

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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Facebook: [facebook.com/stnicholasvictoria](https://www.facebook.com/stnicholasvictoria)

1112 Caledonia Avenue, Victoria, BC V8T 1G1

Web: www.stnicholasparish.org E-mail: stnicks@telus.net

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*

PALM SUNDAY- ВЕРБНА НЕДІЛЯ

The archangel then said to her: Whenever God wills, the order of nature is overcome, and that which is beyond human power is accomplished. Therefore, O most pure and everlasting One, believe my true words. She then cried out, saying: Let it now be done to according to your word, and I will give birth to the One Who is without flesh. He will take flesh from me, so that by the union He may raise the human race to the original dignity, for He alone is all-powerful.

Gabriel stood in your presence, O holy Virgin, and revealed the eternal plan to you. He greeted you and announced: Rejoice, O earth that has not been sown! Rejoice, O burning bush that was not consumed! Rejoice, O unsearchable depth! Rejoice, O bridge which leads to heaven; O high ladder which Jacob saw! Rejoice, O vessel of divine manna! Rejoice, O invocation of Adam! The Lord is with you.

The blameless Maiden said to the captain of the heavenly hosts: You appear to me as a mortal, and your words go beyond human thought. You have said that God is with me, and that He shall take up abode in my womb. Tell me then, how am I to become a holy temple for the Infinite One, the Lord Who rides on the Cherubim? Do not mislead me with deceit, for I have known no pleasure and have not approached wedlock. Therefore, how shall I give birth to a child?



*Annunciation of Our
Most Holy Lady, the
Mother of God and Ever-
Virgin Mary*

PLEASE JOIN US FOR COFFEE & FELLOWSHIP AFTER DIVINE LITURGY!

SUNDAY HYMNS			
OPENING HYMN	Богородице Діво / Rejoice Virgin Mary		
COMMUNION HYMN	Маріє Діво, Благословенна/O Virgin Mary, Our Blessed Lady pg.346-347		
CLOSING HYMN	Пливе Народ / Flower (Palm) Sunday pg. 172-173		
<i>Please join us today in singing our Sunday hymns!</i>			
SUNDAY & DAILY SCHEDULE			
SUNDAY, March 25	Divine Liturgy - for the Parishioners of St Nicholas Parish		10:00 AM
MONDAY, March 26	Divine Liturgy of the Pre-Sanctified Gifts		5:00 PM
TUESDAY, March 27	Divine Liturgy of the Pre-Sanctified Gifts		5:00 PM
WEDNESDAY, March 28	Divine Liturgy of the Pre-Sanctified Gifts		5:00 PM
THURSDAY, March 29	Vespers with Divine Liturgy/Reading of the Passion Gospels		9AM/5PM
FRIDAY, March 30	Vespers with laying out of the Plashchanytsya/Jerusalem Matins		11AM/5PM
SATURDAY, March 31	Vespers with Divine Liturgy of St. Basil the Great		9:00 AM
EASTER SUNDAY, April 1	Service at the Tomb of Our Lord; Paschal Matins Divine Liturgy & blessing of Paska and Easter Food		8:00 AM 9:00 AM
<i>Please Note: to request a Divine Liturgy for a special intention, please see Fr. Yuriy to arrange for it!</i>			
SUNDAY EPISTLE READERS			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, March 25	Phil. 4:4-9	Andrij Pelekhatyi	Juliana Vyshnevskya
SUNDAY, April 1	Act. 1: 1-8	Motria Koropecyky	Darryl Huculak
SUNDAY, April 8	Act. 5: 12-20	Yuliya Pelekhata	Graciela Spaciuk-Schwarz
SUNDAY, April 15	Act. 6: 1-7	Glikeria Iwanuck	William Vanderven
<i>Thank you, Epistle readers, for your service in proclaiming God's Word!</i>			
2018 PARISH COUNCIL EXECUTIVE		PASTORAL MINISTRY & HOLY MYSTERIES	
CHAIRPERSON..... Alec Rossa - 250.472.3374		CONFESSIONS..... 1/2 hour before Liturgy	
SECRETARY..... Richard DeMerchant - 250.893.3484		EUCCHARIST..... for the sick - any time	
TREASURER..... William Vanderven - 250.478.1458		BAPTISMS..... by appointment	
FINANCIAL SECRETARY..... David Newberry - 250.598.8197		MARRIAGES..... six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made	
FUNDRAISING/HALL RENTAL..... Robert Herchak - 250.386.7872		FUNERALS..... by appointment	
MAINTENANCE..... Murray Chapman - 250.658.4769		ANOINTING..... any time	
LITURGICAL COMMITTEE... Motria Koropecyky - 250.658.3051		HOSPITAL VISITS..... any time	
MEMBER AT LARGE..... Cindy Lazaruk - 778.677.9072			
<p>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."</p>			

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. 270-318; propers - pg. 643, 821
The Liturgy prescribed for today is that of St. John Chrysostom.*

First Antiphon

Verse: I am filled with love* for the Lord will hear the voice of my plea.

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

Verse: 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, O Saviour, save us.

