



ST. STEPHEN PROTOMARTYR UKRAINIAN CATHOLIC CHURCH

>>WE WELCOME ALL WHO JOIN US TODAY IN WORSHIP!<<

MARCH 27 - 2016

GLORIOUS PASCHA SUNDAY! CHRISTOS VOSKRES! CHRIST IS RISEN!



Address

4903 – 45th Street S.W.
Calgary, Alberta
Canada T3E 3W5

Office Hours & Telephone:

M-F: 10:30am - 1:00pm
2:00pm - 6:00pm
Closed Statutory Holidays
403-249-4818, press 0

Facsimile:

403 685-9001

For Pastoral Emergencies:

403-249-4818, press 9

Email:

<stephens_office@shaw.ca>

Parish Website:

<protomartyr.eeparchy.com>

Eparchy Website:

<www.edmontoneparchy.com>

DIVINE LITURGIES

Sundays:

8:30am – Ukrainian [chanted]
10:30am – English [choir]
1:00pm – Arabic / English [Melkite]
5:00pm – English [recited]

Weekdays:

8:00am – English
[9:00am – on Statutory Holidays]

Saturdays:

9:00am – English

Feast Days: (subject to change)

9:00am – English
7:00pm – English

These liturgical texts for use at the 10:30am Divine Liturgy only.

Other Paschal services have all the changeable parts included in their booklets.

First Antiphon

Shout to the Lord, all the earth, sing now to
His name, give glory to His praise.

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

Say unto God, "How awesome are Your works!
Because of the greatness of Your strength
Your enemies will flatter You."

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

Let all the earth worship You and sing to You,
let it sing to Your name, O Most High!

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

Glory be to the Father and to the Son and to
the Holy Spirit, now and for ever and ever.
Amen.

Only begotten Son and Word of God, You are
immortal, and You willed for our salvation to
be made flesh of the holy Mother of God and
ever-virgin Mary, and without change You
became man. You were crucified, O Christ our
God, and trampled death by death. You are
one of the Holy Trinity, glorified with the
Father and the Holy Spirit, save us.

Third Antiphon

Let God arise, and let His enemies be
scattered; let those who hate Him flee from
before His face.

HOLY MYSTERIES

Confession:

Sundays and Feast days one-half hour
before Divine Liturgies, and by
appointment.

Marriage: Arrangements with Fr. Mark.

Baptism-Chrismation-Eucharist:
Arrangements with Fr. Bo.

Anointing of the Sick: For emergencies
call 403-249-4818, press 9.

Funeral: Arrangements with either
Pastor: Fr. Mark or Fr. Bo.

CLERGY and RELIGIOUS

Pastor:

Fr. Mark A. Bayrock
403-249-4818, ext. 201
<frmarkbayrock@mac.com>
<www.sviaschenik.com>

Assistant Pastor:

Fr. Bo (Bohdan) Nahachewsky
403-249-4818, ext. 202
<fr.bo.nahachewsky@gmail.com>

Pastor, St. Basil's Melkite Catholic Church
Fr. Ephrem Kardouh
1-514-223-1664
403-249-4818, ext. 302
<emkardouh@gmail.com>
<www.facebook.com/St-Basils-Melkite-
Greek-Catholic-Church-Calgary-
1567658193459037/>

Deacons:

Deacon John Doll (retired)
Deacon Richard Nibogie (retired)

Sisters Servants of Mary Immaculate:

Sr. Laura Prokop, SSMI
403-230-8171
<ssmicalgary@telus.net>

PARISH OFFICE

Parish Office Administrator
Teri deJonge
403-249-4818, ext. 0
<stephens_office@shaw.ca>

MAINTENANCE

John Kowal
403-249-4818, ext. 207
<stephens_maint@shaw.ca>

HALL RENTAL INQUIRIES

Brett Bernakevitch
Director, Parish Centre Management
403-615-9561
<blebernak@gmail.com>

HALL KITCHEN

403-249-4818, ext. 204

*Christ is risen from the dead, trampling
death by death; and to those in the tombs
giving life.*

As smoke vanishes, let them vanish; as wax
melts before the fire.

*Christ is risen from the dead, trampling
death by death; and to those in the tombs
giving life.*

So let sinners perish before the face of God,
but let the righteous be glad.

*Christ is risen from the dead, trampling
death by death; and to those in the tombs
giving life.*

Entrance

In the churches bless God, the Lord from the
fountains of Israel.

Troparia and Kontakia

Troparion: Christ is risen from the dead, tram-
pling death by death; and to those in the
tombs giving life.

Glory be to the Father and to the Son and to
the Holy Spirit, now and for ever and ever.
Amen.

Kontakion, Tone 8: Though You descended
into a tomb, O Immortal One, yet You
destroyed the power of Hades; and You rose
as victor, O Christ God, calling to the myrrh-
bearing women: Rejoice! and giving peace to
Your Apostles: You, who grant resurrection
to the fallen.

In place of: "Holy God ..."

Ви, що Христа хрестилися, у Христа
зодягнулися, Аلیلуя!

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

Ви, що Христа хрестилися, у Христа
зодягнулися, Аلیلуя!

Glory be to the Father and to the Son and to
the Holy Spirit, now and for ever and ever.
Amen. You have put on Christ! Alleluia!

All you who have been baptized into Christ,
you have put on Christ! Alleluia!

Prokeimenon, Tone 8

This is the day which the Lord has made;* let
us rejoice and be glad in it.

verse: Give thanks to the Lord for He is good,

for His mercy endures forever.

