus." Luke records that the apostles were very sleepy but awoke and "saw his glory and the two men standing with him. As the men were leaving Jesus, Peter said to him, 'Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.'" A cloud then appeared and enveloped them. At that moment a voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."

The Transfiguration was clearly intended to reveal the divinity of Christ to Peter, James, and John so they would understand who it was that would be crucified for them and that his Passion was voluntary. Transfiguration comes forty days before the Feast of the Exaltation of the Holy Cross. The two feasts are thus connected to remind us of Christ's voluntary suffering. Eastern theology also tells us that the Transfiguration shows the possibility of our own *theosis*, or transformative process whose goal is likeness to or union with God. We accomplish this through the effects of *katharsis*, the purification of mind and body. Moreover, we are taught that *theosis* is the purpose of human life.

Interestingly, the Transfiguration was witnessed by three disciples and three heavenly witnesses, Moses, Elijah, and the voice of God from heaven. This was in keeping with the Old Testament law of three witnesses required to attest to any fact. "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established" (Deuteronomy 19:15). Thus, Jesus' divinity was authenticated both in earth and in heaven.

At the Transfiguration, the three apostles experienced the uncreated light of God as Jesus revealed his true divine nature. It was an experience so powerful Peter wanted to set up camp and never leave the spot. The theology of *theosis* calls us all to transform ourselves and seek to be god-like. Ultimately, according Gregory Palamas, it is possible to see that same uncreated light of God with the help of repentance, spiritual discipline and contemplative prayer, and according to God's will.

(Brent Kostiniuk)

Blessing of Flowers on the Feast of the Dormition of the Theotokos – Thursday, August 15th. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence. It is the custom in our Ukrainian Catholic Church to bless flowers on this Feast. We will celebrate this significant feast with the celebration of **Divine Liturgy at 5:00PM**, followed by blessing of flowers.

PARISH & PASTORAL DISTRICT NEWS

1. **PLEASE PRAY FOR:** Alex Skakun, Anne Iwanicha, Hailey Woytowich, Ethan Smolinski, Steph Cooley, Jules Chrusch, Walter Moshinski, Mike Okrainetz, Rose Chrusch, Tina Wesolowski, Nikolas Stefanyshyn, Albert & Genevieve Zaiachkowski, Delvine Zaparaniuk, Olga Kondra.

2. **Please Note:** Fr. André will be away from July 15-August 11. In the event of a Pastoral Emergency (anointing, personal crisis, death, funeral arrangements, etc.), please contact **Fr. Gregory Hrynkiw** at 306-241-0141.

3. **Let's POOL our LOVE...** add a dry good to the pool every week – June through August. All donations will be taken to the Friendship Inn in September. It will be like Advent in the Summer! Thank you for your generosity!

4. **UCWLC-** Perogy and cabbage rolls for sale. Potato & Cheese(5doz)-\$25.00 Potato & Onion (5doz)- \$20.00; Cabbage rolls(1 doz) \$6.00.

5. **Justice and Outreach Year (J.O.Y.) of Formation:** Broaden your understanding of Catholic Social Teaching, engage in outreach and respond to the needs of our community in a way that respects the dignity of each person. As Pope Francis has said, it is our human responsibility to walk in solidarity with the poor. (Teachers on continuing contracts with GSCS receive essential faith learning credits.) Apply now for September. E-mail: kogorman@rcdos.ca or see stories of J.O.Y. at www.joyformationprogram.com.

6. In September 2019 we are starting the 10th group of the **EPARCHIAL BYZANTINE FAITH ENRICHMENT PROGRAM**. It's a two-year program, one weekend per month (September 2019-June 2020; September 2020 - June 2021). The program is in conjunction with the Saskatoon Diocesan Lay Formation Program and the Aboriginal Stream. The Lay Formation Program will help you:

- ◆to understand the richness of our Eastern Church;
- ◆to grow in personal and Liturgical prayers;
- ◆to grow in the areas of community building.

Talk to Fr. André if you are interested or call the Eparchial Religious Education Office at (306) 652-1718 or rel.ed@sasktel.net.

Regular Giving by Pre-Authorized Debit – Making monthly contributions by preauthorized debit is a valuable way to help our parish reduce administration and allows us to plan for the future. Giving monthly by direct debit is a confidential agreement between you and Dormition Parish. Simply complete the pre-authorized debit form (available at the entrance of the church) and drop it in the collection basket. A year-end donation receipt will be issued for all pre-authorized and other donations you make during the tax year. Many thanks for your continued generosity and support!

The Ukrainian Catholic Eparchy of Saskatoon **Covenant of Care Abuse and Misconduct Protocol** is designed to ensure that all allegations of physical and sexual abuse and other misconduct are handled responsibly, transparently and with all due care and attention. If you have a concern please contact Fr. Andre, Parish Coordinator of Care **Jon Abrametz** at (306-652-8833 ext.1) or Eparchial Coordinator **Deb Larmour** @ 306-653-0138 ext. 228 or covenantofcare@skeparchy.org.