Verse: The pangs of death encircled me,* the trials of Hades befell me.

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

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

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

Glory: Now: Only-begotten Son...

Third Antiphon

Verse: 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: Therefore, let the house of Israel say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion...

Verse: Therefore, let the house of Aaron say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion...

Verse: Let all who feat the Lord say that He is good,* for His mercy endures forever.

Troparion, Tone 1: Assuring us before Your Passion...

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 4: Today is the crown of our salvation,* and the unfolding of the eternal mystery,* the Son of God becomes the Virgin's Son,* and Gabriel brings the good tidings of grace.* With him let us also cry to the Mother of God:* Rejoice, Full of grace! The Lord is with you.

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: 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 come to call Adam back.

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

Prokeimenon, Tone 4: Blessed is He who comes in the name of the Lord;* God the Lord has appeared to us. *Verse:* Give thanks to the Lord for He is good, for His mercy endures forever.

Prokeimenon, Tone 4: Proclaim from day to day* the good tidings of our God's salvation.

Epistle - Phil. 4:4-9 - A reading from the letter of St. Paul to the Philippians: Brothers and sisters, 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: *Verse:* He will descend like rain on a fleece, and like drops dripping on the earth. *Verse:* All the ends of the earth have seen the salvation of our God.

Gospel - John 12:1-18 - Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a litre of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one (of) his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me." (The) large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him. On the next day, when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: "Hosanna! Blessed is he who comes in the name of the Lord, (even) the king of Israel." Jesus found an ass and sat upon it, as is written: "Fear no more, O daughter Zion; see, your king comes, seated upon an donkey's colt." His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him. So the crowd that was with him when he called Lazarus from the tomb

and raised him from death continued to testify. This was (also) why the crowd went to meet him, because they heard that he had done this sign.

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

Irmos: 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 sings let us cry aloud to Him:* Blessed is He who comes in the name of the Lord.

Communion Hymn: Blessed is He who comes in the name of the Lord;* God the Lord has appeared to us.* Alleluia, alleluia,* alleluia.



Перший Антифон

Стих: Возлюбив я, бо вислухав Господь голос моління мого.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих: Бо прихилив вухо своє до мене і у дні мої призову.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих: Обняли мене болісті смертні, біди адові зустріли мене.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих: Скорб і більість зустрів я і призвав ім'я Господне.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Слава і нині: Єдинородний Сину ...

Третій Антифон

Стих: Сповідуйтеся Господеві, бо він благий, бо на віки милість його.

Тропар, глас 1: Спільне воскресіння перед твоїми страстями запевняючи,* з мертвих воздвигнув ти Лазаря, Христе Боже;* тим-то й ми, як отроки, знамена перемоги носячи, тобі,* переможцеві смерті, восклицуємо:* Осанна в вишніх,* благословен, хто йде в ім'я Господне.

Стих: Нехай же скаже дім Ізраїлів, бо він благий, бо на віки милість його.

Тропар, глас 1: Спільне воскресіння...

Стих: Нехай же скаже дім Аронів, бо він благий, бо на віки милість його.

Тропар, глас 1: Спільне воскресіння...

Стих: Нехай же скажуть усі, що бояться Господа, бо він благий, бо на віки милість його.

Тропар, глас 1: Спільне воскресіння...

Вхідне: Благословен, хто йде в ім'я Господнє, ми благословляли вас із дому Господнього, Бог - Господь і явився нам.

Тропар, глас 1: Спільне воскресіння...

Тропар, глас 4: Погребавши себе разом з тобою через хрещення, Христе Боже наш,* сподобилися ми безсмертної життя через твоє воскресіння* і, заспівуючи, кличемо:* Осанна в вишніх,* благословен, хто йде в ім'я Господнє.

Слава: Кондак, глас 6: На престолах на небі,* на жереб'яті на землі тебе носять. Христе Боже,* ангелів хваління і дітей оспівування прийняв ти;* вони кликали до тебе:* Благословенний ти, що йдеш Адама призвати.

Нині: Кондак, глас 8: Непереможній Владарці* на честь перемоги ми, врятовані від лиха,* благодарні пісні випикуємо тобі,* раби твої, Богородице.* А ти, що маєш силу нездоланну, від усяких нас бід охорони,* щоб звати тобі.* Радуйся, Невісто неневісна.

Прокімен, глас 4: Благословен, хто йде в ім'я Господнє,* Бог – Господь і явився нам.

Стих: Сповідуйтеся Господові, бо він благий, бо на віки милість його.

Апостол - Флп. 4:4-9 - До Филип'ян послання Святого Апостола Павла читання: Браття і сестри, радуйтеся завжди у Господі; знову кажу: Радуйтеся! Хай ваша доброзичливість буде всім людям відома. Господь близько! Ні про що не журіться, але в усьому проявляйте Богові ваші прохання молитвою і благанням з подякою. І мир Божий, що вищий від усякого уявлення, берегтиме серця й думки ваші у Христі Ісусі. Наостанку, брати, усе, що лиш правдиве, що чесне, що справедливе, що чисте, що любе, що шанобливе, коли якась чеснота чи щобудь похвальне, – про те думайте! Чого ви навчилися, що прийняли, що почули та бачили в мені – те чиніте, і Бог миру буде з вами.