This is the day which the Lord has made;* let
us rejoice and be glad in it.

Epistle

Acts 1:1-18

Brethren: in the first book, Theophilus, I
wrote about all that Jesus did and
taught from the beginning until the day when
He was taken up to heaven, after giving
instructions to the apostles through the Holy
Spirit to the apostles whom He had chosen.
After His suffering He presented Himself alive
to them by many convincing proofs, appear-
ing to them during forty days and speaking
about the Kingdom of God. While staying
with them, He ordered them not to leave
Jerusalem, but to wait there for the promise
of the Father. "This," He said, "is what you
have heard from Me; for John baptized with
water, but you will be baptized with the Holy
Spirit not many days from now." So when
they had come together, they asked Him,
"Lord, is this the time when you will restore
the kingdom to Israel?" He replied, "it is not
for you to know the times or periods that the
Father has set by His own authority. But you
will receive power when the Holy Spirit has
come upon you; and you will be My witness-
es in Jerusalem, in all Judea and Samaria, and
to the ends of the earth."

**At the end of the Epistle parents may send their
children to the back of the church to get candles
for the reading of the Holy Gospel.**

Alleluia

Alleluia, alleluia, alleluia!

verse: When You rise, You will have
compassion on Zion.

Alleluia, alleluia, alleluia!

verse: The Lord looked down from heaven
to earth to hear the groans of the prisoners,
to set free the sons of those put to death.

Alleluia, alleluia, alleluia!

Gospel

John 1:1-18

In the beginning was the Word, and the
Word was with God; and the Word was
God. He was in the beginning with God. All
things were made through him, and without
him was made nothing that has been made.
In him was life, and the life was the light of
men. And the light shines in the darkness;
and the darkness grasped it not. There was
a man, one sent from God, whose name was

John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, 'He who is to come after me has been set above me, because he was before me.' " And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

In place of: "It is truly right ..."

The angel cried out to the One full of grace: "O chaste Virgin, rejoice! And again I say, rejoice! Your Son has risen from the tomb on the third day and raised the dead." Let all people rejoice! *Irmos*: Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you! Exalt now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ; taste the

fountain of immortality. Alleluia, alleluia, alleluia!

In place of: "Blessed is He Who comes..."

Christ is risen ... [3x]

In place of: "We have seen the true light..."

Christ is risen ... [3x]

In place of: "May our mouths be filled..."

Christ is risen ... [3x]

In place of: "Blessed be the name..."

Christ is risen ... [3x]

In place of: "Glory be ..."

Christ is risen ... [1x]

Lord have mercy, Lord have mercy, Lord have mercy. Give the blessing.

At the end of Liturgy, after the "Amen":

Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. [3x]

Clergy: And to us He has granted life eternal;

we bow down before His resurrection, on the third day.

**Христос воскрес із мертвих,
смертю смерть подолав,
і тим що в гробах життя дарував. [3x]**

**І нам дарував життя вічне,
поклоняємося Його тридневному
воскресінню!**

Liturgy Intentions for this week:

*Sunday, March 27 – HOLY &
GLORIOUS PASCHA SUNDAY:*

*8:00am – Resurrectional Matins &
Divine Liturgy*

10:30am – Divine Liturgy

*Monday, March 28 – Bright
Monday:*

*9:00am – for the intentions and
needs of all parishioners*

*Tuesday, March 29 – Bright
Tuesday:*

*6:00pm – for the intentions and
needs of all parishioners*

*Wednesday, March 30 – Bright
Wednesday:*

No Divine Liturgy

*Thursday, March 31 – Bright
Thursday:*

*9:00am – for the intentions and
needs of all parishioners*

Friday, April 1 – Bright Friday:

*9:00am – for the intentions and
needs of all parishioners*

Saturday, April 2 – Bright Saturday:

*9:00am – for the intentions and
needs of all parishioners*

Sunday, April 3 – Thomas Sunday:

*8:30am – for the intentions and
needs of all parishioners*

*10:30am – birthday blessings for
Annette Kozicki and Josephine
Procyk*

*5:00pm – for the intentions and
needs of all parishioners*



**ST. STEPHEN CHARITABLE
COMMITTEES, ACTIVITIES &
ORGANIZATIONS**

Charity Subcommittee: Coordinate and market the efforts of all parish charitable activity.

Contact: Eugene Woychyshyn

587-891-9898;

<eugene.woychyshyn@gmail.com>

Inn From The Cold: Monthly provides food & shelter for Calgary's homeless.

Contact: Ambrose Comchi

403-220-9624; <awc@shaw.ca>

Pass It On: Donates clothing to needy families in Calgary.

Contact: Theresa Lewchuk

403-208-0850; <lewchukt@hotmail.com>

Men's Dinner: Annual major church fundraiser for capital expenses plus Inn From the Cold endeavours.

Contact: Greg Bobyn

403-271-0011; <greg.bobyn@mnpc.ca>

The Helping Others Network:

Distributes used furnishings and clothing to the needy.

Contact: Des Peplinski

403-238-0804; <dlp238@shaw.ca>

Art Committee: discusses religious artwork for parish.

Contact: Jim Ochitwa

<jim.ochitwa@maryngroup.com>

UCWLC: Responds to parish and community needs through volunteerism, pastoral works, Ukrainian culture & aid.

