



Українська Католицька Парафія
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian
Catholic Parish

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*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

9 лютого, 2014

Volume 59 No. 6

February 9, 2014

Служби Божі/Divine Liturgies

В Неділю/Sunday

8:30 am partially sung

10:30 am sung

У Свята/Holy Day of Obligation

10:30 am and 7:00 pm

Щодня/Daily Scheduled

7:30 am Matins in church

8:15 am Divine Liturgy in church

**First Friday - 8:15 am Divine Liturgy and
Moleben to the Sacred Heart of Jesus**

Сповіді/Confessions:

- 1/2 години перед Службою Божою
- 1/2 hour *before* Divine Liturgy
- Або наперед домовитися під час тижня
- Or by appointment during the week

Baptism by appointment

**Anointing of the Sick/Hospital Visits/
Eucharist for the sick - any time**

**Marriages by appointment made at least six
months in advance.**

Funerals by arrangement in the Parish Office

**оо. Василіяни/Basilian Fathers serving the
Parish**

- Father Serafym Grygoruk, OSBM,
Administrator

Email: serh70@outlook.com

- Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

*Неділя Митаря і Фарисея.
(Святий дня: Мученик Никифор)
Лука 18:10-14*



*Sunday of the Publican and
the Pharisee. (Saint of the
day: Martyr Nicephorus)
Luke 18:10-14*

Парафія Покрова вітає Вас, а зокрема гостей у нашій церкві. З неділею про Закхея ми у ходимо у період перед Великим постом. Цей період включає неділю про Закхея, неділю про митаря і фарисея і неділю про блудного сина. Кожна неділя цього періоду поглиблює наше розуміння і усвідомлення про потребу покаяння і про безмежне Боже милосердя, яке готове простити будь-який гріх. Але оскільки Бог не примушує нас проти нашої свобідної волі, ми повинні прийняти це Боже милосердя.

Місячний намір Святішого Отця Папи Римського – на лютий

Загальний намір: Похилі віком у Церкві і в суспільстві: “Щоб мудрість і досвід життя людей похилих віком були визнані в Церкві та в суспільстві”.

Місійний намір: “Щоб священники, богопосвятні особи і миряни щедро співпрацювали в місії Євангелізації”.

– Кава і солодке сьогодні після недільних Служб Божих у вітальні під церквою.

Спеціальне прохання: після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця.

Сьогодні: неділя, 9 лютого: – Парафіяльна Катехитична програма під час Служби Божої в 10:30 рано у вітальні під церквою.

Неділя, 16 лютого: – Членки ЛУКЖК сердечно запрошують всіх на “Велентайн Сніданок” після кожної Св. Літургії в парафіяльній аудиторії.

Недільні Ковертки на 2014. Прошу взяти свої ковертки, які є виставлені у притворі церкви. Для парафіян, які перебралися на нові місця, просимо повідомити нас про зміну Вашої адреси. Ці особи, які не мають недільних коверток, але хотіли би мати, то просимо ласкаво залишити у парафіяльній канцелярії своє ім'я, адресу й число телефону.

Книгарня: В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних речей.

SPECIAL NOTICE – Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy. Your car can be towed.

The Protection of the Blessed Virgin Mary Parish welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. With the Sunday about Zacchaeus we begin a period that always precedes the Great Lent. This period includes the Sunday about Zacchaeus, the Sunday about Publican and Pharisee and the Sunday of the Prodigal Son. These Sundays help us understand the need to repent. They also help us see that God's mercy is willing to forgive us all and any sin. But we need to accept this mercy of God, because our free will plays a crucial role.

Monthly Papal Intentions for February

General Intention: That the Church and society may respect the wisdom and experience of older people.

Missionary Intention: That priests, religious, and lay people may work together with generosity for evangelization.

- Coffee and sweets available following the Sunday Divine Liturgies in the Fellowship Room. All guests and parishioners are invited.

SUNDAY DONATIONS: Sunday, February 2, 2014 - \$1350.00

TODAY: Sunday, February 9: - Catechism for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

- Bible Studies after both Divine Liturgies (the class will start after coffee at 9:40 am and at 12:30 pm). In this our study of the Book of Psalms will be finishing the third theme called "Learning to Pray with the Psalms." We will also look how the Psalms are used in our Divine Liturgy, Vespers, Matins etc.