Алилуя, глас 1: *Стих:* Зійде, як дощ на руно і як капля, що капає на землю. *Стих:* Виділи всі кінці землі спасення Бога нашого.

Євангеліє - Івана 12:1-18 - Шість днів перед Пасхою прибув Ісус у Вітанію, де перебував Лазар, якого воскресив був з мертвих. Там, отже, справили йому вечерю, і Марта прислужувала; а й Лазар був серед тих, які разом з ним посідали до столу. Марія ж узяла літру мира з щирого нарду, вельми дорогого, помазала ноги Ісуса й обтерла їх волоссям своїм; і наповнився дім пахощами мира. Каже тоді один з його учнів, Юда Іскаріотський, що мав його зрадити: «Чому не продано це миро за триста динаріїв і не роздано бідним?» Сказав же так не тому, що піклувався про бідних, але тому, що був злодій: із скарбнички, яку тримав при собі, крав те, що туди вкидувано. Тож Ісус промовив: «Лиши її. На день мого похорону зберегла вона те миро. Бідних матимете з собою повсякчас, мене ж

матимете не завжди.» Тим часом дізналася сила народу, що він там, то й походились – не тільки Ісуса ради, а й щоб побачити Лазаря, якого він з мертвих воскресив. Тоді первосвященики ухвалили і Лазаря вбити, численні бо юдеї залишили їх із-за нього й увірували в Ісуса. Наступного дня сила людей, що прийшли на свято, зачувши, що Ісус іде в Єрусалим, узяли пальмове гілля й вийшли йому назустріч з окликами: «Осанна! Благословен той, хто йде в ім'я Господнє, цар ізраїльський!» І знайшовши осла, Ісус сів на нього, – як ото написано: Не страхайся, дочко Сіону, ось іде твій цар верхи на жереб'яті ослициному. Не збагнули того спершу його учні, але коли Ісус прославився, згадали вони, що то було написано про нього й що то з ним таке вчинено. Але й народ, що був при ньому, коли то він був викликав Лазаря з гробу та його з мертвих воскресив, – про те свідчив. Тим то, власне, народ і вийшов йому назустріч: довідався бо, що він учинив те чудо.

Замість “Достойно” співаємо: Величай, душе моя, Господа, що сидить на жереб'яті.

Ірмос, глас 4: Бог – Господь і явився нам, справляйте празник і, веселячись, прийдіть, возвеличимо Христа з квітами й галузками, в піснях кличучи: Благословен, хто йде в ім'я Господа, Спаси нашого.

Причасний: Благословен, хто йде в ім'я Господнє,* Бог – Господь і явився нам. Аلیلія, Аلیلія, Аلیلія!

ANNOUNCEMENTS

- ◆ **HAPPY BIRTHDAY** to ELLIOT MACGILLIVRAY and 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!
 - ◆ **PRAYER REQUEST:** Please keep in your prayers GORD HRYHORyshEN, CORNELL BABIE and other 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.
 - ◆ **СПІЛЬНЕ СВЯЧЕНЕ / SPILNE SVYACHENE:** Thomas Sunday, April 8 following 10am Divine Liturgy we will be having our annual Спільне Свячене / Spilne Svyachene (*parish Easter brunch*). We invite all parishioners, and friends of St. Nicholas parish who have helped with food preparation for our Easter Food Fair, to join us for this festive brunch. Please contact Robert Herchak to coordinate.
 - ◆ **AUTOMATED EXTERNAL DEFIBRILLATOR (AED)** - We are seeking donations, or sponsors, who would be willing to help St. Nicholas Parish purchase an **Automated external defibrillator (AED)**. Did you know that sudden cardiac arrest is a major public health problem and effects an estimated 500 000 people every year? Sudden cardiac arrest is a condition in which the heart suddenly and unexpectedly stops beating. Using an automated external
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defibrillator or AED on a person who is having sudden cardiac arrest may save the person's life. AEDs are designed to be simple to use in any location. AED is a small, lightweight, and portable electronic device that delivers an electric shock through the chest wall of a person whose heart has stopped beating. We would like to have our own AED on site so that we can be prepared if we someone should need to be treated for sudden cardiac arrest. Our goal is to raise \$1500.00 to purchase 1 AED for the parish. Please share and contribute what you can. Help us achieve our goal for providing this important life saving tool for our parishioners and guests.

- ◆ **ST. NICHOLAS BOOK STORE:** The Divine Liturgy An Anthology of Worship - **\$25**; “Christ Our Pascha” Catechism of the Ukrainian Catholic Church/“Христос Наша Пасха” Катехизм Української Католицької Церкви - **\$25**; “Sing to Our God” hymn book - **\$15**; Молитовник “Прийдіте Поклонімся” - **\$10**.
 - ◆ **SOROKOUSTY:** Lenten Memorial Services for the deceased will be celebrated every Saturday of Lent at the 9:00 AM Divine Liturgy. The books for the deceased are available at the church entrance. Please remember to pray for the deceased members of your family & friends. Please let Fr. Yuriy know if you need a new book for the deceased.
 - ◆ **TRAVELING ICON:** Anyone interested in gracing their home with Christ The Teacher Icon can call Darlene DeMerchant at 250.727.3837.
 - ◆ **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!
 - ◆ **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 Koropecy for details at 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.
 - ◆ **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.

