

ALL CHURCH SERVICES AND PLANNED EVENTS HAVE BEEN CANCELLED UNTIL FURTHER NOTICE!

Please join our services by visiting our website and clicking on the Livestream icon: <https://st-athanasius.ca/nl/> Or Facebook: <https://www.facebook.com/reginaukrainiancatholicnorth/>

JOIN US AT 9:00 A.M. FOR THE PRAYING OF THE ROSARY.

PALM (WILLOW) SUNDAY

FIRST ANTIPHON: I love the Lord, because He hears the voice of my supplication. **Through the prayers of the Mother of God, O Saviour, save us.**

Because He has inclined His ear to me, I will call upon Him all my days. **Through the prayers ...**
The pangs of death encircled me; the dangers of Hades caught me. **Through the prayers ...**

I met with anguish and pain, I called upon the name of the Lord. **Through the prayers ...**
Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever and ever. Amen.

THIRD ANTIPHON: Give thanks to the Lord, for He is good, for His mercy endures forever.

TROPAR (Tone 1): Before Your passion, Christ our God, You gave proof of the resurrection of all by raising Lazarus from the dead. Like the children we too, bear banners of victory and cry out to You, the conqueror of death: "Hosanna in the highest! Blessed is He Who comes in the name of the Lord."

Let the house of Israel say that He is good, and His mercy endures forever.

Before Your passion ...

Let the house of Aaron say that He is good, and His mercy endures forever.

Before Your passion ...

Let all those who fear the Lord say that He is good, and His mercy endures forever.

Before Your passion ...

WISDOM: Blessed is He who comes in the name of the Lord; We blessed You from the house of the Lord. The Lord is God and He has appeared to us.

Before Your passion....

TROPAR (Tone 4): Buried with you in baptism, Christ our God, we have been made worthy of immortal life by Your resurrection. In praise we cry out: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

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

KONDAK (Tone 6): Seated on Your Throne in heaven, Christ our God, You received the praise of the angels, and riding the colt on earth, the shouts of the children. They cried out: "Blessed are You who came to restore Adam!"

PROKIMEN (Tone 4): Blessed is He who comes in the name of the Lord, the Lord is God and has appeared to us.

Verse: Give thanks to the Lord, for He is good, for his mercy endures forever.

EPISTLE: A reading from the Epistle of St. Paul to the Philippians (4:4-9)

Brothers and Sisters! Rejoice in the Lord always! I say it again, Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus. Finally, my brothers, your thoughts should be wholly directed to all that is true, all that deserve respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise. Live according to what you have learned and accepted, what you have heard me say and seen me do. Then will the God of peace be with you.

ALLELUIA VERSES: *Sing to the Lord a new song, for He has done wondrous deeds.
All the ends of the earth have seen the salvation by our God.*

GOSPEL: St. John 12:1-18

Six days before the Passover Jesus came to Bethany, the village of Lazarus whom Jesus had raised from the dead. There they gave him a banquet, at which Martha served. Lazarus was one of those at table with him. Mary brought a pound of costly perfume made from genuine aromatic nard, with which she anointed Jesus' feet. Then she dried his feet with her hair, and the house was filled with the ointment's fragrance. Judas Iscariot, one of his disciples (the one about to hand him over), protested: "Why was not this perfume sold? It could have brought three hundred silver pieces, and the money have been given to the poor." (He did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there.) To this Jesus replied: "Leave her alone. Let her keep it against the day they prepare me for burial. The poor you always have with you, but me you will not always have." The great crowd of Jews discovered he was there and came out, not only because of Jesus but also to see Lazarus, whom he had raised from the dead. The fact was, the chief priests planned to kill Lazarus too, because many Jews were going over to Jesus and believing him on account of Lazarus. The next day the great crowd that had come for the feast heard that Jesus was to enter Jerusalem, so they got palm branches and came out to meet him. They kept shouting: "Hosanna! Blessed is he who comes in the name of the Lord. Blessed is the King of Israel!" Jesus found a donkey and mounted it, in accord with Scripture: "Fear not, O daughter of Zion! Your king approaches you on a donkey's colt." (At first the disciples did not understand this, but after Jesus was glorified they recalled that the people had done to him precisely what had been written about him.) The crowd that was present when he called Lazarus out of the tomb and raised him from the dead kept testifying to it. The crowd came out to meet him because they had heard he had performed this sign.

INSTEAD OF "It is truly right...": O my soul, extol the Lord, who sat on a donkey. God the Lord has appeared to us; let us celebrate the feast, and let us rejoice and extol Christ. With palms and branches in hand, let us raise our voices to him in praise, saying: Blessed is he who comes in the name of the Lord our Saviour.

COMMUNION HYMN: Blessed is He who comes in the name of the Lord, the Lord is God and appeared to us. Alleluia! Alleluia! Alleluia!

BYZANTINE ACT OF SPIRITUAL COMMUNION

O Lord, I believe and profess that you are truly Christ,
The Son of the living God, who came into the world
To save sinners of whom I am the first.
Although I cannot now be a partaker of your mystical supper,
O Son of God,
Come at least spiritually into my heart by your Divine Grace
For the healing of my soul and body.
For I will not reveal your mystery to your enemies.
Nor will I give you a kiss as did Judas,
But like the thief I profess to you.

