



St Stephen Protomartyr

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Mon-Thurs 9:00am -2:00pm

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Parish Website:
www.saintstephencalgary.ca

Parish Calendar:
[www.saintstephencalgary.ca/
calendar1.html](http://www.saintstephencalgary.ca/calendar1.html)

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

Eparchy Website:
www.edmontoneparchy.com

DIVINE LITURGIES:

Sunday Services:
8:30 am—Ukr/Eng
10:05—Rosary
10:30 am—English
(live-streamed on Facebook &
www.saintstephencalgary.ca/)
5:00 pm—English

Weekday Services:

Wednesdays & Thursdays at 9:00am
Saturdays
5:00 pm Confessions
6:00 pm Vespers

Pascha

The Feast of the Resurrection of Our Lord God and Saviour, Jesus Christ

Christ is Risen! Indeed He is Risen!
Христос воскрес! Воистину воскрес!

After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.

Paschal Troparion

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

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... Now... Only-begotten Son...

Third Antiphon

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

Troparion: 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.

Troparion: 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.

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

Troparion: 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,* trampling 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.

Instead of Holy God:

All you who have been baptized into Christ, you have put on Christ! Alleluia! (3)

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!



HOLY MYSTERIES

CONFESSION:

Saturdays 5:00 to 5:45 pm
or by Appointment
403-249-4818, ext. 2

MARRIAGE, BAPTISM-CHRISMATION- EUCCHARIST, FUNERALS :

Arrangements with the Pastor
403-249-4818, ext. 2

ANointing OF THE SICK:

For emergencies call
403-249-4818, ext. 9

DIVINE LITURGY INTENTIONS :

Arrangements with the office

CLERGY & RELIGIOUS

Pastor :

Fr. Michael Bombak
FatherMichael@Protomartyr.ca
Office:403-249-4818, ext. 2

Pastor, St. Basil's Melkite Greek Catholic Church

Pastor: Fr. Samer Naaman
403-249-4818, ext. 3
stbasilmelkitecalgary@gmail.com
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Catholic Church Calgary

PARISH OFFICE

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Sacramental Coordinator:

Kim Bombak
Sacraments@Protomartyr.ca

Communications Coordinator:

Mirna Farahat
coordinator@Protomartyr.ca

HALL RENTAL INQUIRIES

Maria Dwulit, cell: 403-816-5610,
email: Hall@Protomartyr.ca

HALL & KITCHEN

403-249-4818, ext. 6

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. (*Psalms 117:24,1*)

Epistle—Acts 1:1-8

A reading from the Acts of the Apostles.

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Alleluia, Tone 4

verse: When you rise, You will have compassion on Sion.

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. (*Psalms 101:14,20*)

Gospel—John 1:1-17

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 nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world.

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become 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 became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"

And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

Hymn to the Mother of God

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! Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult 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.

Instead of Blessed is He Who comes... we sing:

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

Instead of We have seen the true light... we sing:

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

Instead of May our mouths be filled... we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life. (3)

Instead of Blessed be the name of the Lord... we sing three times:

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

Paschal Dismissal

Deacon: Wisdom!

All: Shine, shine, O new Jerusalem!* for the glory to the Lord has risen upon you!* Exult now and be glad, O Sion!* And you, O chaste Mother of God,* take delight in the resurrection of your Son.

Priest: Glory be to You, O Christ our God, our hope, glory be to You.

All: Christ is risen from the dead trampling death by death,* and to those in the tombs giving life!* Lord, have mercy. (3)* Give the blessing!

Priest: Christ is risen from the dead trampling death by death, and to those in the tombs giving life! through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers; of our father among the saints, John Chrysostom, archbishop of Constantinople; and all the saints, will have mercy on us and save us, for He is good and loves mankind.

All: Amen.

After the final Amen, the priest, with cross raised on high, exclaims Christ is risen thrice and we respond Truly, He is risen each time. Then, the Troparion Christ is risen is sung as at the beginning of the Liturgy, but with the addition:

And to us he has granted life eternal;* we bow down before his resurrection on the third day.





