

## FROM FR. TARAS

**Christ is Risen! Truly He is Risen!**

*"It is the day of Resurrection, let us be enlightened, O people! The Passover of the Lord, Pascha, for Christ God has brought us from death to life, and from earth to heaven, as we sing the song of triumphant! - Christ is risen from the dead!" (Ode 1 – Paschal Matins)*

What joyous words! What words of hope, victory and sanctification! These words of comfort bring great solace to a world so full of sorrow, pain and conflict. Pascha, the greatest of all miracles, is the very cornerstone of our Faith. Through the glorious Resurrection of our Lord, God, and Saviour Jesus Christ, truth has triumphed over falsehood, life has conquered death, and therefore, we our hearts become filled with great joy. Christ arose and defeated death itself. It is for this very reason that our Paschal services are so festive and joyous, for our hearts sing praise to the Risen Christ on this brightest of days, the feast of His Resurrection, this true *"feast of feasts, and triumph of triumphs"*.

The truth of Christ's glorious Resurrection is beyond doubt, for many people, who saw the Risen Christ at different times and in various places, witnessed to its reality. It would be impossible to understand and explain that unusual fervour, which made the shy and timid Apostles into brave and fearless preachers of Christ's teaching throughout the whole world. These Apostles first and foremost preached about the crucified Christ and His Resurrection from the dead on the third day. This preaching of the resurrected Lord captured and conquered the hearts of people and made them His zealous followers, who were ready to prove their unshakable faith in Him and in the truth of His Resurrection by being prepared to have their own blood shed for this truth. What else could have compelled so many thousands of men and women to renounce the vain blessings, comforts, and pleasures of this world, in order to live a God-pleasing life in unceasing prayer, silence, fasting, and countless struggles?

If the Good News of the Resurrection of Christ is only a pleasant story, if it is only meant to provide us with some sort of hope in a world so full of pain and suffering, it would be all for naught. There is no Christianity without the Resurrection. The Holy Apostle Paul emphasised this when he declared that, *"If Christ has not been raised, then our preaching is in vain, and your faith is in vain"* (1 Cor. 15 14) and, *"If Christ has not been raised, your faith is futile"* (1 Cor. 15 17). The Holy Apostle Paul does not stop on such a dismal note. He goes on to say *"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep"* (1 Cor. 15 20), *"For as in Adam all die, so also in Christ shall all be made alive"* (1 Cor. 15 22). For the Orthodox Christian, then, death is a *"sleep of hope"*, a period of *"restful anticipation"*; as we await the resurrection on the Last Day. Christ rose from the dead as the *"first fruits"* of the dead so that we all might follow Him in a resurrection like His, being Risen from the dead in transformed bodies, as whole persons, redeemed in both body and soul.

This is the very source of our radiant joy on the feast day of Pascha. The Resurrection of Christ is for us the joyous and convincing affirmation of the final triumph of God's Truth, the triumph over evil, the triumph over death itself.

May this year's feast of Pascha bring us the renewal of our Faith, for *"It is the day of Resurrection, let us be enlightened, O people!"* May it become for us the beginning of a new life in our Risen Lord God and Saviour Jesus Christ!

## *Message from Fr. Patrick*

As we prepare to remember the suffering of Christ on the Cross, we must also focus upon His glorious Resurrection. It is hard to do that especially in our society today which is fixated upon the many accounts of suffering and death we hear, see, or perhaps become participants herein during our spiritual journey.

In the last few days, our media dramatically portrayed the love of certain people, or the scandals of others, all in the name of sensationalism, and forgot the very fact of the simple lessons taught to us from Christ Himself. But moreover, they forgot to portray the suffering of our Lord and Savior and a very real sense of the unconditional love He has for His creation.

By the mere fact, that as He was hanging on the cross, bruised by the beatings he received from the Roman soldiers, he could be heard praying for his oppressors. This to me indicates just how great our Lord truly is.

What's even more amazing to me was not that it was his suffering, but rather it was the suffering he took for us even till today. Knowingly, that following the suffering of Jesus Christ, many people were persecuted and rejected by the world in horrific ways. Perhaps that still exists in our society.