Remember me, O Lord, when you come in your kingdom
Remember me, O Master, when you come in your kingdom
Remember me, O Holy One, when you come in your kingdom.

O Lord, I also believe and profess that this
Which I would receive, and which is now
Here present with us in Mystery
Is truly Your most precious Body, and your life-giving Blood.
May I one day partake of your mystical supper again for the remission of
All my sins and for life everlasting. Amen.

O God, be merciful to be a sinner.
O God, cleanse of my sins and have mercy on me.
O Lord, forgive me for I have sinned without number.

With Ecclesiastical Approbation, Byzantine Catholic Eparchy of Phoenix

WEEKLY SCHEDULE:

Monday, April 6 – St. Methodius, Apostle to the Slavs [Hebrews 7:26-8:2; St. John 10:9-16]

Tuesday, April 7 – Venerable George [Ephesians 1:1-9; St. Matthew 24:36-26:2]

Wednesday, April 8 – 7:00pm – Liturgy of Presanctified Gifts (Live streaming)

Thursday, April 9 – 7:00pm – Service of the Holy Passion with 12 Gospels (Live streaming)

Friday, April 10 – Good Friday – 3:00pm – Holy Shroud Service (Live streaming)
7:00pm – Jerusalem Matins (Live streaming)

Saturday, April 11- Holy Saturday – 4:30pm – Nakhrobn Service (Live streaming)

Sunday, April 12 – Easter (Resurrection) Sunday – 8:30am – Resurrection Matins followed by Divine Liturgy (Live streaming)

2020 Streaming Liturgical Services

To see our parish services livestreaming:

Visit our website and clicking on the Livestream icon:

<https://st-athanasius.ca/nl/>

Or Facebook: <https://www.facebook.com/reginaukrainiancatholicnorth/>

See also:

Livestream/Online Services Through Our Parishes in Eparchy of Saskatoon

Especially now during this time of the COVID-19 Pandemic, please join us for Divine Liturgies and

Holy Week Services as we pray together from our homes.

Two of our parishes Livestream their Divine Liturgies & other services

And one parish is recording services through their YouTube Channel!

Livestreaming:

[Ukrainian Catholic Cathedral of St. George – Saskatoon](#)

[Ukrainian Catholic Church of the Dormition of the Blessed Mother of God – Saskatoon](#)

YouTube Channel:

[Ss. Peter & Paul Ukrainian Catholic Church – YouTube Channel»»](#)

“TUNE IN” directly from our Eparchial Website on the Home Page

by clicking on the “LITURGY LIVE ICON”!

Here is a list of live streaming services of various Ukrainian Catholic Churches in Canada and the world:

Holy Eucharist Ukrainian Catholic Cathedral
New Westminster, British Columbia | [Facebook](#)

St. Josaphat Ukrainian Catholic Cathedral
Edmonton, Alberta | [Website](#) | [Facebook](#)

St. Basil the Great Ukrainian Catholic Church
Edmonton, AB | [YouTube](#)

St. George Ukrainian Catholic Cathedral
Saskatoon, Saskatchewan | [Website](#)

Dormition of the Mother of God Parish
Saskatoon, Saskatchewan | [Website](#)

[St. Athanasius Ukrainian Catholic Church](#)
[Regina, Saskatchewan](#) | [Facebook](#)

Holy Eucharist Ukrainian Catholic Parish
Winnipeg, Manitoba | [YouTube](#)

St. Anne Ukrainian Catholic Parish
Winnipeg, Manitoba
| [Website](#) | [Facebook](#) | [Vimeo](#) | [YouTube](#)

Sts. Peter and Paul Ukrainian Catholic Church
Winnipeg, Manitoba | [Facebook](#)

Sacred Heart Ukrainian Catholic Church
Rosburn, Manitoba | [Facebook](#)

St. Nicholas Ukrainian Catholic Church
Kenora, Ontario | [Facebook](#)

Saints Vladimir & Olga Ukrainian Catholic Church
Windsor, Ontario | [Facebook](#)

St. Nicholas Ukrainian Catholic Church
Toronto, Ontario | [Facebook](#)

Saint Joseph Ukrainian Catholic Church
Oakville, Ontario | [YouTube](#)

St. Elias the Prophet Ukrainian Catholic Church
Brampton, Ontario | [Website](#) | [Facebook](#)

Australia

Sts. Peter and Paul Ukrainian Catholic Cathedral
North Melbourne, Australia | [YouTube](#)



PALM SUNDAY



The Holy Week before Easter begins with Palm Sunday, also known as Willow Sunday (Flowery Sunday). In the liturgical hymns of Palm Sunday, we sing of the children of Jerusalem, who greeted Christ as King even though the Pharisees and scribes refused to accept Him: “O, evil and adulterous generation, why have you treated your Lord so faithlessly? ... Why have you rejected the prophet’s words which proclaim him? Your own children sang to your shame today: ‘Hosanna to the son of David! Blessed is he who comes in the name of the Lord!’”

Just as the people greeted Christ with branches from trees, so Christians also greet Christ with “palms of virtue” as he enters upon his voluntary Passion.