Contact: Stacey Bobyn

403-860-2185

<sbobyn1@telusplanet.net>

Knights of Columbus: Provide financial aid & support for members and their families, and help the sick, needy and disabled in our parish, city and abroad.

Contact: David McMillan

<s.david.mcmillan@gmail.com>






Plus 50 Club: Provides social interaction for parish seniors, promotes Ukrainian cultural events, and raises funds for the parish.

Contact: Ed Tysowski

403-547-3226; <tysow@shaw.ca>

MARCH / APRIL 2016

SUNDAY	MONDAY	TUESDAY	WEDNESDAY
HOLY & GLORIOUS PASCHA /EASTER SUNDAY	Our Venerable Father Hilarion the New; the Holy Stephen the Wonderworker (464)	Our Venerable Father Mark, Bishop of Arethusa; the Deacon Cyril and Others Martyred during the reign of Julian the Apostate (360 -363)	Our Venerable Father Climacus (Ladder 649)
27 HOLY & GLORIOUS PASCHA / EASTER SUNDAY 8:00 am Resurrectional Matins & Divine Liturgy: Eng./Ukr. 10:30 am Divine Liturgy: Eng. BLESSING OF PASKA IN THE CHURCH AT THE END OF EACH DIVINE LITURGY	28 BRIGHT MONDAY 9:00 am Divine Liturgy	29 BRIGHT TUESDAY 9:00 am Divine Liturgy 11:00 am Plus 50 Pot-luck Lunch & Meeting 1:00 pm Pass it On Committee Meeting 7:00 pm Adult Beginner Language Class	30 BRIGHT WEDNESDAY 9:00 am Divine Liturgy 11:00 am Plus 50 Pot-luck Lunch & Meeting 1:00 pm Pass it On Committee Meeting 7:00 pm Adult Beginner Language Class
03 THOMAS SUNDAY 8:30 am Divine Liturgy: Ukr. 10:00 am Elementary School Catechesis 10:30 am Divine Liturgy: Eng. 1:00 pm Melkite Divine Liturgy 5:00 pm Divine Liturgy: Eng.	04 8:00 am Divine Liturgy 9:00 am Icon Open Studio 7:00 pm Bible Study 7:00 pm Finance Committee Meeting	05 No Divine Liturgy 7:00 pm Adult Beginner Language Class	06 No Divine Liturgy 1:00 pm Plus 50 Pot-luck Lunch & Meeting 7:00 pm Adult Beginner Language Class
10 SUNDAY OF THE MYRRH-BEARING WOMEN 8:30 am Divine Liturgy: Ukr. 10:00 am Elementary School Catechesis 10:30 am Divine Liturgy: Eng. (Children's Homily) 1:00 pm Melkite Divine Liturgy 5:00 pm Divine Liturgy: Eng. PARISH ANNUAL GENERAL MEETING (AT NOON IN THE HALL)	11 8:00 am Divine Liturgy 9:00 am Icon Open Studio 7:00 pm Bible Study	12 8:00 am Divine Liturgy 7:00 pm Adult Beginner Language Class 7:00 pm Parish Pastoral Council Meeting	13 8:00 am Divine Liturgy 1:00 pm Plus 50 Pot-luck Lunch & Meeting 7:00 pm Adult Beginner Language Class
17 SUNDAY OF THE PARALYTIC 8:30 am Divine Liturgy: Ukr. 10:00 am Elementary School Catechesis 10:30 am Divine Liturgy: Eng. 10:30 am Sunday School 1:00 pm Melkite Divine Liturgy 5:00 pm Divine Liturgy: Eng. INSTALLATION OF NEW PARISH PASTORAL COUNCIL (CHURCH) FOLLOWED BY PARISH EASTER BUFFET (IN THE HALL)	18 8:00 am Divine Liturgy 9:00 am Icon Open Studio 7:00 pm Bible Study	19 8:00 am Divine Liturgy 7:00 pm Adult Beginner Language Class	20 8:00 am Divine Liturgy 1:00 pm Plus 50 Pot-luck Lunch & Meeting

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Our Venerable Father John us, Author of <i>The</i> of <i>Divine Ascent</i> (c.	Our Venerable Father Hypatius, Bishop of Gangra (312-37)	Our Venerable Mother Mary of Egypt (527-65)	Our Venerable Father Titus the Wonderworker
BRIGHT WEDNESDAY Divine Liturgy n LightWeigh rogram n Adult Language lass	31 BRIGHT THURSDAY 9:00 am Divine Liturgy	01 BRIGHT FRIDAY 9:00 am Divine Liturgy	02 BRIGHT SATURDAY 9:00 am Divine Liturgy 5:00 pm Vespers
Divine Liturgy n LightWeigh rogram n Adult Language lass n Choir Practice	07 8:00 am Divine Liturgy 7:00 pm Knights of Columbus 3rd Degree Meeting 7:00 pm UCWLC General Meeting	08  8:00 am Divine Liturgy 7:00 pm Religious Education and Youth Joint Town Hall Meeting (all are welcome)	09 5:00 pm Vespers CHOIR RECORDING (PT. 1) 
n Divine Liturgy n LightWeigh rogram n Adult Language lass n Choir Practice	14 8:00 am Divine Liturgy	15  8:00 am Divine Liturgy 4:00 pm Prospora Group: Preparation	16 9:00 am Prospora Group: Baking 5:00 pm Vespers CHOIR RECORDING 
n Divine Liturgy n LightWeigh rogram	21 8:00 am Divine Liturgy 10:00 am M.A.F.I.A. Playdate 7:00 pm Pass It On Committee Meeting	22  8:00 am Divine Liturgy	23 9:00 am Divine Liturgy 5:00 pm Vespers