Pascha – The Resurrection of Our Lord - April 17

- 7:30am † Resurrection Matins & Easter Divine Liturgy (Bilingual - Choir) Blessing of Food in Hall
Livestreaming : <https://youtu.be/ucaDM7AYwuw>
- 10:30am † Easter Divine Liturgy (English - Cantor) - Blessing of Food in the Hall
- 6:00pm Agape Vespers (A joyful evening Resurrection service)



LITURGY HELPERS

APRIL 17 (PASCHA SUNDAY)

EPISTLE READERS

- 8:30 am Andy Sakundiak
- 10:30 am KofC
- 5:00 pm Vacant

HOSTS/USHERS

- 8:30 am David & Arlene Franko
- Gerald Strashok
- 10:30 pm KofC
- KofC
- 5:00 pm Vacant

ROSARY 10am Vacant

APRIL 24

EPISTLE READERS

- 8:30 am Vacant
- 10:30 am Vacant
- 5:00 pm Vacant

HOSTS/USHERS

- 8:30 am Vacant
- Vacant
- 10:30 pm Vacant
- Vacant
- 5:00 pm Vacant

ROSARY 10am Vacant



DIVINE LITURGY INTENTIONS

Saturday, April 16:

GREAT AND HOLY SATURDAY

- ❖ 3:00pm – in memory of the repose of the soul of +Burt Tysowski
- ❖ 7:00pm – Nadhrobne (transfer of the Holy Shroud)

Sunday, April 17:

PASCHA SUNDAY

- ❖ 7:30am – for the intentions and needs of all parishioners
- ❖ 10:30am – for the repose of the soul of +Fr. John Adamyk
- ❖ 6:00pm – Agape Vespers

Wednesday, April 20:

- ❖ 9:00am – CANCELED

Thursday, April 21:

- ❖ 9:00am - CANCELED

Saturday, April 23:

- ❖ 5:00pm – Confessions
- ❖ 6:00pm – Great Vespers

Sunday, April 24:

- ❖ 8:30am – for the intentions and needs of all parishioners
- ❖ 10:30am – for peace and comfort for Jeanette Schnirer
- ❖ 5:00pm – for the repose of the soul of +Zofia Glab

Ukraine Support – Volunteers Needed!

One initiative of St. Stephen's Ukraine Support Committee is to provide an opportunity for all parishioners to participate in providing important social support to any Ukrainian evacuees who may turn to us for assistance. Social support will be necessary for those, mainly women often with children, who find themselves in a strange country and culture having lost all their support mechanisms and incurred personal trauma. Husbands, fathers and extended family members have been left behind. Social support is a ministry of accompaniment. It can be someone to turn to for advice or just to have a contact to talk to. It may involve assisting with transportation to appointments, or grocery shopping. It may be just having a friend.

We look to developing a roster of volunteers, indicating how they may be able to help in this very important function. Ukrainian language skills may be helpful but are not essential and should not hinder participation. If interested, please contact Allan Oryschak at aoryschak@gmail.com



We invite all parishioners to attend the Easter Lunch, to be held on **Sunday April 24, 2021 after the 10:30 am Liturgy**, hosted by Parish Council, Knights of Columbus & UCLWC.

There is no cost to attend this Parish event.
Looking forward to see you all.

FUNDRAISER FOR UKRAINE

Sunday, May 15, 2022 at 3:00 pm

at St. Stephen Cultural Centre

DELICIOUS MEAL AND A UKRAINIAN DANCE GROUP FOR A CAUSE!

Cost: \$50 /person

TICKET SALES:

Maria: 403-816-5610

Ambrose: 403-862-3269

Linda : 403-249-4818 (etransfer & Credit card)



Family fun night

Join us for fellowship, supper and fun following the May 7th Saturday 5 PM Liturgy.

Bring a potluck meal to share and meet new and old friends. There will be a bouncy castle for children.

All are welcome! More details to follow.



Sunday evening Liturgy to become Saturday evening Vespers Liturgy, 5 PM, beginning April 30th. On this "transition weekend" both services will be offered and then just the Saturday evening 5 PM moving forward.



Visit the Ark after Sunday morning Divine liturgies temporarily located in Classroom #2 for First Communion gift ideas and for last minute Easter Basket blessing supplies in anticipation of celebrating the Great Pascha; paska baking forms, a basket cover, candles.

Pysanky making supplies have been restocked and design books are available to write pysanky which has been part of Ukrainian culture for centuries. Plastic egg sleeves in a variety of patterns make egg decorating even easier!

UCWLC Meeting

We invite all UCWLC members to attend an in person meeting in the hall on Thursday April 21, 2022. We are so excited to be able to hold this meeting in person, and we cannot wait to see you all. Blessings to you all.