This day commemorates the triumphant entrance of Jesus into the city of Jerusalem, when so many proclaimed Him "King" and placed palm branches on the ground in the path of His travel. In Ukraine, it was often very difficult to obtain palms for this day, so pussy willow branches were substituted. The pussy willow was one of the first trees to show signs of early spring life, so its branches were selected as the ones to be blessed at Sunday services and distributed to the faithful. After Palm Sunday services, it was customary for Ukrainians exiting church to gently tap each other with the blessed pussy willow branches.

But the tapping of friends with the pussy willow branches was actually a wish for good preparation for Easter time, a wish for good health, wealth and happiness. The tapping was usually accompanied by the phrase: “Не я б’ю – верба б’є, за тиждень – Великдень!” “The willow is hitting, I’m not hitting, one week from today, it will be Easter” The blessed willow branches were then taken home and were placed in front of, behind or above holy pictures in the home. These branches would replace the branches that had been placed the previous year. The branches which were taken down were carefully burned.

HOLY WEEK - THE PASSION OF CHRIST



During the Holy week services, you are encouraged to pray with us and spend some time in the church with family/personal quiet meditation and prayer on this special week of the year.

In the Old Testament, the prophet Isaiah gives witness to the suffering of the Servant of God, which the Church recognizes to be the suffering of Christ:

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us

whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth (Is 53:3-7).

Jesus himself foretold his future Passion: “Everything that is written about the Son of Man by the prophets will be accomplished. For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After they have flogged him, they will kill him, and on the third day he will rise again” (Lk 18:31-33). Christ voluntarily accepts suffering and death, in order to conquer death. “It was not death which accepted life, but Life which accepted death.”

In her liturgical tradition, with various images presented by the sticheras of the Passion, the Church prayerfully hymns the salvific suffering of the Son of God. Allowing himself to be bound in the garden of Gethsemane, Christ unbinds the chains of sin of the forefather Adam.

Christ accepts the sentence of death, in order to offer the forgiveness of sins. With the reed, a sceptre of shame, Christ inscribes people into the Book of Life. With the stripping of his garments on Golgotha, Christ tears away the covering of hypocrisy from human sin. Allowing himself to be nailed to the cross the Lord puts an end to the desire of Adam for the forbidden fruit. Humanity’s written record of sins is nailed to the cross, and the lance of the centurion tears as under our debt obligations.

The tree of the cross, an instrument of death, becomes the tree of life. The body of Christ, raised upon the cross, becomes a beacon of light, lit by God, in order to find the lost drachma—the sinner. The arms of Christ spread out upon the cross become the embrace of God and a blessing for all people. The place of the crucifixion becomes Paradise, because the tree of the Cross issues the shoot of life—Christ. He fell asleep on the cross and was pierced with the lance; and from his pierced side poured forth blood and water. Therefore, with blood he redeemed all the nations, and with water he cleansed them. He who dies from the famine of sinfulness feeds the human race with the Body that is flesh of his own flesh.

THE DOMESTIC CHURCH: A PLACE OF PRAYER AND BLESSING

Food for thought in a time of pandemic

As we are confronted with the reality of our churches being closed to the general public, we have been given a unique opportunity to build up and strengthen **our Christian home as domestic church**. In the Vibrant Parish program, we encouraged our parishes to fulfil their mission as “a place to encounter the living Christ.” Today we have an opportunity to extend that same understanding of encounter with Christ to the place where we live, be it with our immediate family or community, or by ourselves. In order for this to happen, we need to remind ourselves of the priestly vocation we all share by virtue of our Baptism.

Fundamental to **our Christian understanding of the priesthood** is the notion that in reality we have only ONE PRIEST, our Lord and Saviour Jesus Christ, the perfect mediator between God and mankind. When a bishop or priest celebrates the Divine Liturgy, it is Christ who is mystically present HERE, TODAY, FOR US. Indeed, during the Cherubic Hymn, the priest literally says: “For it is You Who offer and You Who are offered; it is You who receive and You who are given, O Christ our God.” And while the ministerial priesthood in celebrating the Holy Mysteries shares in the High Priesthood of Christ in a special way, all of us as baptized Christians have a priestly vocation. We are called to be a community of priests, as foreseen in the Old Testament: “You shall be a kingdom of priests, a holy nation” (Exodus 19:6). So, what does a priest actually do and how is that reflected in our domestic church as a place of prayer, blessing and holiness? All of us are:

Called to PRAY for ourselves and for others. In this time of pandemic, let us pray for our family members, our Bishop and eparchial clergy, our fellow parishioners, our health care providers, our government authorities, all those throughout the world who are suffering. Let us take this opportunity to restore family prayer in our homes and find new ways to connect with one another in prayer as a Christian community, especially united with our parish priest, as he celebrates the Eucharist and other services on our behalf.

Called to BLESS God, to bless others and be a blessing for them. When we bless, we re-dedicate that which was created by God, so that it is used for its original purpose, for God’s glory. Parents in particular should bless their children every day, especially after evening prayers as they lie down for the night. When we bless one another, we call on God to bestow all his grace and goodness on us. When we bless God, we thank Him for all the love He shows us, even now, in the midst of these global tribulations.