For me this indicates the possibility for hate that we as human beings possess. This animosity is not merely limited to the age when Christ walked the earth, but has been also made manifest during this last century with the world wars, the holocaust or of our own famine and internment. Perhaps now continuing in this century we have oppressive regimes or foreign invasion - the list is endless. Mans intolerance of man, and the ways they torture each other, is and can be, purely evil.

One such family that suffered for Christ was the daughters of St. Sophia. She had three precious children, named Faith, Hope and Love, whom she had raised to love Christ. Out of contempt for the Lord, and with complete hatred, she and her children were captured and ordered to denounce their orthodox faith in Christ. After refusing, the evildoers decided to kill them. To increase the pain of the mother however, they chose to kill her children first. One by one, they chastised her and told her that if she denounced her faith, they would stop. But her daughters prayed for their mother, and encouraged her to remain strong in her faith, reminding her that they would be reunited in God's kingdom. After they killed the children, they let St. Sophia live for three days, further torturing her with the memories of her dying children, before they decided to take her life as well.

So as we faithful Orthodox Christians remember the passion of Christ, let us also not forget the suffering of His Saints. They gave their lives, and showed their faith, with extreme courage and profound humility. May we in turn honor them both in our prayers, and in the way we choose to live our own lives. **"Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." Matthew 5:16**

## Glory Be to God

As the newly elected President, I would like to thank Ihor Triska, Past President, for all his work in leading our parish for the past three years. It's not an easy job and often goes unrecognized but on behalf of the parish, thank you for your dedication.

Well, it's been less than a month since I accepted the position of President and as Ihor said at the first quarterly meeting, the first week of Lent is often a real challenge and this year was no different. We have a number of operational challenges facing us as a congregation and these are the major ones that we have discussed at the parish council

- we have had a number of security related incidents in our Church and Cultural Centre in the past few weeks with intruders stealing and causing physical damage. We are working very hard to address these issues to make our facilities more secure. We are part of the inner city and are often targeted and need to ensure that we do not leave doors propped open or unlocked and that we do challenge people who do not seem to belong. We will continue to keep you advised as we strengthen our security.
- we have struggled with the implementation of our financial reporting system and audit process but we are committed to presenting current financials at the second quarterly meeting.
- we are developing an operating budget for presentation at the Q2 meeting but it is becoming evident that our facilities are aging and require some significant investment for maintenance. Please keep this in mind as we will be making a financial appeal to everyone once we have established a plan with priorities and timelines.
- we agreed at the last parish council meeting that we seem to be fighting fires a lot and want to change that and look forward with more intent. We will begin working on developing a long range strategic plan for our parish in the fall and would welcome anyone who believes they could help with this process.

Regarding the upcoming Sobor, Ihor Triska has volunteered to coordinate the activities of the Sobor delegates and the delegates are meeting to provide recommendations on resolutions and other input to the Sobor.

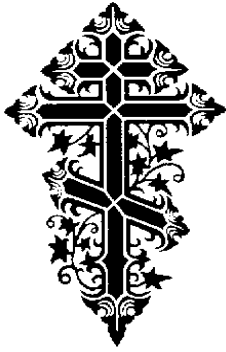
Father Patrick has applied for a transfer and although it is not certain yet, it is likely that he will be leaving us by mid-summer. We wish to thank him for his hard work and ministry and we will certainly miss his enthusiasm. We are in the process of working with Archbishop John and the Consistory to find a suitable replacement. We wish Father Patrick all of God's blessings in his new parish.

We have a number of pressing operational issues that need our immediate attention and I know we will be able to fix them. The history of our parish since I have been here is that when there are challenges facing us, we always rise to meet those challenges. Our responsibility as your parish council is to address spiritual issues also as well as the business of running our facilities and we will be having those discussions at upcoming meetings.

I do want to address the issue of leadership. I believe strongly in delegation and that many hands make light work. At my first parish council meeting, I asked council members to each take on a liaison role with one of the committees and to be the contact for that committee. Council members will be meeting with all committees in the next few weeks and reporting back on the activities of each committee. Leadership in our congregation is a responsibility for everyone to share so when you see an opportunity, please step forward and help.

Thank you.  
Bill Lebedovich  
President





Again we pray  
for those who bring offerings  
and do good works  
in this holy and all-venerable temple;  
for those who serve  
and those who sing.....