Prayer & Support Group: Accepts prayer requests for the confidential needs and intentions of parishioners.
Contact: Marilyn Comchi
403-220-9624;
<marilyncomchi@shaw.ca>

Support Network: Provides support, encouragement & help for parishioners facing various difficulties/situations with referrals to services or help they need.
Contact: Marilyn Comchi
403-220-9624
<marilyncomchi@shaw.ca>

International Trust Fund: Solicits & invests donations and disburses earned income to international charities in 2nd and 3rd world countries.
Contact: Steve Groch
403-239-4699; <swgctc@aol.com>

Family Support Trust Fund: Solicits & invests donations and disburses earned income to parishioners in need.
Contact: Eugene Woychyshyn
587-891-9898;
<eugene.woychyshyn@gmail.com>

Calgary Pro-Life Association: Raises funds for educational awareness programs.
Contact: John Siroishka
403-271-2128;
<johnsiroishka@shaw.ca>

Snowflakes for Zambia: Raises funds to build schools for orphaned/at risk children in developing countries.
Contact: Jeanette O'Reilly
403-826-5481
<jhendrickson689@gmail.com>

Parish Library: A great place to borrow great books about our faith.
Contact: Olga Kizlyk-Scarpari
<ststephens.library@gmail.com>

ARK Store: Looking for the perfect religious item? Check it out at the entrance to our hall. Open most Sunday mornings after Liturgy.
Contact: Donna Chelack
403-764-0811 <dchelack@shaw.ca>

Mothers and Fathers in Action

(M.A.F.I.A.): A group for parents and little ones from 'in utero' to Preschool.

Contact: Zenon Berg

<zenonberg@gmail.com>

Sunday School: A program run on most Sundays during the 10:30am Divine Liturgy for preschoolers age 4 through grade 2 children.

Contact: Lynsey Lowey

<lklowey@hotmail.com>

First Solemn Communion (FSC):

Sacramental Classes for children around GRADE 2 who are ready to approach for the Sacraments of Reconciliation and Eucharist on their own.

Contact: Kathrine Strashok

<kathrine@strashok.com>

Children of Mary & Altar Servers:

Elementary school children who have completed their FSC, are encouraged to get involved by serving at the Altar, learning, playing and growing together.

Contact: Dan Oryschak

<Daniel.Oryschak@gmail.com>

Junior Youth & Senior Youth: This is an active group of Jr. & Sr. High School students who work, play and grow together in Christ.

Contact: Dan Oryschak

<Daniel.Oryschak@gmail.com>

Young Adults: Those aged 18 - 35 are encouraged to gather as a community and learn, embrace and celebrate their faith.

Contact: Dan Oryschak

<Daniel.Oryschak@gmail.com>

Adult Catechism (RCIA): This program is open to Adults and Teens who want to receive the sacraments or just understand the faith.

Contact: Fr. Bo Nahachewsky

<fr.bo.nahachewsky@gmail.com>

Bible Study: On many Mondays we study our faith through Sacred Scripture. Join us.

Contact: Fr. Bo Nahachewsky

<fr.bo.nahachewsky@gmail.com>

CHRISTOS VOSKRES! CHRIST IS RISEN!

LITURGICAL HELP

EPISTLE READERS

8:30am - K of C 4th Degree

10:30am - K of C 4th Degree

5:00pm - K of C 4th Degree

HOSTS/USHERS

8:30am - K of C 4th Degree

10:30am - K of C 4th Degree

ROSARY (10:00am): K of C 4th Degree

ARK STORE - CLOSED for EASTER SUNDAY

PRAYER & CATECHESIS

GREAT VESPERS: next on **Saturday, Apr. 2** at 5:00pm. We invite all to join in these beautiful evening prayers.

ELEMENTARY SCHOOL CATECHESIS CLASS:

resumes Sunday, Apr. 3 from 10:00am - 10:25am in the boardroom.

BIBLE STUDY: next session on **Monday, Apr. 4** at 7:00pm in the hall. Everyone is welcome!

PARISH MEETINGS & PROGRAMS

PLUS 50 GROUP POT-LUCK LUNCH & MEET-

ING: on Bright Tuesday, Mar. 29 - a special documentary on sculptor Leo Mol will be shown at 11:00am, followed by the luncheon and meeting.

PASS IT ON COMMITTEE MEETING: on Bright Tuesday Mar. 29 at 1:00pm in the boardroom.

ADULT BEGINNER LANGUAGE CLASS: on Tuesday, Mar. 29 at 7:00pm in the boardroom.

LIGHTWEIGH PROGRAM: on Bright Wednesday, Mar. 30 at 1:00pm in the boardroom.

FINANCE COMMITTEE MEETING: on Monday, Apr. 4 at 7:00pm in the boardroom.

CHOIR PRACTICE: on Wednesday, Apr. 6 at 7:00pm.

UCWLC GENERAL MEETING: on Thursday, Apr. 7 at 7:00pm in the hall.

KNIGHTS OF COLUMBUS 3RD DEGREE MEETING: on Thursday, Apr. 7 at 7:00pm.

SUMMER CAMP SAVE THE DATE! This year camp will run July 11th to 15th. The theme

this year is *Cave Quest: Following Jesus The Light of The World*. Registration information coming soon.