◆**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.

◆**PARISH LIBRARY:** please visit our parish library and browse through the books on spirituality, church history, iconography, history of the Ukrainians in Canada, children's books and more... The library is located in the church vestibule. Please use a library book sign out form when borrowing a book.

◆**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.

◆**WE SHARE THE AIR:** Please keep it healthy and fragrant free. Someone in this area is scent-sitive. The chemicals used in scented products can make some people sick, especially those with fragrance sensitivities, asthma, allergies and other respiratory ailments. PLEASE DO NOT *wear perfume, cologne, lotion, aftershave and other fragrances; *USE unscented personal care products. Be Sensitive to Others. Thank you for your understanding. *St. Nicholas parish.*

◆**MARCH 18, SUNDAY DONATIONS:** Coffee: \$45.65; Vigil lights: \$20.00; Loose collection: \$24.00; Envelope collection: \$732.00; Pre-authorized donations Mar 12 to Mar 18: \$120.00; Needs of the Church in Ukraine: \$305.00

ANNUNCIATION OF THE THEOTOKOS

The Feast of the Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on March 25 each year. The Feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter into this world through her womb.

The biblical story of the Feast of the Annunciation is found in the first chapter of the Gospel of Luke (1:26-39). The Archangel Gabriel appeared to the Virgin Mary, who was living in Nazareth, and said to her, “Hail, O favored one, the Lord is with you.” Mary was perplexed and wondered what kind of greeting this was.

The angel told her not to be afraid, for she had found favor with God. He said, “You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end.”

Mary responded to the angel by asking how this could happen since she had no husband. The angel told her that the Holy Spirit and the power of God would come upon her, and that the child to be born of her would be called holy, the “Son of God.”

The angel then proceeded to tell the Virgin Mary that her cousin Elizabeth had conceived a son in her old age (John the Baptist), and affirmed that with God nothing is impossible.

In faith and obedience to the will of God, Mary replied to the angel, “Behold, I am the handmaid of the Lord; let it be according to your word.” Upon her response, the angel departed.

It is on the Feast of the Annunciation, that Orthodox Christians commemorate both the divine initiative of God, whereby He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God’s plan for our salvation. Thus, when on this and other feasts the Orthodox Church honors the Theotokos, the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.



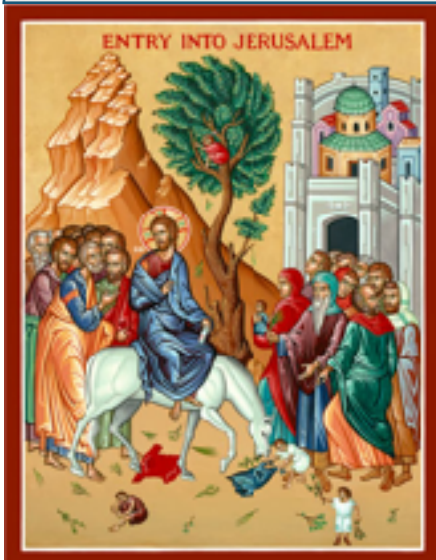
Icon of the Feast

The icon of the Annunciation is one that presents the joy of the announcement of the coming of Christ. It is an icon of bright colors, depicting the Archangel Gabriel, who has descended from heaven, and the Virgin Mary, who has been chosen to be the Mother of God. The Archangel is shown with his feet spread apart as if he is running to share the good news with Mary. In his left hand is a staff, the symbol of a messenger. His right hand is extended toward Mary as he delivers the message and announces the blessing bestowed upon her by God.

On the right side of the icon the Virgin sits on an elevated seat, indicating that as the Mother of God she is “greater in honor than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gave birth to God the Word.” In her left hand she holds a spindle of scarlet yarn which depicts the task she was assigned of preparing the purple and scarlet material to be used in making the veil for the Temple in Jerusalem. Her right hand is raised in a gesture of acceptance in response to Gabriel’s message. Her posture expresses willing cooperation with God’s plan of salvation. The three stars on her garments represent that she was a Virgin before, during, and after the birth of Christ.

At the top of the icon the segment of a circle represents the divine realm, from which three rays emerge. This demonstrates the action of the Holy Spirit coming upon her.

ENTRY OF OUR LORD INTO JERUSALEM (PALM SUNDAY)



Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ’s earthly ministry. Christ’s raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. “Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass” (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the “hour” of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: “Do you accept Christ?” We give our answer by daring to take the branch and raise it up: “I accept Him as King and God!”