*...from the Divine Liturgy of  
St. John Chrysostom*



### **St. Vladimir's Ukrainian Orthodox Church Choir**

Christ is Risen! Indeed He is Risen!

St. Vladimir's Ukrainian Orthodox Church Choir has continued to serve the church through the singing of responses for Sunday liturgies. Many of our choir members went carolling during the January Christmas season and we appreciate their dedication to this important cultural tradition. Our parish hosted the Sunday of Orthodoxy vespers and we welcomed other Orthodox singers to our choir loft on Sunday March 20 as we joined together to provide the responses for this beautiful service.

We continue to rehearse on Sundays after church or in the evening. Please check the schedule in the choir loft or on our website. As summer approaches, our choir receives requests to sing the responses for wedding ceremonies. We try to accommodate these requests depending on the availability of singers. Please contact Fr. Taras or me if you have a request.

I would like to thank all of the dedicated choir members that attend our liturgies and rehearsals. As with any volunteer organisation, many people make the work easier. When we have a large number of people attending rehearsals, we accomplish a lot and are able to learn new music for our liturgies.

As we look forward to the Paschal season, I invite new singers to the choir loft to join us in praising our Lord and Saviour, Jesus Christ.

With Christian love,  
Cathy Lebedovich  
Director, St. Vladimir's Ukrainian Orthodox Church Choir

Yesterday is a cancelled cheque  
Tomorrow is a promissory note  
Today is cash in hand!!

# *Order of St. Andrew*

*Calgary Chapter  
Submitted by Paul Amiot*

*Khrystos voskres! Voistynu voskres!  
Christ is Risen! Indeed He is Risen!*

Members of the Order have participated in two events to date this year.

On February 6<sup>th</sup>, chapter members hosted our fifth annual Acolyte Recognition event featuring a pizza lunch in the Golden Age room. Twenty-two acolytes, their siblings, and their parents played pool, shuffleboard, and cards before participating in two draws for rink side seats to a Hitmen's hockey game. A prerequisite to participating in the draw required the acolytes to tell us a little about themselves, and so we learned about the young men who serve behind the Iconostasis. We all had a good time and look forward to next year when we will again recognize these young men who help serve every Sunday.

On Friday, February 25<sup>th</sup>, our chapter had the pleasure of hosting a dinner for thirty-five members and spouses on the occasion of Fr. Bohdan Hladio's visit during the Winter Orthodox Weekend. Fr. Bohdan, a member of the Order and a member of the Board of Directors of St. Andrew's College, spoke on "Pastoral Formation at St. Andrew's College Possibilities and Challenges." A question and answer period followed. Fr. Bohdan proved to be a dynamic speaker and left us with much to consider.

We are planning a fundraising banquet, similar to last year's "Greek Feast," with proceeds going to St. Andrew's College. Details have not yet been finalized but we hope for your continued support in this endeavour.

St. Andrew's College convocation will take place during Sobor 2005 on Friday, July 15<sup>th</sup> at the Victoria Inn in Winnipeg.

The Order of St. Andrew biennial General Meeting will take place in Saskatoon on the afternoon of August 24<sup>th</sup> at the Radisson Hotel, site of the Ukrainian Self-Reliance League biennial national convention (August 24 to 28, 2005). It is open to all members of the Order, and we encourage our members to attend.

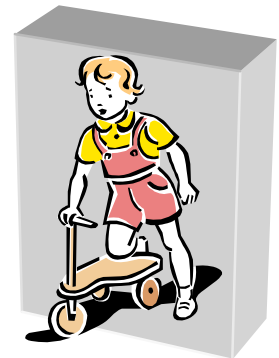
We wish you Easter joy and blessings.

## *Out of the mouth of babes (and big kids, too)*

Dear God, I didn't think orange went with purple until I saw the sunset you made on Tuesday night. That was really cool. ..Thomas

Dear God, I bet it's very hard for you to love all of everybody in the whole world. There are only 4 people in our family and I can never do it. .. Nancy

Dear God, is it true that my father won't get into heaven if he uses his golf words in the house? .. Anita



## Liturgical Gestures

Orthodox worship is characterized by a complete utilization of the senses sight, smell, hearing, speech and touch. We see candles, Icons, frescoes, etc., we hear the sounds of singing and reading, at times lifting up our own voices, and we smell the characteristic sweet perfume of the incense. The whole of the human person is involved in worship, and important among senses is the actual deportment of the human body. The attitude of the Orthodox Believer to worship is reverential, and certain types of bodily movements are utilized to reinforce this sense of reverential piety as we stand during the services, we bow and do prostrations with great frequency each time making the Sign of the Cross.