Papal Audience with the Major Archbishop, the Metropolitans and the Permanent Synod of the Ukrainian Greek-Catholic Church, 05.07.2019

Address of the Holy Father

It was my wish to invite you here to Rome for fraternal sharing, also with the superiors of the competent dicasteries of the Roman Curia. I thank you for accepting the invitation; it is good to see you. Ukraine has for some time been experiencing a difficult and delicate situation, for more than five years wounded by a conflict that many describe as “hybrid”, composed as it is of acts of war in which those responsible camouflage themselves; a conflict where the weakest and the smallest pay the highest price; a conflict aggravated by propagandist falsifications and manipulations of various types, also in the attempt to involve the religious aspect.

I hold you in my heart and I pray for you, dear Ukrainian brothers. And I confide to you that at times I do so with prayers that I remember and that I learned from Bishop Stepan Czmil, then a Salesian priest; he taught me them when I was twelve years old, in 1949, and I learned from him to serve the Divine Liturgy three times a week. I thank you for your fidelity to the Lord and to Peter’s Successor, which has often cost dearly throughout history, and I beg the Lord to accompany the actions of all those with political responsibility to search not the so-called partisan good, which in the end is always an interest at someone else’s expenses, but the common good, peace. And I ask of the “God of all comfort” (*2 Cor* 1: 3), to comfort the souls of those who have lost their loved ones due to the war, those who bear wounds in their body and in their spirit, those who have had to leave their home and work, and face the risk of searching a more human future elsewhere, far away. Know that my gaze goes every morning to the Madonna which His Beatitude gave to me, when he left Buenos Aires to assume the office of major Archbishop that the Church had entrusted to him. Before that icon, I begin and conclude the days, entrusting to the tenderness of Our Lady, who is Mother, all of you, your Church. It may be said that I begin and end the days “in Ukrainian”, looking at Our Lady.

The main role of the Church, faced with the complex situations caused by the conflicts, is that of offering witness of *Christian hope*. Not a hope of the world, that is based on passing things, that come and go, and often divide, but the hope that never lets us down, that never gives way to discouragement, that knows how to overcome every tribulation with the gentle strength of the Spirit (see *Rom* 5: 2-5). Christian hope, nurtured by Christ’s light, makes the resurrection and life shine even in the world’s darkest nights. Therefore, dear Brothers, I hope that in difficult times, even more than in those of peace, the priority for believers may be that of remaining united to Jesus, our hope. It is about renewing that union based in Baptism and rooted in faith, rooted in the history of our communities, rooted in the great witnesses: I think of the line of everyday heroes, of those numerous “saints next door” who, with simplicity, in your people, responded to evil with good (see *Mt* 5: 39-44). In the violent field of history they planted Christ’s cross. And they bore fruit. These brothers and sisters of yours who suffered persecution and martyrdom and who, clinging only to the Lord Jesus, rejected the logic of the world, according to which one responds to violence with violence, wrote with their lives the clearest pages of the faith: they are fruitful seeds of Christian hope. I read with emotion the book *Persecuted for the truth*. Behind those priests, bishops, nuns, there is the people of God, who carries forward all the population with faith and prayer.

A few years ago the Synod of Bishops of the Ukrainian Greek-Catholic Church adopted a pastoral programme entitled *The living parish, place of encounter with the living Christ*. In some traditions, the expression “living parish” is rendered with the adjective “vibrant”. Indeed, the encounter with Jesus, spiritual life, prayer that vibrates in the beauty of your liturgy, transmit that beautiful force of peace, that soothes wounds and infuses courage, but not aggression. When, like water that springs from a well, we drawn from that spiritual vitality and transmit it, the Church becomes fruitful. She becomes the announcer of the Gospel of hope, teacher of that inner life that no other institution is able to offer.

Therefore, I wish to encourage you all, inasmuch as you are pastors of the Holy People of God, to have this primary concern in all your activities: *prayer, spiritual life*. It is the first occupation, no other goes before it. May all know and see that in your tradition, you are one Church that knows how to speak in spiritual and not worldly terms (see *1 Cor* 2: 13). Because every person who approaches the Church needs heaven on earth, nothing else. May the Lord grant us this grace and ensure we are all devoted to our sanctification and that of the faithful who are entrusted to us. In the night of conflict that you are experiencing, as in Gethsemane, the Lord asks His people to “keep watch and pray”, not to defend themselves, nor to attack. But the disciples sleep instead of praying, and upon Judas’ arrival they draw their sword. They had not prayed and they fell to the temptation, the temptation of worldliness: the violent weakness of the flesh prevailed over the meekness of the Spirit. Not weariness, not the sword, not flight (see *Mt* 26: 40, 52,56), but prayer and the gift of self unto the end are the responses the Lord awaits from His people. Only these responses are Christian, and these alone will save from the worldly spiral of violence.