Saturday, February 15, at 5:30 PM - Vespers in the monastery chapel. The Vespers are mostly in English with some parts in Ukrainian. The Vespers are celebrated every week. (Please ring the doorbell to be let into the chapel.)

Sunday, February 16: - Our UCWLC warmly invites everyone to a Valentine's Day Pancake Breakfast following each Divine Liturgy in the parish auditorium. Please come and join us.

- No Bible Study this Sunday.

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab, Hajra (Deacon Howard's wife).

Please, **consider reading the Epistle** during the 8:30 AM Div. Liturgy. When you decide to do the reading, please, coordinate it either with Fr. Serafym or with Gerry Ukrainetz. It was done in our church before and we want to continue it.

Valentine's Dinner & Dance on Saturday, February 15 at Holy Eucharist Cathedral hall. Three course dinner, dancing, entertainment and cash bar. \$30 for adults over 16, \$10 for ages 7-15, 6 and under FREE. Doors open at 6 pm, dinner at 7 pm. For more information call Maria 604.590.1485

UKRAINIAN language classes for adults (beginners and intermediate levels) are held Monday nights, 6:45-8:45 pm in the Church basement. New students welcome! Please join us. For more information call Susan @604.733.3756.

Pilgrimage to the Holy Land and Poland to take place in October. This pilgrimage is to help celebrate the fortieth Anniversary of our Eparchy. This pilgrimage is being hosted by Sister Angelica and Father Stephen and Maria Wojcichowsky. Preliminary itinerary may be found in the vestibule of the church. Anyone interested should contact Myrna @ Solaway Travel or Sister Angelica.

When you donate towards the Deacon, Lector vestments, you will be remembered in the prayers of the Lector/Deacon during every Liturgy.

We have now received the two green Deacon vestments at a cost of \$550/each plus shipping. One set has now been paid for minus the shipping.

Your donation is greatly appreciated. May the Mother of God continue to intercede for you before the throne of our Heavenly Father!

DONATIONS: from the previous list \$291.40.

DONATIONS: Bessie Lashin 100.00

Anonymous 550.00

Total donations to date for the green Deacon Vestments: 941.40.

Thank you to all donors for your gracious donations for the vestments that we have received and blessed.

Pastor's Vibrant Parish Project Donation: Anonymous \$1,000.00

Bookstore: Come in and visit our bookstore. You will find an assortment of religious/Ukrainian cards, icons, prayer books and bibles.

Sunday Donation Envelopes for 2014 are now ready to be picked up in the vestibule of the Church. If your phone number or address has changed, kindly inform the parish office in order for us to keep our records up to date. If you are new to our parish and wish to have Church Envelopes, kindly leave your name, address and telephone number at the Parish Office.

КАТЕХИЗМ УГКЦ – ХРИСТОС – НАША ПАСХА

Союз Бога з людиною

176 Здійснення Божої Обітниці, виражене в союзі Бога і людини, мало свої історичні етапи: "Оце Я устанавляю Мій союз з вами і з вашим

потомством після вас.” (Бут. 9:9) Союз Бога з Ноем та його синами є таким першим етапом. Святий Іриней наголошує на ініціативі Бога в укладанні союзу: “Яким чином могла б людина наблизитися до Бога, якби Бог не наблизився до людини?”¹ Веселка, яка з’єднує небо з землею, – видимий знак цього союзу. Ной і його потомство: Сим, Хам і Яфет – представники людства, усіх рас і народів, тобто людей, об’єднаних “за своєю мовою, за своїми племенами, у своїх народах.” (Бут. 10:5)