Accordingly, there are several types of Bows, depending on the solemnity of the moment.

### **The Prostration (Great Poklon)**

Here the worshipper prostrates the whole body, throwing the weight forward onto the hands and touching the ground with the forehead.

### **Bow (Small Poklon)**

The worshipper bows from the waist, touching the ground with the fingers of the right hand. Both prostrations and bows are preceded by the Sign of the Cross.

### **Reverence**

At certain times the worshipper merely bows the head; sometimes this is accompanied by the Sign of the Cross.

### **Sign of the Cross**

The Sign of the Cross is made with the thumb and the first two fingers of the right hand joined at the tips (the third and fourth fingers being closed on the palm). By joining the thumb and the first two fingers, we express our belief in the Most- Holy Trinity. The two fingers closed on the palm represent the two natures of Christ divine and human. With the thumb and first two fingers joined, we touch first the brow, then the breast, the right shoulder and then the left, making on ourselves the Sign of the Cross and signifying by the four points that the Holy Trinity has sanctified our thoughts (mind), feelings (heart), desires (soul) and acts (strength) to service of God. By making the Sign of the Cross on ourselves we also signify that Christ has saved us by His suffering on the Cross.

Bishops and Priests, in bestowing a blessing, make the Sign of the Cross from left to right (appearing to us from right to left), while holding the fingers in such a manner as to represent the Greek letters IC and XC the first and last letter of the name Jesus Christ.

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*The best mathematical equation ever seen:*

**1 CROSS + 3 NAILS = 4 GIVEN**

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**Isn't it strange** how a 20 dollar bill seems like such a large amount when you donate it to church, but such a small amount when you go shopping?

**Isn't it strange** how 2 hours seems so long when you're at church, and how short they seem when you're watching a good movie?

**Isn't it strange** that you can't find a word to say when you're praying, but you have no trouble thinking what to talk about with a friend?

**Isn't it strange** how difficult and boring it is to read one chapter of the Bible, but how easy it is to read 100 pages of a popular novel?

**Isn't it strange** how everyone wants front-row-tickets to concerts or games, but they do whatever is possible to sit at the last row in Church?

**Isn't it strange** how we need to know about an event for Church 2-3 weeks before the day so we can include it in our agenda, but we can adjust it for other events in the last minute?

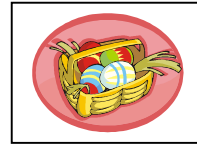
**Isn't it strange** how difficult it is to learn a fact about God to share it with others, but how easy it is to learn, understand, extend and repeat gossip?

**Isn't it strange** how we believe everything that magazines and newspapers say, but we question the words in the Bible?

**Isn't it strange** how everyone wants a place in heaven, but they don't want to believe, do, or say anything to get there?

**Isn't it strange** how we send jokes in e-mails and they are forwarded right away, but when we are going to send messages about God, we think about it twice before we share it with others?

**IT'S STRANGE ISN'T IT?**



In the life of the Ukrainians, the entire year constitutes one great cycle of holidays, enriched with customs, symbolisms and ceremonies, a rich blend of pre-Christian beliefs and traditions aptly fitted into the Christian ideology. This is particularly true of the Easter customs.

The forty-day period before Easter is spent by the faithful readying themselves spiritually for the "Great Day" celebrating the Resurrection of Christ. Traditionally, the Lenten period is marked by abstinence, prayer, fasting and confession

During Holy Week, beginning with Palm Sunday (or Willow Sunday-Вербна Неділя), the triumphal entrance of Jesus into Jerusalem is observed with a special church service at which small twigs of pussy willows are blessed for distribution among the congregation. After the Palm Sunday services, members of the congregation re-enact a touching tradition by gently tapping each other with the blessed pussy willow and saying the following or similar phrases

Будь велекий, як верба,здоровий,  
як вода, багатий, я земля  
(Be as big as the willow,  
healthy as water, rich as the earth)

This gentle tapping with the willow branch indicates good wishes for health, happiness and prosperity.