Thus, on the eve of Christ’s Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

READING THE CATECHISM “CHRIST - OUR PASCHA”

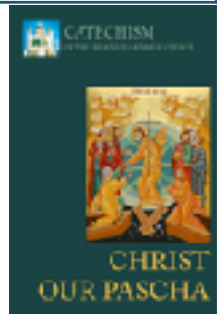


c. The “Our Father”

#384 In the prayer of the Litany of Supplication before the Our Father, we entrust our whole life and our hope to the Lord. We pray that he would grant us to communicate of the Holy Gifts “for forgiveness of sins, for the pardon of offenses, for fellowship of the Holy Spirit, for the inheritance of the kingdom of heaven, for

confidence before [God], and not for judgment or condemnation,” and that “with confidence and without condemnation, we may dare call ... the heavenly God, Father.” The Lord’s Prayer precedes Eucharistic communion also because God is not my or your Father, but our Father, and he unites us around the Lord’s Banquet table. Such unity also requires forgiveness: “Forgive us our trespasses as we forgive those who trespass against us.” The apostle Paul distinctly warns us about unworthy reception of Communion (see 1 Cor 11:27).

#385 Invoking God the Father in the Lord’s Prayer is “a symbol of the personal and real adoption to be bestowed through the gift and grace of the Holy Spirit. In accordance with it... every human particularity [i.e., faculty] is overcome and disclosed by the coming of grace.” In



the prayer after the Our Father, the priest prays that the Lord, as the “Physician of our souls and bodies,” grant us his Body and Blood “in accord with each one’s personal need.”

#386 The Church invites the faithful to Holy Communion with the exclamation, “The holy Things for the holy!” These words are at once an invitation and a warning. The faithful approach the Holy Gifts not because they consider themselves worthy but because they belong to the holy Church; the faithful are holy not by their own holiness but because they are the Body of Christ, the Temple of the Holy Spirit. This is what we profess in the response: “One is holy, one is Lord, Jesus Christ.” Nonetheless, each of us is responsible for approaching Communion with a clean conscience, so that this union would not be “for judgment or condemnation.”

#387 Before Communion, the deacon pours some hot water (in Greek, *zeon*) into the chalice, pronouncing the words: “The warmth of faith full of the Holy Spirit.” Doing so he signifies the descent of the Holy Spirit on the Church. “[The Church] received the Holy Spirit after our Lord’s Ascension; now she receives the gift of the Holy Spirit after the offerings have been accepted at the heavenly altar; God, who has accepted, then sends us the Holy Spirit in return.” The adding of hot water also signifies that the Holy Gifts are the Body and Blood of the living Risen Christ.

HOLY WEEK / EASTER SUNDAY SCHEDULE

Mon, Tue, Wed, March 26, 27, 28

5:00 PM - Divine Liturgy of the Pre-Sanctified Gifts

Thursday, March 29

9:00 AM - Vespers with Divine Liturgy of St. Basil the Great

5:00 PM - Passion Matins (Reading of the Passion Gospels)

Friday, March 30 - Good Friday

11:00 AM - Vespers with laying out of the Plashchanytsya (Shroud)

5:00 PM - Jerusalem Matins

Saturday, March 31

9:00 AM - Vespers with Divine Liturgy of St. Basil the Great

Sunday, April 1 - Easter Sunday

8:00 AM - Service at the Tomb of Our Lord; Paschal Matins

9:00 AM - Divine Liturgy & blessing of Paska and Easter Food

Mon, Tue, April 2, 3

9:00 AM - Divine Liturgy

Sunday, April 8 - Thomas Sunday

10:00 AM - Divine Liturgy followed by Spilne Svyachene (*parish Easter brunch*)

PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH



Here I am, for you called me.

1 Sam 3:5

Beloved in Christ Youth in Ukraine and abroad!

Palm Sunday, the day of Christ's triumphant entry into Jerusalem, is traditionally in our Church an occasion to reach out to you with a special greeting and prayer. I value this occasion most highly, for I recognize that speaking to all of our youth - to all social groups, countries and cultures, uniting myself to you and constituting one great church family, is my privilege and responsibility.

Throughout this year, our Church in Ukraine and throughout the world is seeking to listen to our youth most attentively, in order to have an opportunity to speak to the whole Catholic Church in their name. In fact, in October, representatives of the Universal Church from many countries and continents will gather in Rome for a Papal Synod dedicated to the theme: "Young People, the Faith and Vocational Discernment." In the context of this general focus on young people in the world today, I call on you - carefree schoolchildren and overworked students; to you - happy and often tired parents of schoolchildren and students; to you - caring grandmothers and grandfathers; to you, who have come to church today; and to all of you who you are open to hear me out.

Explaining why the Church is focusing on young people and what this Synod means, Pope Francis said: "The aim [of the Church] is to accompany the young on their existential journey to maturity so that, through a process of discernment, they discover their plan for life and realize it with joy, opening up to the encounter with God and with human beings, and actively participating in the edification of the Church and of society."

Encounter is at the heart of Christ's life and teaching on earth. Carefully reading the New Testament, we see a whole "rosary" of encounters, a network of people and relations, a constant search of people for God and God's movement towards man.