The Church is called to realize her pastoral mission with various means. After prayer comes *closeness*. That which the Lord had asked of His apostles that evening, to stay close to Him and to keep watch (cf. *Mk* 14: 34), today He asks of His pastors: to stay with the people, keeping watch beside those who pass through the night of pain. The closeness of pastors to faithful is a

channel that is built day by day, and which brings the living water of hope. It is built thus, encounter after encounter, with the priests who know and take to heart the concerns of the people, and the faithful who, through the care they receive, assimilate the proclamation of the Gospel that the pastors transmit. They do not understand if the pastors are intent only on *saying God*; they understand if they make the effort to *give God*: giving themselves, remaining close, witnesses of the God of hope made flesh to walk the paths of man. May the Church be the place where hope is drawn, where the door is always found open, where consolation and encouragement are received. Never closed, to no-one, but with an open heart: never staying there looking at the clock, never sending away those who need to be listened to. We are servers of time. We live in time. Please, do not fall to the temptation of living as slaves to the clock! Time, not the clock.

Pastoral care consists first of all of the liturgy which, as the major archbishop has often highlighted, along with spirituality and catechesis constitutes an element that characterizes the identity of the Ukrainian Greek-Catholic Church. In a world “so often disfigured by selfishness and greed, the liturgy reveals the way to the harmony of the new man” (Saint John Paul II, Apostolic Letter *Orientale lumen*, 11): the way of charity, of unconditional love, by which every other activity must be routed, as it nurtures the fraternal bond between people, within and outside the community. With this spirit of closeness, in 2016 I promoted a humanitarian initiative, in which I invited the Churches in Europe to participate, to offer aid to those who had been directly affected by the conflict. I once again thank with all my heart those who contributed to the realization of this collection, both at an economic and also an organizational and technical level. I would like this first initiative, by now substantially concluded, to be followed by other special projects. Already in this meeting, some information can be provided. It is very important to be close to all and to be practical, also to avoid the danger that a grave situation of suffering end up being forgotten. One cannot forget the brother who suffers, wherever he may be from. One cannot forget the brother who suffers.

I would like to add a third word to prayer and closeness, which is so familiar to you: *synodality*. Being Church is being a community that walks together. It is not enough to *have* a synod, you must *be* a synod. The Church needs intense internal sharing: a living dialogue between the Pastors and between the Pastors and the faithful. As an Eastern Catholic Church, you already have a marked synodal expression in your canonical order, which calls for frequent and regular recourse to the assemblies of the Synod of Bishops. But every day we must be a synod, striving to walk together, not only with those who think in the same way – this would be easy – but with all believers in Jesus.

Three aspects revive synodality. First of all, *listening*: listening to the experiences and suggestions of the bishops and priests. It is important that everyone within the Synod feels they are heard. Listening is all the more important as you rise in the hierarchy. Listening is sensitivity and openness to the opinions of brothers, even those who are younger, even those who are considered less experienced. A second aspect: *co-responsibility*. We cannot be indifferent to the errors or the carelessness of others, without intervening in a fraternal but convinced way: our confreres need our thoughts, our encouragement, as well as our corrections, because, precisely, we are called to *walk together*. You cannot hide what is wrong and move on as if nothing had happened to defend your good name at all costs: charity must always be lived in truth, in transparency, in that *parrhesia* that purifies the Church and keeps it going. Synodality – third aspect – also means involvement of the laity: as full members of the Church, they too are called to express themselves, to give suggestions. Participants of ecclesial life, they should not only be welcomed but listened to. And I emphasize this verb: to listen. Whoever listens can then speak well. Those who are used to not listening, do not speak: they bark. Synodality also leads to broadening horizons, to living the wealth of one’s own tradition within the universality of the Church: to deriving benefits from good relations with other rites; to considering the beauty of sharing significant parts of one’s theological and liturgical treasure with other communities, also not Catholic; to weaving fruitful relationships with other particular Churches, as well as with the Dicasteries of the Roman Curia. The unity in the Church will be far more fruitful, the more the understanding and cohesion between the Holy See and the particular Churches will be real. More precisely: the greater the understanding and cohesion between all the bishops and the bishop of Rome. This certainly “must not imply a diminished awareness of their own authenticity and originality” (*Orientale lumen*, 21), but rather form it within our Catholic, that is, universal, identity. Inasmuch as it is universal, it is endangered and can be worn away by attachment to particularisms of various types: ecclesial particularisms, nationalistic particularisms, political particularisms.

Dear brothers, may these two days of meetings, which I strongly desired, be strong moments of sharing, of mutual listening, of free dialogue, always inspired by the search for good, in the spirit of the Gospel. May they help us to walk better together. It is, in a certain sense, a sort of Synod dedicated to the themes that are most at the heart of the Ukrainian Greek-Catholic Church in this period, afflicted by the military conflict still underway and characterized by a series of political and ecclesial processes that are much broader than those regarding our Catholic Church. But I recommend to you this spirit, this discernment by which to confirm oneself: prayer and spiritual life in the first place; then closeness, especially to those who suffer; then synodality, walking together, an open journey, step by step, with meekness and obedience. I thank you, I accompany you on this journey and I ask you, please, to remember me in your prayers. Thank you!