PARISH EVENTS

2016 PARISH ANNUAL GENERAL MEETING: will take place on **Sunday, Apr. 10** in the parish hall following the 10:30am Divine Liturgy. Election of the 2016 - 2017 Parish Pastoral Council will take place, as well as a review of parish finances, director reports, projects and issues of concern to all parishioners. We need a quorum of 70 eligible voting members. Please plan to attend. Come for the pancakes, stay for the meeting!

PARISH ANNUAL FINANCIAL STATEMENTS:

copies are available in the atrium for parishioners to pick up in advance of the Parish Annual General Meeting.

PARISH NOTICES

REMINDER: all bulletin announcement requests should be emailed to the parish office by Wednesday noon latest for review for the next Sunday publication.

COMMUNITY EVENTS

UCPBA CALGARY DINNER MEETING

MARCH 31, 2016. Speaker: Retired Maj. Oksana Kuzyshyn - One Canadian's Experience Training the AZOV Battalion to NATO Standards. RSVP by March 28 to <admin@ucpbacalgary.org> or 403-670-5477. See poster for more details.

TOWN HALL MEETING



Attention all who care about our parish's future, our young people (0-35), and those who care about understanding our faith. Also attention to St. Basil's Melkite parish: come join us and let's work together.

We invite you to a parish consultative "Town Hall" Meeting about how we can move our community forward in regards to both Religious Education for all Ages, and various Programming for our Youth. Then we will write a report and give it to the soon to be elected Parish Pastoral Council and the priests. **It's at Friday, April 8 @ 7pm in our hall. Child Care available!**

PASTORAL LETTER OF THE UKRAINIAN CATHOLIC BISHOPS IN CANADA
ON THE OCCASION OF THE RESURRECTION OF OUR LORD

Christ is Risen! Indeed He is Risen!

"And He granted us eternal life..."

Dear Brothers and Sisters in Christ!

On that first Easter morning, the myrrh-bearing women went to the tomb of Our Lord to perform one more act of love: to complete the burial ritual—which was hastily performed owing to the approaching Sabbath—and to anoint Jesus' body with aromatic spices.

As they approached the tomb, suddenly "there was a great earthquake; for an angel of the Lord, descending from heaven came and rolled back the stone and sat on it. His appearance was like lightening, and his clothing white as snow.... The angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come and see the place where he lay. Then go quickly and tell his disciples, he has been raised from the dead' (Matthew 28: 2-7).

And we, in turn, this Easter cry out with joy over and over again, "Christ is risen from the dead, trampling death by death, and to those in the tombs giving life!"

Life. New life. Resurrected Life.

This is the day of the Resurrection. Christ, our God, has brought us from death to life, and from earth to heaven. He who is the author of life could not be contained by the chains of death. Christ descended into the realm of death, and broke the bonds of those held captive there. He arose from the tomb on the third day.

We too were once dead, held spellbound by the sin of Adam and Eve, who dared to equate themselves with God. Having been expelled from Paradise, we were held ransom by death itself. O Christ, yesterday we were buried with you, but today we rise, resurrected with you. Yesterday we were crucified with you on earth, O Saviour. Now glorify us with you in your heavenly kingdom.

Jesus is the salvation of the world. And in saving the world, Jesus leads us back to life.

Life. New life. Resurrected Life.

Jesus, the Giver of Life, brought Adam and Eve back to life. And he leads us back to life, to immortal life, to eternal life. "God so loved the world that he gave his only Son, so

that everyone who believes in him may not perish but may have eternal life" (John 3: 16).

And so, what should our response be this Easter to the saving-act of Our Lord, who endured his passion, crucifixion, and death upon the cross for our sake? He who pays the ultimate price with his own life that we may be freed from sin and death and inherit eternal life?

In our response, let us echo the words of Pope Francis, who writes in his letter, *The Joy of the Gospel*:

"I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them.

"The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realize that he is already there, waiting for us with open arms.

"Now is the time to say to Jesus: 'Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace.'

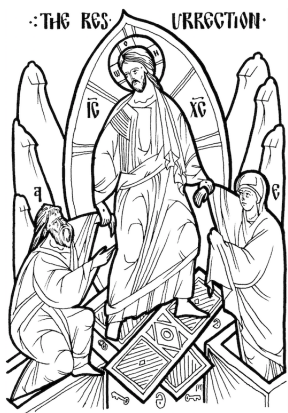
"No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. With a tenderness which never disappoints, but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew.

"Let us not flee from the resurrection of Jesus, let us never give up, come what will. May nothing inspire more than his life, which impels us onwards! (*Evangelium gaudium*, 3).

May the joy of the Resurrection grant you and your family new life, love and hope today, tomorrow, and for ever.

May the blessings of the Lord be upon you! Christ is Risen! Indeed He is Risen!

+ Lawrence Huculak, Metropolitan Archbishop of Winnipeg
+ Michael Wiwchar, Bishop Emeritus of Saskatoon
+ Severian Yakymyshyn, 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, Eparchial Bishop of Saskatoon



*To the parents of our young children
may we suggest...*

*Relax! God put the wiggle in children;
don't feel you have to suppress it in
God's house. But do prevent them from
kicking people in the pews.*

*Sit towards the front where it is easier to
see and hear.*

*Quietly explain the parts of the Liturgy
to your children.*

*Sing the hymns, pray and voice the re-
sponses. Children learn liturgical
behaviours by copying you.*

*If you need to leave Liturgy with your
child, please feel free to do so, but
please come back. You can also take
advantage of the "cry room".*

*Remember that the way we welcome
children in church directly affects the
way they respond to Church, to God and
to Christ. Let them know that they are
at home in this sacred space.*

*We love pew art! Please use the blank
papers and colouring sheets provided in
the "cry room" (not pew envelopes) for
your child to draw us some
beautiful art. We can hang them on our
parish bulletin boards for all to enjoy.*

Do your best to attend Liturgy on time.