BARTENDER WANTED

Qualified bar tender wanted
Text or call Johnny on 403-880-0874

EASTER PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

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

Christ is Risen!

*You have descended into the depths of the earth, O Christ,
And have broken the eternal bonds which held the captive,
And like Jonah from the whale on the third day,
You arose from the tomb!
Ode 6, Paschal Canon*

Beloved in Christ!

This year we approach the Pascha of Christ in the midst of particular challenges, suffering, cruelty, indignities, and ruin. For our people, in Ukraine and abroad, it would seem that the cross of our Lord was abruptly thrust upon our shoulders from the very beginning of Great Lent, and we have already been carrying it not for a day or two, a week or two, but continuously, day and night. For us, Holy Friday has become our daily bread, our everyday reality, and we do not know when the glorious day of victory over evil, hate, and violence will come. However, precisely today our Lord calls on us to have no doubt in the victory of light over darkness, life over death, truth over falsehood, and He assures us of His love and grace. From Him, our Risen Saviour, we draw strength in the midst of our suffering today. He is the source of our hope. Therefore, together with the apostle Paul, we say today: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair... For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh" (2 Cor. 4:8,11). In that spirit with confidence, we greet one another with the victorious salutation: Christ is risen! Truly, He is risen!



You have descended into the depths of the earth, O Christ...

In His suffering and death on the cross, Christ descends into the depths of our fallen human nature. Accepting the worst cruelty—betrayal, unlawful condemnation, mockery, spitting, strikes in the face, scourging, and killing (see Mk. 10:33-34), the Son of God takes upon Himself all the consequences of human sin. He touches the furthest distance from God, the worst human downfall, the greatest defacement of dignity, for which mankind was created. Possibly, this week in the context of war, when we read or listened to the Passion Gospels, we especially felt and experienced all that our Lord underwent for our salvation.

At the same time we have become aware of how human nature remains fallen, how the devil continues to control human beings, who have no God in their hearts. He who sows hatred and instigates war against one's neighbour, opposes the Almighty. All war is a clear manifestation of the ruinous, murderous action of the devil, for only the evil one is able to spread fear and carry death in such a manner, is able to inflict such wounds, and destruction, and pain, and loss. And even when the path to recovery and healing of trauma may seem distant, closed, or unpassable for those suffering, we must remember that with the Risen Christ there is nothing that cannot be conquered or healed. The war of Russia against Ukraine is the latest war of a prison of nations that seeks to reestablish itself before our very eyes. The occupier once again brings to us chains, with which entire generations of our ancestors were fettered. The chains that bound the arms of Cossacks who built Saint Petersburg. The chains that for centuries bound the intellectual and ecclesial life of Ukraine. The chains of serfs, chains of the Holodomor, chains of millions of deported and exiled Ukrainians, whose bones are strewn across the vast Siberian expanse "to the ends of the earth." The ideologues of Russia's war against Ukraine state openly that our existence is a mistake of history—one that must be rectified precisely through "eternal bonds" of death and destruction. This is a war against the very right of the Ukrainian people to its own history, language, and culture, to its own independent country, its own existence.

From a spiritual perspective it has become clear how our aggressive neighbour is unable to cast aside his false idols and how in them he continues to pursue his greatness at our cost. With his cruise missiles, bombs, and artillery shells, he seeks to instill fear, to drive us into the depths of the earth and non-existence, to bind us with eternal chains. And precisely in those underground shelters a miracle takes place—one of common prayer, selfless help of neighbour, unbroken spirit, and of demonstrating the power of the presence of God.

And have broken the eternal bonds which held the captive...

Our traditional icon of Christ's Resurrection is the icon of the Descent into Hades. On it we find depicted the dislodged doors

Continued ...



of hell and the broken chains of sin. The Resurrection of Christ is a feast of victory – victory of life over death, of Divine truth over diabolical falsehood, of love over hate. One of our soldiers wrote on his helmet the following prayer: “God, if I am killed on the field of battle, take me into paradise, for I have already been in hell!” In His resurrection Christ emerges not only from the empty tomb, but from the depths of hell and from deadly captivity for humankind. He emerges not alone, but by taking our forebearers Adam and Eve by the hand, he leads all humanity out of the bonds of death. He takes the hand of our soldiers and volunteers, our civilian population, who have seen the hell of Russian occupation – he takes the hand of Ukraine and leads it to resurrection, filling it with the paschal joy of the victorious hymn, “Christ is risen!”