177 До нащадків Ноя – спадкоємців союзу з Богом – належав і Аврам. Бог наближається до нього та його роду, покликаючи стати “Авраамом” – батьком усіх віруючих, і дає йому обітницю: “Я виведу з тебе великий народ і поблагословлю тебе; та й зроблю великим твоє ім’я, а ти станеш благословенням. Благословитиму тих, що тебе благословляють, і проклинатиму того, хто тебе проклинає. Тобою всі племена землі благословлятимуться.” (Бут. 12:2–3) Численне потомство та обіцяна земля (див. Бут. 13:15) – це знаки Божої опіки та здійснення Божої Обітниці: “Я зроблю союз Мій між Мною й тобою й розмножу тебе вельми–вельми.” (Бут. 17:2) Цей союз Бог підтверджує також з Ісааком (див. Бут. 26:3–4) та Яковом. (див. Бут. 28:13–15) У Єгипті нащадки Якова, як і обіцяв був Господь, вирости у великий народ (див. Бут. 4:3), а вихід із Єгипту, перехід через пустелю та входження в обіцяну Богом землю підтвердили вірність Бога слову Своєї Обітниці.

178 Після виходу ізраїльтян з єгипетської неволі, Господь на горі Синай укладає союз з Ізраїлем, обіцяючи зробити його “особливою власністю з–поміж усіх народів [...], царством священиків, народом святим.” (Вих. 19:5–6) Весь народ прийняв завіт, мовивши: “Усе, що сказав Господь, зробимо.” (Вих. 19:8) Умовою союзу для народу стає виконання заповідей. (див. Вих. 20) На знак цього союзу Мойсей окропив народ кров’ю жертвних тварин, кажучи: “Це кров союзу, що уклав Господь із вами, згідно з усіма цими словами.” (Вих. 24:8)

179 Бог постійно підтримує і захищає народ Обітниці. Якщо союз Бога з Мойсеєм творить Божий народ, то союз із царем Давидом є прообразом Царства Божого: “Я поставлю по тобі твоє потомство, що вийде з твого лона, й утверджу його царство [...]. Я скріплю його царський престіл навіки. Я буду його Батьком, а він буде Мені сином [...]. Твій дім і твоє царство передо мною повіки існуватиме, і престол твій закріпиться повіки.” (2 Сам. 7:12–16)

0.6.1.3.3.3. Обітниця Нового Завіту

180 Великий пророк, богоvideць Мойсей у пророчому натхненні вказав на прихід ще й іншого пророка: “Пророка з–поміж вас, з твоїх братів, такого, як я, Господь, Бог твій, настановить тобі; його маєте

¹ ІРИНЕЙ ЛІОНСЬКИЙ, *Проти ересей*, IV, 33, 4 : PG 7, 1074.

слухатися.” (Втор. 18:15) Пробуджене Мойсеєм очікування “Пророка” народ пов’язав із особою Месії, Божого Помазаника.

181 З Месією народ пов’язував прихід обіцяного Царства, яке уявляв головно земною державою народу Божого. Тому Господь Бог через своїх пророків підносив народ Духом Святим до якісно вищого рівня завіту, названого “новим.” Обітницю дарування такого завіту Бог передав через пророка Єремію: “Ось прийдуть дні, – слово Господнє, – і Я створю з домом Ізраїля і з домом Юди новий завіт. Не такий завіт, який Я заключив з їхніми батьками, коли взяв був їх за руку, щоб вивести з Єгипетського краю. Завіт той – Мій завіт! – вони його зламали, хоч Я був їхнім Владикою, – слово Господнє [...]. Вкладу закон Мій у їхнє нутро і напишу його у них на серці. Я буду їхнім Богом, вони ж Моїм народом.” (Єр. 31:31–33) А через пророка Єзекиїла сповістив: “Я дам їм одне серце й вкладу в них новий дух, Я вийму з їхнього тіла камінне серце й дам їм серце тілесне, щоб вони за Моїми заповідями ходили та Моїх законів пильнували і їх виконували.” (Єз. 11:19–20)

182 Новий Завіт, записаний на внутрішніх скрижалях серця, мав бути принесений Сином Давида – Месією. Пророки, від Іллі та Єлисея і до Малахії, готували народ Божий до зустрічі з Месією. Вони своїми пророцтвами написали своєрідну “словесну ікону” Месії. Згідно з пророками, Месія не просто принесе Новий Завіт, а буде його особовим втіленням.