Called to SACRIFICE by joining our sacrifices to those of Christ. Whether we suffer due to the temporary inconvenience that has been thrust upon us, have become sick or must care for a sick loved one, or have lost someone in recent days, we can take up our crosses willingly and joyfully, mindful of our Lord’s sacrifice on the Cross.

Called to FORGIVENESS by asking God for forgiveness and forgiving one another. In the solitude of our homes, we have an opportunity to examine our conscience, to reflect on our faults and offenses, to ask God for forgiveness, and to forgive others for their offenses, for each one of us is a work in progress. If God has never withheld forgiveness from us, what reason could we have to withhold forgiveness from others? When the time comes, we will be able to approach the Holy Mystery of Repentance, fully prepared to do so.

Called to HOLINESS as befits children of God. Let us live a life that reflects the presence of the Holy Spirit in each and every one of us. In order to approach the majesty of God, even in the privacy of our homes, we must practice virtue and avoid sin of thought, word, or deed. St. Paul reminds us that we are all made “temples of the Holy Spirit” (see 1 Cor. 6:19). Let us be worthy of that calling!

For You are our sanctification, and we give glory to You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.

PASTORAL MESSAGES FROM OUR BISHOPS:



Ukrainian Catholic Eparchy of Saskatoon Українська Католицька Єпархія Саскатуну

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Ref. # BB-20200402-01

April 2, 2020

To the Reverend Clergy, Members of Religious Orders and Faithful of the Ukrainian Catholic Eparchy of Saskatoon

“Our pioneers and ancestors kept the faith even though they seldom celebrated the sacraments in churches because of external circumstances. Let us hear God speak to us through their example and learn from them as they strengthened their domestic churches – by interior and external faith ”. (Bishop Bryan Bayda)

ATTITUDE - Maintain an active attitude of constant discernment, both secular and sacred

As COVID-19 information is constantly updated, so must we continue to learn from our science and health communities about the virus, ways to self-check for symptoms and best practices. Likewise, we must continue to update ourselves regarding the spiritual impact of this pandemic and be revitalized about how to spiritually strengthen ourselves and others. We don't have the comfort of adopting a spiritual routine and then leave it at that, such as reading a directive that may be days old and think it won't be updated. That is why I continue to meet, by Zoom and telephone, to bring to you the best practices and directives. No one should make decisions in these days without consultation, for the Holy Spirit speaks through all of us.

Since my last pastoral letter to you on March 20, 2020, more directives and suggestions have become available from the Eastern Congregation of Churches in Rome dated March 25, 2020 and in the [Letter of His Beatitude Sviatoslav with Recommendations as to how to serve the Holy Week and Easter Services During the Covid-19 Pandemic](#) (24 March 2020)¹. Clergy and parish leaders have worked tirelessly to be pastoral and understanding of the physical and spiritual needs of their families of faith. They have issued pastoral Parish directives. Yet we must be prepared to receive new and updated directives. Directives are progressing all the time.

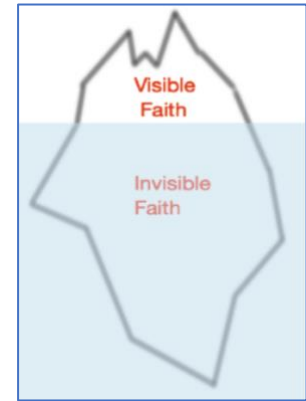
These directives have always been given in the context of the civic authorities and their directives and the progress of safety (meeting of groups limited to 250, then 100, then 50, 10, 5). Therefore, when a church official may suggest a spiritual practice, it is based on a specific context. However, this is not meant to provide someone with a means to justify a personal decision so as to ignore another church official. In other words, following the “letter of the law to avoid the spirit of the law” is not right. For example, one directive says “one may venerate...” but, more locally, the directives says

¹ [Letter of His Beatitude Sviatoslav with Recommendations as to how to serve the Holy Week and Easter Services During the Covid-19 Pandemic](#) (24 March 2020), n. 7

“it is forbidden”. Like the Code of Canons for Eastern Churches, there is a general law and then there is a particular law. Please don’t use one directive against the other to merely justify your actions.

Hours ago, I consulted about these directives, and discussed them at great length, with all of the Ukrainian Catholic Metropolia (Bishops) of North America of the Ukrainian Greek Catholic Church. I continue to consult with Roman Catholic bishops; the Canadian Conference of Catholic Bishops; the College of Consultors and other leadership in our Eparchies that administrate or work in hospitals and care homes. So, when I urge you to follow this directive keeping in mind the previous ones, it is with utmost love, consideration and compassion that I give you direction in the Eparchy of Saskatoon. Broader consultation takes more time but it offers a more comprehensive update.

Much, much more importantly, it is following the spirit of these directives that we should focus on. As the external marking of our faith is important, we must strive to have a disposition of the connectedness between symbols/actions and internal faith. For example, mindful that the tip of an iceberg is still the true iceberg, we must focus on both dimensions of the entire iceberg, the portion that is visible as well as invisible. Likewise, while our spiritual ritual is visible, a truly significant part of our faith is that which is internal or invisible and is 100% connected to the visible. Don’t reduce your faith and relationship with Christ to merely external visible rites of passage. Your body and your soul are unique but inseparable.