Today, when Ukraine is defending itself against an insidious foe, more than ever we are called to spiritual warfare, remembering that evil can only be overcome by good. Saint Paul reminds us that we must be cautious, so that in the midst of the horrors of war we remain human and not fall into the devil’s trap of malice and hate: “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery... For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself’” (Gal. 5:1,14). And then he encourages each of us to open up to Divine grace and allow the Holy Spirit to bear His life-giving fruit: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Gal. 5:22-23).

Pascha is the feast of the victory of love over hatred, of joy over sorrow, of peace over war, of patience over panic, of kindness over anger, of faithfulness over betrayal, of gentleness over unrest, of self-control over voracity. Pascha is the victory of spirit over flesh, of truth over mendacity, of life over death. Christ rose from the tomb in order to raise up and grant victory to those, who have been swallowed up by death, slavery, and degradation, as once was Jonah by the whale.

And like Jonah from the whale on the third day, You arose from the tomb!

What an irony it is that the enemy planned to celebrate his victory in the capital city of Kyiv in three days! He thought that he would quickly swallow up an entire people, but his insidious plans were broken by the heroism of our armed forces. In reality, it is Christ, risen on the third day from the tomb, who grants us who believe in His resurrection, faith in victory over hell and death. St. John Chrysostom, in his paschal sermon, notes that the enemy of the human race “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.” Similarly, our enemy took what he saw, but fell because of what he failed to see – the power of the spirit, faith, and love of our people! Our victory, the victory of Ukraine, flows from the power of the risen Christ, who leads us out of the depths of the horrors of war and death, who breaks the eternal bonds and victoriously leads us to life. To celebrate the Pascha of Christ in a time of war is to already taste our victory. Let us have no doubt!

The one who brings death is destined for defeat because Ukraine is celebrating Pascha! Again, John Chrysostom, echoing the words of the Apostle of the Gentiles (see 1 Cor. 15:55), proclaims: “O Hell, where is your victory? Christ is risen, and you are overthrown. *Voskres Khrystos*, and the demons are fallen. *Anesti Khrystos*, and the angels rejoice. Christ is risen, and life flows freely.” The one who sought to enslave us by death is already defeated, for his main weapons of colonization and aggression have been destroyed by Christ Himself through His death on the cross and glorious Resurrection.

Dear Brothers and Sisters in Christ! Today I extend to all of you my fatherly and brotherly embrace, and share with you the joy of Pascha. I embrace all who fight on different fronts – spiritual and physical, especially our unbreakable soldiers, our dedicated pastors, and tireless volunteers. I embrace with paschal joy all who have been forced to leave their home and even their native land, and pray for your speedy return in a time of peace, which will surely arrive. I embrace in prayer all the wounded, so that in your suffering you feel the support, love, and gratitude of an entire nation, but especially – God’s grace and constant love. I greet all who all over the world support and assist Ukraine, in efforts both great and small. As a world community we have shown ourselves to be like a beehive, where each of us senses in spirit what he or she must do in the face of danger. I embrace those who are in occupied territories, in areas of military engagement – those who do not have the possibility to prepare an Easter basket and who sing “Christ is risen!” under the roar of cannons and exploding shells. In the hope of the resurrection, I cry and weep with all who lament their dead, from the ranks of the armed forces, and from the civilian population. May each of us today sense hope in a bright future in peace and harmony, for the Resurrection of Christ is the source of peace. May the rich symbolism of our traditional pysanka remind us that the Risen Lord is the source of heavenly gifts, of joy, goodness, victory, and eternal life.

I embrace with a fatherly love all the clergy, religious, and faithful in Ukraine and throughout the world, and sincerely wish you all a blessed Easter feast, 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, on the Feast of the Annunciation of Most Holy Theotokos –



2022 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,
Jesus said to them, "Do not be afraid" (Matthew 28:8)



Easter and the Resurrection: A Journey from Fear to Joy and Hope

Today, we celebrate the glorious Feast of the Resurrection of our Lord, Jesus Christ. Today, we rejoice in Christ's victory over sin and death. Today, all things are filled with joy.

As we celebrate the Feast of the Resurrection of our Lord, and as we try to make sense of what it means for us today, let us reflect on the myrrh-bearing women – the first to encounter the news of the Risen Lord, and their incredible journey from fear to joy and hope.