*In fact we'd love it if you would come up
to the priests before service and give
them a "high five". When kids know the
priest they feel more
comfortable.*

To the members of our parish...

*A smile of encouragement is always
welcome to parents with small, active
children.*



Becoming A More Welcoming Parish:

Towards A
Ministry of Welcome

I was a stranger and you welcomed me

(Matthew 25:35)

Our 25 Year Pastoral Plan

The Ukrainian Catholic Church throughout Alberta has embarked upon an exciting and courageous 25 Year Pastoral Plan, entitled *Evangelization: A New Springtime*.

The Pastoral Plan challenges us to deepen our personal relationship with Christ and to grow in the life of God, in faith, and in spiritual understanding.

The Pastoral Plan is a call to action in three areas or pillars: Word – to know God, Eucharist – to love God, and Service – to serve God.

To learn more about the Pastoral Plan, pick up your copy at the entrance of your parish or visit our Eparchial website at www.edmontoneparchy.com.

Building Community

As we continue to implement our Pastoral Plan, the present document focuses on Service. Having come to know God and to love God better, we are called to follow God through personal witness and service.

Let us focus here on one aspect of Service, namely, the action of building community through hospitality and a ministry of welcome.

Continued on next page's green column.

EASTER MESSAGE OF HIS BEATITUDE, OUR PATRIARCH, SVIATOSLAV



**Most Reverend Archbishops and Bishops,
Very Reverend and Reverend Fathers,
Venerable Brothers and Sisters, Dearly Beloved in Christ
of the Ukrainian Greek-Catholic Church**

Christ is Risen!

*The first-born male from the virginal womb – Christ,
who, as a man, has been called Lamb
and unblemished, not having the stain of sin.
He is our Pasch and, as true God, is called perfect.*

Paschal Canon, Ode 4, Second Hymn

Beloved in Christ!

Once again we gather in Ukraine and throughout the world to greet one another on the glorious feast of our Lord's Resurrection: "Christ is risen!" This joyful greeting for us Christians is the beginning and end of our preaching, the core of our faith, the foundation of our hope, and fulfillment of our love. Although this is already the third time that we celebrate Christ's Pasch in the context of a new way of the cross for the Ukrainian people—war and cruelty by the forces of evil—time and again this feast renews us in the joy and hope of God's children, assured of God's victory over diabolical treachery, mendacity, and malice.

The first-born male from the virginal womb – Christ, who, as a man, has been called Lamb

How mysterious is the depth of divine mercy to humankind! Our Lord "did not utterly turn away from His creature, which He made, nor did He forget the work of His hands" (see Anaphora of St. Basil the Great). At a critical moment in human history the Eternal God, Creator of the Universe, quietly, without great fanfare, entered into human history in an unheard of and

unexpected manner. The Only-begotten Son of God became the first-born of the Virgin from Nazareth so that, as the only Holy and Pure One, without the stain of sin, He might offer Himself as a sacrifice for our salvation.

Does God truly require human sacrifice? Certainly not! It is we, created in the image and likeness of God, who need to offer our life to God, order our life according to His commandments, and acknowledge before God that everything we are belongs to Him. The only One who was capable of offering such a perfect sacrifice to God the Father was the God-man, Jesus Christ, the Immaculate Lamb, who, even though He was Innocent, offered Himself to God on behalf of all humankind, and thus opened for us the path to eternal life by His resurrection from the dead.

He is our Pascha and, as true God, is called perfect.

The Pasch-Passover of the Old Testament remembers a remarkable event, when the Almighty Lord liberated His chosen people from Egyptian bondage, and the angel of death “bypassed” every home, which was marked on its doorpost by the blood of the paschal lamb. That is, in fact, the first meaning of the Hebrew word for the feast, *pesach*, which conveys the image of divine punishment “passing over,” or “passing by.” Thus, when we sing that Christ is “our Pasch,” we magnify the One, through whom we have been given the possibility to avoid the consequences of our sins, provided we make a determined decision to leave the captivity of sin and passions, repent and follow His Gospel. For He has saved us by His own blood! “Know that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you” (1 Peter 1:18-20).

Not all are able to receive this message of salvation. To speak of the Christ-Lamb, crucified on the cross, in today’s world seems as problematic as it was in the times of the earliest Christians. This was St. Paul’s understanding when he wrote: “For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, ‘I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart’” (1 Corinthians 1:18-19). Even though Christ’s Gospel is being preached now for almost two thousand years, often it seems that the world, even one that calls itself “Christian,” still understands only the language of riches, affluence, power, weaponry, and might. Manifestations of the folly of the mighty of this world never disappear from the arena of history. They take on different forms: empires, reichs, unions, federations, led by individuals, who propose themselves instead of God, and impose on others their own depravation as a measure of truth.