The evangelists describe the earthly journey of Jesus Christ as a tireless movement towards Jerusalem, completed this very day, this festive day. The teaching of Christ, His works and gestures often are rejected by His contemporaries. Healing on the Sabbath? Speaking to publicans? Sharing a meal with sinners? Calling himself Son of God and remitting sins? All this seemed to represent a greater and greater challenge.

The majestic entry into Jerusalem became a challenge for all: for society, which grew accustomed to its role as a lawless, voiceless colony under the rule of the Roman emperor; for the religious establishment of Scribes and Pharisees, who claimed for themselves the right to

speak on God's behalf, even as they drifted hopelessly far away from His Spirit; for the authorities, who accepted their marionette-like status and fell into corruption; for the people, who got used to living in fear. They were lost in the face of this crisis, in the face of this "challenge," whose name was Christ, and for whom the youth today sing "Hosanna" and proclaimed the King of Israel. Therefore, there was no solution other than that of turning away from Him, destroying Him, eliminating the threat to the status quo. They would not be deterred even by the fact that Christ was the One of whom the Law and prophets spoke.

During the entry of Jesus into the city, it was the youth that accept the challenge - recognize Christ as God, as the Messiah, who brings freedom, opens the door to a living encounter with the Lord God. This challenge becomes for the youth a vocation - to new relations with God - a vocation to Love, to an authentic and full Life.

Beloved young Ukrainians, are you ready today in your circumstances to respond to the challenge of a new life, a new future? Search for your creative response to what kind of a Christian you want to be in today's world. Through His entry into Jerusalem, Christ does not merely throw out a challenge - He calls upon each of us to follow Him. As it was two thousand years ago, the youth of today are called to respond to this appeal, and not merely to observe.

Allow me in the name of the Church to throw out to you a challenge - to be with God more frequently, to dedicate to Him more time and attention, to pray privately for longer periods, to delve more deeply into the Sacred Scriptures. Reflecting on the teachings of Christ, you will also hear much about action: He Himself was constantly on the move - between towns and people, and He calls on His followers, especially us, to an active faith and love of God and neighbor.

To be a Christian is action. It signifies following Christ, responding to His fundamental calling, share in His life, death, and resurrection. For the path of our Savior is the life story of every person of faith. "Take up your cross and follow me," - Christ calls out to His disciples of all time. The world today frequently sees in these words only humility and suffering to be rejected, whereas it is unable to recognize power and victory in this appeal. Human nature has within it an aspiration for victory - to win, be it in children's play or in serious projects at an adult age. The Cross of our Lord is a symbol of the most majestic, most important victory in the history of mankind - the victory over sin and death. Jesus Christ calls on us to share the joy of such a victory.

Every person should ask themselves a basic question: how do I know to what it is that God is calling me? What am I to do in life to be happy? How do I apply the talents, abilities, and interests given to me? How do I put together the mosaic of feelings and sensibilities which the Lord has given me? What should I be? A doctor? A musician? A businessman? What should I do? Do missionary work at the ends of the earth? Defend my country armed with weapons? Be a volunteer in the East? How can I change my country? How do I make the world a better place? How do I live an authentic life? These and other questions too numerous to count should be answered by the youth of today in Ukraine and the world over, a world ever-changing, more

fleeting, with countless global possibilities, dangers, and problems. The world demands expecting answers, while God calls - He is the challenge that grants us our personal life vocation.

Christ calls but each person should discern this call, understand their role, fulfill their specific life purpose. Christ invites but a person's response is always personal.

Your vocation is also your response, Beloved Youth, to God's call. Failing to find this response is to waste a life, to live not your life, to plan a life but never taste its fulfillment. Christ appeals to each one of us with these words: "I came that [you] may have life and have it abundantly" (Jn 10:10). This, the primary calling, which the Lord God directs to us, is the vocation to a fullness of life, while its realization is an individual's response.

The task of the entire community of the Church - parents, teachings, mentors and educators - is to help a young person find his or her own response to God's calling, to discover in oneself their God-given talents, to discern one's vocation, written in the soul.

Discerning a vocation requires its discovery, interpretation, and choice. Without choice, that is, action, even the greatest vocation, the boldest dream, the brightest life is not possible. And choice requires courage - to respond to a call, to not fear deep waters, unpassable mountains or unknown paths, that is, difficulties, misunderstandings, and obstacles. This particularly applies to a unique vocation, which the world today drowns out, to the priestly or monastic state, as well as to the vocation to be a good father or mother.

Beloved girls and boys, have courage to respond to the challenge - to fulfill your God-given vocation! Dare to respond to the calling of Christ! Be yourselves! When you will understand, open up and develop your vocation, do not be afraid to stand on this path. Take responsibility upon yourselves! It is not by chance that the word "response" has the same root as "responsibility": one cannot be quietly and inactively responsible. Trust in God, who first has trusted in you, has first loved you.

Today Christ solemnly enters into Jerusalem to fulfill His vocation to die for us so that we might have eternal life. In searching for your response, your vocation, allow Him to be close to you!

The blessing of the Lord be upon you!

† SVIATOSLAV

*Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ, on Akathist Saturday,
March 24, 2018 A.D.*

EASTER 2018 PASTORAL LETTER OF BISHOP KEN



Christ is Risen! Indeed He is Risen!