Your encounter with Jesus is the entire iceberg. We encounter Him in all ways that He witnessed to the Father’s love, His private prayer life (JN 17:1-26), His passion, obedience and humility, death and glorious resurrection. Please read a wonderful reflection on how it is Christ who blesses (The Domestic Church: A Place of Prayer and Blessing compiled by Fr. Onuferko). Every person allows Christ in them to bless according to their sacramental status in life. The visible part of your faith points to the invisible participation in the life of Christ. Vice versa, your interior life is expressed in your visible life. As much as Jesus through Jordan water blesses an icon, an object, a willow or food, so does Jesus bless all things through your interior disposition of fasting, obedience, prayer, intercession, charity or reverence.

ACTION - Allow the indwelling Trinity to develop your Interior Life and your Domestic Church. Pruning helps the branch to bear more fruit. Move from maintenance to mission! You are invited to preach in word and deed a Domestic Church Mission over the upcoming days!

Therefore, mindful of the mystery of the pandemic and its ultra-infectious properties, in addition to the previous directives:

1. In the Eparchy of Saskatoon, there is to be no public veneration in a church during Holy Week, including the shroud on Holy Friday, and Easter because of COVID 19.

a. WHY? In the Eparchy of Saskatoon, it is reserved to the clergy to venerate and carry out the services in our churches and share them online. Understandably, faithful may not have a physical or electronic means to join in, but this is because of numerous complications and risks of sanitizing , marshalling people in lines, etc. In the end, it is still participation but in a different way. Other bishops have made directives for their faithful but their circumstances have different variables.

b. ALTERNATIVELY: faithful can celebrate the service at home, with parallel symbols and gestures that normally would take place (willows, Shroud, Cross on Doors, Pascha) and do them coinciding with a televised or live-streamed service. Encounter Christ in your family or in the person who is caring for your personal needs. “For where two or three are gathered in my name, there am I among them.”

MT18:20

2. Clergy are to prepare their parishioners to receive parts of the services in printed or online form as much as possible. Read the Gospels so to participate in these mysteries of Christ’s Life and love for us. Reflect with Jesus and the Theotokos about the mystery of His suffering, death and resurrection and yours.

3. All faithful are encouraged to make a sincere Act of Contrition. This, of course, refers to the situation when “a penitent sincerely regrets his/her sins, not out of fear of God’s just punishment; but because of having offended our loving Lord.”¹Ask your local parish priest how to do this, or check online.

4. All faithful are encouraged to make a sincere Spiritual Communion. Ask your local parish priest how to do this or check online.

5. There are to be no pedestrian gatherings at churches or halls for the sacramental blessings of willows or food in a pedestrian fashion.

- a. WHY? While the blessing of Christ through the Pope or Bishop or Priest is sacramental and of great value, your blessing is also important.
- b. ALTERNATIVELY: The Pope blessed over electronic platforms. Have your willows or food blessed by the bishop or priest over electronic platforms also. And though your blessing is not sacramental in the same sense, God is calling laity to experience this, given the circumstances. Try to discover your dignity and worth when Christ, through you, blesses your family and items for your home. Share in Christ's priesthood since you have been baptized in Christ.
- c. Discover how Christ wants to use you in more at-home ways to bless; your belongings and gifts from God; your brother, your sister, your parents by your actions and words. When you forgive you bless. Through your love, kindness and compassion you bless (and not just with water). You are empowered to **express your baptismal priesthood in Christ!** Encounter Him through confession and forgiveness in your daily life from one another on a one-to-one basis. This is a preparation for a sacramental confession with a priest who at a later time, on behalf of the entire Body of Christ, will provide an encounter with Christ on a sacramental level.
- d. Discover how Communion with Christ sacramentally in the Eucharist should be enhanced by desire, by spiritual communion several times a day, every day. The opportunity has perhaps never been more timely. **Receiving the Eucharist physically at church is prepared by many spiritual communions daily at home or elsewhere in your life.** As a parent, child, relative or friend, spiritually commune with Christ for others, thus, expressing your baptismal priesthood in Christ when interceding for others!
- e. Experience the crescendo that should take place before attending a parish service. (A metaphor from secular life: practices and the regular season games make the playoffs and the championship game that much more meaningful).

To appreciate the presence of Christ in the entire Church, the Body of Christ, focus on the Domestic Church and **the role God calls you to play in your church as a missionary disciple**, a branch of the larger vine. Like a team is strengthened by each member that physically trains or deepens their personal commitment, so does your spiritual prayer and domestic development enhance the Body of Christ. God is present in the entire Body of Christ where in our parishes we sacramentally receive the Eucharist. This is preceded by a reverence for God's presence in Scripture; God celebrated in our domestic churches; God's presence celebrated in our personal lives; and God encountered in the poor. Kindly read the following passage slowly, as if God is reading it to you:

"I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full." (John 15:1-11 (ESV) 1)

In Christ,

Bishop Bryan Bayda, CSsR
Eparch of the Eparchy of Saskatoon

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!

*When those bound by chains in the realm of Hades
Saw Your boundless mercy,
They hastened to the light with joy, O Christ,
Praising the eternal Pascha.*
Ode 5, Paschal Canon

Beloved in Christ!