183 Дух Святий через пророка Міхея відкриває місце народження Месії: “Ти ж, Вифлеєме–Ефрато, занадто малий єси, щоб бути між тисячами Юди. З тебе вийде Мені Той, Хто має бути Володарем в Ізраїлі; Його походження із давніх–давен, з днів споконвічних.” (Міх 5:1) Народившись у Вифлеємі як людина, Месія водночас є споконвічно родженим від Бога: “Господь сказав до мене: Син Мій єси ти, Я породив тебе сьогодні. Проси в Мене, і Я дам тобі народи в спадщину, і кінці землі тобі в посілість.” (Пс. 2:7–8) Від Бога буде й помазання Месії: “Дух Господа Бога на мені, бо Господь мене помазав. Він послав мене, щоб принести благу вість убогим, лікувати скрушених серцем, проголосити невольникам свободу, ув’язненим відкрити очі, проголосити рік Господнього благовоління.” (Іс. 61:1–2)

184 Служіння Месії, крім знаків Його сили, величі та слави, міститиме також страждання і смерть, згідно з пророцтвом Ісаї: “Ось Мій Слуга, якого Я підтримую, Мій вибраний, якого вподобало Моє серце. Я поклав на нього Дух Мій: він сповістить народам правду. Він не буде кричати, ані вигукувати, і голосу свого не дасть на вулиці почути. Надломленої очеретини не доламає [...]; оповістить ретельно правду. Він не ослабне, не подасться, аж покіль не встановить на землі правди.” (Іс. 42:1–4) На шляху правди чекатимуть на нього страждання: “Не було в ньому ні виду, ні краси, – ми бачили його, – ні вигляду принадного не було в ньому. Зневажений, останній між людьми, чоловік болів [...] Та він наші недуги взяв на себе, він ніс на собі наші болі [...]. Він же був

поранений за гріхи наші, роздавлений за беззаконня наші. Кара, що нас спасає, була на ньому, і його ранами ми вилікувані [...]; провини нас усіх Господь поклав на нього” (Іс. 53:2–6). Образ страждаючого Месії не збігався з людськими очікуваннями: “Пожалій Себе, Господи! Це хай не станеться з Тобою!” (Мт. 16:22) – так реагував апостол Петро на слова Христа про прийдешні страждання.

185 Христос застосовує до Себе вислів “Син Чоловічий” згідно з пророком Даниїлом. Пророк Даниїл описує славу Сина Чоловічого, Котрому “дано владу, славу й царство, і всі народи, племена та язика Йому служили. Влада Його – влада вічна, що не минеться, і царство Його не занепаде ніколи.” (Дан. 7:14)

186 Слово Божої Обітниці з наближенням часів його здійснення ставало все виразнішим і промовистішим, щоб врешті–решт стати вочлоченим Божим Словом: “За останніх же оцих днів Він [Бог] говорив до нас через Сина, Якого зробив спадкоємцем усього і Яким створив віки. Він – відблиск Його слави, образ Його істоти, – підтримуючи все Своїм могутнім словом, здійснив очищення гріхів і возсів праворуч величі на вишині.” (Євр. 1:2–4)

He Who Is: (ii) God is Infinite Existence (cont'd) (by Frank Sheed)

We may begin with the extraordinary compliment that the first Vatican Council paid to human reason in the year 1870. It defined that the existence of God can be known by the human reason without the aid of revelation. This is the mightiest compliment ever paid the human reason, and it is of faith. As Catholics we are bound to believe that the human reason can establish the existence of God. What the Vatican Council put in its carefully measured words, the Holy Spirit had said much more abruptly three thousand years before– “The fool hath said in his heart, there is no God.” Both, as you see, come to the same thing–that the existence of God can be known by reason; therefore if you do' not know it, your reasoning is defective, suggests the Vatican Council; you are a fool, cries the Psalmist under the inspiration of God.

There are various proofs for God's existence. The most famous are a series of five proofs formulated by St. Thomas Aquinas, working upon and supplementing the efforts of the great Greeks Plato and Aristotle some sixteen hundred years before him: one way or another they are a development of and a commentary upon St. Paul's words: “from the foundation of the world, men have caught sight of His invisible nature, His eternal power and His divineness, as they are known through His creatures” (Rom 1:20). For a Catholic there is vast intellectual joy in these five proofs. There can be a kind of intoxication in his first meeting with them. But for many of us, once the intoxication clears away, there is a certain sense of anticlimax. They do indeed establish the existence of God with certainty: but we were already certain of the existence of God. It was delightful to find these proofs, but we did not need them. We were already quite sure about

God. It was only on reflection that we became aware that these proofs still had a vastly important function for us, even if we did not need them as proofs. If a man is already certain by faith that God exists, he should still study the proofs most carefully, not because they lead to certainty *that* God is, but because no one can study them carefully without coming to a far profounder understanding of *what* God is.