However, in every generation there will also be those, who understand God’s ways, know how to be gentle lambs of God in the history of their people, who follow God’s gentleness, humility, meekness, spirit of sacrifice, who understand that not only do crosses and suffering pass, but that without them there is no resurrection. In our circumstances among such individuals are thousands of the best sons and daughters of our people, who sacrifice their lives for our freedom and independence. Precisely in the Risen Christ, our Unblemished Lamb, we come to understand the paschal value of their pure sacrifice, which leads us out of the house of captivity, the meaning of Ukraine’s suffering at the start of the new millennium.

Most often, it is in weakness and infirmity that God’s power and God’s wisdom is revealed. What is important is not to allow oneself to be tempted, or deceived, or discouraged in our fight, for that, against which we struggle, is merely a manifestation of the unclean spirit, who shakes, falls to the ground, foams at the mouth and convulses, for it knows that by the blood of the unblemished Paschal Lamb its end is near (see Mark 9:17-27). The Risen Christ, who through suffering and death carries us over to resurrection and eternal life, comes to us today showing us the wounds on His glorified body. As then he spoke to his frightened apostles, so

Hospitality in the Early Church

The word *hospitality* is derived from the Latin word *hospes*, which means guest. To be hospitable is to be welcoming and friendly to guests. In Greek, the word for hospitality is *philoxenia* (*love for the stranger*), which is derived from the word *xenos*, meaning *stranger*.

Hospitality is not so much a task as it is a way of living life and sharing with others: being welcoming and friendly to guests, travellers, and foreigners. A home that lives and breathes hospitality is a home that is alive.

In the ancient world and in the early Church, hospitality was taken very seriously. It was a public and sacred duty to welcome strangers and travellers, to offer them food, shelter and protection. The honour of the entire community was at stake. Hospitality was viewed as a pillar on which the moral structure of the world rested.

Hospitality Today

Today, our understanding of hospitality has been reduced to the idea of inviting friends, family, parishioners or fellow-believers for dinner and fellowship, whether at home or in the parish hall.

Our challenge is to go beyond the conventional understanding of hospitality and to re-discover the gift of hospitality as it was understood in ancient times and by the early Church.

In our twenty-five year plan, our goal in the area of Service is to renew the spirit of hospitality...

Continued on next page’s green column.

...among our families, in our parishes and in the Ukrainian Catholic Church as a whole. Hospitality will not just happen unless we give it deliberate attention.

Welcoming the Stranger in Our Midst

No room in the inn.

Already at his birth, Jesus knew what it was like to be turned away, rejected, unwanted. When it came time for Mary to deliver her child, she gave birth to a son, "laid him in a manger, because there was no place for them in the inn" (Luke 2:7).

Imagine. No room in the inn for the Son of God.

No wonder Jesus often preached on the theme of welcome.

Let us reflect on some of the passages from the Bible that speak to us about welcoming the stranger in our midst.

The Greatest Commandment

When a lawyer asked Jesus, "Teacher, which commandment in the law is the greatest?" He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets" (Matthew 22:36-40; see also Luke 10:27).

To offer hospitality is to love God, love self and love neighbour.

Continued on next page's green column.

today he says to us, his disciples: "Why are you troubled, and why do doubts arise in your hearts?" (Luke 24:38).

How much have we already experienced the "impossible" made possible for those, who firmly kept their faith in the Risen Lord! Seventy years ago the evil one decided once again to crucify our people and drag our Church into the grave. However, to the surprise of the entire world, she rose and became stronger than at any time in her history. At the Lviv pseudo-sobor of 1946 the enemy attempted to forcibly separate us from unity with the successor to the apostle Peter. Today we are living witness to how the blood of the martyrs and confessors of our Church has forever sealed this Catholic unity and become a force of resilience and resurrection for Ukraine, a force for the unity of its people, and a catalyst for social renewal. Indeed, through such a witnessing of faith in the resurrection an authentic unification of the Churches of Ukraine is possible, a restoration of the unity of the Churches of Kyivan Christianity, which we have received as an inheritance from Prince Volodymyr, equal-to-the-apostles.

Beloved in Christ! The Risen Lord calls us to perfection. Indeed, He Himself is the only source of every perfection—our Saviour, who completes and makes precious and lasting the fruit of our efforts. If we are still far from perfection, if our state is not yet that of which we dream, we do not have reason to abandon our effort: to build, live and struggle for God and Ukraine, for Christ is our Pasch.

I greet all of you with today's feast, or rather, with Christ's spiritual victory this day over the power of the enemy and the realm of evil. Once again to all of you, in Ukraine and throughout the world, I send my heartfelt festive greeting, and sincerely wish you the blessings of the Resurrection of our Lord, a tasty sharing of our traditional blessed egg, and a Paschal joy that is full of light.

The grace of our Risen Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

Christ is risen! – Truly, He is risen!

+ SVIATOSLAV

Given in Kyiv

at the Patriarchal Cathedral of the Resurrection of Christ,

March 20, 2016 A.D.



The Descent into Hades Icon:

The Central Icon of our Faith

IMAGE ON FRONT COVER OF BULLETIN

The Icon of the Resurrection of our Lord and Savior Jesus Christ is technically the Icon of Christ's Descent into Hades, but is commonly called the Anastasis or Resurrection Icon. It is the visual Gospel, the Holy Scripture written in form and picture, for all to participate in the Good News of this event.