This year we are celebrating Christ's Pascha in particular circumstances. Many of us spent the season of Great Lent at home, isolated from others, physically distant from our churches and parish communities. Yet even in such challenging conditions, no one has the power to prevent the joyful movement of people everywhere towards the Light, in order that, with faith in Christ's resurrection, with hope in God's victory and with the love of the community of God's children, we might greet one another with a jubilant and resounding "Christ is risen!"

Over three thousand years ago the Lord heard and received the cry and lament of the sons and daughters of Israel, languishing in captivity in Egypt. On the night of Passover, by the blood of the Paschal lamb, the Lord protected his people from the angel of death and led them from the house of slavery. Subsequently, the escape from Egypt under the leadership of Moses brought another danger at the shore of the sea—deep waters ahead, the pharaoh with horses and chariots behind. And the sea parted before them! Thus, for the people of God, the Passover came to be associated with salvation from death. Every Israelite, having lived through the liberation from Egypt, experienced his God as a Deliverer: I escaped death! All those who were saved came to see themselves as one people: we were together in slavery, together we survived death, we share one and the same God—a Saviour and Liberator. We are the People of God!

In the risen Christ the passage from death to life transcends all boundaries of human history. The Pascha-Passover of the Old Testament was limited to the salvation of a limited circle of people from a danger that was limited in time. Our Pascha, the Pascha of our Lord, the Eternal Pascha, as we sing in our Paschal Matins, is not only salvation from the temporary danger of a physical illness and mere bodily death. Today Christ grants salvation from the very cause of death—to all people, of all times and nations. We aren't speaking here merely of salvation from an emerging sickness or protection from the sword, even an angelic one, as it was in the case of the Israelites in Egypt. Having gone from suffering and death to the resurrection, Christ, in the words of the Apostle Paul, destroyed deadly sin and crucified it on the cross along with its hellish power to enslave.

The Eternal Pascha is a victory and a mockery over the very sting of death, as the Apostle proclaims today: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our

Lord Jesus Christ.” (1 Cor. 15:54-57). In his resurrection, Christ removed our enslaving chains of fear before death, and transformed that fear, by granting us paschal entrance into a new life. With the resurrection, we have opened before us a door that leads us from that which passes away to that which lasts forever. The Pascha of our Lord opens for us the door to joyful eternity. We were together in the chains of death—today, as the united People of God of the New Testament, we share in the common experience of joy in the resurrection.

When those bound by chains in the realm of Hades saw Your boundless mercy...

In the face of the global pandemic, we suddenly recognized that as humans we are weak and mortal. The coronavirus brought a deadly danger to the rich and poor, to all people, with no regard for place of residence around the globe, for race or religious persuasion. Possibly, for the first time, we came to understand that we are all equally vulnerable and in need, but we have also come to see ourselves as one human family: that, which affected people in one corner of the planet—carried over to and impacted people on the other side of the world—it personally affected each one of us.

The entire world has found itself as if bound together by the chains of Hades. The fear of becoming ill and dying, the pain of losing family members, friends and acquaintances, the darkness of loneliness and despair in circumstances of enforced isolation, the ruin of new methods of communication and the collapse of world economic systems have become our common universal chains. As shackles restrict a slave, so have the strict rules of quarantine—the only possible way to fight this deadly disease—suddenly restricted all humanity: airports have ceased to operate, trains have stopped running, borders between nations, having almost receded from our consciousness, once again have been reasserted as impenetrable iron gates.

In the midst of this darkness of fear and captivity for contemporary humankind, we have a unique opportunity to grasp anew what it means to be a Christian. As Christians, we are those, who in the Mystery of Baptism, have already died to this world and have risen together with our Saviour! We are the heirs of the apostles, who saw the Risen One with their own eyes and with their own hands touched his glorified Body, the Body that went from death on the cross to eternal life. In these circumstances, which temporarily deprived us of the possibility of fully participating in the liturgical life of our churches and communities, we rediscovered the importance of spiritual life in our Christian families, traditionally called domestic churches. Unintentionally, many of us have found ourselves thinking of the time when we celebrated Easter in the underground, how we, not having the possibility of coming together in church, were joined with the Eucharistic Christ at Divine Liturgy being broadcasted on the Vatican, and we held our Easter baskets before our radio receivers to be blessed. No one and nothing can deprive Christians of the joy of Christ's Resurrection! Families, in which Christians consciously and maturely confront today's challenges, in a special way, demonstrate their character as domestic churches, becoming for its members homes of profoundly intense prayer, blessing, sacrifice and spiritual growth, places of encounter with the living Christ. At the same time, we are discovering new methods of spiritual unity, over which no restrictive measures have any power, for that which unites us is the one spiritual body of the Church, that is, one hope that belongs to our call—"one Lord, one faith, one baptism" (see Eph. 4:4-5). It is, indeed, in this spirit of hope that today we celebrate Pascha and pray for its fulfilment in the restoration and renewal of ecclesial and spiritual life.

In response to the darkness of separation and the fear one has of the other, as a possible carrier of the virus of death, on this night we encounter the living risen Christ, who passes through all closed quarantine doors, in order to encounter us, his disciples: "On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you!'" (John 20:19). Fear before all that might be touched by a person's hand in a time of epidemic, gives way to the hand of the living God—the risen Christ, which carrying the wounds of the nails reaches out to us and reveals to us God's limitless mercy! All of our sins and illnesses,

pandemics and fears are conquered by God's love. The physical chains of the present time have no power before the spiritual freedom of faith and spirit, before eternal life, given to us in Christ Jesus. In good time He will break down the doors of quarantine, take away the fear that lies ready to pounce on us behind these doors, and He will call on us to proclaim to the world, as once did the apostles, "Christ is risen!"