Dear Sisters and Brothers in Christ!

The famous Church Father, St. John Chrysostom (the “Golden-mouthed”), a great speaker and Archbishop of Constantinople (397-405), delivered an Easter homily which in the Byzantine Churches we customarily read on Easter morning.

This homily, an application of the Parable of the Workers in the Vineyard (Mt. 20:1-16), is filled with joy and hope. St. John announces “Let every pious and God-loving soul enjoy this splendid and luminous feast...” He invites all to celebrate Easter, those who kept the Lenten Fast from the very beginning, as well as those who for whatever reason or excuse hardly participated in the Fast at all: “Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast you all sumptuously. The calf is fatted; let no one go hungry away.” He reminds us, Dear Friends, that God’s love for us is boundless, and that our Lord’s sacrifice on the Holy Cross is for everyone, not just a privileged few.

The great Saint continues and talks about the significance of the feast: “Let no one fear death, for the Saviour’s death has set us free. He that was held prisoner of it has annihilated it.” It is, indeed, for this reason that in the Byzantine Church we sing: “Christ is risen from the dead, trampling death by death.” Having encountered Christ, Hell is described as abolished, mocked, slain, overthrown, bound in chains: “It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.”

And finally, quoting St. Paul, “O death, where is your victory. O death, where is your sting” (1 Cor 15:55), in a final crescendo, over and over, he repeats the customary Easter greeting “Christ is risen!”, explaining ever deeper the fullness of our salvation: “you [death] are overthrown... the demons are fallen... the angels rejoice... life reigns... and not one dead remains in the grave.”

Few have been able to capture the joy of Easter better than St. John Chrysostom. As we celebrate this Feast of all feasts, may our Risen Lord bless you with a renewed FAITH in the Resurrection, and above all with the great JOY that comes from LIFE in Him!

With prayerful best wishes, I remain,

Sincerely yours in the Risen Christ!
Ken (Nowakowski)
Bishop of New Westminster

**2018 PASTORAL LETTER OF THE UKRAINIAN CATHOLIC BISHOPS OF CANADA
ON THE OCCASION OF THE FEAST OF THE RESURRECTION OF OUR LORD**

*To the Very Reverend Clergy, Monastics and Religious Sisters and Brothers, Seminarians and
Laity of the Ukrainian Catholic Church in Canada:*

Christ is Risen! Indeed He is Risen!

Dear Brothers and Sisters in Christ,

*Though You went down to the grave, O immortal Lord,
You destroyed the power of Hades and rose victorious,
Christ our God. You who said "Rejoice" to the myrrh-bearing women;
give peace to Your apostles and offer resurrection to the fallen.
(Easter Sunday Kontakion)*

Every human person longs for eternal life. Everything about how we live our daily lives points to how each of us was created for so much more than what we might encounter in our routine, and at times not-so routine, lives. After receiving so much, we still have an infinite desire for our infinite God. *My soul is consumed with longing for your ordinances at all times. (Ps. 119:20)* When we pause to reflect on this yearning in our hearts, we find this common, natural mystery uniting all of humanity. Indeed, salvation is both personal and communal – for each of us and for all of us.

At the same time, there are also forces that do not unite all of humanity. We witness both subtle and bold acts of greed, coercion and selfish hearts harbouring unspeakable thoughts that lead to horrible results all around us. The danger to human dignity with assisted suicide laws in Canada or the war that continues in Ukraine are but two examples. Division and destruction lead us to ask, “How can people give into such temptation and have such little regard for human dignity?”

Jesus Christ gives meaning to all things. As missionary disciples, we are challenged to share this meaningfulness with others as individuals, as families and as parishes. By recognizing our own sinfulness and God’s forgiveness, we must say there is more to life than just the earthly existence of suffering when people wish to kill themselves owing to depression or chronic illness. We must show them hope. We are called to be signs of human dignity as we accompany others in their struggles to be better people, to be more like Christ, offering compassion and mercy in our common pursuit of the Truth, the person Jesus. The confusion of morals and values in society is a turbulent sea when we consider gender identity issues, suicide versus palliative care and letting one die, or being forced to agree to abortion if you apply for federal assistance for summer employment. What is needed is a harbour of trust, humility, patience and love that should be found in our vibrant parishes. Care for the body and soul of every person according to

gospel values is what we must offer others. This is the fruit of internalizing the scripture, of partaking in the sacraments of the church, the fruit of common prayer, the fruit of service and charitable works.

Thus, meaningfulness in Christ is what gives purpose to life. He is present to us in all we experience. He is with us! We are invited to encounter Christ and then be a sign of hope to others so that together we proclaim, “*Christ is risen from the dead, trampling death by death, and to those in the tombs giving life!*” May Christ who dwells in our hearts, in our families and in our vibrant parishes, give life to all. On this Feast of the Resurrection of Our Lord Jesus Christ, we pray that God’s love fills your heart and, through you, the hearts of all.

Christ is Risen! Indeed He is Risen!