It is in this aspect that I shall consider reason's approach to the knowledge of God in this place. This book is being written not to prove the truths of Christianity to those who do not hold them, but to aid those who do hold them in their' exploration. I shall take one of St. Thomas's five proofs, not using it as a proof, but as a most useful way of exploration in the nature of God. And it may be useful even to unbelievers: much of the argument as to whether there is a God results primarily not from doubt of His existence but from inability to make head or tail of His nature. Even a little light upon what God is would settle many doubts as to whether He is. We shall see what light can be got from the argument from Contingency, partly because it is in itself the most fascinating, partly because it links up most closely with the truth we have already twice considered, the elementary truth about ourselves and all things, that God made us of nothing.

The argument runs somewhat like this. If we consider the universe, we find that everything in it bears this mark that it does exist but might very well not have existed. We ourselves exist, but we would not have existed if a man and a woman had not met and mated. The same mark can be found upon everything. A particular valley exists because a stream of water took that way down, perhaps because the ice melted up there. If the melting ice had not been there, there would have been no valley. And so, with all the things of our experience. They exist, but they would not have existed if some other thing had not been what it was or done what it did.

None of these things, therefore, is the explanation of its own existence or the Source of its own existence. In other words, their existence is contingent upon something else. Each thing possesses existence, and can pass on existence; but it did not originate its existence. It is essentially a receiver of existence. Now it is impossible to conceive of a universe consisting *exclusively* of contingent beings, that is, of beings, which are *only* receivers of existence and not originators. The reader who is taking his role as explorer seriously might very well stop reading at this point and let his mind make for itself the effort to conceive a condition in which nothing *should* exist save receivers of existence.

Anyone who has taken this suggestion seriously and pondered the matter for himself before reading on will have seen that the thing is a contradiction in terms and therefore an impossibility. If nothing exists save beings that receive their existence, how does anything exist at all? From where do they receive their existence? In such a system made up exclusively of receivers, one being may have got it from another, and that from still another, but how did existence get into the system at all? Even if

you tell yourself that this system contains an infinite number of receivers of existence, you still have not accounted for existence. Even an infinite number of beings, if no one of these is the source of its own existence, will not account for existence.

Thus we are driven to see that the beings of our experience, the contingent beings, could not exist at all unless there is also a being which differs from them by possessing existence in its own right. It does not have to receive existence; it simply has existence. It is not contingent: it simply is. This is the Being that we call God.

All this may seem very simple and matter of course, but in reality we have arrived at a truth of inexhaustible profundity and of inexhaustible fertility in giving birth to other truths. Not all at once does the mind comprehend the immensity of what it has thus so easily come upon. But consider some of the consequences that may be seen almost at first look. We have arrived at a being, whom we call God, who is not, as all other beings are, a receiver of existence: and this satisfactorily accounts for their existence—they have received it from Him. But what accounts for *His* existence? At least we shall not be guilty of the crudity of those who ask: Who made God? For to make anything is to confer existence upon it; and as we have seen, God does not have to receive existence. He is not made, He simply is. He does not come into existence He is in existence. But the question remains as insistent for Him as for any contingent thing: *why* does He exist, what accounts for His existence?

Here one must follow very closely. God exists not because of any other being, for He is the source of all being. Therefore the reason for His existence, since it is not in anything else, must be in Himself. This means that there is something about *what He is* which requires that He must be. Now *what a being is* we call its nature; thus we can restate our phrase and say that there is in His nature something that demands existence, better still something that commands existence. In other words His nature is such that He must exist. Consider how immeasurable a difference this makes between God and all contingent beings. They may exist or may not. God must exist. He cannot not exist. Their nature is to be able to exist. God's nature is to exist. They can have existence. God *is* existence.