The Passion service on Holy Thursday, the Burial Service and the procession with the Holy Shroud on Great Friday, and then the Adoration at the Holy Grave on Saturday – these services through the week prepare the faithful spiritually for the resurrection of Christ. With the breaking of dawn on Pascha Sunday, the Bright Resurrection Service of Our Lord Jesus Christ is most memorable with a procession around the church. The most beautiful aspect of the service is the joyful heralding of a risen Christ in the singing **Христос Воскрес** (Christ is Risen), with heightened feeling. At the conclusion of the service, food-laden baskets with a lighted candle are blessed by the priest and then are taken home to break the fast with the Easter breakfast of consecrated and other food rich in Ukrainian and Christian tradition.

**ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**



# A Time for Meditation

Rev. Fr. Patrick Powalinsky

*“I do not think that the end of this present life is rightly called death. More accurately, it is deliverance from death, separation from corruption, liberation from slavery, cessation of turbulence, destruction of wars, dispelling of darkness, rest from suffering, calming of turmoil, escape from passions and, to sum it up, the termination of all evils. The saints who achieved these things through voluntary mortification live as strangers and pilgrims in this life (Heb. 11:13), fighting bravely against the world and the body and the assaults stemming from them.” - St. Maximos the Confessor.*

I remember once in seminary, St. Andrew's College, when Fr. Stephan Jarmus spoke on the subject on death and dying. He made a statement which at the time sounded to me, at least initially, ridiculous and irreverent (as if I had any qualification to make such a judgment). I do not remember the exact quote but I remember the gist of it. He said, “Death is God's mercy to us.” Needless to say, this one took time to digest. While I believe I am now grasping the meaning of this “mercy” I always appreciate reminders such as this as I personally wrestle with what it means to be a “stranger and pilgrim” in this life; a life that is filled with trial, tribulation and sin, yes, but also a life that is beautiful, fulfilling and cohesive.

The relevance of this “meditation” stems from our present Lenten journey and the kind of thoughts that arise within me or from the questions of others about fasting, the “mega-services” of this season, Confession, etc... Why do all these things? I wish there were a simple answer, at least one that would address the correct answer while taking into consideration the variety of backgrounds, experience and previous instruction of those who ask. Even those of us who have been raised in the Orthodox faith often question the extremes of Orthodox spiritual discipline. It is no wonder that those outside of Orthodoxy may also have the same or even more difficult questionings.

One example of this came from a discussion I had some time ago with a Protestant pastor who simply could not ever see “denying” himself anything (as in the Orthodox fast) because that would be like denying the goodness of God's gifts. It is a difficult discussion when people involved come from completely different models of faith and instruction. From what I understand this man's background would also never see death or anything related to it (suffering, etc.) as God's mercy and ultimately for our salvation. This puts into question any kind of common understanding of what it means to “take up one's cross.” Just think of what some might think about the idea of “voluntary mortification”?

Recently, I was in a conversation that provoked me (in a good way) to think about my own attachments to the things of this life. I do love life but I have to wonder how I would react to having even one blessing or comfort taken from me. What if something happened to my parents or my family, my health or my home, or if I was faced with the ultimate conflict of needing to face my own death in fatal illness. Am I truly ready to let anything or everything go? Consider the great prophet Job, as we just recently heard in the Canon of St. Andrew of Crete; after God allowed the Devil to take away virtually every blessing of his faithful and holy life (children, home, health) Job sat on his dunghill of suffering and considered it a throne.

As we continue our journey through Holy Pascha let us continue to prepare as for death, that we might rise with Christ! What ever time I may have wasted, may God Forgive me and help me to do better from this moment on. Spiritual warfare in the arena of this life – bravely taking all matters of death, corruption, slavery, turbulence, war, darkness, suffering, turmoil, the passions and all evil – is required of each one of us.



As Orthodox Christians we especially should understand, admire and emulate the characteristics of the truly brave, those who have gone before us and those who understand and fight the world and the flesh and their assaults mounted against us. The practice of self-denial and discipline of this holy season is precisely the practice of this spiritual bravery in resisting our deep appetites and attachments for this world. Our life is Pascha! It is Resurrection! The end of life in this body is not the end of Life; it is God's mercy to us lest we should live dominated by evil forever.