They hastened to the light with joy, O Christ, praising the eternal Pascha.

In celebrating Pascha, we believe and already see that the present pandemic will surely end, and humanity will emerge the better for it, with a sense of solidarity and unity among us, with a deeper understanding of the meaning and calling of human life. On this feast, Christ gives us the Light of hope, open to all people without exception. No quarantine, no social distancing, can block our path to him. On the contrary, all of us together, those alive today, and those who have departed into eternity, as one People of God, celebrate the joy of victory over death. In our affliction and pain, we receive hope and comfort. We have been given eternal liberation from our spiritual chains. Therefore, let us praise the eternal Pascha!

Dear Brothers and Sisters in Christ! On this bright, joyful day I hasten to each of your homes, in order to share with you the joy of deliverance given us in the Resurrection. To all of you, in Ukraine and throughout the world, I send you my sincere prayers and heartfelt greeting. I bless you all: the well and the sick, the strong and the weak, the young and the old, parents and children.

I hasten also to all hospitals and care centres, in order to share with you the joyful and life-giving news and to encourage you to carry your suffering in faith, with a spirit of self-sacrifice. I especially greet and bless our doctors and medical staff—all who heroically care for the sick and those needing assistance in these extraordinary circumstances. I unite myself spiritually to all the soldiers at the front lines and their families, to the wounded, to all refugees and to those who remain in the occupied territories, to all captives and prisoners for the sake of their conscience. All of you who are alone or far from your loved ones, I embrace you with fatherly love.

May the risen Christ transform this moment of weeping and pain, universally experienced by all humankind, into the paschal joy of victory over illness and death, just as this morning he transformed the weeping of the Myrrh-bearing women into joy! May he grant us in every moment the gift of victory over sin, and a rebirth of love and hope through an increase in our lives of the divine gift of eternal life, which we all received in Baptism! I sincerely wish each of you 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 day of Saint Cyril, Archbishop of Jerusalem,
March 31 (18), 2020 A.D.*

2020 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:

Dear Brothers and Sisters in the Lord – Christ is Risen! Христос Воскрес!

How difficult it is during the darkness of the COVID 19 pandemic, with closed churches and empty streets, to respond with enthusiasm to this greeting of joy – Indeed, He is Risen! Воістину Воскрес!

Rather, we might feel urged to chant the words from the psalm the Church sings on the Sundays preceding Great Lent: “By the rivers of Babylon there we sat and wept, remembering Zion. ... How could we sing the song of the Lord on alien soil?” [Ps. 136:1, 4] This period of turmoil, however, is not new to the followers of Jesus Christ. Throughout its history the Church has known times of natural disasters, severe restrictions and persecutions. Many members of our Ukrainian Greek Catholic Church today still recall the years of underground existence during the Soviet period in Ukraine. Especially during the years from 1945 through to 1989 churches were locked and the faithful were forbidden to practice their faith and sing: Christ is Risen!

For many in Ukraine during those years the main source of spiritual life came from the Vatican Radio broadcasts where the Divine Liturgy was celebrated every Sunday and religious programs were transmitted daily from Rome. In homes throughout Ukraine a radio was placed on the kitchen table and the family gathered around to pray and sing quietly, united with those in the free world. Many of the clergy, religious sisters and seminarians living in Rome during those years took part in these broadcasts, doing what they could to uphold the faith of the people throughout Ukraine, including as well those in far off Siberia.

One of the central prayers of the Resurrection Matins celebrated on Easter Sunday is entitled: **Plottiu** – literally, “*In the flesh*”. The solemn melody begins low and slowly rises. It accompanies the following words: “You have fallen asleep in the flesh as a mortal man, O King and Lord, but on the third day You arose again.” The melody continues to rise with the words: “You have raised Adam from his corruption and made Death powerless.” Then the melody reaches its culmination with high notes proclaiming: “You are the Pasch of incorruption. You are the salvation of the world.”

This troparion has been sung for centuries every year at Easter: during times of persecution, during times of natural disasters, and during times of peace and harmony. Our brothers and sisters in Ukraine sang it over and over again during the years of underground church life.

And we too can sing this hymn during this time of pandemic, even when our spirits may be weak and fragile. The hymn Plottiu speaks to us of the human nature of Jesus Christ, by which

he was subject to death – his tragic death on the cross. He was buried and some mourned his passing. In solidarity with humanity Jesus took upon himself the human body to share the hardships and trials that we must endure, even to the point of death.

The narrative of Jesus would be a sad story indeed, if it were not for the power of the Father's love for him, raising Jesus from the depths of the kingdom of Death. This is the truth of the Resurrection. This is the true joy of Easter. This is what we are called upon to celebrate in whatever way we can during this time of darkness and gloom. COVID-19 is a material evil of this finite world. Its time will pass. It is no match to the power of the love of our eternal God, revealed in the Resurrection of His Son, Jesus Christ!