There are not two elements, namely, God and His existence. And indeed if they were two, the question would arise, what accounts for their being found together? But they are not two they are one. God is existence. Existence *is*. All the receivers of existence exist because there is one who does not have to receive existence. He does not have to receive existence because He is existence.

This, then, is the primary Truth about God. It was the crowning achievement of Greek philosophy in the fifth century before Christ to have reached the threshold of this most fundamental of all truths. Christian philosophers have continued their process, and for us it is a truth of philosophy and not only a truth of revelation. But all the same it *is* a truth

of revelation, otherwise the philosophically gifted would hold it with less certainty, and the philosophically ungifted would not hold it at all. We have not only the word of human reason upon a matter so important. A good thousand years before the Greek intellect came so close to it, the Jewish people got the thing itself, and not by any effort of their intellect: God told them. You will find it in the third chapter of Exodus, when God appeared to Moses "in a flame of fire out of the midst of a bush". God had told Moses to bring his people out of Egypt. And Moses said to God: "Lo, I shall go to the children of Israel, and say to them: 'The God of your fathers hath sent me to you.' If they should say to me, 'What is His name?' what shall I say to them?"

And God said to Moses: "I am Who Am. Thus shalt thou say to the children of Israel: He Who Is hath sent me to you."

This, then, is God's name for Himself, He Who Is. When we have said He is, there is no more to be said. We have said everything. The only trouble is that we do not know all we have said. But we can begin to find out. All theology consists in finding out what is meant by the words "He Is". Let us begin.

What we see at once is that since God is existence, that existence must be utterly without limit, for there is no principle of limitation in a being thus self-existent. Limitation is a deficiency of existence, something lacking to fullness of existence. But what deficiency of existence could there be in one who *is* existence; or what could be lacking to the fullness of existence of one who *is* existence? God is infinite. What is not infinite is not God, not the source of all contingent beings.

Another consequence that we see at once is that God must contain, in Himself all the perfections we find in things. "He that planted the ear, shall He not hear? or He that formed the eye, shall He not see?" (Ps 93:9). Since all things owe their existence totally to Him, all that they have is from Him and therefore all the perfections that they have must in some way be in Him. Obviously they will be in Him in a way immeasurably higher. For He made all things from nothing, and these perfections will be in things only insofar as nothingness can receive them, or, to put it crudely, with a certain mingling of nothingness: whereas they are in God in utter purity. Some notion of what that means we shall try to arrive at in the next chapter. But meanwhile the truth stands that whatever perfections are to be found in created existence must be in God, who is the source of all existence. Thus since knowledge and love are to be found in created things, knowledge and love must be in God. God must know and love. And this is the bare minimum that we mean when we speak of God as personal: a person is a being who can know and love.

The Vibrant Parish

A Place to Encounter the Living Christ

Please join us for an introduction and overview of the Pastoral letter of His Beatitude Sviatoslav "The Vibrant Parish - a place to encounter the living Christ"

(Session 2)

Sunday

March 16, 2014

Topics:

- *Leadership*
- *Unity*
- *Missionary Spirit*

Location:

St. Marys'
Ukrainian
Catholic Center
(hall)
3150 Ash Street
Vancouver, BC



Welcoming & Lunch- 12:30 to 1:15pm

Session from 1:15 to 3:30 pm

Registration starts January 26, 2014

Early registration rates available until February 16, 2014

Last day to register is March 9, 2014

See registration forms for information

**For more information, please contact your parish priest
or see the eparchial website nweparchy.ca**

Sponsored by: the Office of Religious Education, Eparchy of New Westminster

Presenters: Most Rev. Ken Nowakowski, Bishop of the New Westminster Eparchy and Dr. Christina Hantel-Fraser, Ph.D., MTS, a specialist in organizational psychology and conflict management. *(Dr. Christina Hantel-Fraser is a professor emerita at the Institute for Dispute Resolution at the University of Victoria. She taught conflict management and organizational psychology at universities in Canada, USA, Germany, Hungary, Greece and Ukraine. She has worked on different projects around the world, particularly in ones initiated by the Ministry of Foreign Affairs of Canada, Hungary, Indonesia as well as the UN in the Crimea.)*