The Icon of Christ's Descent into Hades is not a photojournalists recording of what took place in the bowels of the earth, but rather a spiritual representation of the significance, reality and importance of what Christ accomplished. Many of the elements that we see come from the apocryphal Gospel of Nicodemus and although the details vary from icon to icon, the essential elements remain the same:

- We read from The Acts of Pilate, from the text of Nicodemus "The bronze gates were broken in pieces and the bars of iron were snapped; and all the dead who were bound were loosed from their chains, and we with them. And the King of Glory entered like a man, and all the dark places of Hades were illumined..." Christ is shown standing on the gates of Hades which are suspended over a black hole in the form of a cross. Hades is depicted as a person, conquered and bound.
- Sometimes Satan is depicted with two heads to show his multiplicity and lack of integration or personhood. The hardware that held the gates in place is shattered and scattered, showing that the gates will never be closed again.
- Christ is dressed in a garment of white, orange or sometimes even dark hues of blue, or brown, but with gold highlights emanating light from His transfigured body, showing that He is the Light of the world. His cape flies to show that He is not ascending, going up, but actually descending into Hades, and having resurrected He is shown in His glory. This is signified by the blue Mandola behind Him, which we also see in the Transfiguration and in the icon of the Koimoseis or Falling Asleep of the Virgin Mary.

- He is raising Adam from his tomb with Eve on the other side. Adam offers his hand to Christ rather than clasping Christ's hand to show that it is Christ who raises us from the dead. With His other hand, Christ raises Eve from her tomb, or He may be depicted holding a scroll in His hand, in order to proclaim the Good News to the captives. Sometimes He is shown holding a cross in His hand, the tool by which He broke apart the gates of Hell.

- Christ's hands and feet show the marks of the nails, as is the case in the Icon of the Touching of Thomas, but which is not true of the Icon of the Ascension. Sometimes angels are shown above the mandola, (also known as the "glory orb"), holding the tools of salvation: the cross, the lance and the sponge. These are elements that also appear in The Icon of The Extreme Humility of Christ.

- There are many figures surrounding Christ. On the left side in this icon we have 1) the Kings David and Solomon who are Christ's relatives, according to the flesh; 2) St. John the Baptist, the last of the Old Testament Prophets is also present, proclaiming in Hades as he did in this world "Repent for the Kingdom of God is at hand." Some say that John died before Christ so that he could be the "Forerunner" even in Hades; 3) Moses is also shown, wearing a Phrygian cap, he represents the first covenant and one who witnessed the first Passover; 4) and Abel, the first to suffer injustice as the consequences of sin; 5) In the background are various kings, prophets, and righteous men who immediately recognize the Risen One.

- On the right side we have the contemporaries of Christ showing us that this is an eternal act that transcends time and space.

This is the quintessential icon for the faithful because in it is the fulfillment of God's purpose for humanity. It speaks of the Restoration of Adam (and all humanity) into communion with God and tells of the Awesome Victory over Death.

*"To earth hast Thou come down, O Master, to save Adam, and not finding him on earth, Thou hast descended into hell, seeking him there."
-From Paschal Matins*

(article taken from ImageAndLikeness.com)

I was a stranger and you welcomed me.

The Last Judgement

In Jesus' sermon on the Last Judgement, he said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.... Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, *I was a stranger and you welcomed me*, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

"Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? *And when was it that we saw you a stranger and welcomed you*, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me'" (Matthew 25:31-40).

To welcome the stranger in our midst is to welcome Christ himself.

I was a stranger and you welcomed me.

READ THE REST OF THIS ARTICLE AT EEPARCHY.COM OUR BISHOP'S WEBSITE.

At St. Stephen Protomartyr we know that we are not perfect, but we strive to grow closer to God in all that we do.

Our faith is Christ-Centered, saturated with sacred scripture, holy Tradition, authentic, profound, and ancient - yet completely relevant.

As a community we understand that we must know, love and serve God and all people in order to become balanced and complete. This call to profound personal intimacy is beautiful and real; both solemn and joyful at the same time.

What's a Byzantine - Ukrainian Catholic Church?

Byzantine Christians are those whose traditions, theology and spirituality flow from the early Church in the Middle East and Eastern Europe. Most Eastern Christians are commonly called Orthodox.

Byzantine Catholics are those who proudly maintain their rich Eastern (Orthodox) liturgical, spiritual and theological ways, and yet are in full communion with the Roman Catholic Church. We recognize the leadership of the Pope of Rome, but are not ourselves Roman Catholic.

Our liturgical life is rich with meaning and actions, that speak to our whole beings. Much of our worship remains unchanged from that of our Fathers and Mothers of the early centuries of Christianity.

At St. Stephen Protomartyr, ALL PEOPLE ARE WELCOME who wish to live a Christian and Catholic way of life, regardless of their ethnic, economic, history or any other backgrounds. We are part of God's Holy Church, here to joyfully lead the life taught by the Risen Christ, reaching out with love and proclaiming His word to all people for the glory of God.

If you are spiritually hungry, and if you are looking for a vibrant community to grow with, we welcome you to check us out at <protomartyr.ca> or visit us in person. We look forward to getting to know you.



CHRIST IS RISEN!

The PAdres, Fr MARK and Fr Bo, and all the parish staff, wish you today, this Easter Sunday, all the joy that comes from following the Risen Christ! We have prayed with you the Resurrection Matins, which says:

“Christ, the crown by which we are blessed, has appeared as a yearling lamb. Freely He has given Himself as our cleaning paschal sacrifice. From the tomb He has shone forth, our radiant Sun of Righteousness!”

Everyone is crowned today, in anticipation of the crowns we hope to receive in heaven!

May God bless you while you continue the journey with His disciples.