Sincerely Yours in Christ,

- + Lawrence Huculak, OSBM, Metropolitan Archbishop of Winnipeg
- + Michael Wiwchar, CSsR, Bishop Emeritus of Saskatoon
- + Severian Yakymyshyn OSBM, Bishop Emeritus of New Westminster
- + David Motiuk, Eparchial Bishop of Edmonton
- + Stephen Chmilar, Eparchial Bishop of Toronto
- + Ken Nowakowski, Eparchial Bishop of New Westminster
- + Bryan Bayda, CSsR, Eparchial Bishop of Saskatoon

**ПАСТИРСЬКЕ ПОСЛАННЯ ВЛАДИК УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ ЦЕРКВИ КАНАДИ
З НАГОДИ ХРИСТОВОГО ВОСКРЕСІННЯ 2018**

*Всесвітлішим, всечеснішим і преподобним отцям, преподобним ченцям і черницям,
дорогим у Христі семінаристам та мирянам Української Католицької Церкви у Канаді:*

Христос Воскрес! Воістину Воскрес!

Дорогі брати і сестри у Христі,

*Хоч і до гробу зійшов Ти, Безсмертний, та адову зруйнував Ти силу, і воскрес як переможець, Христе Боже, жінкам миронosiцям звістивши: Радуйтеся, і Твоїм апостолам мир даруєши, падишим подаєши воскресіння.
(Кондак Пасхи)*

Кожна людська особа прагне вічного життя. Все, чим ми живемо у повсякденному житті, вказує на те, що кожен з нас створений для багато більшого, ніж того, що ми могли б зустріти в звичайному, а часом і незвичайному житті. Отримавши так багато, ми маємо нескінченне бажання нашого неосяжного Бога. Моя душа умліває, бажаючи весь час

присудів твоїх. (Пс. 119: 20) Коли ми призупинимось, щоб роздумувати про це прагнення наших сердець, ми знаходимо цю спільну, природну таємницю, яка об'єднує все людство. Справді, спасіння для всіх нас є як особистим так і спільним для кожного з нас.

У той же час існують і сили, які не об'єднують все людство. Ми є свідками чітких та виразних дій жадібності, насилля та егоїстичних сердець, що криють в собі несказанні думки, які ведуть до жахливих наслідків довкола нас. Маємо бодай два приклади небезпеки для людської гідності: сприяння закону про самогубство в Канаді, або війна, що триває в Україні. Розподіл і руйнування ведуть нас до запитання: "Як люди можуть вдаватися до таких спокус і так мало уділяти уваги людській гідності?"

Ісус Христос дає зміст всім речам. Як місіонерські учні, ми покликані ділитися цією осмисленістю з іншими особами, сім'ями та парафіями. Будучи свідомими нашої власної гріховності і Божого прощення, ми повинні сказати, що життя - більше, ніж просто земне існування страждань, коли люди хочуть вбити себе внаслідок депресії, або хронічних захворювань. Ми повинні показати їм надію. Ми покликані бути знаком людської гідності, коли ми супроводжуємо інших у їхній боротьбі за те, щоб бути кращими людьми, щоб бути більш схожими на Христа, пропонуючи співчуття та милість в нашому спільному прагненні Істини, особи Ісуса. Плутанина моралі та цінностей у суспільстві є бурхливим морем, коли ми розглядаємо питання гендерної ідентичності, самогубство за допомогою пом'якшуючих обставин, сприяння до смерті когось, або ж примушування погодитися на аборт, коли подається заяву на федеральну допомогу для літньої зайнятості. Маємо потребу плекання довіри, смирення, терпіння та любові, які ми повинні віднаходити в наших живих парафіях. Піклуватися про тіло і душу кожної людини, згідно євангельських цінностей - це те, що ми повинні пропонувати іншим. Це є плодом засвоєння Писань, участі в таїнствах церкви, плід спільної молитви, плід служіння та благодотворної праці.

Таким чином, осмисленість у Христі є те, що дає мету життю. Він є присутнім для нас у всьому, що ми відчуваємо. Він – з нами! Ми є тими, які будучи запрошені до зустрічі з Христом, повинні стати знаком надії для інших, щоб ми разом проголошувати: *«Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував!»* Нехай Христос, який мешкає в наших серцях, у наших сім'ях та у наших живих парафіях, дарує всім життя. У Світлий Празник Воскресіння Господа Нашого Ісуса Христа, ми молимося, щоб Божя любов наповнювала ваші серця, а через вас серця всіх.

Христос Воскрес!

Воістину Воскрес!

Щиро ваші у Христі,

- + Лаврентій Гуцуляк, ЧСВВ, Митрополит і Архієпископ Вінніпезький
- + Михайло Вівчар, ЧНІ, Єпископ-емерит Саскатунський
- + Северіян Якимишин, ЧСВВ, Єпископ-емерит Нью-Вестмінстерський

- + Давид Мотюк, Єпарх Едмонтонський
- + Степан Хміляр, Єпарх Торонтонський
- + Кен Новаківський, Єпарх Нью-Вестмінстерський
- + Браєн Байда, ЧНІ, Єпарх Саскатунський