Sometimes it is hard to see this, especially on a beautiful early spring day; but let us keep our focus today and every day. The beauty and goodness of this world and all of God's gifts are only veiled reflections of true life; which is God's mercy and desire to set man free from the slavery of sin and death. Each of us in our own way understands the spiritual slavery and physical oppression of the body and the world. It would benefit us greatly to seek even greater understanding from the lives of our holy martyrs and great ascetics; those who bravely fought against this tyranny. Their victory, Christ's victory, truly is our victory and we seek it through our voluntary efforts to join them in this fight. With each new day, whether in the season of Lent or outside of it, let us seek to be brave in Christ and strangers and pilgrims in this life.

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## Romans 6

**3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?**

**4 Therefore we through baptism as Christ was by the glory we also should life.**

**were buried with Him into death, that just raised from the dead of the Father, even so walk in newness of**

**5 For if we have together in the death, certainly the likeness of**

**been united likeness of His we also shall be in His resurrection,**

**6 knowing this, was crucified the body of sin away with, that longer be**

**that our old man with Him, that might be done we should no slaves of sin.**

**7 For he who has from sin.**

**died has been freed**

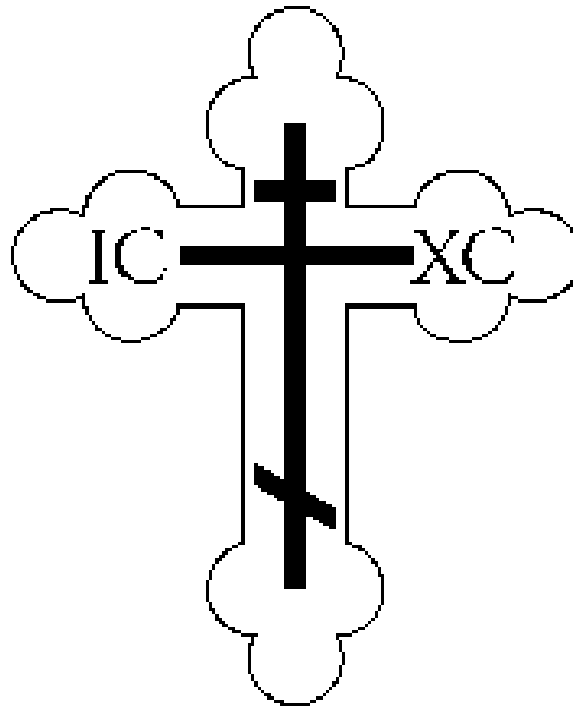
**8 Now if we died believe that we Him,**

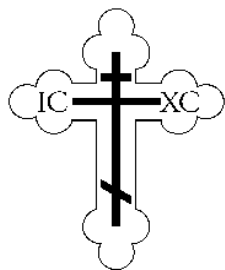
**with Christ, we shall also live with**

**9 knowing that Christ, having been raised from the dead, dies no more.  
Death no longer has dominion over Him.**

**10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.**

**11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.**





## Crossroads of our Efforts

Often we stand at the crossroads of our spiritual efforts. But as we enter an Orthodox Church, before us in the center of the Church, is the Holy Cross. It symbolizes for us, on multiple levels, many facets of our spiritual experience. Therefore, let us examine just three of these symbolic examples as the cross assists us in our spiritual struggle.

First, the cross is a beacon, the wood of the Holy Cross an inexhaustible source of holy fire, an illuminating guide, lighting and warming the path towards salvation. We began our journey and having traveled this far by faith. Like anyone on a journey, we look for signs that we are on the right path, that the road we are on is the right one. We want to see something familiar, and behold, we are given just what we need at this point, a sign whose presence emboldens us to continue our spiritual journey. The cross reassures us we have chosen well and shows us the way forward.

Second, the cross is a mast on the ship of Holy Church; it catches the breath of God, the Holy Spirit and powers us forward on our journey. When we seem too tired to row our vessel, the cross re-invigorates us and provides the force for us to continue forward.