The myrrh-bearing women are the eyewitnesses of Jesus' death and the place of his burial. They are also the witnesses of his resurrection. They are the ones who receive the glorious news from the angel, who tells them, "Do not be afraid; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. Go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you" (Mark 16:6-7).

Yet, in the Gospel of Mark's telling of the Resurrection account, we read: "So the myrrh-bearing women went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid" (Mark 16:8).

"Terror and amazement had seized them; and they said nothing to anyone, for they were afraid."

Fear had the potential to prevent the myrrh-bearing women from fulfilling the task given them by the angel. Fear had the potential to paralyze them, to bind them. Fear brought about in the myrrh-bearing women worry, terror, panic, anxiety, an inability to act. Fear could have prevented us from ever learning about the Resurrection of Our Lord, instead leaving Jesus buried in the tomb forever. Yet, somehow the myrrh-bearing women were able to overcome their fear. Matthew's Gospel tells us: "So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me'" (Matthew 28:8-10).

The fear of the myrrh-bearing women had turned to joy and hope. Their newfound courage and strength transformed them into witnesses and messengers of the Resurrection. Their testimony allowed the Good News of the Word of God to spread and the number of faithful to increase greatly, so much so that today some 2.38 billion people around the world are followers of Christ, that is, one-third of the world's population.

In the context of this year's celebration of the Feast of the Resurrection of Our Lord, the whole world watches in disbelief and dismay that Ukraine has been invaded by Russia, causing massive destruction and the loss of thousands of innocent lives, many of whom are women and children. The fear of war once again, like that of the myrrh-bearing women, has the potential not only to paralyze the people of Ukraine but the entire world. Yet, this is clearly not the case. The people of Ukraine have found courage to fight and to defend their families and neighbours in the midst of the chaos that war brings. Furthermore, the people of Ukraine fight bravely not only to defend their nation but the very fabric of freedom and democracy, upholding the fundamental ideals and principles of justice and human dignity that the world values and promotes.

We might ask ourselves just where does the courage of the people of Ukraine come from? The short answer is faith in God and in the Risen Lord. Already in the first century, Saint Andrew the Apostle, according to the chronicle *The Tale of Bygone Years*, erected a cross on the banks of the Dnipro River, prophesying that a great city would be built on its shores – today's city of Kyiv, which has stood through the centuries as a centre of faith and witness to God's love for God's people. For centuries others have coveted these lands, yet each time the people of Ukraine, led by the Church, have emerged victoriously from the catacombs, experiencing in their own right Christ's passion and crucifixion, journeying to the Resurrection and the newness of life. In this the people of Ukraine find strength.

Today, fear has the potential to silence the voice of the people of the world. Like the myrrh-bearing women, let us find courage to overcome our fear. Let us continue to speak with one voice and one heart, speaking on behalf of the people of Ukraine whose voice is being attempted to be silenced by foreign aggressors. Let us speak truth about what is happening in Ukraine, in solidarity and with conviction that war is wrong, and that peace is the only path forward. Our voice is being heard. The world has responded in an outpouring of prayer for peace in Ukraine and love for its people by providing unprecedented humanitarian aid in response to the world's worst humanitarian crisis since the Second World War.

We pray for peace in Ukraine, and throughout the world. We pray in particular for the people of Ukraine as they endure the war. We pray for their safety and for their families. We pray for those who have left Ukraine and those who remain. We pray for those who have died. May God bless you and may the Mother of God spread her omophorion of protection upon you.

As we celebrate the Feast of the Resurrection, let us be the myrrh-bearing women of today. Like them, let us break free from any fear that holds us back. Let us go tell others, boldly and with courage, of the joy of the Gospel message, of God's love and mercy in the world, so that they too may experience joy and hope in their lives. As the Ukrainian Catholic Bishops in Canada, we pray that God's grace and love fills your heart, and that of your family and friends, and brings happiness and peace to all people.

Christ is Risen! Indeed He is Risen!

Sincerely Yours in Christ,

+ Lawrence Huculak, OSBM, Metropolitan Archbishop of Winnipeg
+ David Motiuk, Eparchial Bishop of Edmonton; Apostolic Administrator of New Westminster
+ Bryan Bayda, CSSR, Eparchial Bishop of Saskatoon; Apostolic Administrator of Toronto
+ Michael Wiwchar, CSSR, Bishop Emeritus of Saskatoon
+ Stephen Chmilar, Bishop Emeritus of Toronto