Dear Beloved!

Whether we pray in glorious churches or in our humble homes – Christ is Risen! Whether we hear beautiful choirs or a voice crying in the wilderness – Christ is Risen! Whether we partake of a sumptuous Easter basket overflowing with food, or a simple sandwich and a glass of water – Christ is Risen!

We share the Good News of spiritual hope and joy that the Resurrection of the Lord offers to all humanity: with the lonely and the shut-ins, with the discouraged and depressed, with those without employment and with those having inadequate housing. We share the Good News of spiritual hope and joy in the Resurrection especially with all those affected by the COVID-19 pandemic: with those afflicted by the virus, with the health care workers who endanger their lives helping others, with those providing essential community services, with those who have passed on to eternal life and with all those who mourn their passing.

May you find hope and support in the Resurrection of the Lord, and the spiritual strength to proclaim:

Christ is Risen! Indeed, He is Risen! Христос Воскрес! Воістину Воскрес!

Sincerely Yours in the Risen Lord!

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

A Message to Canadians from Religious Leaders in Canada in response to the COVID-19 Pandemic

‘Hope, Gratitude, and Solidarity’

More than 80 religious leaders from across Canada issued a common message to all who call Canada home, expressing the need for hope, gratitude, and solidarity in response to the COVID-19 pandemic.

This ecumenical and interfaith message is a response by religious leaders from across Canada which was initiated by the Canadian Conference of Catholic Bishops and The Canadian Rabbinic Caucus with the support and coordination of The Canadian Council of Churches and the Canadian Interfaith Conversation. The French translation was funded by The Church of Jesus Christ of Latter-day Saints.

The message says: “In spite of present sufferings, which can seem overwhelming at times, the flames of hope cannot be extinguished. Love, which gives life its fullest meaning, continues to seek out the common good in spite of individual difficulties.”

The message reflects the unity of thought and concern among Canada’s diverse religious communities in the face of the uncertainty, fear, and anxiety surrounding COVID-19. Acknowledging the significant impact of COVID-19, the message reminds Canadians of the hope we share, the reasons we have to give thanks, and the ways we can act together for the good of one another. [**See Full**](#)

[**Document Here**](#)

A Prayer During Times of a Pandemic

May we who are merely inconvenienced,
Remember those whose lives are at stake.
May we who have no risk factors,
Remember those most vulnerable.
May we who have the luxury of working from home,
Remember those who must choose between preserving their health or making their rent.
May we who have the flexibility to care for our children when their schools close,
Remember those who have no options.
May we who have to cancel our trips,
Remember those who have no place to go.
May we who are losing our marginal income in the tumult of the economic markets,
Remember those who have no margin at all.
May we who settle in for a quarantine at home,
Remember those who have no home.
During this time when we cannot physically wrap our arms around each other,
Let us yet find ways to be the loving embrace of God to our neighbours. Amen!

Who can bless?

As St. Thomas Aquinas reminds that everyone can bless. He specifies that to bless [from Latin: *bene-dicere*] is to say something good.

This can happen in three ways:

First, by asserting a good, as when one person praises another's good points: "The lips of many shall bless him that is liberal of his bread; and the testimony of his truth is faithful" (Sir 31:28).

Secondly, by commanding: to bless in this way belongs to God by Whose command something good comes to creatures, or it belongs to His ministers who invoke the Lord's name upon the people: "Thus shall you bless the sons of Israel and say to them: The Lord bless you and guard you. The Lord show His face to you and have mercy on you. The Lord turn His countenance toward you and give you peace" (Num 6:22-26); "They shall invoke my name upon the people of Israel and I will bless them" (Num 6:27).

Thirdly, one blesses by desiring: "Nor did they who passed by say: "The blessing of the Lord be upon you." (Os 129:8). To bless in this way is to will someone's good and, as it were, to pray for his good. [Cfr. *St. Thomas Aquinas on Romans*, Chapter 12, n.997].

Saying this, "Blessing in the first and the third ways belongs to everyone.

Blessing in the second way, by commanding, belongs only to God and His ministers ".

Therefore, in this time of Pandemic everyone united with the ordained minister's intention of the blessing can invoke God's blessing on water, food, willow.



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Parish Council President - Rosanne Miller: 306-543-5773

UCWLC President - Josie Vantour

UCBC President - Mark Woitas

Knights of Columbus – James Empey, Grand Knight

Parish Coordinator of Care (PCC) Mary Lou Senko @ 306-525-6437

Seniors' Club President - Angie Lawryk

Ultimate A&B Youth - Lesia Lazurko

DIVINE LITURGY: Sunday - 9:30 a.m. Service in English; TEMPORARILY by live streaming

MEMBERSHIP AT ST. ATHANASIUS PARISH is recognized by participating in the Sunday Divine Liturgy and by fulfilling your baptismal responsibility in contributing to our Church Community activities by using your time, talents and treasures. Regular financial donations by use of Sunday envelopes is necessary for our parish to grow and prosper.

Please contact Fr. Vasyl if you know of any parishioner who is sick and wants to be visited.

St. John Paul 11 Syro-Malabar Church - Fr. Sajy Thomas

Phone: 306-450-7790

Parish Council President – Saneesh A. Sunny

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