As with any endeavor worth the struggle, we begin our zeal with the best of intentions. Our prayer life would be beyond compare, and our acts of charity and kindness would outshine any we had done before. Then, reality sets in; life brought its usual complications upon us and threatened to derail even a modest effort at stewardship. We were on the verge of giving up even trying because we felt outdone by the world. Then, just when we are at our weakest, we see the cross and we are reminded of that ultimate sacrifice made for us by our Lord and then our labors do not seem so difficult by comparison. More than this, even if we have delays in our turmoil, with the cross before us, we find the strength to engage and complete the journey with a renewed sense of purpose. If Jesus has given His all for our sins, then we can give all we can to the struggle at hand with Him at our side.

Finally, the cross is a source of spiritual nourishment. The wood of the cross produces a fruit that is available to all who will join in the spiritual harvest. Just as our body has needed a source for nourishing food during our efforts, so too, our soul needs to be nourished, as well. The effects of fasting also place a toll on our prayer life. Weakness in the one leads to weakness in the other, and so, too, our soul desires release from its struggle along with our bodies. It would be so easy to give up, excuses come into our mind so readily and we seem defenceless to fight them off. Then, just when we are tempted to surrender to our thoughts, we come before the cross and receive a renewed power through its presence. We partake of the spiritual fruit from that Holy Wood and now revitalized, we can confidently continue towards the end of our journey. Just as wheat, harvested at the right time brings necessary nourishment, so too, the cross, when glorified at its proper time, brings a necessary breathe of spiritual life to renew our soul and give us the strength to complete the journey.

When the Church brings the Holy Cross into the center of our Holy temples for veneration, it is not just reminding us of our Lord's sacrifice. It is giving us the opportunity to strengthen and renew our ascetical effort. It is brought into the center of the temple so that we all can receive the same gifts, be illumined by the same light, be guided by the same mast, and strengthened by the same spiritual food. From its center position, the cross shows us all united in the same struggle. It reaches up towards the altar and heavenward, it is fixed downward in the earth; and stretching it's arms out to east and west so that no matter where we turn we are under the protection of the Holy Cross.

May we all gain a renewed power from the cross to continue our spiritual journey! May we all be refreshed beneath the tree of life and newly rested, now redouble our efforts at fasting and prayer. By this Holy Cross may we all be victorious over all of our spiritual adversaries and gain the joy of His glorious Resurrection as our reward.

To all our Moms and Babas - may the blessing of our Lord  
be with you on your special day....

# Happy Mother's Day

## ❁ "Love in the Home" ❁

*If I live in a house of spotless beauty with  
everything in its place,  
but have not love, I am a housekeeper  
--not a homemaker.*

*If I have time for waxing, polishing,  
and decorative achievements,  
but have not love, my children learn cleanliness  
--not godliness.*

*Love leaves the dust in search of a child's laugh.  
Love smiles at the tiny fingerprints  
on a newly cleaned window.*

*Love wipes away the tears before it  
wipes up the spilled milk,  
Love picks up the child before it  
picks up the toys.*

*Love is present through the trials.  
Love reprimands, reproves, and is responsive.*

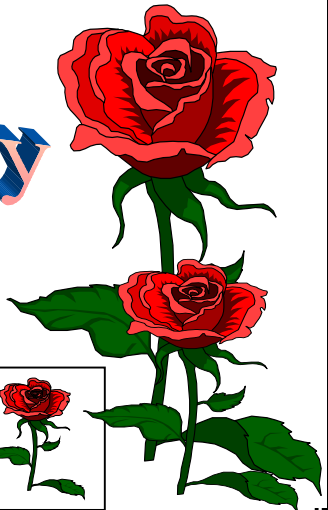
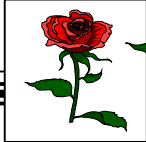
*Love crawls with the baby,  
walks with the toddler,  
runs with the child, then stands aside*

*.....to let the youth walk into adulthood.*

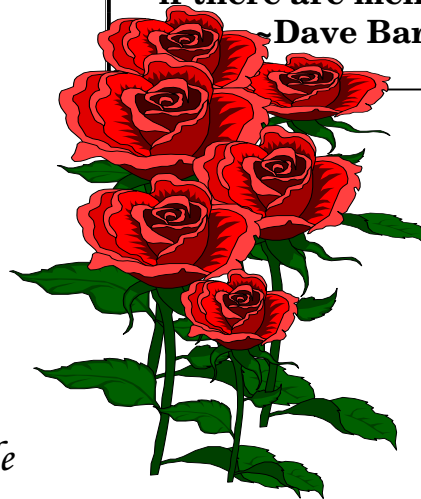
*Love is the key that opens a child's heart.*

*Before I became a mother I took glory  
in my house of perfection, now I see glory  
.....in the perfection of my child.*

*As a mother, there is much I must teach my child,  
"But the greatest of these is love."*



**"If a woman has to choose  
between catching a fly ball  
and saving an infant's life,  
she will choose to save the  
infant's life  
....without even considering  
if there are men on base."  
-Dave Barry~**



Everyone was seated around the table as the food was being served.....

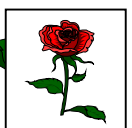
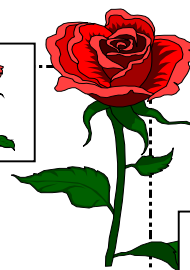
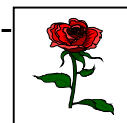
When little Johnny received his plate, he started eating right away.

"Johnny, wait until we say our prayer," his mother reminded him.

"I don't have to," the little boy replied.

"Of course you do," his mother insisted, "we say a prayer before eating at our house."

"That's at our house," Johnny explained, "but this is Grandma's house and she knows how to cook."



And next month to our special guys.....

# HAPPY FATHER'S DAY



## TO ALL OUR DADS

~~~~~

Thanks for being patient  
while we went through all our phases  
Thanks for having faith  
and being quick to sing our praises,  
Thanks for easing doubts  
and soothing little hurts and fears,  
Thanks, with all our hearts,  
For loving through the years

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Thanks, Dad,  
For all those times we came to you  
with a problem  
and walked away without one.

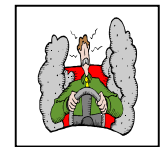
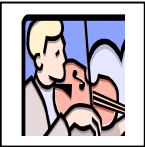
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"Nobody ever said being a prayer warrior was easy."



May the Lord make your love increase and overflow.  
I Thess. 3:12



## Membership Development Committee

Submitted by Peter Charuk

### Christ is Risen! Indeed He is!

The Membership Development Committee would like to extend much gratitude to the members of our Congregation for supporting our most recent initiatives.

Our 2005 Winter Orthodox Workshop (WOW) was an overwhelming success. Your feedback confirmed that all the presentations made by Fr. Bohdan Hladio were most enlightening and were received extremely well by all participants. Furthermore, attendance of approximately 165 people, was most encouraging for the organizing committee. Please note that the presentations were audio recorded on CD and are available for purchase from Dobrodika Donna.

In February members of our congregation rallied together to financially support, help prepare and service meals to the needy at the Mustard Seed in Calgary. Arrangements have already been finalized between our Congregation and The Mustard Seed to repeat these deeds on May 06<sup>th</sup>. Our congregation will again extend a helping hand to some of our less fortunate in Calgary.

To further extend our efforts in the direction of the less fortunate, we have launched a Paschal Fundraising Campaign during Lent. Proceeds from this campaign will be directed to the orphans at the Nikopol Orphanage in Ukraine. Last year we supported the children (ages 6 – 17) by purchasing winter footwear. Our help was most appreciated by the children. To date, we are very encouraged by the generosity of those members who have already made a donation to this worthy cause. To those who have not yet had an opportunity to make a financial contribution, your support would be much appreciated.

Currently the Committee is developing plans for our annual Congregation Membership Appreciation BBQ and Graduate Recognition. This event is scheduled to take place on June 26<sup>th</sup>. Further details will be communicated via the newsletter and website. Please contact any of our Committee members with your suggestions for the program.



A mother is a special part  
of memories  
treasured in the heart

*From St. Seraphim of Sarov  
(1759-Jan. 2, 1833):*

**"Prayer, fasting, vigil and all other Christian practices, however good they may be in themselves, do not constitute the aim of our Christian life, although they serve as an indispensable means of reaching this end. The true aim of our Christian life consists in the acquisition of the Holy Spirit. As for fasts, and vigils, and prayer, and almsgiving, and every good deed done for Christ's sake, they are only means of acquiring the Holy Spirit of God."**